

with Daruka without delay. O bestower of honour, thou shouldst inform Valabhadra and the ruler of the Kukuras, that to-morrow after having defeated Indra, I will return to Dwarka".

Thereupon saying "So be it" in reply to his father, the virtuous and powerful Pradyumna went to Dwarka, and spoke to Ugrasena and Valabhadra the words of his father's. Thereafter, O Bharata, within a hour he came back to the scene of fight riding on Krishna's car accompanied by Daruka.

CHAPTER 75. THE FIGHT BETWEEN GARUDA AND AIRAVATA

Vaishampayana said:—Then Krishna, mounted on his car, went to the Parijata mountain where the mighty Lord of the immortals was remaining on the back of the Airavata. Then that foremost of mountains, the Parijata, that knew the powers of the high-souled son of Valadeva, on beholding Janarddana approach, entered into the earth, becoming as small as a stone for grinding sandal. O foremost of kings, Keshava was then highly pleased with the mountain.

O delighter of the Kurus, when Krishna proceeded to renew the fight, Garuda, with Parijata on his back, followed him from behind. The highly powerful Satyaki and Pradyumna, those two subduers of their foes, also went there on the back of Garuda in order to protect the Parijata tree. By that time the sun went down the horizon and night set in. But the battle between Sakra and Keshava commenced anew, O king. The highly powerful Krishna, then beholding the elephant Airavata sorely afflicted with the wounds inflicted on him, thus addressed the king of the celestials:—

"O mighty-armed one, the foremost of elephants Airavata has been sorely wounded by Garuda: night also grows on apace. Let us refrain from fighting (now). Do as thou wishest to-morrow morning again." Thereupon the mighty king of the celestials replied to him saying "Let it be so then."

O foremost of kings, the king of the gods Purandara of illustrious soul then, erecting a temporary shade with stones, stopped there near the Puskara for the night. Then Brahma, the mighty sage Kasyapa, Aditi, and other gods and sages came to him there. O ruler of men, O descendant of the Kuru dynasty, the Sadyas, Viswadevas, the Aswini Kumaras, the Adityas, the Rudras, and the Vasus also assembled there.

On the other hand, O Bharata, Narayana also remained on that delightful mountain Parijata accompanied by his son and Satyaki. The highly effulgent one then bestowed a boon on the mountain Parijata that, out of regard for him, O king, had assumed the shape of a grinding stone. "O mighty mountain, thou shalt be called Sanapada; and thou shalt be auspicious and holy like the Himalaya Mountain. O foremost of mountains, be thou thus great; and abounding in numerous kinds of gems, do thou outvie the celebrated Meru mountain. I shall ever be glad to see thee full of different kinds of precious stones".

Thus having bestowed the boon on that mountain, Keshava, after due salutation to the God having the emblem of the bull, remembered that foremost of rivers, the Ganges. O Bharata, thus remembered by Krishna, the river Vishnujadi (having the feet of Vishnu for its source) came there, and Krishna, having worshipped her, performed his ablutions in her waters. Then the Eternal Hari, taking up the water of that sacred river Ganga and leaves of Bilwa, invited therewith the god Rudra, lord of all lords of all things. Thereupon the God Mahadeva, accompanied by Uma and attended by their followers, revealed himself there on the Ganga's water and the Bel leaves. Keshava worshipped him with the flowers of the Parijata tree and that eloquent speaker then began to eulogise that lord of lords, the creator of all thus:—

The auspicious Krishna said:—"O God I thou finest of beings (of thy creations) in Maya and destroyest it; because thou manifestest thyself through sound that pervades the universe to beings as soon as they are born—for this reason thou art called Rudra; thou art self manifest, O Lord; I entirely resign myself to thy benign protection. Do thou crown me, devoted to thy devotees, and beloved of thy beloved—with fame. As thou art the lord of all creatures both of those who are attached to the followers of life and those that have renounced them—thou art designated Pasupati—(Lord of all creatures). Thou art the performer of all acts. O god of gods! There exists no master of the universe superior to thyself that slayeth foes of the celestial heroes. In as much as thou art, O lord, the beginning, the giver of life and the cause of contentment of all the great divine masters, therefore art thou called the God of gods, by the learned and the pious who are conversant with the essential meaning of all the Shastras. Because O source of all intelligence, O lord of all manifest creation, the visible world is begotten of thee thou art the self-create, the creator of all creators—the benign bestower of boons and designated Bhava (the source from which any thing is born). O God over all gods, in as much as thou wert coronated by all the defeated gods and Asuras and all other creatures, therefore art thou denominated Maheswara (the highest divinity) the maker of the universe. O bestower of boons, O thou of immeasurable prowess, thou art the object of adoration of everybody and therefore, it is that

gods, desirous of their own welfare, always worship thee, and for this reason again thou art celebrated by the name Bhagavan that is loved by the pious; and it indicates thy presence in the soul of all creatures. O foremost of the lords of the Paradise, O Infinite one! O god, in as much as thou art the cause of production and of the thirteen elements (such as earth, sky, space, sun, fire and the wind, etc., etc.) therefore art thou principally called Tryambaka of immeasurable fame. Thou art designated Sarva for thou subduest thy foes and Aprameya for none can overpower thee. Thou art called all-pervading for thou rulest everything by such principles as Raja, etc.; thou art designated Sankara for thou art the source of pleasure; thou art the Lord of sound for the Veda is thy word and Arkagrajeja for thy effulgence is more than that of the sun. O Lord of all, as thou dost ever crown them with bliss who are thy devotees and dost instruct even thy foes the Asuras for thy good, it is for thy this universal blissful aspect that the pious, conversant with the essence of virtue, call thee the self-manifest Sankara of infinite prowess. O Ishvar of immense prowess! In the days of yore the lord of the celestials struck thee on the throat with his thunder; but although capable of retaliating it thou didst, out of affection, suffer thy throat to be rendered blue; for this reason thou art celebrated by the name of the Blue-throated. O Somadeva, thou art identical with all the male and female indications amongst the mobile and immobile creation, therefore do the Brahmanas, conversant with the essence of things, call thee the ever adorable Amvica, the protectress of the universe and also call thee the source of qualified existence (as opposed to absolute one). Thou art that Mahattatwu which the mysterious force known as Maya in the Vedas produceth, and that is endowed with conceptual and active energies. Thou art the Yajna of those initiated into those ceremonies, their prime energy, and the great atman of the Yogis; therefore there has not been, does not exist, and will not be, such a being as thyself. O God of gods, Myself, Brahma, Kapila, Antadeva, and the illustrious sons of Brahma have all been produced by thy parts; and thou art the lord of all, the essential cause of all and the only absolute One that deserveth homage".

Thus eulogised the god Mahadeva, having the bull for his emblem, extended his right arm and thus spoke to Narayana:—"O best of gods, thou shalt obtain the things desired by thee; thou shalt carry away the Parijata tree; and thy mind shall not feel the least pain (of disappointment). O powerful Krishna, do thou compose thyself remembering the austerities thou didst practise on the Mainaka mountain and the boon I bestowed on thee on that occasion. 'Thou shalt be incapable of being slain', 'Thou shalt be invincible,' and 'Thou shalt be ever more indomitable than myself'—these and such words which I spoke to thee then—shall be so and not otherwise (i.e. they shall be true to the letter). Moreover, O foremost and virtuous among the gods—he, that will pray to me with this hymn of praise composed by thee, shall attain the highest virtue and victory over his foes in battle and homage of the highest kind. O sinless one, O lord of the gods, worshipped here by thyself, I shall be called Villodakesara and fulfill the desire of all that will approach me. O Keshava, O Janarddana, whatsoever learned and worshipful devotee will pass three nights here, observing fast, shall attain to such regions as he may desire. Here also shall the Ganges (sacred river) be called Avindhya; and ablutions, performed in its water after due recitation of Mantras, will be equally meritorious with those performed in the Ganges itself. O mighty Janarddana, on the summit of this mountain, within the caves underneath the ground there is a stronghold of the Danavas called Satpura. Hidden inside that fastness live mighty Danavas of wicked soul—who are so many thorns in the ways of the gods and in the universe. O sinless one, through the virtue of a boon bestowed on them by Brahma, they are, O God, incapable of being slain by the celestials; therefore do thou, O Keshava, slay them, disguised as thou art now in a human semblance".

Having thus spoken and after embracing Vasudeva, O ruler of men, the god Mahadeva disappeared on the spot. Thus after Mahadeva's departure, and on the dawn of day, O ruler of men, Govinda, addressing the mountain (Parijata) said:—"O foremost of mountains, underneath you live mighty Asuras, incapable of being slain by the gods, by virtue of a boon bestowed on them by Brahma. Although highly powerful they shall not be able to come out when I confine them (within the Earth underneath you); and their avenues thus cut off they shall die in that place. O mighty mountain, I shall also be enshrined on you—and O mountain, I shall live on your heights holding in check the dreadful Asuras. O foremost of mountains, who ever climbing upon your top shall behold my image there, he shall attain to the merit of giving away a thousand cows. Those, that will every day devoutly worship me constructing an emblem of mine with your stones, shall attain to my condition".

Thus the boon-giving Vishnu favored that master and thenceforward that infallible God is enshrined there. And there, O descendant of Kurus, persons of purified souls always worship him having constructed an image with the stone of that mountain, with a view to attain to the Vishnu Loka.

CHAPTER 76. INDRA FIGHTS WITH KRISHNA

Vaishampayana said:—Having saluted then the Lord of Vilwa and water, Krishna, the high-minded slayer of Madhu, went away on his own car; and seated thereon he invited the king of gods accompanied by the celestials near Pushkara.

Thereupon the effulgent Sakra, the granter of all desires unto the pious and Jayanta got upon cars drawn by most excellent horses. O descendant of Kurus, then under the influence of destiny there took place an encounter between those two celestials mounted on their cars on account of the Parijata. With straight-coursing arrows Vishnu, the represser of enemies' army, struck the soldiers of the king of gods. Although capable however, O lord, Indra did not strike Upendra in battle nor the latter the former. O king, with ten sharpened arrows Janarddana struck each of the horses of the king of gods: Vasava too, the foremost of the celestials, with dreadful shafts shot off the bow, covered Shaiyya and other horses. With a thousand of arrows Krishna covered the elephant (of Indra) and the highly powerful slayer of Bali covered Garuda too. O descendant of Bharata, while in this way, seated on their cars the high-souled Narayana, dreadful unto his enemies and the king of gods fought with each another, the earth shook like a boat sunk in water and the quarters were fully enshrouded with lustre. Mountains shook, hundreds of trees were uprooted and pious mortals fell down on earth. O king, hundreds of hurricane blew there. And while that battle raged on, the course of the rivers was changed in an opposite direction, the wind blew wild, fire-brands, shorn of lustre, fell down and creatures repeatedly lost their consciousness at the rattle of the car-wheels. What more, O king, fire was lighted even in the water and planets fought with planets in the sky. And hundreds of stars fell down on earth from the sky. Elephants of the quarters and those ranging on earth began to quiver. The welkin was covered with cranes emitting loud cries, pouring down dreadful blood and ash-coloured like asses. O foremost of kings, beholding those two heroic gods engaged in fighting with each other the earth, heaven and sky as if disappeared from view. At that time for the behoof of the world the ascetics began to recite Mantras and the Brahmanas speedily engaged in carrying on meditations.

Thereupon the highly powerful Brahma said to Kashyapa:—"O you of firm vows, go with your wife Aditi and prevent your two sons". Saying "So be it" to the lotus-sprung deity the ascetic speedily went out on his car to that foremost of men. Beholding Kashyapa with Aditi in the battle-field those two heroic and highly powerful slayers of their enemies, ever engaged in the welfare of all beings and well-read in the tenets of religions, got down from their cars, and leaving off their arms, saluted the feet of their parents. Then holding them both by the hands Aditi said:—"Born of the same parents you are trying to slay each other as if you are not brothers. Let pass what has happened. If you think that you should obey the words of your mother and those of your patriarchal father, then lay down your arms and hear what I say." Saying "So be it" those two highly powerful celestials, conversing with each other, went to the bank of the river Janhavi.

Sakra said:—"O Krishna, thou art the Lord Creator of the universe and I have been placed by thee in my kingdom. Having myself established me here why dost thou disregard me? O thou of lotus eyes, having accepted me as thy elder brother why dost thou wish to destroy me?"

O king, having bathed in the water of the river Janhavi they both returned to the high-souled Kashyapa of firm vows and Aditi. The ascetics designate that place as the union ground of dear ones where those two lotus-eyed brothers were united with their parents. O descendant of Kurus, after Krishna had promised safety unto Indra in the very presence of the pious celestials who were assembled there, they all, shining in their respective beautiful forms, repaired to the celestial region on their own cars. O king, seated on one car Kashyapa, Aditi, Indra and Upendra set out for the celestial region, O descendant of Kuru, after those pious gods had come to Sakra, endowed with all qualities and taken their seats, Sachi, ever fond of virtue, adored the high souled Kashyapa along with his wife, ever engaged in the well-being of all creatures. Thereupon after the night had elapsed Aditi, conversant with the principles of religion, said to Hari ever encompassing good unto creatures. "O Upendra! take this Parijata, go to Dwarka and perform the auspicious festival so longed for by your wife. But, O foremost of men, when that ceremony will be over, you are to bring back this tree and place it as before in the garden of Nandana".

Hearing this Krishna said to the illustrious mother of the gods "So be it." The high-souled Narada too gave consent to it. Thereupon having saluted his mother, father and Mahendra with Sachi Janarddana expressed his desire of going to Dwarka. The pious daughter of Puloma handed over to Krishna many lovely ornaments for his wives. For the sixteen thousand wives of Madhava the high-minded daughter of Puloma gave diverse celestial jewels and raiments of various colours. Having accepted all those presents and been honoured by the pious rangers of the sky the highly energetic

and effulgent Keshava set out with Pradyumna and Satyaki for Dwaraka and arrived at the mount Raivatika. Having planted there the foremost of trees Parijata Madhava despatched Satyaki to Dwaraka consisting of doors.

Krishna said:—"O large-armed king of Bhaimas, communicate this news to the Bhaimas that I brought here Parijata from the abode of Mahendra. Even to-day I shall take to Dwaraka this best of trees Parijata: let the city be decorated with auspicious marks". O lord, thus accosted Satyaki departed. And having communicated Krishna's words to the Bhaimas he joined the citizens and the princes headed by Samva. Thereupon having placed Parijata on Garuda's back and taking him before, Pradyumna, the foremost of car-warriors, entered the charming city of Dwaraka. Hari, seated on a car drawn by Shaiyya and other horses, and Satyaki and Pradyumna, seated on another most excellent car, followed him. O king, speaking highly of that deed of Keshava, other members of the Vrishni family set out delightedly on various conveyances. Hearing from Satyaki of the wonderful feat of Keshava of incomparable energy the Yadu citizens of Anarta were filled with surprise. Now beholding that tree covered with heavenly flowers they could not attain to the consummation of delight though they repeatedly looked at it. Beholding that unthought-of, most excellent and wonderful tree filled with playful birds, even the decrepitude of the elderly women disappeared. Smelling the fragrance of that tree the blind were gifted with celestial vision and the diseased were shorn of their ailments. Hearing the notes of the birds from that tree resembling those of a koel the inhabitants of Anarta were filled with delight and saluted Janarddana. Though living at a distance people of that city listened to various sweet songs and music proceeding from that tree. At that time every man was favoured with whatever fragrance he wished for proceeding from that Parijata tree. Having thus entered the charming city of Dwaraka, Keshava, of Yadu's race, met with Vasudeva, Devaki, his brother Bala, the king of Kukura, and other Yadavas, worthy of respect like unto the immortals. Having honoured them duly the eternal and divine Madhusudana, having Gada as his elder brother, dismissed them all and set out for his own residence. And taking that best of trees Parijata he entered into Satyabhama's palace. Seeing it the divine Satyabhama was highly pleased; and having adored Upendra she accepted that great tree Parijata.

O descendant of Bharata, according to Vasudeva's desire that tree used to lessen its proportion. It created great surprise in all. O Janamejaya, it, sometimes assuming a huge proportion, used to cover the whole of Dwaraka, and again it came within the reach of all being of the shape of a thumb. Having thus accomplished her object Satyabhama began to collect all materials for the performance of the rite of Punyaka. Krishna collected all that could be had in the insular continent of Jamvu. O descendant of Kuru, thereupon seated with Satya the self-controlled Keshava, for taking the vow, thought of the ascetic Narada.

CHAPTER 77. SATYA PERFORM THE RITE.

Vaishampayana said:—"O descendant of Kuru, as soon as he was thought of by Krishna, that foremost of Munis and speakers, Narada, having asceticism for his wealth, arrived there, O king, having worshipped him duly, the beautiful lord of Sree invited him reverentially to accept the Punyaka ceremonies. O descendant of Bharata, thereupon when the appointed hour came, the eternal Vasudeva, the creator of all creatures, along with the beloved Satya, delightedly worshipped the great Muni Narada, who had been well bathed, with scents and garlands and fed him. Thereupon the lucky damsel, having a put garland of flowers, around Krishna's neck, bound him to the Parijata tree. Afterwards obtaining his permission she dedicated Keshava unto Narada. Then she gave away sessamum seeds illumined with the lustre of jems and jewels, gold mixed with rice and other plants, mountains of gold and a thousand kine.

Having accepted all those articles the Muni Narada, the foremost of speakers, delightedly said to Keshava:—"O Keshava, given by Satya together with water thou hast become mine. Do thou follow me and do what I say." Hearing it Janarddana said "This is the first stage" and began to follow Narada who was about to go. Having thus cut various jokes and saying "do thou wait here, I shall go" that foremost of Munis, always clever in cutting jokes, took away (from Krishna's neck) the garland of flowers and said: "In order to release thyself do thou give me a Kapila cow with a calf and the skin of a black antelope full of sessamum seeds and gold. This means of release has been laid down by the god (Siva) having a bull for his emblem". O king, Janarddana said "So be it" and offered him the same fee of release. And then smilingly he said to that foremost of Munis Narada:—"O Narada, O you conversant with religion, I have been greatly pleased with you. Pray for a desired-for boon and I will grant it".

Narada said:—"O thou eternal and great Vishnu, may thou always remain pleased with me and may I, with thy favour, obtain habitation with thee. O Vishnu the refuge of the pious,

if I am to take birth again may I be born of no woman and be a Brahmana".

O descendant of Bharata, the Lord Vishnu said "So it will be" and the highly intelligent Muni Narada too was pleased. O Kuru Emperor, Satyabhama, the beloved wife of Hari, had invited on the occasion of the Punyaka ceremony, the sixteen thousand wives of the highly powerful Vishnu. And at the termination of the ceremony she distributed amongst them all those celestial raiments and ornaments which Sachi had previously given to Vasudeva. Living there, Parijata, at the command of Vasudeva, began to display its own accomplishments. And invited by the high-souled Narada and Keshava all their friends and relations began to witness the power of Parijata. On the occasion of that great festival the highly powerful Hari had brought there the Pandavas along with Pritha, Draupadi, and Subhadra. O Kuru king, Shrutrasava, with her son, Bhishmaka with his son and other friends and relations were also brought there. O king, in this way, the highly energetic Janarddana, along with Pritha's son Arjuna, began to spend his time happily in the company of the ladies of his seraglio. In this way after a year had elapsed the highly powerful Keshava, of incomparable prowess and intelligence, the foremost of immortals and the preserver of all, returned with Parijata to the city of the celestials and saluted Sakra, Aditi, and Kashyapa. After the slayer of Madhu had bowed unto the mother Aditi she said:—"O foremost of immortals, may you both always entertain such a brotherly feeling. O Janarddana, you are to satisfy this desire of mine." Hearing it the intelligent Keshava said to his mother. "It shall be so". Thereupon having honoured his parents the highly energetic Vasudeva addressed to the king of gods, the following words suited to the occasion. "O king of gods, O giver of honour, I have been commanded by the high-souled Siva, to destroy all the unslayable Danavas living on earth. From to-day within ten days I will kill all those Asuras. O king of gods, at the time of that battle, Pravara, together with the heroic Jayanta, shall have to wait in the sky for slaying those Danavas. Of them one is a god in a human form and the other is the son of a god. Although those Danavas, proud of the boon conferred on them by Brahma, are unslayable by the gods, still we will kill them for I am now a man." Then Indra, pleased, said to Krishna "So it will be." And then, O Janamejaya, they embraced each other.

CHAPTER 78. THE HISTORY OF THE PUNYAKA RITE.

Janamejaya said:—"O foremost of the twice-born, by the grace of Dwaipayana you are informed of all things. Relate to me, therefore, the origin of the religious rite of Punyaka.

Vaishampayana said:—"O foremost of the pious kings, hear, how, according to the ordinances of Uma, the rite of Punyaka was introduced before amongst mankind O sinless king, after the tree Parijata had been carried away from the celestial region by Krishna of unwearied actions, the battle between the gods and demons had commenced and the dreadful slaughter of the Danavas, of Shatpuri, had been brought about the intelligent Muni Narada went to the city of Dwaravati. O king, after the goddess-like Jamvavati, the honourable Satyabhama, the ascetic daughter of the king of Gandhara and numberless other virtuous, chaste and accomplished wives of Keshava had assembled there, Rukshmini, the daughter of Bhishma, asked the foremost of Brahmanas Narada, well read in theology, who was there with Krishna. Rukshmini said:—"O Muni, O foremost of speakers and virtuous men, we are greatly stricken with curiosity to listen to an account of the origin of pious rites, the rules regulating their performance, fruits, time and gifts connected with them. Kindly remove it by describing them in detail."

Narada said:—"O sinless lady Vaidharbi, cognizant of religious rites, hear how Uma described the regulations of the Punyaka rite in the days of yore. O goddess, on one occasion, the goddess Uma, of pure vows, performed the religious rite of Punyaka; and at the termination of the ceremony she invited all her friends. Aditi and other daughters of Daksha of indomitable energy, Puloma's daughter Sachi, renowned in the world for her devotion to her husband, the great Sati, Soma's beloved spouse Rohini, Purvaphalguni, Revati, Shatabhisa and Magha had all come there before and had been worshipping the great goddess Uma. The worshipping presiding goddesses of the charming rivers Ganga, Saraswati, Vena, Goda, Vaitarani, Gandaki and others, the auspicious and chaste lady Lopamudra and others who, all, by virtue of their own prowess, have been upholding the universe, the auspicious daughters of the mountains, the daughters of the fire, of firm vows, Shaha, the wife of the Regent of fire, the illustrious goddess Savitri, Hrididhi, the beloved wife of Kuvera, the queen of the lord of waters, the wife of the Regent of departed manes, the wives of Vasus, the ascetic and vow-observing Hri, Shree, Dhriti, Kirti, Asha, Medha, Priti, Mati, Khyati, Sannati and other chaste ladies, ever engaged in the well-being of creatures, (were all present there) O highly youthful lady. At the termination of the ceremony Amvika, with mountains of various corns and jewels, cloths of various colours and most excellent ornaments, honoured them all.

Having accepted the offerings of the goddess those chaste ascetic ladies took their seats and engaged in conversation on different topics. O thou having thy husband as thy god, when the subject of the Punyaka rite was cropped up in the course of their conversation the goddess spoke many things about it and of the regulations regarding its performance.

Thereupon with the consent of that assembly of chaste ladies Arundhati, the daughter of Soma, addressed the goddess Uma about the most important regulation regarding the Punyaka rite. O Vaidarbi, to please them all, the goddess Uma, compassing the well-being of all creatures, gave them an account of religious rites in my presence. O fair one, at that time Uma made over the mountain of jewels to me; and I too, having accepted that present, dedicated it to the service of the Brahmanas. O auspicious lady, listen, with all these (ladies), to what I saw about the Punyaka rites and what Uma said to the chaste Arundhati. I shall relate it in full from the very beginning.

CHAPTER 79. PUNYAKA DESCRIBED BY UMA.

Uma said:—"O you of pure smiles, when by the grace of my lord I became omniscient I came to know of the sacred regulations of all the religious rites. O Arundhati, although the regulation of sacred rites exists eternally I however came to know of it through the favour of Mahadeva. O you blameless lady, by the command of my husband, the divine and intelligent Bhava, I performed the religious rites. In the Puranas the religious rites have been sanctioned for them who desire to practise chastity and holy rites. O pious Arundhati, gifts, fastings and performance of good and religious works are fruitless for unchaste women. Religious rites are contaminated by the sin of sexual intercourse. Thereupon those, who deceive their husbands or hold a sinful intercourse, do not attain to the fruits of sacred rites; on the other hand they go to hell. Those good-natured and chaste damsels, having husband for their God, are upholding the universe, who do not know any other man but their lord, who cherish whole-minded devotion for virtue and who follow the way of a chaste woman as their only refuge. Those, who do not commit sin even by speech, who are pure, intelligent, sweet-speeched and always perform pious rites, are preserving the world. A wife, under no circumstances, should relinquish her husband even if he be poor, diseased or outcasted. Such is the eternal virtue. A wife can save herself and her husband even if he be devoid of accomplishments, if he perpetrates wrong deeds and be outcasted. In the Vedas the sages have laid down purificatory rites for women who commit sin by words. But there is no penance (laid down) for them who commit sin by sexual intercourse; consider them as fallen for ever. O blessed lady, the woman, who wishes to wend the ways of the pious, should perform rites and fasts according to the desire of her husband. By a promiscuous intercourse a woman is born in a degraded birth. And she does not attain to a better life even within a thousand births. If accidentally an unchaste woman is born as a woman she is born as a Chandala, becomes highly wicked and lives on a dog's flesh. O you having asceticism for your wealth, the sages have designated the husband as the God of women. She is a pious and chaste woman with whom her husband is pleased. There is no sacred region for those women whose fall has been brought about by curiosity. O gentle lady, those women, whose minds are devoted to and fixed on their husbands, and who do not disregard them even by their words, actions and mind, attain to the fruits of religious rites. Such has been laid down by those who are engaged in religious ceremonies. O beautiful lady, listen you all to the regulations of religious rites intended for the celestial region which I have witnessed by virtue of my asceticism.

O you of firm vows, having risen up early in the morning and bathed, a chaste woman, desirous of performing a penance or fasting, should salute the feet of her father-in-law and mother-in-law and then communicate it to her husband. Then taking Kusa grass and a copper vessel she should first sprinkle the right horn of a cow with water. And then with this water she should sprinkle first the head of her husband who had controlled himself and performed ablutions. She should then pour it on her own head. In the code of ordinances this practice is called bathing at all the holy shrines. O great Arundhati, while performing a Vrata or a fast both the husband and wife should bathe in this way. By Hara's energy and by virtue of my asceticism I have seen it myself. While performing a religious ceremony one should herself wash her feet; and using an arrow, sleeping and sitting are forbidden. While fasting or performing a Vrata, a woman should not shed tears, quarrel or be angry or else she would be immediately fallen. O you born of the Moon, on the occasion of a Vrata or a fast, a woman should use a white cloth and a white under-vest. She should use shoes made of reeds and such-like grasses. She should avoid collyrium, perfumeries and flowers. Without rubbing her teeth with a piece of wood and washing her head she should perform all the purificatory rites with earth. With Vilwa and Amlaki mixed with water and free from earth she should wash her head. She should rub oil on her head, feet and body. While fasting or performing a Vrata

one should always avoid conveyances drawn by bullocks, camels and asses and should not bathe naked. O auspicious daughter of Soma, it is better to bathe in the water of a river or fountain, not to speak of bathing in the tanks and wells full of water-born plants, which is always regarded greatly. It is not convenient for women, who do not come out publicly, consequently they are allowed to bathe with water from a vessel. In such a procedure the ancient custom is to use new vessels. One, washing her head in this way, attains to the fruits of Tapas.

CHAPTER 80. PUNYAKA DESCRIBED BY UMA (continued).

Uma said:—Thus according to all the prescribed rules a self-controlled and chaste woman should observe the vow either for one year, six months or one month; and afterwards, she must reverentially invite eleven chaste women. O auspicious lady, I have myself observed this sacred rule. Having taken those chaste ladies from their husbands after paying them the proper return the principal lady should dedicate them along with water to the preceptor. And having taken them back from the preceptor, paying him his fees according to the practices of the country and time she should return them to their husbands. Thereupon at the end of the month in the light fort-night after offering adoration she should bring about the termination of the rite. In order to accomplish her Vrata, a woman, bent upon performing it, should day and night fast just at the beginning and at the termination. Thus when Vrata terminates she should make her husband trim his nails and crop his hairs. And she should also do it herself. Such is laid down in the Sruti. Thereafter, O auspicious lady, she should bathe and adorn herself with ornaments and garlands as on the occasion of a wedding. Thereupon saluting her husband's feet either with mind or with words, she, after reciting the following Mantra, should bathe with water in the pot. "Water is the procreator of the Rishis and the preserver of the universe. It is born in the celestial region and is called Madanti (in a sacrifice). It is the origin of piety and therefore delightful. It is pure and purifying. Let it therefore, with juice productive of highest good, cover me with blessings. This hymn, (offered) to water is heard everywhere. O you of perfectly beautiful limbs, listen now to Mantras sanctioned by the Puranas for women which run as follows.

"May I do good unto my husband, may I not waste money, may I be accomplished, and perform religious rites with my husband and serve him as a slave for a boon. May I not disregard my husband with deeds, mind, or words. And even when enraged may I follow him. May I reign supreme over the other wives of my husband, be gifted with a charming face, be fortunate, a mother of sons, liberal in distributing food, speak of others' accomplishments and be free from poverty by every means. May my husband be of a beautiful face; may he depend on me, be devoted to me, have his mind fixed on me and follow me. May our attachment be like that of a pair of Chakravaka birds; may not disaffection grow between us and may we be crowned with auspiciousness. May I go to the region of those most excellently chaste women, who, having attained to highest culture through devotion to their husbands, have purified the families of their father and husband and who have been upholding the whole universe. May the earth, air, water, ether, fire, sky, the soul, nature, the principles of greatness and egoism and the sages, who are my witness, remember my penances and reverential faith. May the elemental creation, existing everywhere, who are engaged in the works of creatures, who are born of men and otherwise and are pervaded by the qualities of Satwa, etc., and who have worked out the bodies of creatures, witness my Vrata and reverential faith. May the sun and moon, the witness of pious works, Yama, the ten quarters and my mind always bear testimony to my penances and resolution". From the very beginning of a Vrata all the articles should be inspired every day with the mantra, for such is laid down in the Puranas. O auspicious Arundhati, after bathing thus she should present to her husband two pieces of raiment made by her own hand. If by an impediment those two pieces of cloth are not made by her own hand, she should present another fresh white cloth together with thread spun by her own hands. O youthful lady, afterwards she should feed, as much as lies in her power, along with her husband, another Brahmana endowed with discriminative knowledge, self-controlled and pure. She should also give to the Brahmana two pieces of cloth, beds, conveyances, corns and a house consisting of servants, male and female. She should also, according to her power, give ornaments and diverse sorts of corn especially a mountain of jems mixed with seshamum seeds. She should also give elephants, horses, and kine, covered with sheets of diverse colours. She should also give salt, butter, treacle, honey, gold, various perfumeries, juice, flowers, silver, copper vessels, all sorts of fruits, raiments, wood, stone, curd, milk, clarified butter, Durva and other articles, which she wishes. With them she should present beautiful idols of Uma and Maheshwara and their likenesses in painting. O chaste lady, all the gifts should be given away according to the husband's desire and in

agreement with his means, country and time, either small or great. If the husband permits her she should also give away vessels full of seshamum seeds and Kapila kine with bell-metal vessels. O blameless and lucky damsel, if one gives away the skin of a black antelope together with seshamum and raiments, a mirror, and deer-skin, she attains to all desired-for objects. O you of a fair face, if a woman thus performs a Vrata (rite) she becomes the foremost of her sex, lucky, a mother of sons, beautiful, liberal, rich and of lotus-eyes. She also gets a daughter, beautiful and accomplished after her own heart. Those, who make presents in this way, become the foremost of all lucky women, mother of sons, rich and endowed with accomplishments, O Arundhati, because I was the first person to perform this Vrata, it passes, in the world, by the name of Uma-Vrata, O blameless lady, this is the best of Vratas that women can perform. And if they make presents according to the ordinances of this Vrata they acquire all desired-for objects. O gentle lady, propitiated at the performance of this Vrata the god of gods, Siva, the rider of the bull, selected me as his queenly consort. At the termination of the Vrata, women should distribute edibles and other articles procurable in the country and at the time. O fair lady, the articles of the Vrata should be distributed amongst the Brahmanas. And as desired by them, food should be offered accompanied with presents. Payasa should be given in this Vrata: it gives a separate fruit. However animals should not be sacrificed any how. Such is laid down in the Puranas. O auspicious daughter of Soma, the second Vrata, that I am now, describing to you, I had also known of by the favour of Mahadeva. The learned hold that a son is the only fruit that women should desire for. Those, who wish to have sons should give away small vessels. In the two auspicious months of Jaistha and Ashada, or either in the former or in the latter one should observe the ordinances mentioned before. O fair lady, when the appointed two months or one month will be over one should give away a small vessel filled with Sirbat. O you having the effulgence of the moon, she should also, in the same way, distribute clarified butter, curd, milk, honey and jars full of water. She should give away small vessels proportionate to the number of sons she desires for to a Brahmana self-controlled, of firm vows and of ripened knowledge. If any woman wishes to have a daughter she will undoubtedly have her if she, out of her own will, presents any article to a Brahmana. O you of pure smiles, sheets and kine or gold are the most becoming presents in it. In this Vrata, according to the regulations regarding the gift of small vessels for sons, a wise and pure woman should give away sacrificial threads. A woman, observing the rules of Vrata, should make presents to the Brahmanas for one full year, under the auspices of the stars (favourable either to the son or to the daughter. [The purport of the sloka (Sanskrit meter) is that some stars as Pushya etc., are favourable for having a son and Rohini and others for a daughter. The woman, who wishes to have a son, must give away presents under the auspices of the former; and she, who wishes to have a daughter, must do so under the auspices of the latter. We have rendered the sloka freely to make the sense clear.] O truthful Arundhati, when one year is complete, she should, with the permission of her husband, make presents of small vessels. Having completed the Vrata, in the full moon of the month of Kartika (October) she should, of her own will, present to a Brahmana, sacrificial thread and golden thread. If a chaste lady, according to her might, gives to a Brahmana sacrificial thread, small vessels and Dakshina (money presents) she attains to all desired-for objects. So long a woman observes this vow she should not take new rice, fruits or enjoy flowers. O you conversant with religious tenets, taking one meal a day, a woman should perform the Punyaka rite; and she should give meals to the Brahmanas and her husband in the same way. If a woman observes a vow in the way for one full year she becomes, lucky, beautiful, mistress of riches and does never become a widow. O Arundhati, a woman, who does not take Vartaku for one full year, never witnesses the destruction of her son; know this for certain. If a woman does not take the meat of a hare or deer she becomes chaste and long-lived. The woman, who seeks the well-being of her husband, should avoid bottle-gourds, pothebs and turmeric. The woman, who after the completion of one year, gives vegetables from the beginning accompanied with money-gifts, will be the foremost of those having sons. The woman, who from the very beginning washes herself her feet, attains to fame and never suffers anxiety. The chaste woman, who avoids taking her food in the night and who takes it only in the day for one full year, becomes lucky and her sons never die. And undoubtedly she rules over the other wives of her husband. In this way when one year will be complete she should present to an illustrious Brahmana after her own heart, a most excellent sun of gold. The pious woman, who will thus observe a Vrata, should dedicate to the sun, not declining, flowers, fruits and other edibles.

"O fair lady, in this way, the chaste woman, who will take her meals after the sunset for full one year, should give to a selected Brahmana edibles purified by the moon and stars, and the moon, stars and planets made of gold and raiments covered with salt. O you having the colour of an immortal, by

so doing a woman becomes lucky, beautiful and worthy of being looked at by all. And her body will be cool like the moon. The woman, who in the light half of the month of Kartika, offers to the gods untouched water for washing feet with Kusa, and balls of barley with curd, acquires all desired-for objects. The chaste woman, who does not take her food without seeing the sun either on a clear or a cloudy day, has all her objects accomplished. The liberal-minded woman, who according to her might gives gold to a Brahmana, becomes lucky, beautiful and worthy of being looked at by all".

CHAPTER 81. PUNYAKA DESCRIBED BY UMA (continued).

The goddess continued:—O Arundhati, hear with these ladies, I shall describe the pious rites, by which the body becomes worthy of attaining to most excellent bliss. If a chaste woman fasts on the eighth day of the dark-half of the month, or living on roots and fruits if she gives a meal to a Brahmana, and if she, clad in a white raiment, and observant of pure conduct, adores her preceptor and gods for one year and gives away to the twice-born, according to her might, chowries of the hairs of cows, flags and sweet meats, her hairs become curling and waving and extend up to the waist and she becomes the most favorite of her husband. The chaste woman, who wishes to make her head worthy of the most excellent bliss, should wash it with milk mixed with bel fruit and myrobalan and should drink the urine of a cow and mix the latter with water for washing her head. O fair lady, if one observes these practices on the fourteenth day of the dark-half of a month, she does not become a widow and becomes lucky and freed from diseases. She never suffers from head-diseases. O you of pure smiles, the woman, who desires to have a beautiful forehead, must spend the first days of the fort-nights, taking her meals once a day. And as long as the year does not run out she should only subsist on milk and food mixed with it. Thereupon, bestowing on a Brahmana a golden seat she attains to a most beautiful forehead. The youthful woman, who seeks beautiful eye-brows, beginning with the second day of a fortnight, must take her meals every alternate day and live upon vegetables. O gentle lady, after the completion of full one year she should give to a Brahmana ripe fruits, salt and vessels of clarified butter with Dakshina of gold of the weight of a masha and then make him recite benedictory hymns. The youthful lady, who desires to have a pair of beautiful ears, should, under the influence of Sravana, feed on barley. And after the completion of one year she should throw into clarified butter a pair of golden ears and then offer them to a Brahmana with milk. The damsel, who desires for a beautiful nose extending straight to the end of forehead, should fast every alternate day till the season of the growing of flowers and offer water with seshamum. And when the flowers will grow she should cull some and throw them into clarified butter and then give them away. O you of pure smiles, O you born from ambrosia, the learned and chaste lady, who wishes to have beautiful eyes, should fast every alternate day and live upon milk and curd. Thereupon when one year will be complete, she should throw leaves of lotus and lily upon milk and give them away to a Brahmana when they will remain afloat. O chaste lady, by this gift she will forsooth have eyes like those of a black antelope. The pious and chaste lady, who desires to have a pair of charming lips, should, for one year, live upon unsolicited food on the ninth day of a fortnight and drink water from an earthen pot. After the completion of the year she should give away sapphires. If a woman observes this rule she becomes lucky, mother of sons, rich and a mistress of kine and her lips become shining like Nimva fruits. The fair lady, who wishes to have beautiful teeth, should not take her meals twice on the eighth day of a light-half month. O accomplished and pious lady, a chaste woman, completing one year in this way, should throw silver teeth into milk and give them away. O sinless one, observing this rite, a chaste lady will acquire teeth like Tila flowers, good fortune and sons. O you of a beautiful countenance, the lady, who wishes to have a charming countenance, should bathe when the moon rises in a full-moon night and give to a Brahmana barley boiled with milk. Thereupon after the completion of one year, placing a moon made of pure silver on a full blown lotus, she should request a Brahmana to recite benedictory hymns. By such a gift a woman acquires a countenance beautiful like the full-moon. The woman, who desires to have breast rising like Tala fruits, should control her speech and feed upon unsolicited food on the tenth day of a fortnight. After the completion of a year she should give away two Vilva fruits made of gold to a self-controlled Brahmanas with Dakshina. By this a woman gets rising breast, great fortune and many sons. The woman, who wishes to have a thin-built belly, should live on one meal for one year and should not take her food with water on the fifth day of a fortnight. After the completion of one year she should, with many gifts, give a beautiful Jali creeper to a self-controlled Brahmana. O youthful lady, she, who wishes to have beautiful arms, should live on all sorts of herbs on the twelfth day of every fort-night. And after the completion of one year she should give to a selected Brahmana one golden lotus and two

born in water. O you of firm vows, she, who wishes to have a spacious waist, should spend the thirteenth day of every fortnight by taking food once unsolicited. O you of a beautiful face, when a year will be complete in this way she should make a model of Brahma's face with salt and give it away. Afterwards the lady, conversant with religious rites, should give away a figure of his made of gold and free from collyrium and other powders, unbroken gems and crimson coloured raiments. O gentle lady, by doing this, one gets a waist after her heart. The chaste lady, who wishes to have sweet words, should avoid the use of salt for one year, at least for one month and should give it to a Brahmana accompanied with money gifts. By this the beautiful lady will have words sweeter than those of Sruti even. O daughter of Soma, she, who wishes to have legs well-built, should take watery food on every sixth day of a fortnight. O you engaged in Tapas, she should not touch fire or a Brahman with her foot; if she does it any time she must adore them. While observing this rite a chaste lady, well-versed in religious ceremonies, should not wash her foot with another. O sinless one, O chaste lady, after the termination of the Vrata, she should place two golden tortois into clarified butter and give it to a Brahmana. O beautiful lady, afterwards, keeping two lotuses in a reverse position and mixing them with red articles she should give them away to a Brahmana. O pure lady, the chaste lady, who desires to have all beautiful limbs, should observe this Vrata for three nights in the flowery season. In the full moon day of either the month of Ashara, Aswina, Kartika or Magha she should adore her father and mother as the presiding deity of the day. O honourable lady, the woman, considering her husband as her God, should daily give clarified butter and salt to a Brahmana during that period. She should clean the house and rub it with clay. O pure and illustrious lady, the damsel, looking upon her husband as her God, should not, during that period, commit sin (even) by her words, eat any sort of herb and offer any sort of unclean food.

CHAPTER 82. NARADA GIVES A HISTORY OF VRATAS PERFORMED BY OTHER LADIES.

Uma said:—The chaste woman, who wishes that her friends and relatives may be accomplished, should fast on every seventh day of a fort-night for one year. After the completion of the year, she should give to a Brahmana a golden tree accompanied with money gifts. She will then have pious kinsmen. O pious and foremost of ladies, she, who duly places a lamp before a Karanja tree for one year and a golden one on the day in which the tree is complete, becomes the mother of sons, a favourite of her husband by virtue of her beauty and shines over the other wives of her lord like a lamp (3-4). O auspicious lady, the chaste woman who does not cut others to the quick with her harsh words, does not take her food on Wednesday and does not use a harsh word, who always takes food last of all, who is pure in her habits, who serves her father-in-law and mother-in-law, who regards her husband as her god and who is truthful, does not stand in need of the performance of a Vrata or fasting.

O youthful and chaste lady, if any chaste woman accidentally suffers widow-hood she should observe some rites laid down in the Puranas. Hear, I shall describe them. Remembering the virtuous conduct of the pious, a widow should place an earthen image of her husband or a painting of his likeness and should worship it. While performing a Vrata or fasting and especially at the time of taking meals a chaste lady should take the permission of that image. The widow, who does not disobey her husband, goes to his region like Shandili and shines there like the sun. From to-day the celestial damsels will learn the eternal religious rites that have been laid down in the Puranas. The pious-souled Muni Narada will learn the entire code of regulations relating to fast and Vrata as described in the Puranas. O most excellent daughter of Soma, in the matter of extending religious rites according to the rules of fast and Vrata as mentioned before the virtuous Aditi, Indrani and yourself will be most celebrated in the band of chaste women. In all the incarnations of the high-souled Vishnu his wives will always be informed of the rules of the eternal Punyaka rite. O chaste lady, what more shall I speak; of all the virtues and especially amongst the duties of women, devotion to husband, absence of wickedness and that of sin even by words are the foremost.

Narada said:—Thus addressed by the great goddess, beloved of Hara, the ascetic ladies, having Tapas for their wealth, saluted her and went away. According to the regulations mentioned before, Aditi, ever observant of religious rites, performed the Uma Vrata. The Vrata, in which she having bound Kashyapa to the Parijata tree, gave him to me, is celebrated by the name of Aditi-Vrata. And according to the rules of that Vrata Satyabhama has presented her gifts. Savitri too, ever stationed in virtue, observed that. Vrata. At present Satyabhama has properly performed this Vrata. It has excelled all others. If this Vrata is performed in the evening or at a proper place, worship, recitation of names and prostration bear double the fruit. Celebrating Savitri Vrata and Aditi-Vrata, a chaste lady can save the family of her husband, that of her father and her own

self too. Having performed a rite according to the rules of Uma-Vrata Indra's queen distributed numberless crimson-coloured raiments and food with fish and meat. There is another rule laid down for this Vrata which should be observed on the fourth day. According to it one should fast day and night, and give away a hundred jars. O illustrious lady, having performed that Uma-Vrata the goddess Ganga bathed early in the morning in her own water. O beloved queen of Hari, while performing this Ganga-Vrata in the light-half of the month of Magha, if one bathes in any other water, it is said to give all desired-for objects. O beloved wife of Hari, having performed the Ganga-Vrata a woman, cognizant of all religious rites, can save seven generations of both the sides. O auspicious lady, while performing this Ganga-Vrata that dissipates sorrows and grants all objects of desire one should give away a thousand jars. O beloved queen of Hari, in a country where the dewy season prevails, one can perform the Vrata that Yama's wife celebrated and which passes by the name of Yama-Vratha. O auspicious lady, having bowed unto her husband after bathing, a woman, of pure conduct, while performing this Vrata, should address the following words to the sky:—"As I am, while performing the Vrata Jamaratha, holding the dew on my back, I may become foremost of those women whose sons survive and of those who are devoted to their husbands. May I rule over the other wives of my husband, may I not see Yama and may live happily for ever with my husband and sons. May I, by virtue of this Vrata, repair to the same region with my husband, become rich, have good raiments, become open-handed, fond of my own people and accomplished". Having done so she should offer honey to a Brahmana and make him recite benedictory verses and then feed him with sesham and pudding. O beloved wife of Hari possessing the hue of an immortal, thus the goddesses observed the diverse Vratas described by the great goddess, the wife of Rudra. I tell you the truth; by virtue of my ascetic powers you will reap the fruits of auspicious and holy rites, described in the Puranas, which the goddess Uma obtained before.

Vaishampayana said:—Thereupon by virtue of the boon conferred by Uma Rukshmini observed, by her celestial vision, all the rules of Vrata and performed it. She gave away bulls, jems and food because they yield greater fruits and grant all desired-for objects in all the forms of Uma-Vrata. O Janamejaya, having celebrated this Vrata formerly Jamavati too made a present of a beautiful jewelled tree. Having performed this Umavrata Satya distributed a number of yellow raiments. O descendant of Kuru, having performed this holy rite Shatabhisha acquired the most exalted position amongst the stars.

CHAPTER 83. AN ACCOUNT OF THE CITY OF ASURAS.

Janamejaya said:—O disciple of Vyasa, O you conversant with the tenets of religion, O you having asceticism for your wealth, O Vaishampayana, while giving an account of the carrying away of the Parijata tree, you have mentioned Shatpura, the abode of the dreadful Asuras. O foremost of ascetics and Munis, do you describe at present the destruction of those Asuras and Andhakas.

Vaishampayana said:—Even after the heroic Tripura had been slain by the energetic Rudra there remained many leading Asuras. There not less than sixty hundred thousands of Asuras, the followers of Tripura, were scorched by the fire of Rudra's arrows. O foremost of kings, stricken with grief consequent upon the destruction of their kith and kin those heroes, with their face towards the sun and living upon air, carried on penances for a hundred of thousands years and adored Brahma in the insular continent, Jamvu, a favourite resort of the pious and great saints. Taking shelter under a fig tree some of them carried on hard austerities; some, under the Kapitha tree and some living in the dens of jackals engaged in hard austerities. O descendant of Kuru, some of those Asuras, resorting to the root of a fig tree, learnt spiritual science, and carried on Tapas. O king, pleased with those penances of theirs, the foremost of the celestials, the Creator Brahma, the best of the pious, came down there to offer them boons. Requested by the lotus-sprung deity, saying "Pray for a boon" they did not pray for any on account of their malice against the Lord Tramuva. When, O descendant of Kuru, they expressed their desire of wrecking vengeance for the destruction of their kinsmen the omniscient Grand-father said:—"The lord Maheswara, with the goddess Uma, is without birth, middle and destruction. He is the creator and destroyer of the whole universe. Who is therefore capable of injuring them? It is an useless task. Renouncing your malice against him do you wish to live happily in the city of the celestials".

Thus addressed by Brahma many wicked-souled Asuras did not yield: but some of them, who knew Bhava's powers, expressed their willingness. The Grand-father said to the reluctant and wicked Asuras:—"O heroic Asuras, except your vengeance against Rudra do you pray for any other boon".

Hearing it they said "O lord, may we become unslayable by all the gods. May we establish six cities under the earth: and

they will pass by the name of Satpura. O lord, going to those six cities we will live there happily. O thou having asceticism for thy wealth, beholding Tripura slain we have been greatly stricken with fear. Do thou so arrange that we may have no fear from Rudra by whom all our kinsmen have been slain."

The Grand-father said:—O Asuras, if you do not throw obstacles in the way of the Brahmanas, fond of the pious and wending fair ways you will be unslayable by the gods and Sankara. If out of ignorance you happen to injure the Brahmanas you will meet with destruction for they are the most excellent refuge of the world. If you injure the Brahmanas you shall have to fear Narayana for the Lord Janarddana encompasses the well-being of all creatures.

O king, thereupon dismissed by the Grand-father the Asuras went away. Seated on the white bull along with the goddess Uma accompanied by his followers, the Lord, Himself, the Divine Slayer of Tripura, and the refuge of the pious, appeared before those virtuous Asuras who were his followers and said:—"May good betide you, O foremost of Asuras. Casting off enmity, pride and malice you have sought refuge with me. I am therefore ready to grant you a boon. I have been pleased with your actions. Do you repair to the celestial region along with the twice-born ones ever engaged in good works, by whom you have been initiated. The ascetics, conversant with the knowledge of Brahma, who will even live under this Kapithwa tree, will attain to my region. The hermits, who with ascetic rites will adore me for a month or a fortnight, will attain to the fruit of asceticism carried on for a thousand years. If they worship me for three nights they will attain to the desired-for region. If a man, living in the insular continent of Arka, worships me in this way he will reap two-fold fruits; but a man living in a hostile country will gain nothing. He, who will adore me here as Sweta-Vahana (having a white bull for carrier) will attain me even if his mind is possessed by fear. The men, who are virtuous, firm in devotion and who worship especially the Munis who live under fig-trees and in the dens of jackals, will attain to their desired-for regions".

O great king, having said this the Divine, Swetavahana, Mahadeva, repaired to Rudraloka along with them. What more, those even, who merely resolve "I shall go to Jamvudwipa, I shall live there," arrive at the region of Rudra.

CHAPTER 84. THE ASURAS OBSTRUCTING A YAJNA.

Vaishampayana said:—At that time, O king, in the city of Shatpura on the sacred bank of the good river Avarta, resorted to by the Munis, a Vajrasaneyi Brahmana, by name Brahmadata, a disciple of Yajna-walka, well-read in the four Vedas and six Angas and endowed with morality, was initiated into a Yajna extending over a year. O kingly descendant of Kuru, as Sakra (the king of gods) protects (their preceptor) Vrihaspati so when that foremost of the twice-born went to Shatpura for carrying on Yajna Vasudeva, with Devaki, repaired there for protecting him, for he was a class friend and preceptor of Anakadundubhi (Vasudeva) (4-5). In that Yajna of Brahmadata, abounding in profuse food and presents were present Vyasa, Yajna-walka, Sumantu, Jaimini, Dhritiman, Jajali, Devala and other great and leading Munis of firm devotion. And I too had gone there. In that Yajna, by the grace of Vasudeva, the creator of the universe incarnated on earth, the pious Devaki distributed amongst the beggars various articles they wanted proportionate to the wealth of the intelligent Vasudeva. After the commencement of that Yajna, the inhabitants of Shatpura, Nikumbha and other Daityas, proud of their boon, assembled there and said:—"Give us our share in the Yajna. We will drink Soma and Brahmadata must give us his daughters. We have heard that this great man has many beautiful daughters. So he must send for them and give them over to us. He should also give us the most valuable jems which he has got in his possession. If he transgresses this order we will not allow him to celebrate this Yajna. This is our order". Hearing this Brahmadata said to the great Asuras:—"O ye leading Asuras, no portion of sacrificial offerings has been laid down for you in the Vedas. How can I then allow you to drink Soma in this Yajna? If you do not believe my words you may ask these great Munis well-read in the Vedas and their commentaries. The daughters whom I shall give away in marriage I shall confer upon proper bridegrooms following the same Vedas with me; this is my resolution. If you however come to terms I may give you the entire collection of my jewels. If you show your force I will not give that even for Devaki's son is my supporter".

Hearing those words the wicked Danavas of Shatpura, Nikumbha and others began to scatter the articles of Yajna and carry away his daughters. Beholding the sacrificial articles robbed by the Asuras Anakadundubhi thought of the great Krishna, Balabhadra and Gada. As soon as he was thought of Krishna came to know of every thing and said to Pradyumna:—"Proceed, O my son, and save the maidens by virtue of your illusive powers. O powerful hero, I myself too will soon go to Shatpura with the Yadava army."

Hearing it the intelligent, highly powerful and heroic Pradyumna, ever obedient to his sire, went to Shatpura within a moment and took away the maidens by virtue of his

illusive power. Creating their figures by his illusive power the pious son of Rukshmini kept them before the Daityas and said to Devaki "Be not afraid". O king, leaving aside Brahmadata's daughter the irrepressible Daityas carried away the illusory maidens and entered their city with satisfaction.

Thereupon, O king, that great and glorious Yajna was being celebrated according to proper rites. O descendant of Bharata, all the kings, invited by the intelligent Brahmadata, arrived at the sacrificial ground. Jarasandha, Shishupala, Dantavakra, the Pandavas, the sons of Dhritarashtra, the Malava and Tangana kings, Rukshmi, Ahvriti, Neela, Narmada, Vinda, Anuvinda, Avantya, Shalya, Shakuni and other heroic, noble and warrior kings encamped near Shatpura. Seeing this the beautiful Narada thought:—"At this Yajna all the Kshatriyas and Yadavas have assembled. Surely this will lead to a conflict. I shall therefore try to bring it about." Thinking this he repaired to Nikumbha's house. He was worshipped there by Nikumbha and other Danavas. Thereupon taking his seat the pious-souled Rishi said to Nikumbha:—"Having caused a dissension with the Yadavas how are you sitting here at ease? Do you not know that Brahmadata is the friend of Krishna's father? The five hundred wives of the intelligent Brahmadata have been brought at the sacrificial ground for satisfying Vasudeva's son: of them two hundred are of Brahmana origin, one hundred of Kshatriya origin, one hundred of Vaishya and another hundred of Sudra origin. O King, they had all worshipped the learned and pious Rishi Durvasa who had conferred on them all a boon saying 'You will all, one by one, get a son and a daughter.' O heroic Asura, by virtue of this boon and on account of their intercourse with their husband they have all given birth to fair daughters. They are of matchless beauty, tender, ever youthful and chaste. From their body comes out the fragrance of all flowers. O Daitya, by virtue of the boon of that intelligent Rishi, they know the arts of singing and dancing, the accomplishments of the Apsaras; and they are all well accomplished. The sons, in their order, are observant of the duties attached to their respective orders. They are clever in interpreting the sacred texts and are beautiful. O hero, the intelligent Brahmadata had conferred almost all of those daughters on the leading Bhaimas. And for the remaining hundred whom you have stolen the Yadavas will fight to their very best. Therefore O hero, you invite in proper order the help of other kings. O Asuras, if you wish to keep in your possession Brahmadata's daughters pray for the help of the highly powerful kings, giving them various jewels and treat all the kings who will come here as your guests." Thus addressed by Narada the Asuras, with great delight, carried out his orders.

Having obtained various jewels and five hundred devoted maidens the kings divided them duly amongst themselves. Returning in a moment on the other hand the great Narada prevented the heroic sons of Pandu and so they did not take any share in the distribution. Thereupon the leading kings, delighted, said to the Asuras:—"Formerly the Kshatriyas had been adored many times by celestial heroes like yourselves, capable of coursing in the sky and possessed of all the objects of pleasure. And even now they have been duly honoured by you. What will they now give you in return?"

Hearing it Nikumbha, the enemy of the celestials, was filled with joy. Describing the greatness and truthfulness of the Kshatriyas he said to them:—"O ye leading kings, we shall have to fight with our enemies to-day. We wish you may help us to the best of your power." O lord, hearing the words of Nikumbha all the sinful Kshatriyas, save the heroic sons of Pandu, who had learnt the truth from Narada, said "So be it".

O king, on the other side, recollecting the words of Mahadeva in his mind, the powerful Krishna set out with his army for Shatpura leaving Ahuka at Dwaraka. Having arrived at Shatpura with that army the Lord Vasudeva, according to Vasudeva's orders, encamped at an advantageous site near the sacrificial ground for the well-being of the citizens. Making that encampment difficult of access with bushes the powerful and beautiful Krishna engaged Pradyumna in the work of patrolling.

CHAPTER 85. WAR BETWEEN KRISHNA AND ASURAS.

Vaishampayana said:—Within a moment of the clear sun coming within the range of people's vision, Baladeva, Krishna and Satyaki delightedly got upon Garuda's back. Having bathed in the water of the sacred river Avarta, who had obtained a boon from Rudra and who by his words had been made holy like the Ganges, and having put on coats of mail, finger-protectors and armours, those heroes, desirous of fighting, worshipped the god Siva, the lord of bel leaves and water. At that time having placed Pradyumna above in front of the army, the Pandavas in charge of the Yajna and the remaining soldiers at the door of the cave, the Lord Krishna, the giver of honours and the refuge of the pious, thought of Jayanta and Pravara. O descendant of Bharata, they arrived there as soon as they were recollected. The Lord only could see them and they were kept above along with Pradyumna.

Thereupon at Krishna's mandate, war-bugles, Jalaja, Muraja and other musical instruments were sounded. O descendant of Bharata, Samva and Gada arranged the soldiers in the shape of a Makara. Sharana, Uddhava, Vaitarana of Bhoja's race, the virtuous Anadhrishthi, Viprithu, Prithu, Kritavarma, Sudangsthra, Vichakshu, the grinder of enemies, the pious Sanat Kumar and Charudeshna began to help Aniruddha and protect the rear of the army. O thou the glory of thy race, the remaining portion of the Yadava army, consisting of cars, elephants, horses and men, remained in battle-array. Adorned with crowns, head-gears, bracelets and other ornaments and armed with various weapons, the Danavas too, dreadful in battle, came out of Shatpura, emitting a roar like the muttering of clouds, on asses, elephants, crocodiles, hares, horses, buffaloes, lions and tortoises. Many of their cars were drawn by those animals. O king, as the lord of gods issues out at the head of the celestial host so Nikumbha came out at the head of that Asura army setting up a noise like the muttering of clouds produced by the sound of trumpets, rattle of car wheels, and the blowing of conches. Sending up again and again shouts of various sorts and leonine roars the highly powerful Danavas filled the earth and sky with them. O Janamejaya, the soldiers of the Chedi and other kings were bent upon assisting the Asuras with great care. O heroic king, amongst the followers of the Chedi king Shishupala, the hundred brothers headed by Duryodhana stood there with their cars, making a great rattle and coursing quickly like unto the city of Gandharva. Making up their mind to fight and moving their beautiful bows like unto two palm trees Rukshmi and Ahvati joined them. With a view to fight with the Yadavas and acquire victory the king Bhagadatta, Shalya, Shakuni, Jarasandha, Trigarta, Virata, Uttara and the Asuras headed by Nikumbha got themselves ready for the encounter.

Thereupon when in battle Nikumbha began to assail the dreadful army of the Bhaimas with arrows like serpents, Anadhrishthi, the commander-in-chief of the Yadu army, could not bear it. He too, with shafts, adorned with variegated feathers and whetted on stone, began to slay the enemy's army. At that time when everything was covered with arrows, Nikumbha, his chariot, standard and horses became invisible. Seeing it the heroic Nikumbha, the fore most of those possessed of illusive powers, was filled with anger. And he, by his illusive powers, startled the Bhaima chief Anadhrishthi. Resorting to his illusive powers, bewildering Anadhrishthi and bringing him to the cave named Shatpura the heroic Nikumbha imprisoned him there. And returning again to the battle-field, he, by his illusive powers, took there Kritavarma, Charudeshna, Vaitarana of Bhoja's race, Sanat Kumar, Jamvati's son Arksa, Nishatha, Ulmuku and numerous other Yadavas. O king, when he led the Yadavas to the dreadful cave of Shatpura he so covered himself by his illusive powers that no body could see him. Beholding that fearful onslaught of the Bhaimas the Lord Krishna, Baladeva, Satyaki, Samva, the slayer of inimical heroes, the irrepressible Aniruddha and numerous other Bhaimas, especially Pradyumna, were greatly filled with anger.

Thereupon, O king, setting string to his Sranga bow and shooting arrows the holder of the Sranga (Krishna) began to move about amongst the Danavas as the god of fire ranges on grass. Seeing him, taking up thousands of Satagnhis, Parighas, fiery lances, burning axes, dreadful rocks, and huge stones and throwing up infuriated elephants, cars and horses the Danavas ran towards the effulgent god as the locusts, drawn by the noose of Death, run towards the burning fire. However, O hero, Narayana-fire consumed all those things. And smiling the highly effulgent Yadu chief, the slayer of his enemies and the benefactor of the world, baffled them all with the fire of his arrows. And as a bull suffers the downpour of rain in the autumn so he bore the shower of their arrows. In this way, when the battle continued for some time the Asuras could not withstand the arrows shot off Narayan's bow as a sandy bridge cannot stand showers. O descendant of Bharata, as the bulls cannot stand before the five-mouthed god Siva with his mouths wide open so the Asuras could not stand before Krishna.

O Janamejaya, while thus slain by Narayana Krishna the Asuras, stricken with fear, rose up into the sky. O Lord, as soon as they rose up into the sky Jayanta and Pravara killed them all with arrows burning like fire. At that time the heads of the Asuras, fell down on earth like palm fruits from the tree. Like five headed serpents killed by Time the arms of the Daityas dropped on the surface of the earth. Having created another dreadful illusory cave for the destruction of the Kshatriyas the heroic and virtuous son of Rukshmini imperceptibly came out by the route by which Gada, Sharana, Shatha, Shamva and other heroes had entered there. As soon he came out the powerful son of Krishna began to assail Nikumbha, although careful, who was ranging hither and thither in front of the battle-field. Thereupon, O king, resounding the cave with his leonine shouts he said to the king Duryodhana, Virat, Drupada, Shakuni, Shalya, Neela, Bhisma, Vinda, Anuvinda, Jarasandha, the kings of Trigarta and Malava, the highly powerful Vasalyas, Dhristadyumna

and other princes of the Panchala country, conversant with the use of arms, Ahvriti, his uncle Rukshmi, emperor Shishupala, and Bhagadatta:—"O kings, in consideration of your superior position and relationship with me I am not throwing you into this dreadful cave. Even the intelligent, trident-handed God of bel leaves and water has ordered me to throw you all into this cave. I shall exert my best to release the Yadavas who have been imprisoned by the highly powerful Nikumbha resorting to his Shamvari Maya".

Thus addressed the Commander-in-Chief of the kings, Shishupala struck the Bhaimas, especially Pradyumna, with arrows. Thereupon saluting Siva Rukshmini's son began to pierce the emperor Shishupala. In the meantime taking up a thousand of nooses, the foremost of Siva's ghostly followers Nandi came there and said to the highly powerful and heroic son of Rukshmini. "O descendant of Yadu, Vilwodakeshwara (Siva) has ordered you to do what he had told you in the night. Bind these kings with nooses who have been bribed with jewels for the maidens. To release them also depends on you. O hero, O you of large arms, destroy all the Asuras leaving none behind. And communicate this news to Janarddana."

O descendant of Kuru, thereupon binding the king Bhagadatta, Shishupala, Ahvati, Rukshmi and other kings, like hissing serpents, with the nooses given by Hara Rukshmini's son, endowed with most excellent energy, took them all to the illusory cave. O descendant of Bharata, having kept there his own son Aniruddha as the guard of the cave, Yadu's descendant Pradyumna took away the elephants, horses and cars of the Kshatriyas and put the remaining commanders and guards in charge of treasury in chain. O lord, thereupon when Krishna's son was ready to slay the Asuras, he, with the coat of mail on, said to Brahmadata, the foremost of the twice-born "See, Dhananjaya has undertaken to help you. You have no fear. Celebrate your work with a confident heart. O foremost of the twice-born, when the Pandavas have been engaged as your protectors you need not fear the gods, Asuras or any other beings. The Asuras have not been able to touch your daughters even with their mind; see, by my illusive powers I have kept them in the sacrificial ground."

CHAPTER 86. DEFEAT OF THE ASURAS: THEY FIGHT AGAIN.

Vaishampayana said:—O emperor Janamejaya, when the kings, with their followers, were imprisoned fear entered into the mind of the Asuras. Completely routed by Krishna, Anarta and other Yadavas, dreadful in fight, the heroes fled away on all sides. Seeing it, the foremost of Danavas, Nikumbha, filled with anger, said:—"Why do ye, stricken with fear and stupified on account of your ignorance, break your promise and take to your heels? You promised to avenge the destruction of your kinsmen. If you now break your promise and fly away to what region will you all repair (1-4)? You will be able to reap the fruit if you can vanquish your enemies irrepressible in battle. Again if the heroes are slain in a battle-field they live happily in the region of the celestials. If you however fly away whose face will you behold in your house? What will your wives say? Oh fie on you! fie on you! you have not the least shame."

O king, thus addressed, the Asuras, filled with shame, returned with double vigour and again engaged in an encounter with the Yadavas. Dhananjaya, Bhima, Nakula, Sahadeva and Dharma's son, the king Yudhishtira destroyed all who went to that sacrificial ground where took place the martial festivity, consisting of diverse weapons, of those heroes. Those, who rose up into the sky, were slain by Indra's son and the foremost of the twice-born Pravara.

Thereupon, O Janamejaya, in that battle-field there flew a river of blood like a stream filled with water in the rainy season. It took its rise from the mountain Govinda and its water was the blood of the Asuras. The hairs were the mosses and creepers. The wheels were the tortoises and the cars were the whirlpools. It was beautified with rocks of elephants and covered with trees of flags. The cries constituted the noise of the flowing stream—and the foams of blood were the bubbles. The swords were the fishes. And it assailed the heart of the coward. Beholding all his comrades slain and the enemies increase in power, Nikumbha, by virtue of his own energy, all on a sudden leaped up. O descendant of Bharata, there Jayanta and Pravara, with arrows resembling thunder-bolts, obstructed Nikumbha irrepressible in fight. Desisting and biting his own lips the wicked Nikumbha struck Pravara with his Parigha who fell down on earth. As soon as he fell down Indra's son held him up and embraced him with his arms. Knowing him alive he at once let him off and ran towards the Asura. Nearing Nikumbha Jayanta struck him with a Nishtringsha and the Daitya too struck him with a Parigha. In the very next moment Indra's son wounded Nikumbha's person with numerous shafts. Thus wounded in that dreadful battle the great Asura thought:—"I shall fight in the battle-field with my enemy Krishna who has killed my kinsmen. Why do I make myself exhausted by fighting with Indra's son?"

Having resolved thus Nikumbha disappeared from that place and went where the highly powerful Krishna was.

Seated on his Airavata the virtuous destroyer of Bala, Vasava, had come there with the gods to witness the battle. Beholding his son victorious he was pleased. And extolling their actions repeatedly he embraced him and Prava who was freed from stupefaction. Beholding Jayanta, dreadful in battle, victorious, celestial trumpets were struck at the command of the king of gods. On the other side beholding Keshava, dreadful in battle, along with Arjuna near the sacrificial ground, Nikumbha, setting up a leonine shout, attacked, with his Parigha, the king of birds Garuda, Baladeva, Satyaka, Narayana, Arjuna, Bhima, Yudhisthira, Sahadeva, Nakula, Vasudeva, Shamva and Pradyumna. And so fought that quick coursing Daitya by virtue of his illusory powers that none among those heroes, masters of all sorts of weapons, could see him. Not seeing him there Hrishikesha (Krishna) meditated upon Vilwodakeshwara, the lord of goblins.

As soon as Krishna meditated on Him, they all, by the power of the highly powerful Vilwodakeshwara, could at once see Nikumbha, the foremost of those possessed of illusive powers stationed before them like the summit of the Kailasa. At that time as if ready to devour all of them that hero was inviting his enemy Krishna the slayer of his kinsmen. From before Partha had set string to his Gandiva bow. And seeing him for the present he struck his (Nikumbha's) body repeatedly with Parigha and other arrows, O king, as soon as that Parigha, whetted on a stone and other arrows touched his body, they fell down on earth shattered and broken. O descendant of Bharata, seeing the arrows shot off his bow thus baffled Dhananjaya asked Keshava saying:—"What is this, O son of Devaki? My arrows, resembling thunder-bolts, pierce even the mountains. But why are they useless here? I am greatly astonished at this."

O descendant of Bharata, thereupon Krishna smilingly replied:—"O son of Kunti, hear, I shall describe in detail how Nikumbha has become so very powerful. Repairing to the province of Uttarakura, this irrepressible enemy of the gods, this great Asura practised hard austerities for one hundred thousand years. Pleased with it when Lord Hara was about to grant him a boon he prayed for three, as that he would not be killed by celestials and demons. The Lord Mahadeva, having the emblem of a bull on his banner, said:—"O great Asura, if you act against me, Vishnu and the Brahmanas you will even then be slain by Hara only. None else will be able to kill you. O Nikumbha, myself and Vishnu are both benefactors of the Brahmanas and the Vipras are our greatest refuge". O son of Pandu, this Danava is that highly powerful Nikumbha. His three bodies, acquired by virtue of the boon, are accordingly invincible by all sorts of weapons. While carrying away Bhanumati I had destroyed one of his bodies: his other undestructible body lives in Shatpura, and the third, endued with ascetic energy, serves Diti. With his another body he always lives in Shatpura. O hero, I have thus given you a complete account of Nikumbha; now expedite the work of his destruction; the remaining history I shall narrate afterwards".

O descendant of Kuru, while the two Krishnas were thus conversing that Asura, invincible in battle, entered into the cave Shatpura mentioned before. Seeing it and searching for him the Divine Slayer of Madhu entered into that dreadful cave of Shatpura. It was lighted up by its own effulgence and the sun and the moon did not pour its rays there. It distributes happiness, misery, heat, and cold. Entering that cave the Divine Janarddana said to the Yadava kings and engaged in an encounter with the dreadful Nikumbha. The other Yadavas headed by Baladeva and the Pandavas united, with Krishna's permission, followed him to the cave. Nikumbha began to fight with Krishna. And Rukshmini's son, according to the desire of his sire, released the friends who had been brought there by the Danava. Released by Rukshmini's son, they, with a view to kill Nikumbha, delightfully arrived where Janarddana was. Thereupon Krishna again said "O hero, release the kings, subdued by thee." Hearing this the heroic and powerful son of Rukshmini released them all. Then the heroic kings, shorn of prosperity, could not say anything out of shame. Observing silence they only sat down with their faces cast down.

Govinda was fighting with his dreadful enemy Nikumbha who was trying his very best for victory. O lord, there Krishna was struck by Nikumbha with a Parigha and he was wounded by Krishna with a club. Thus cut sorely by each other they both lost their consciousness. Seeing the Pandavas and Yadavas aggrieved the Munis, desirous of doing good unto Krishna, began to recite Mantras and adore him with hymns laid down in the Vedas. Thereupon regaining their consciousness the Danava and Keshava again addressed themselves for fighting. O descendant of Bharata, those two heroes, dreadful in battle, struck each other like two fighting infuriated bulls, or elephants or leopards.

O king, thereupon an invisible voice said to Krishna: "O thou of great strength, the Lord Vilwodakeshwara has order thee to kill this thorn of the Brahmanas with thy discus and acquire great virtue and fame". Hearing this Hari, the refuge of the pious and the protector of the world, said "So be it." And then saluting Mahadeva he discharged his discus Sudarshana, the destroyer of the Daitya race. That discus,

effulgent like the solar disc, discharged off Narayana's hand, sundered Nikumbha's head adorned with most beautiful earrings. As a peacock falls down on earth from the summit of a mountain, so his head, beautified with ear-rings, dropped down on earth. O king, the powerful Nikumbha, the terror of the world being slain the Lord Vilwodakeshwara was pleased. O slayer of thy enemies, from the sky fell showers of flowers discharged by Indra and the celestial beings were sounded. The whole world, especially the hermits, attained to an excess of joy. Thereupon the Lord Keshava, having Gada as his elder brother, delightedly conferred upon the Yadavas hundreds of Daitya maidens. And consoling the Kshatriyas repeatedly he gave them precious jewels and diverse raiments. And he gave the Pandavas six thousand cars with horses. The rider of Garuda who always multiplies cities, gave that city of Shatpura to the Brahmana Brahmadatta.

After the termination of Brahmadatta's Yajna the highly powerful Govinda, the holder of conch, discus and club, dismissed the Kshatriyas and gave a grand party with enough of rice, curry, meat and pudding before the Lord of Bel leaves and water. The self-controlled Lord Hari, fond of wrestling, made the expert wrestlers show their performances before that party and gave them money and clothes. Afterwards saluting Brahmadatta he set out for the city of Dwaravati with his father, mother and the other Yadavas. That hero, worshipped by people on his way, entered the charming city abounding in contented and beautiful people, and the streets of which were decorated with flowers. He, who listens to or reads the account of the conquest of Shatpura by the holder of discus, acquires victory in battle. By hearing or reading it one, having no son, gets one, a pauper gets riches, a sick man is cured of his diseases, and one bound is released from the fetters. If this story is recited on the occasion of a Punsavana [A religious and domestic festival held on the mother's perceiving the first signs of a living conception,] Garbhadhana [A ceremony performed prior to conception,] or a Sraddha it is considered as bringing about complete success. O Janamejaya, the man, who always reads the account of the victory of the high-souled Deity, the foremost of immortals of incomparable strength, is freed from tribulation and proceeds from here to a most excellent region. The Purusha, whose palms and feet are adorned with jems and gold, who is effulgent like the great burning sun, who is the subduer of his enemies, who is the Prime Lord, who lies on the bed of four oceans, who has four Atmans and who has a thousand names, always lives in the best place.

CHAPTER 87. THE HISTORY OF THE ASURA ANDHAKA.

Janamejaya said:—"O foremost of Munis, O Vaishampayana, I have listened to an account of the spoliation of Shatpura. Do you now describe the destruction of Andhaka mentioned by you before. O foremost of speakers, I am also very anxious to hear of an account of Bhanumati's being carried away and of the destruction of Nikumbha.

Vaishampayana said:—"In the days of yore when all her sons had been slain by the Divine Lord Vishnu, Diti, with ascetic penances, worshipped Marichi's son Kashyapa. O descendant of Bharata, pleased with her penances, service, help and beauty the foremost of Munis, Kashyapa, said to her having asceticism for wealth:—"O fair one, O religious lady, I have been pleased with you. Pray for a boon".

Diti said:—"O lord, O foremost of the pious, the gods have killed my sons and I have none at present. I pray for such a son of incomparable prowess whom the gods will not be able to kill.

Kashyapa said:—"O goddess, O daughter of Daksha, O you having lotus eyes, I have no influence over Rudra, forsooth your soon will not be killed by any other god save him. Your son shall have to protect himself from Rudra.

O descendant of Kuru, thereupon the truthful Kashyapa touched, with his fingers, the belly of that goddess. She gave birth to a son having a thousand arms, thousand heads, two thousand legs, and two thousand eyes. O descendant of Bharata, because he used to go about like a blind man, people of that province called him by the name of Andhaka. O Janamejaya, considering himself as above death, that Daitya used to oppress all and carry away by force their jewels. Having carried them away by force the highly proud Andhaka, a terror to all the worlds, compelled the Apsaras to live in his own house. Out of foolishness, that son of Diti, bent upon committing sin, used to steal other's wives and jewels.

O descendant of Bharata, once on a time that oppressor of all, with his own followers the Asuras, prepared himself for conquering the three worlds. Hearing it the Lord Sakra said to his father Kashyapa:—"O foremost of Munis, Andhaka is doing all this. O lord, command me what I should do. O Muni, how shall I suffer such oppressions of my younger brother? And how shall I strike the dear son of my step mother? O Sire, if the son of this worshipful mother be killed by me forsooth she will be worked up with anger".

Hearing the words of the king of gods the great Muni Kashyapa said:—"May good betide you, O lord of the celestials; I shall prevent him by all means."

Thereupon O descendant of Bharata, Diti and Kashyapa, with great difficulty, desisted Andhaka from conquering the three worlds. Although thus prevented that wicked-souled one began to oppress the immortals and the other inhabitants of the celestial region by various means. The wicked-minded demon uprooted the trees of the forest and spoiled the gardens. O descendant of Bharata, even before the very presence of the gods, that Danava, elated with the pride of his strength, took away the charioteers and horses of Indra and the celestial elephants, of the quarters. That thorn of the gods used to throw obstacles in the way of those men who wanted to propitiate the gods with Yajnas (22-24). O king, in fear of Andhaka and the obstruction of Yajnas, the sacrificers stopped the performance of sacrifices and the ascetics gave up the practice of bare austerities. At his command the wind blew, the sun gave its rays and the moon appeared and disappeared with stars. In fear of the highly dreadful and wicked Andhaka, elated with the pride of his strength, the cars of the sky-rangers could not freely pass in the welkin. O hero! O upholder of the Kuru race, thus in fear of the highly terrible Andhaka the world was divorced from Om and Vashatkar [All the religious ceremonies were stopped.]. Once on a time the sinful demon devastated the provinces of Uttarakura, Bhadravata, Ketumal and Jamvudwipa. What more, although capable, the gods, Danavas and other creatures used to show him respect.

O foremost of the pious, oppressed by Andhaka the Brahmadivas unitedly concerted measures for his destruction. Amongst them the intelligent Vrihaspati said:—"Save Rudra, no body will be able to kill him, for, at the time of conferring the boon the intelligent Kashyapa said to Aditi 'I shall not be able to protect your son against Rudra (31-33)'. We should now find out the means by which the eternal Sarva, the benefactor of all, may be informed of the trouble of all the creatures. If the powerful, Divine Lord Bhava, the refuge of the pious, be informed of our object he will surely remove the misery of the world, for to save the pious especially the Brahmanas from the wicked is the work of Bhava, the god of gods, and the preceptor of the world. Let us go and seek the help of the best of the twice-born Narada. He is a friend of Mahadeva, and will point out to us an expedient." Hearing the words of Vrihaspati the ascetics saw Narada the foremost of the celestial saints in the sky. Worshipping him duly and welcoming him the gods said:—"O celestial saint, O lord, O pious Rishi, go speedily to Kailasa and speak to the great god Hara, for the destruction of Andhaka." They said this to Narada for their own safety. He too said "So be it".

After the departure of the Rishis the learned Muni Narada thought over this matter in his mind and arrived at a conclusion. For seeing the god of gods, Siva, the divine Muni repaired to the garden Mandara where he always lived. O descendant of Bharata, having lived in Sulapani's (Siva's) charming garden of Mandara for one night, he, with the permission of Vrishadhvaja, took a well-set garland of Mandara flowers, the best of all sweet-scented articles and another of Santanaka flowers and set out for the city of the celestials. O king, having placed that highly fragrant garland around his neck Narada went where the wicked-souled Andhaka, proud of his strength, was (43-46). Seeing that garland of Santanaka flowers and smelling its sweet fragrance Andhaka asked him:—"O great Muni, having asceticism for your wealth, where have you got these beautiful flowers which are always carrying such a beautiful scent and colour? They have, by all means, excelled the Santanaka flowers of the celestial region. Where do they grow and who is their owner? O Muni, whom the gods entertain as their guest, if you have respect for me tell me all this".

O descendant of Bharata, hearing this that foremost of Munis, Narada, having tapas for his jems, held him by the hand and said:—"O hero, these flowers grow in the charming forest situated on that best of mountains Mandara. They are the creation of the trident-handed deity. The ghostly attendants of the great Mahadeva guard that forest. So without his permission no body can enter there. Those goblins put on various dresses, use diverse weapons, are dreadful and unapproachable. On account of their being protected well by Mahadeva they are unslayable by all creatures. In that garden of Mandara Hara, the soul and protector of all, and followed by goblins, always plays there with the goddess Uma. O you born in the race of Kashyapa, if one adores Hara, the lord of the three worlds with particular hard austerities he obtains the Mandara flowers. These trees, beloved of Hara, confer jewels of women, other precious stones and all sorts of desired-for objects. O you of incomparable prowess, that forest of trees, where no misery prevails, is self effulgent. The sun or the moon does not pour its rays there. O you of great strength, amongst those huge trees some give scents, some water and some various fragrant raiments. They also pour various desired-for edibles and drinks. O sinless hero, know it for certain that in that Mandara forest no body experiences thirst, hunger or fatigue. What more, even in hundred years cannot be described the virtues, superior to those of the celestial region even, which those trees possess. O foremost of the sons of Diti, he, who lives there even for a day, acquires

victory over all superior to that of Mahadeva even. There is no doubt about it. In my opinion that region had been selected before the creation of the world, as the heaven of heaven and happiness of happiness".

CHAPTER 88. ANDMAKA GOES TO THE MOUNT MANDARA.

Vaishampayana said:—O descendant of Bharata, hearing attentively the words of Narada the great Asura Andhaka felt a desire for going to the mount Mandara. Having gathered other Asuras (around him) the highly energetic and powerful Andhaka, elated with the pride of his strength, arrived at the mount Mandara. It was covered with huge clouds, great herbs and virtuous Siddhas. There lived the great Rishis and it abounded in many elephants, sandal, Aguru and various other trees. It was rendered charming with the songs of the Kinnaras and it danced as if with the blossoming trees blown by the wind. It was filled with the sweet notes of the birds and swans moving about beautifully. It was adorned with the highly powerful buffaloes, the destroyers of the demons and lions white as the rays of the moon. It was filled with hundreds of deer. Arriving there he said to that best of mountains existing there in his own form. "You know that by virtue of my father's boon I am not to be slain by any. The three worlds, consisting of mobile and immobile creation, are under me. O mountain, out of fear, none is able to fight with me. O great hill, I have heard that on your table-land there is a forest of Parijata trees, the jewels of them, adorned with flowers conferring all desired-for objects. My mind is filled with curiosity—tell me speedily where that forest is on your table-land. O mountain, if angry you will not be able to do any thing against me: on the other hand if I oppress and trouble you, I do not see any one who will be able to protect you." Thus addressed the mount Mandara disappeared therefrom.

Thereupon worked up with great anger Andhaka, proud of his boon, set up a terrible leonine shout and said:—"O mountain, although requested by me you have not shown me sufficient honour. Now witness my strength—I will crush you within this very moment." Saying it the powerful Andhaka, elated with the pride of the boon, uprooted, with the help of the Asuras, a summit extending over many yojanas and began to grind it. O hero, for this all the streams of that huge mountain were blocked. When Rudra came to know of all this he showed him such a special favour, that it appeared in the same beauty abounding in infuriated elephants, deer, various streams and variegated gardens, which it possessed before it was uprooted by Andhaka.

Thereupon by the power of the Lord, the dreadful summits, uprooted by Andhaka, brought about the destruction of the Asuras themselves. O king, the mountain summits crushed those Asuras to death who uprooting them were flying away. Those Asuras however, who were sitting at ease on the table-land of the mount Mandara, were not killed thereby. Seeing his soldiers thus crushed down Andhaka set up a terrible leonine shout and said:—"O mountain, there is no need of fighting with you. I invite him who is the owner of the garden situate on your elevation. Let him come forward to fight. What is the use of carrying on the work of destruction remaining in disguise in the battle-field".

Thus addressed the Lord Maheswara, desirous of killing him, took up his mace and arrived there riding on his bull. The intelligent, three-eyed deity, the lord of goblins came there encircled by ghosts and goblins. At that time when Mahadeva was worked up with anger the entire world shook and the rivers flew in contrary courses with burning water, O king, by Hara's energy all the quarters were consumed with fire and the planets began to fight with one another. O descendant of Kuru, at that time all the mountains were moved and the god of rains sent down showers of char-coals accompanied with smoke. And the moon became hot and the sun cool. The Brahmavadin's forgot the Vedas. O sinless one, at that time the asses gave birth to cows and the cows to horses. The trees were reduced to ashes and fell down on earth. The bulls began to oppress the kine and the kine began to ride on the bulls. All the quarters were filled with Rakshasas, Yatudhanas and Pishacas. Beholding the universe in such an altered condition the Divine Mahadeva cast off his mace effulgent like fire. O king, that dreadful mace, discharged by Hara, fell on the breast of the Asura Andhaka, the thorn of the pious, and immediately reduced him to ashes.

When the enemy of the world was slain, the gods and the Munis, having asceticism for their wealth, began to propitiate Shankara. Celestials bugles were sounded and showers of flowers fell down. O king, the three worlds were freed from anxiety and enjoyed rest. The gods and Gandharvas began to sing and the Apsaras began to dance. The Brahmanas began to recite the Vedas and perform sacrifices. The planets resumed their natural positions and the rivers flew in their proper courses. Fire did not burn in water. All people began to cherish hopes. The foremost of mountains Mandara again shone in beauty—adorned with its pristine prosperity and effulgence. Having thus benefitted the gods the Lord Hara began to sport with Uma again in the garden of Parijata.

CHAPTER 89. THE YADAVAS SPORT IN THE OCEAN.

Janamejaya said:—O Muni, I have thus listened to an account of the necessary destruction of Andhaka, by which the intelligent Mahadeva restored peace in the three worlds. It behoves thee to describe to me why the second body of Nikumbha was destroyed by Krishna, the holder of discus.

Vaishampayana said:—O sinless king, you have the greatest reverences for listening to the history of Hari, the highly powerful lord of the universe. I should therefore describe it to you. O king, while living in the city of Dwarka Hari, of incomparable energy, sailed by sea for the sacred shrine of Pindaraka. O descendant of Bharata, at that time Ugrasena and Vasudeva remained as the governors of the city. All others followed Narayana. O king, Baladeva, Janardana, and the parties of other princes, energetic like the immortals, set out separately. O king, thousands of dancing girls accompanied the beautiful Vrishni princes adorned with ornaments. O hero, removing the ocean from its own bed the powerful Yadavas had settled those thousands of dancing girls in Dwaravati. Those beautiful dancing girls, on account of their accomplishments, became the objects of enjoyment to the princes. O lord, thinking that the Yadavas might not suffer from an internal feud for women the intelligent Krishna established this practice amongst the Bhaimas. While sporting in the water, the powerful Baladeva, the foremost of Yadus, inebriate with drinking wine and adorned with a garland of wild flowers, was enjoying only with Revati like a Chakravaka bird. Making an enclosure with his own persons Govinda, the creator of all, having eyes black like a cloud, was sporting separately in the ocean with his sixteen thousand wives. O king, at that time, amongst the women of Keshava every one thought:—"I am the most favourite of Keshava: he is sporting only with me". All those damsels, having signs of sporting all over their person, were flirting with Govinda. Amongst those good women the beautiful damsels of Narayana felt conceded by thinking "I alone am the most favourite of Keshava." Krishna's women, as if with their eyes, were drinking the ambrosia of Keshava's countenance. All those damsels, whose minds and eyes were fixed only on Keshava, looked more beautiful than before. The Lord Narayana, having pleased them all, those women, having their minds and eyes fixed on one man, did not cherish jealousy against one another. As if possessed entirely by Keshava those beautiful women began to shake their heads with pride. In pursuance of the ways of his universal form the self-controlled Hari began to sport with those women in this way in the pure water of the ocean. O hero, at that time at the command of Vasudeva the water of the ocean was freed from salt and the great ocean began to carry transparent water, possessing all sorts of fragrance. The ocean yielded its water to whatever extent the women wanted, either up to their knees, thighs or breast. As the rivers pour their watery contents down into the ocean, and as the clouds pour water on the blossoming creepers, so in that watery sport Keshava's women sprinkled him with water. Some of them, having eyes like a deer, held Hari by the neck, and said:—"O Hari, I am being drowned, save me". Some handsome damsels began to row in wooden boats of the shape of herons and serpents. Some began to row in Makara-shaped boats and others in boats of various shapes. In order to please Janardana in the water of the ocean some women swam depending on their own breast and some on water jars. Krishna himself, filled with joy, began to sport with Rukshmini. Narayana's wives did what pleased most Keshava, the foremost of immortals. There amongst those thin-built damsels, having cloud like eyes and wearing clothes of fine texture some imitated the movements of Vasudeva. Entering into the minds of those women, Keshava, conversant with the mental desire of all, satisfied whatever they wanted. Although lord of all self-controlled persons, the powerful, eternal, divine Hrishikesha, according to the exigencies of time, brought himself under the control of his beloved wives. Wonder! the damsels regarded Janardana remaining there in human guise as their becoming husband both as regards birth and accomplishments. In this way those clever women began to seek with devotion and offer sufficient honour to Krishna endued with kindness and always smiling before speaking.

In order to sport with the women in water the princes formed a separate party. Those heroes, the mines of accomplishments, were sporting under water, O king, the women, proficient in the art of singing and dancing whom the princes had brought there by force, were pleased with their kind behaviour. Seeing the charming acting of those beautiful women, and hearing the music of bugles and their songs the Yadu heroes were greatly pleased (37–38). Thereupon on account of his universal form when Lord Krishna, the master of the world and of immeasurable energy, sent for the most beautiful Apsaras such as Panchachuda, Kouveri and Mahendri, they came with folded hands and saluted him. Consoling them, he said.

Mahadeva said:—"O ye beautiful Apsaras, for satisfying me do you enter here without any anxiety and please the Yadavas as their playing maids. Show them all the accomplishments

that you possess in various musical instruments, dancing, singing and other mysterious arts. They are all like my limbs. If you please them therefore you will meet with your well-being." Having accepted that command of Hari's with lowering heads those Apsaras joined the Yadavas as their playful maids.

O sinless one, as clouds in the sky are lighted up by a lightning so the water of the ocean was ablaze as soon as they entered there. Standing in the water as if on land they played many notes on water as in the celestial region. Those women, having expansive eyes, pillered the minds of the Bhaimas with garlands of celestial fragrance, raiments, sportive smiles, gestures, movements of eyes, anger and service after their own hearts. Those leading Apsaras repeatedly threw up the inebriate Bhaimas into the sky and brought them down. In order to please the Yadavas the powerful Krishna too, with his sixteen thousand wives, began to sport happily in the sky. The heroic Bhaimas knew the power of Krishna of immeasurable energy and so they were not surprised at this feat of his; rather they observed perfect gravity. O Bharata, O slayer of enemies, amongst them some, of their own accord, returned to Raivataka, some to their own houses, and some to desired for forests. The water of the ocean, which no one else can drink, was, by the command of the powerful lord of the world Vishnu, converted into a good drink for all. Holding the damsels, having lotus eyes, by the hand they began to move about freely in the water as on land and dive again into the water. Various sorts of edibles and drinks were brought before them as soon they thought of them. In this way, those damsels, wearing garlands of fresh flowers, began to sport with those Yadu princes in that solitary place.

Thereupon when the evening set in the invincible Vrishnis and Andhakas put on unguents on their persons after bathing and began to sport in house-boats. O descendant of Kuru, in all those boats the celestial architect Viswakarma had made various palaces such as Chaturrasa and Swasthika. Some of those boats were like the mounts Kailasha, Mandara and Sumeru. Some of them were like birds and some like deer. The rooms, made on those boats, were spread with carpets, lighted with emeralds, Chandrakanta, Suryakanta and other precious jems. Its doors were made of Vaiduryas. In those boats painted with gold there were rooms of the form of a joy Garuda, Krounchi, Suka and elephant. Those golden boats, guided by boatmen, beautified greatly the water of the ocean abounding in waves. With floating small boats, large boats, and flats the abode of Varuna was beautified. Like the sky-ranging cities of the Gandharvas the boats of the Bhaimas began to move about in the ocean. O descendant of Bharata, the celestial architect Viswakarma had made all those boats after the celestial garden Nandana. Garden-halls, trees, tanks, chariots and other works of art were laid out there in imitation of those of the Nandana garden. O hero, what more shall I speak, at the command of Narayana, in those boats, resembling those of the celestial regions, every thing was constructed after its celestial model. In the forests that were laid out on the boats of the highly powerful Bhaimas the birds, emitting sweeter notes, were pillering their minds. The white coels, born in the celestial region, were emitting various notes liked by the Yadavas. Encircled by she-peacocks the peacocks, emitting sweet notes, were dancing on the roofs of the houses beautiful like the rays of the moon. The flags, hoisted on the boats, were filled with diverse birds—and the bees, sitting on the garlands, were humming. At the mandate of Narayana beautiful signs of the season appeared in the sky and the trees were continually showering flowers. There blew charming and delightful wind, surcharged with filaments of flowers, carrying the coolness of sandal and exciting desire in men. O king, at that time by the influence of Vasudeva, the holder of discus, the Bhaimas enjoyed heat and cold according to their pleasure. None of them experienced, hunger, thirst, exhaustion or sorrow. Thus in their sport in the ocean which was continually enlivened by the sound of trumpets, music and dancing the Bhaimas, protected by Krishna, sported obstructing that vast watery expanse for many a yojanas. The Divine Architect had constructed the boat of the high-souled Deity Narayana in imitation of his dress. O king, all the valuable jewels of the three worlds were brought into the boat of the highly energetic Krishna. O descendant of Bharata, for each of the wives of Krishna, a separate room was made of gold and adorned with pearls and sapphires. Thus adorned with flowers of all seasons and supplied with all sorts of perfumeries the leading Yadus played with the auspicious gods.

CHAPTER 90. THE SPORT OF THE YADUS CONTINUED.

Vaishampayana said:—Having lost all control over himself and his movements for drinking Kadamvari wine and with his eyes reddened the highly beautiful Bala, of large arms pasted with sandal, began to sport with Revati. As the full moon shines in a cloud so clad in raiments black like clouds the divine Rama, fair like the rays of the moon and with eyes rolling in intoxication, shone there. With Kundala on his left ear only and adorned with beautiful lotuses, the smiling Rama

attained to an excess of delight by repeatedly looking at the countenance of his beloved consort adorned with side-long locks.

Thereupon at the command of Keshava, the destroyer of Kansa and Nikumbha, the beautiful Apsaras approached the holder of ploughshare prosperous like heaven itself for beholding Revati and Rama. Those beautiful-bodied Apsaras, endowed with charming physical frames, saluted Revati and Rama and began to dance in accompaniment with time. And some of them sang with gestures expressive of every sort of emotion. According to the command of Baladeva and the daughter of the Ravata king they began to display various gestures acquired by them as desired by the Yadavas. Having dressed themselves after the women of the country of the Yadavas those thin-built and beautiful damsels sang, in their language, songs set to thou sands of tunes. O hero, before that assembly they sang various sacred themes conducive to the pleasure of Rama and Keshava, such as the destruction of Kansa, Pralamva, and Chanura; the story of Janarddana's being tied to the mortar for which his glory was established by Yashoda and he obtained the name of Damodara; the destruction of Arishta and Dhenuka; his residence in Vraja; the destruction of Putana; his uprooting of the trees Yamala and Arjuna; his creation of wolves in time, the suppression of the wicked king of serpents Kalya by Krishna in the lake; the return of Madhusudana from that lake with lotuses, lilies, conches and Nidhis; the upholding of the mount Govardhana for the benefit of Gokula by Keshava, the source of well-being to the world; how Krishna cured the hump-backed woman, the seller of powdered scents; these accounts of the Lord shorn of birth and imperfections. The Apsaras also described how the Lord, though not a dwarf Himself, assumed the most wretched dwarfish form; how Soubha was slain; how Baladeva held up his ploughshare in all these battles; the destruction of other enemies of the gods; the battle with the proud kings at the time of the wedding of the Gandhara princess; the carrying away of Subhdra; the battle with Valahaka and Jamvumali; and how he carried away all the jewels in the very presence of Sakra after defeating him (7-14). O king, while those beautiful women were singing all these and various other themes pleasant and delightful to Sangkarshana and Adhokshaja, the highly beautiful Balarama, drunk with Kadamvari wine, began to sing with his wife Revati accompanied with sweet clapping of hands. Beholding Rama sing thus, the intelligent, high-souled and highly powerful Madhusudana, in order to please him, began to sing with Satya. The greatest hero of the world, Partha, who had come there for the sea-voyage, also delightedly joined the beautiful Subhadra and Krishna in their singing. O king, the intelligent Gada, Sarana, Pradyumna, Shamva, Satyaki and the son of Satyarjit, the greatly powerful Charudeshna also sang there in a chorus. Rama's sons, the greatest of heroes, the princes Nishatha and Ulmukha, the commander, Akrua, Sankha and other leading Bhaimas also sang there.

At that time, O king, by Krishna's power the boats increased in size and Janarddana sang to his best along with the leading Bhaimas. O heroic prince, when the immortal-like Yadu chiefs sang in this way the whole world was filled with joy and sins were dissipated. Thereupon for pleasing Keshava, the slayer of Madhu, Narada, the guest of the celestials, began to sing in such a way amongst the Yadavas that a portion of his matted hairs melted away. O prince, composing the songs there and then, that Muni, of immeasurable energy, sang them amongst the Bhaimas again and again with various gestures and motions. Thereupon beholding Baladeva, the daughter of the king Revata, Keshava, Pritha's son, Satyabhama and Subhadra, the intelligent Rishi smiled repeatedly. Although the wives of Keshava were patient by nature still the intelligent Narada, ever fond of joking, with his gestures, smiles, motions and with various other means which could excite their laughter, made them laugh. As if instructed the Divine Muni Narada sang various tunes high and low; and for pleasing Krishna he began to laugh aloud and shed tears of joy. O Prince, then the youthful damsels, conversant with gestures, gave away, at Krishna's command, the best jewels of the world, beautiful raiments, garlands made in heaven, Santanaka flowers, pearls and other flowers born in all seasons.

Thereupon after the termination of the musical soiree the Divine Krishna, holding the great and incomparable Muni Narada, by the hand, jumped into the ocean with Satyabhama and Arjuna. Smiling a little the highly beautiful Krishna, of incomparable prowess, said to Sini's son—"Let us form ourselves into two parties and sport in the water of the ocean with the damsels. In this water of the ocean let Baladeva and Revati with my sons and some of the Bhaimas form one party and let the remaining Bhaimas and Bala's sons join my party".

Afterwards the highly confident Keshava said to the ocean stationed before him with folded hands:—"Ocean, let your water be sweet and shorn of sharks. May your bed be adorned with jems and may your banks be worthy of a happy touch by the two feet. And may you, by my power, give all that you know of suited to the taste of mankind. May you give every sort of drink liked by people and may gentle fishes, adorned

with gold, sapphires and pearls, range in your water. May you hold jems, and fragrant, charming and red lotuses and lilies of sweet touch and served by bees. May you hold numerous jars and golden vessels, from which the Bhaimas will drink, of Maireya, Madhvika, and Asava wines. O ocean, be thou of cold water fragrant with the scent of flowers. Be thou so very careful that Yadavas with their women may not suffer any inconvenience".

O king, having said this to the ocean Krishna began to sport with Arjuna. Satrajit's daughter, well-read in hints given by Krishna, sprinkled water on Narada's body. Thereupon Rama, his body reeling with intoxication, held lustfully, with his own hands, those of Revati and jumped sportively into the water of the ocean. Following Rama the sportive sons of Krishna, with their eyes rolling in intoxication and the other leading Bhaimas, shorn of their unguents, raiments and ornaments, delightedly jumped into the ocean. Nishatha, Ulmuka and other sons of Baladeva with garlands of Santanaka flowers around their neck, clad in variegated raiments, drunk and bent on sporting, as well as the remaining Bhaimas joined Keshava's party. The powerful Yadavas, having beautiful marks and pastes on their persons, with watering vessels in their hands, began to sing songs of sweet tunes and beautifully suited for that place. Afterwards hundreds of well dressed damsels, fond of music, united with Apsaras living in the celestial region, began to play various notes. Those youthful damsels, conversant with playing instruments in the water of the etherial Ganges, and having their minds fully possessed by Cupid, delightedly played on Jaladaraura [A kind of musical instrument played in water.] and sang songs in accompaniment with it. At that time the beautiful celestial dancing girls, having eyes like lotus petals and adorned with lotus stalks, assumed the beauty of lotuses blown by the rays of the sun. O king, filled with the moon-like faces of those women appearing like hundreds of full moon, either going there of their own accord or under the decree of the Providence, the ocean appeared like the sky adorned with a thousand moons. O king, the cloud-like ocean was beautified with lighting like woman. The lord of waters appeared like clouds in the sky dispersed by lightning.

Thereupon Narayana, who had put beautiful marks on his body, Narada and other members of his party sprinkled water on Baladeva and his party who had also put on beautiful marks. And the latter also sprinkled water on the former. At that time the wives of Krishna and Sangkarshana, out of intoxication caused by Varuni wine and worked up with music, delightedly threw water upon one another with hands and watering instruments. The Bhaimas, possessed by wine, Cupid and self-dignity, with eyes reddened with intoxication, threw water upon one another and in this way assumed harsh attitude before the very presence of the ladies: they did not desist although they sported for a long time.

Beholding thus their too much familiar intercourse, Krishna, the holder of discus, thought for a moment and then prevented them. He too, with Partha and Narada, desisted from playing on instruments in the water. The Bhaimas, ever affording delight to their beloved women, although they were highly sensitive, at once understood Krishna's intention as soon as he gave hints and desisted from playing in the water: but the damsels continued dancing. After the termination of the dancing party Upenra got upon the shore even while the other Yadavas were in the water. He then gave the best of Munis Narada becoming unguents and afterwards himself partook of them. Then beholding Upenra get out of water the incomparable Bhaimas soon left the water. Then purifying their persons with unguents, they, with the permission of Krishna, retired to the drinking ground. Seated there in order according to their age and position those well-known heroes refreshed themselves with diverse edibles and drinks. Thereupon the cooks, with great pleasure, brought there cooked meat, vinegar, pomegranates and meat of beasts fried on iron rods. Then a young buffalo, well-roasted on a rod, hot, soaked in clarified butter, and mixed with vinegar, Sochal salt and acid, was served. Meat of many fat deer roasted according to the process of skillful cooking, and sweetened with vinegar was next brought. Legs of beasts, mixed with salt and mustard and fried in clarified butter were also served. The incomparable Yadavas, with great pleasure, partook of those dishes with the roots of Arum campanulatum, pomegranates, common citrons, asafetida, gingerade and other fragrant vegetables. They then drank in beautiful cups. Encircled by their beloved damsels they drank various wines such as Maireya, Madhvika and Asava prepared from the meat of birds roasted on a rod with clarified butter, acid juice, salt and sourish articles. They also partook of other side dishes, various fragrant salted edibles of white and red colour, curd and preparations of clarified butter. O king, Uddhava, Bhoja, and other heroes, who did not drink, delightedly took vegetables, vegetable-curries, cakes, curd and pudding. From the drinking vessel named Palavi, they drank various fragrant drinks, milk and butter with sugar and took various sorts of fruits. In this way the heroic Bhaimas were pleased with eating to their fill. Afterwards, they, having their wives as

their companions, joined the music again with pleasure, initiated by their consorts).

Thereupon when the night set in the Divine Upenra asked all present in the party to go on with the song. Chhalikya of various tunes sung by the gods and Gandharvas. O king, then Narada began to play on his Vina which with six scales and Ragas [A mode of music of which six are enumerated viz. Bhairava, Malava Saranga, Hindola, Vasanta, Dipaka and Megha: they are personified in poetry and mythology.] brings about the concentration of mind, Krishna began to perform Hallishaka [A minor dramatic entertainment chiefly of singing and dancing by one male and eight or ten female performers, a ballet.] accompanied with the music of his flute and Partha began to play on his Mridanga [A kind of musical instrument.]; other leading Apsaras played on various other instruments. Thereupon after Asarita, the beautiful Rambha, a clever actress, rose up, played and pleased Rama and Keshava. Afterwards, O king, Urvashi, having beautiful and expansive eyes, Hima, Mishrakeshi, Tilottama, Menaka and other celestial actresses rose up in order and danced Hari with singing and dancing. Having his mind attracted by their charming singing and dancing Vasudeva pleased them all with presents after their own heart. O prince, those honourable and leading Apsaras, who had been brought there, were honoured with betel leaves at the desire of Krishna. O king, thus the various fragrant fruits and the song Chhalikya, which were brought from the celestial region out of Krishna's desire and his favour towards mankind, were known only to the intelligent son of Rukshmini. It was he who could use them: and it was he who distributed betel leaves at that time. The Chhalikya song, conducive to the well-being, nourishment, and prosperity of Narayana of glorious deeds, and which was great, auspicious and productive of fame and piety to mankind, was sung in chorus by Indra-like Krishna, Rama, Pradyumna, Anuvindha and Shamva. This Chhalikya, which was sung there, was capable of bearing the axle of virtue and destructive of sorrow and sin. Repairing to the celestial region and hearing this Chhalikya song the illustrious king Revata regarded four thousand Yugas as one day. From it originated the various divisions of the Gandharvas as Kumarajati, etc., O king, as hundreds of lights are produced by one light so various classes of Gandharvas have emanated from Chhalikya. O king, with Pradyumna and other leading Bhaimas Krishna and Narada knew all this. Like unto streams and the water of the ocean people of this world knew Chhalikya only by illustration. It is possible to know the virtues and weight of the Himalaya but it is not so, without practising hard austerities to know the Murchana* and time of Chhalikya [* A tone or semitone as placed in its scale, the seventh part of a Grama or scale.]. O king, what of Chhalikya with six scales and Ragas men, with great difficulty, cannot even come to the end of its eleventh division Sukumarajati. Know it for certain, O king, that the slayer of Madhu had so arranged that the gods, Gandharvas and great Rishis might attain to a devotional spirit on account of the virtues of Chhalikya. On account of its being sung by the god, amongst men, Krishna, before the Bhaimas for showing favour unto the world, Chhalikya, sung by the immortals only, attained to such a celebrity, that formerly on the occasion of a festivity Bhaima boys used to cite it as an example. And the elders used to approve of their saying and the boys, youths and old men used to sing it in a chorus. "Love is the test and not age"—to remind the mortals of this virtue of their own race, the heroic Yadavas, the ordainers of ancient religious rites, did so in the land of mortals. O king, friendship is known by love; therefore keeping love before them, the other Vrishnis, Andhakas and Dasharhas, except Keshava, used to treat their own sons even as friends. Thereupon saluting the delighted Madhusudana, the slayer of Kansa, the contented Apsaras returned to the celestial region which too was (accordingly) filled with joy.

CHAPTER 91. NIKUMBHA CARRIES AWAY BHANUMATI.

Vaishampayana said:—While the virtuous Yadavas were thus sporting the highly wicked and unapproachable Danava, Nikumbha, the enemy of the gods, desirous of bringing on his self-destruction, finding a loop-hole, stole away the beautiful daughter of Bhanu by name Bhanumati. O hero, formerly, the daughter of his brother Vajranabha, by name Prabhavati, had been taken away by Pradyumna and Vajranabha had been killed. Remembering this former enmity and keeping himself aside that one, proficient in illusions, played upon the women of the Yadavas and stole away Bhanumati. Although the garden, attached to the female apartment of Bhanu, was unapproachable, still at that time there were no guards for the Yadavas were busy with their sports. Taking advantage of this weak moment the wretched Danava carried away the maiden. O thou the victor of armies, while that weeping maiden was being carried away there arose all on a sudden a great tumult in the female apartment. Hearing lamentations in the female apartment of Bhanu, the heroes, Vasudeva and Ahuka issued out, filled with wrath. And not seeing the offender before them, they, in that dress, went where the

highly powerful Krishna was. Hearing of that great insult, Janardana, the slayer of his enemies, rode, together with Partha, Garuda the enemy of the serpents. Having commanded the hero having the emblem of a Makara on his flag to follow him on his car he asked Kashyapa's son Garuda to proceed. O king, before Nikumbha, unconquerable in battle, could reach the city of Vajra, Partha and Krishna, the slayers of their enemies, overtook him in the way. Beholding them the highly powerful Pradyumna, the foremost of those conversant with illusions, divided himself into three portions. On the other hand, Nikumbha, like unto an immortal, smilingly fought with them all with heavy clubs. Holding the maiden Bhanumati by his left hand, the great Asura Nikumbha repeatedly hurled the club with his right hand. Although thus assailed, Keshava, Kama (Pradyumna) and Arjuna, none, could strike him ruthlessly lest they might wound the maiden. O King, although capable of slaying that irrepressible enemy they began to sigh piteously out of their excessive compassion for the maiden. As when a serpent gets round a camel, a man, well up in the use of arms, strikes the serpent leaving the camel to itself, so Partha, the foremost of archers, began to strike the Daitya with his arrows. In pursuance of the rules of art, their training and reasoning, Partha, Kama and Krishna did not strike the maiden but wounded the Danavas with their cane-like arrows. Thereupon resorting to his illusory powers Nikumbha so disappeared with the maiden from that place that nobody could know it: Krishna, Kama and Dhananjaya however immediately pursued him: he, however, went on assuming the semblance of a yellow vulture. Thereupon saving the maiden, the heroic Dhananjaya assailed him again with cane-like arrows piercing his very vitals. Thus pursued by those heroes that great Asura, the slayer of his enemies, travelled all over the earth consisting of seven insular continents and dropped down with the maiden at last on the bank of the river Chela Ganga flowing on the summit of the mount Gokarna. None amongst the gods, Asuras or great ascetics could cross that mountain protected by the energy of Mahadeva. Finding this weak point of Nikumbha, the Bhaima chief Pradyumna, invincible in battle and quick coursing, got hold of the maiden Bhanumati. And Krishna, and Arjuna began to assail the Asura greatly with arrows. Then leaving the northern range of the mount Gokarna, Nikumbha fled to the southern range. Both the Krishnas however, riding on Garuda, pursued him. Gradually the great Asura entered into Shatpura, the abode of his kinsmen and those two heroes spent the night at the mouth of the cave. With Krishna's permission the heroic son of Rukshmini delightedly took Bhaima's daughter to the city of Dwaraka. And keeping her there he returned to Shatpura, full of Danavas and beheld the two Krishnas of dreadful prowess at the mouth of the cave. Thus occupying the entrance of the city of Shatpura the highly powerful Krishna and Arjuna, desirous of slaying Nikumbha, waited there with Pradyumna.

Thereupon desirous of fighting the highly powerful Nikumbha came out of the cave, O king, no sooner he came out of the cave than Dhananjaya, with arrows shot off his Gandiva bow, obstructed the thorough-fair. In spite of it Nikumbha, the foremost of the powerful, came out, took up his club covered with thorns and struck Partha on his head. Thus assailed with that club Pritha's son vomitted blood and lost his consciousness. The Asura, master of illusions, smilingly struck the heroic son of Rukshmini, the foremost of those conversant with illusions, who was waiting with his face against him. Wounded on the head with that unseen stroke of the club the heroic Pradyumna lost his consciousness. Beholding them thus assailed and insensible Govinda, having Gada as his elder brother, beside himself with anger, took up his club Koumodaki and ran towards Nikumbha. Those two irrepressible heroes, roaring, fought with each other. Riding his elephant Airavata along with the gods Sachi's Lord began to witness that dreadful combat like unto the battle between the celestials and Asuras. Beholding the gods Hrishikesha, the slayer of his enemies, tried to kill the Danavas in a wonderful battle, desirous of doing good unto the gods. Whirling his Koumodaki, the large-armed Keshava, conversant with military science, displayed many wondrous manoeuvres. Nikumbha too, the foremost of Asuras, by virtue of his training hurled his club, covered with many thorns, and displayed various manoeuvres. At that time they fought like two roaring bulls for a cow, two roaring elephants and two leopards worked up with anger. O Bharata, thereupon setting a highly dreadful shout, he, with his club, set with eight bells, struck Krishna having Gada as his elder brother. He too hurling his huge club threw it on Nikumbha's head. At that time holding idle for a moment his Koumodaki club the intelligent preceptor of the world, Hari fell down insensible on earth. O king, while the high-souled Vasudeva was reduced to this plight the whole world was filled with lamentations. With the cool water of Mandakini mixed with ambrosia, the king of gods himself sprinkled Keshava. O king, Krishna, the foremost of gods, did so of his own accord, or else who can render the high-souled Hari insensible?

O descendant of Bharata, thereupon regaining his consciousness, Krishna, the slayer of his enemies, took up his

discus and asked the wicked Asura to bear it. At that time casting off his body there the irrepressible Nikumbha, a great Mayavin, went away. Keshava however could not know it. Thinking that either he was dead or on the point of death and remembering the obligations of the heroes he did not strike him who was fallen. Thereupon regaining their consciousness Pradyumna and Arjuna came there and considering Nikumbha dead stood by Krishna. Afterwards coming to know of the real truth Pradyumna, conversant with illusions, said to Krishna:—"O father, the wicked Nikumbha is not here. He has fled somewhere else". No sooner Pradyumna said this than Nikumbha's body disappeared. Seeing it the powerful Lord, with Arjuna, laughed. O heroic king, few minutes after they saw all over the earth and welkin thousands of Nikumbha. The spectators also saw the heroic Krishna, Partha and Rukshmini's son in innumerable forms. It appeared indeed wonderful. At that time amongst those great Asuras some held Partha's bow, some his huge arrows, some his hands and some his feet. Thus when the innumerable bodies of Partha were caught the Asuras carried away the heroic Dhananjaya to the sky. Thus when separated from Partha the heroic Krishna and his son pierced Nikumbha with numerous shafts. Still they could not see his end. One Nikumbha, divided into twain, became two. Thereupon seeing every thing correctly by his celestial wisdom the Divine Lord Krishna, the origin of the present and future and the slayer of Asuras, saw the true form of Nikumbha, the creator of illusions and the stealer of Dhananjaya. And before the presence of all creatures he, with his discus, cut off his head O descendant of Bharata, when his head was thus sundered that foremost of Asuras, leaving aside Dhananjaya, fell down like an uprooted tree. O giver of honours, at that time Partha was about to drop down from the sky. At Krishna's mandate his son held him up. When Nikumbha thus fell down on earth the deity Krishna consoled Keshava and with him repaired to Dwaraka.

Having returned delightedly to Dwaraka the Lord Krishna, O descendant of Yadu, and the foremost of Dasharhas, saluted the high-souled Narada. Thereupon the highly energetic Narada said to Bhanu:—"O descendant of Bhaima, do not consider yourself insulted on account of your daughter being carried away (by another). O Bhanu, listen to great cause hereof. O hero, on one occasion while sporting in the garden of Raivata, this your daughter excited the anger of the foremost of Munis Durvasa who wrath fully imprecated a curse on her saying:—"She is very much ill-mannered and she must fall into the hands of an enemy." At that time, myself along with other Munis, propitiated him on behalf of your daughter saying:—"Muni, O foremost of the pious, dost thou, informed of the essence of religion as thou art, imprecate a curse on this innocent girl who is observing her religious obligations? We request thee to show favour into her". O Bhaima chief, after we had said this Durvasa stood with his face down for a moment and then stricken with compassion said:—"What I have said will prove true. It will never be otherwise. Forsooth she will fall into the hands of an enemy. Although thus fallen into the hands of an enemy she will not be virtually contaminated; and she will obtain a beautiful husband, will be lucky, a mother of many sons and mistress of immense riches; this thin-built lady will always have beautiful fragrance around her person, will always remain youthful and will forget the sorrow consequent upon her being carried away by the enemy". O hero, thus it had been pre-ordained so for Bhanumati before; do you now confer her on Sahadeva for that son of Pandu is virtuous, respectful and heroic".

Thereupon regarding the words of Narada, the virtuous souled Bhaima gave away Bhanumati to Madri's son Sahadeva. Having sent an emissary Keshava, the holder of discus, had brought Sahadeva there. After the wedding ceremony was over, he, with his wife, returned to his own city. The man, who reverentially listens to this conquest of Krishna or reads it, acquires success in every business.

CHAPTER 92. THE DESTRUCTION OF VAJRANABHA: AN ACCOUNT OF PRABHAVATI.

Janamejaya said:—"O Muni, O thou the foremost of the pious, I have listened to an account of the stealing away of Bhanumati, the conquest of Keshava, the bringing of Chhalikya from the celestial region, and the god-like sport of the Vishnis of incomparable energy in the ocean and many other wonderful subjects. While describing the destruction of Nikumbha you have mentioned that of Vajranabha. O Muni, I am now curious to hear this.

Vaishampayana said:—"O great king, O descendant of Bharata, hear, I shall now describe the destruction of Vajranabha with an account of the victories of Kama and Shamva, O victor of armies, a great Asura, celebrated by the name of Vajranabha, practised hard austerities on the summit of the mount Sumeru. Pleased with his penances the Divine Brahma, the grand-father of the world, asked him to pray for a boon. O king Janamejaya, thereat, that foremost of Danavas prayed for two boons that even the gods might not kill him, and that he might get the city Vajra where even the air cannot easily enter, which gives every sort of desired-for objects even when

they are not thought of, which has gardens encircled by walls, many branch cities, and peerless jems of every description. By that boon he got what he wanted and the great Asura Vajranabha lived in the city of Vajra. O king, seeking refuge with that great Asura who had obtained this boon, millions of demons lived in that city of Vajra, in his garden and in many charming branch cities. O king, the enemies of the gods lived there, healthy, well-fed and contented. Once on a time, elated with the pride of the boon given in his favour and that of his city the wicked Vajranabha got himself ready to impede the course of the world. O king, approaching the king of gods he said "O slayer of Paka, all the three worlds are the common properties of all the high-souled sons of Kashyapa. I therefore wish to govern the three worlds. If you, O king of gods, do not approve of my proposal, give me battle".

O descendant of Kuru, hearing the words of Vajranabha, Mahendra, the foremost of celestials, consulted with Vrihaspati and said:—"O gentle one, our father, the ascetic Kashyapa, is now engaged in a sacrifice. After its termination he will do what is fair".

Thereupon the Danava went to his father Kashyapa and expressed his desire. Kashyapa said what the king of gods had communicated. "O son, go now to the city of Vajra and live there controlling yourself. After the termination of the Yajna I will do what is fair". Thus addressed Vajranabha returned to his own city.

Thereupon Mahendra went to the city of Dwaravati having many doors and communicated secretly to Vasudeva what Vajranabha had said. Thereat Janardana said "O Vasava, the horse-sacrifice of Vasudeva is now at hand. After its termination I will kill Vajranabha. O lord, O refuge of the pious, even the wind cannot enter into his city if Vajranabha does not wish it. At a convenient hour we will concert measures for entering there".

O descendant of Bharata, honoured by Vasudeva's son in his horse-sacrifice the king of gods set out. Even before the termination of Vasudeva's sacrifice the heroic Vasava and Keshava, the foremost of celestials, began to think of means for entering into the city of Vajra.

During the celebration of Vasudeva's sacrifice an actor, by name Bhadra, pleased the great saints with his beautiful acting. The leading Munis then asked him to pray for a boon. Thereupon saluting those best of Munis assembled in the horse-sacrifice, the actor Bhadra, resembling the king of gods himself, as desired by Krishna and as if urged on by the goddess of learning, prayed for the following boon.

The actor said:—"O foremost of Munis, may I become the food of all the twice-born ones: may I range over the earth consisting of seven insular continents: may I, without any obstruction, range all over the sky: may I be gifted with strength and be not slain by all creatures mobile and immobile. May I assume any form I like either of one born, dead or immediately born. May not decrepitude overtake me and may the Munis always remain pleased with me".

O king, the Muni said "So be it." That immortal-like one began to range all over the earth consisting of seven insular continents. He began to show his performances in the cities of the Danava kings, in Uttarakura, Bhadrashwa, Ketumal and the island of Kalamra. On the occasion of every Parva, that great actor, who had obtained the boon, used to come to Dwaraka adorned with the Yadavas.

Thereupon, one day, the Divine Sakra, the king of gods, said to Dhartarashtra swans:—"O celestial birds, although you are the carriers of the gods and the pious, still you are our brothers on account of your being begotten by Kashyapa. Now the great duty of killing the enemies of the gods awaits us. You should satisfy it. But take care, don't divulge the counsel. If you do not obey the commands of the gods you will meet with a hard punishment. O foremost of swans, you can go anywhere you like. Therefore going to the most excellent city of Vajranabha where no one else can enter you should range in the tanks of his inner apartment. Vajranabha has a jewel of a daughter, peerless in beauty, in the three worlds, by name Prabhavati who is fair like the rays of the moon. I have heard that her mother has obtained that beautiful daughter by virtue of the boon conferred by the goddess Haimavati. O Swans, her friends have kept that beautiful and chaste maiden for Swayemvara and she too will select a husband of her own accord. Do you describe to her the various accomplishments, family, beauty, character, and age, of the high-souled Pradyumna. When you will find that the chaste daughter of Vajranabha has felt some attachment for Pradyumna, take carefully her news to Pradyumna and return with his message to her. In this work of an emissary you should, according to your intelligence, govern your eyes and faces. You should thus do me a good turn now. O swans, what more shall I speak, you should describe all these accomplishments of Pradyumna to her, which will likely attract Prabhavati's mind; you should communicate to me and to my younger brother Krishna at Dwaravati daily what happens there (48-49). You should thus exert yourselves so long as the self-controlled Lord Pradyumna does not carry away Vajranabha's daughter. Those Danavas, elated with the pride of the boon conferred by Brahma, are not to be slain by the gods. So their destruction

in the battle-field should be brought about by Pradyumna and other sons of gods. An actor, Bhadra by name, has of late obtained the boon (of entering into his city). So the Yadavas, headed by Pradyumna, will enter into Vajranabha's city in his guise. O Dhartarashtra, you are to do all that I have said. Besides for doing me this good you should do what more crops up in time. O swans, to enter into the city of Vajra depends on his will. The gods cannot enter there by any means whatsoever".

CHAPTER 93. THE CELESTIAL SWANS GO TO THE CITY OF VAJRA

Vaishampayana said:—O king, from before the swans used to go to the city of Vajra. So hearing the words of Vasava they at once went there. O hero, those birds jumped into the charming tanks filled with golden lotuses and lilies which could be touched. Although they had come many a time before they now astonished all with their polished and sweet words. O king Janamejaya, speaking in sweet words those celestial swans ranged in the tanks of Vajranabha's inner apartment and became his great favorites. He then said to those Dhartarashtra the following words. "You speak these sweet words because you always live in the celestial region. Come here always whenever you will know of a great festival in my house. O swans living in the celestial region, regard this house of mine as your own and enter here confidently". O descendant of Bharata, thus addressed by Vajranabha those birds entered into the palace of the king of Danavas: for the work of the gods they spoke like men and made acquaintance with all speaking various words. At that time the women, who were living in the palaces of Kasya pa's sons (Danavas) partakers of all forms of blessings, attained to great delight on hearing of that beautiful account of the swans.

Thus ranging in the inner apartment of Vajranabha, the swans saw his beautiful and smiling daughter Prabhavati and made her acquaintance. Amongst them the goose Shuchimukhi contracted friendship with the princess of charming smiles. Relating hundreds of beautiful stories Shuchimukhi created the confidence of Vajranabha's daughter and one day she said to her. "O Prabhavati, I consider you the most beautiful in the three worlds as regards your beauty, character and accomplishments. I wish to tell you some thing. O you of beautiful smiles, your youth is almost gone: that which is gone does not return like the water of a stream. There is no other happiness to women greater than enjoyment with men in this world. I tell you the truth, O auspicious lady. O you of fair limbs, although ordered by your father to make a free choice, why do you not select one of the gods or Asuras as your husband? O youthful lady, many a bridegroom, endowed with beauty, heroism and other accomplishments, come here and go away disregarded. O lady, when you do not like a bridegroom becoming your family and beauty, why should then, O you of fair limbs, Rukshmini's son Pradyumna, who has none in the three worlds equal to him, in bravery, accomplishments, pedigree and beauty, come here? O you of a beautiful waist, although he is a man of men, that highly powerful and virtuous-souled one shines like a god amongst the gods and like one of them amongst the Danavas. Seeing him the women cannot cheque their natural love as the cow cannot cheque its milk and the stream its water. I dare not compare his face with the full-moon, his eyes with lotuses and his gait with that of a lion. O fair lady, what more shall I say? The powerful Lord Vishnu, having brought Cupid (the limbless god, Ananga) under his subjection as one of his limbs, has created him as his son, extracting the very essence of the world. He was stolen away, in his childhood, by the sinful demon Shamvara: having slain him and kept his character unscathed he learnt all his illusory powers. All the accomplishments, that are worthy of being sought for in the three worlds, and all those that you can imagine, exist in Pradyumna. In his effulgence he is like fire, in patience he is like earth, in lustre he is like a lake." Hearing it Prabhavati said to Suchimukhi:

"O gentle lady, I have heard many a time from the conversation between my father and the intelligent Narada that Vishnu is living in the land of men. With burning cars, Shringa (bow) and club he has consumed the races of the Daityas. O honourable lady, he is the great enemy of the sons of Diti and should be shunned by them. The king of Danavas collects information about Vishnu from the Asuras who live in the branch cities for his well-being. O you of sweet smiles, every woman wishes that the family of her husband may be superior to that of her father. If you however can find out any means for bringing him here you will show me a great favour and purify our family. I ask you, O you of sweet words, tell me how Pradyumna, born in the family of Vrishnis, may become my husband. I have learnt from the conversation of elderly Asura women that Hari is a great enemy of the Daityas and gives them great trouble. I had heard before how Pradyumna was born and how the powerful Shamvara was killed by him. What more shall I say? Pradyumna is always present in my heart. But the means by which I may be united with him is solely wanted. O friend, learned you are no doubt; still as a maid servant of yours, I appoint you as my emissary. Point

out to me the means by which I may be united with him." Thereupon consoling her Suchimukhi smilingly said:— "O you of sweet smiles, I will go there as your emissary and communicate to him your great devotion. O you of beautiful words, O you of sweet smiles, I will so exert that he may come here and you may become the consort of Cupid. O you of fair eyes, regard what I have said as true. Communicate to your father that I speak cleverly; you will reap a great benefit therefrom".

Thus spoken to by the goose Prabhavati acted accordingly. The king of Danavas said to the goose in his inner apartment. "O beautiful Suchimukhi, Prabhavati has communicated to me about your cleverness in speaking. Do you describe to us becoming stories. Tell us what wonders you have seen in this world, not seen before by any and whether worthy or unworthy of being seen by others." O king, the goose then said to Vajranabha.

"O foremost of Danavas, I have seen an intelligent saintly lady, by name Shandili, perform a wonderful feat by the side of the mount Sumeru. That Shandili, the good friend of the auspicious daughter of the mountain chief (Uma) is large-minded and a great benefactress of the world. I have also seen the auspicious actor, who has obtained a boon from the Munis, who can assume shapes at his will, who always gives food to all in the three worlds and is liked by all. O sinless hero, that actor travels always in Uttarakuru, the island of Kalamra, Bhadrashwa, Ketumal, and other islands. He knows many songs and dances of the gods and Gandharvas. And with his dancing he surpasses the gods (48-50)."

Vajranabha said:—"O goose, I had heard of this many a time before. The high-souled Siddhas and Charanas had mentioned this to me. O daughter of a bird, I am also stricken with curiosity for seeing that actor who has obtained this boon. But there is none to speak of those accomplishments of mine to him, hearing which he will come to me".

The goose said:—"O foremost of Asuras, that actor is an appreciator of merits. Hearing of accomplished persons he travels over the seven insular continents. O great Asura, if he hears of your great accomplishments, know him as already arrived here.

Vajranabha said:—"O auspicious daughter of a bird, O goose! may good betide you. Do you so arrange that the actor may come here".

Thus despatched on an errand by Vajranabha, the swans went to Krishna and the king of gods and communicated to them every thing. Hearing it Adhokshaja engaged Pradyumna in the work of acquiring Prabhavati and killing Vajranabha. O descendant of Bharata, resorting to his celestial Maya Hari sent the Bhaimas there disguised as actors.

They dressed Pradyumna as the hero, Shamva as his fool, Gada as his companion and dressed other Bhaimas with becoming dresses. Leading dancing girls were the fit heroines of that party. The actor Bhadra and his party were also suitably dressed. Thereupon ascending the cars driven by Pradyumna, the great car-warrior Yadavas set out on the mission of the highly powerful celestials. O king, at that time they all assumed the semblances of men and women as necessary though they were men. Thereupon they arrived at Supura, a dependant city of Vajra.

CHAPTER 94. THE YADAVAS ARRIVE AT THE CITY OF ASURAS AS ACTORS.

Vaishampayana said:—Thereupon king Vajranabha ordered the Asuras living in their own cities, "Give them most excellent rooms. Treat them as guests, give them various jewels and various raiments which please people." Receiving the order of their Chief they did all this. And arriving there, the actors too, heard of before, excited their curiosity. With great delight they welcomed the actor with presents of jewels. Thereupon the actor, who had obtained the boon, pleased highly the citizens of Supura with his dancing. They gave a performance of the great epic Ramayana: the birth of the incomparable Vishnu for the destruction of the king of Rakshasas (Ravana). How Lomapada and Dasharatha had brought for Shanta, the Muni Rishwashringa through prostitutes. In that performance the actors so perfectly personated the characters of Rama, Lakshmana, Shatrughna, Bharata, Rishwashringa and Santa, that even the elderly Danavas were startled and spoke repeatedly of the similarity of their appearances. Seeing their dresses, acting, entrance and introduction the Danavas were filled with wonder. With particular parts of the performance the Asuras were so much pleased and attracted that they repeatedly rose up, expressed their appreciation and gave away charming necklaces of gold and Vaidurja, bracelets and cloths. After receiving their remuneration the actors, with separate slokas, eulogised the Asuras in order of their family and birth. O king, afterwards the inhabitants of the dependant cities communicated to Vajranabha the arrival of the beautiful actors. O Bharata, the king of Daityas had already heard of it. Now pleased he sent a messenger to bring the actor. At the mandate of the king of Danavas, the Daityas, living in branch cities, took the Yadavas, disguised as actors, to the charming city of Vajra. For their accomodation, a beautiful house, built by the

celestial architect, was offered, and necessary articles, by hundreds, were given them. There upon having set up a beautiful pandal the great Asura, Vajranabha, made a great festival with the actors. After they had been relieved of toil the highly powerful Vajranabha gave profuse jems and requested them to begin the play. O king, having kept the women of his family behind a screen at a place from which they could see all, the great Asura himself sat with his kinsmen. Then dressing themselves as actors, and arranging for the concert the Bhaimas, of dreadful deeds, went on with the performance. They first played various tunes on musical instruments, as Kanya, Venu, Muraja etc. Afterwards the women, brought by the Bhaimas, sang the Gandharva song Chhalika, delightful to the mind and ears. Then with seven scales, Gandhara and others, three Gramas, and with Ragas, Vasanta and others, they sang sweetly the song of the sacred discension of Ganga. Hearing that sweet song of the coming down of Ganga set in time and tune Asuras rose up again and again and pleased the actors. For some business the powerful Pradyumna, who had assumed the guise of an actor, Gada and Shamva conducted the Nandi [Eulogium of a king or praise of a deity recited in benedictory verses at the commencement of a religious ceremony or the opening of a drama.]. After the termination of the Prologue Rukshmini's son sang the hymn, accompanied with beautiful gestures, of the descension of Ganga. Afterwards they began the performance of the drama Rambhabhisara [A drama describing the going away of Rambha in search of her lover.], Shura acted the part of Ravana, Monovathi represented Rambha, Pradyumna Nalakuvara and Shamva his Vidushaka [Something like a fool attached to the Royal Courts.]. By their illusory powers the Yadavas represented the scene of Kailasha. They acted how the wicked Ravana was impregnated by Nalakuvara, worked up with anger and how Rambha was consoled. After the performance of this drama, the glory of the high-souled Narada by the heroic Yadavas, the Danavas were pleased with the dancing of the highly powerful Bhaimas. They gave them costly apparels, jewelleries, necklaces set with costly jems, beautiful balloons, cars ranging in the sky, elephants coursing in the etherial region, cool and celestial sandal, Agura, and other scents and the valuable jem Chintamani which gives all that is thought of. Giving away presents in this way at every scene those Danavas were deprived of their riches and jewels. Even the women of the Danava-Chiefs shared the same fate.

On the other hand, Prabhavati's friend Suchimukhi said to her:—"O you of fair beauty, I had gone to the charming city of Dwaraka protected by the Bhaimas. O you of sweet smiles and beautiful eyes, I saw Pradyumna there secretly and told him about your love for him, O you having lotus eyes. Pleased he has appointed this evening for meeting you. O you of a beautiful waist, the Bhaimas never speak an untruth; verily to-day you will meet your love". Hearing it Prabhavati, filled with joy, said to the goose:—"O fair lady, to-day wait in my room and sleep here. If you live by me I do not fear any body. With you I wish to see Keshava's son." The goose said to her lotus eyed friend Prabhavati "So it will be." Afterwards with Prabhavati, she went up to her quarters.

Thereupon in the upper storey of that house constructed by the celestial Architect, Prabhavati began to make arrangements against Pradyumna's arrival. After the completion of the arrangements, the goose, with Prabhavati's permission, went away speedily like air for bringing Kama. Going to Kama who was living in the guise of an actor that one of sweet smiles said "You will see her to night". And returning speedily she said to Prabhavati, "O you of expansive eyes, console yourself; Rukshmini's son is coming". Thereupon seeing a fragrant garland filled with bees carried for Prabhavati, the highly powerful and self-controlled hero, Pradyumna, the slayer of his enemies, sat there on assuming the form of a bee. That garland, covered with black-bees, was taken by the maid servants to the inner apartment and kept near Prabhavati. O gentle king, when gradually evening set in, the other bees fled away. Then having none to follow him the heroic Bhaima chief slowly sat on Prabhavati's ear.

Thereupon beholding the highly charming full moon arise there Prabhavati, a clever speaker, said to the goose, "O friend, my limbs are burning, my mouth is being dried up and my heart is filled with curiosity. What is the name of this disease? The newly-risen full moon of cool-rays is liked by all. It is still creating anxiety in me as if it is not liked by me. Oh fie on the nature of a woman! I have not seen him—I have wanted him after only hearing of him—still my limbs are burning. I am saying so of my own accord lest my love may not come. Alas! If he does not come I will meet the same fate with the silly lily. Alas! Although I am self-controlled still I have been bitten by serpent-like Cupid. The rays of the moon are by nature cool, delightful and charming. But, wonder, they are scorching my body. The wind, carrying the filaments of various flowers, is cool by nature, still it is scorching my beautiful frame like forest-fire. I am thinking of being patient, but my weak mind, shattering my resolution, does not allow me to do so. Forsooth, losing control over my mind, I will run mad and be killed, for my heart is trembling and I am looking again and again wildly".

CHAPTER 95. PRADYUMNA APPEARS BEFORE PRABHAVATI AND MARRIES HER.

Vaishampayana said:—Afterwards thinking "This maiden has been completely possessed by me." Krishna's son delightedly said to the goose:—"Tell the daughter of the Daitya king, that in the guise of a black-bee, I have come here along with other black-bees, attached to the garland. I am now at present under her command. Let her do what she likes to do with me." Saying this, the beautiful husband of Rati appeared there in his own form. At that time the house was lighted up with the effulgence of the person of the intelligent Madana. And the beautiful rays of the moon were put to shame. As the lord of waters (the ocean) rises with the lord of night (moon) on a Parva day, so Prabhavati's ocean of love increased on seeing Kama. Then turning her eyes a little with bashfulness, Prabhavati, having eyes like lotuses, sat there with her face cast down. Seeing it Pradyumna held, with his own, the hands of thin-built and beautiful Prabhavati bedecked with handsome ornaments. Then with hairs of his body standing erect he said:—"Why have you cast down your face resembling the full-moon and acquired after desiring for it a hundred times? Why do you not speak with me O you of a fair face, do not crush the effulgence of your countenance. Cast off your fear and favour this servant of yours. There is no more time, O timid girl. The hour for my return has well-nigh arrived. I pray to you with folded hands, shake off your fear. As you are peerless in beauty and fidelity so according to the condition of time and place favour me by a Gandharva marriage".

Thereupon touching fire existing in the jem (he put on) and reciting the mantra the Bhaima hero Pradyumna performed the Homa ceremony with flowers. Thereupon holding Prabhavati by the arm embellished with most excellent ornaments he circumambulated the fire of the jem. O king, at that time to keep the honour of Achyuta's son, Hutashana, the divine lord of effulgence, the witness of virtue and sin in the world, blazed up. Thereupon settling in his mind about the Dahshina (money-gift) the heroic descendant of Yadu said to the goose:—"O bird, remaining at the gate, do you guard us". Hearing it the goose saluted him and went away. Afterwards spending the whole night he, early in the morning, went to the theatre. Although reluctant Prabhavati gave him farewell, and he too, thinking in his mind of the beauty of his love, went away. Thus awaiting the orders of Indra and Keshava, the Bhaimas, for the great work, lived there disguised as actors. Keeping the secret close those high-souled ones awaited the hour when Vajranabha would go out for conquering the three worlds. O king, as long as Kashyapa was engaged in his sacrifice so long there did not take place any dissension between the high-souled and virtuous celestials and the Asuras ready for conquering the three worlds.

Thus while the intelligent Yadavas were waiting there for the proper hour there appeared the rainy season delightful to all creatures. The swans, fleet like the mind, used daily to carry the intelligence of the highly powerful princes to Shakra and Keshava. Thus well protected by those Dhartarashtas the highly powerful Pradyumna used to spend every night with the beautiful Prabhavati. The Asuras, possessed by Death, could not perceive that they had been surrounded by the swans and actors in the city of Vajra at the command of Vasava. By and by, well protected by the swans the heroic son of Rukshmini began to spend even the day in Prabhavati's house. O descendant of Kuru, on account of his illusory powers, one half of his body used to appear on the stage—and with the other half he lived with Prabhavati. The Asuras used to envy the high-souled Yadavas for their prosperity, humility, character, sportiveness, cleverness, simplicity and learning. Their women used to envy the Yadava women for their beauty, luxury, scents, pure words and conduct.

O king, Vajranabha's illustrious brother Sunabha had two beautiful and accomplished daughters—one of them was named Chandravati, and the other Gunavati. They daily used to go to Prabhavati's house. One day seeing Prabhavati engaged in love affairs in her house they asked her about it on account of their confidence in her love for them. She said:—"I possess a learning which can soon bring a desired-for husband and gives prosperity. It has such a wonderful power, that whoever, may he be a Danava or god, is thought of he at once comes losing all control over himself. By the power of this learning I sport with the son of a god. See, by my power, Pradyumna has become my most favourite." Seeing him, endowed with beauty and youthfulness, they were filled with wonder. Afterwards smiling gracefully the beautiful Prabhavati again addressed to her sisters words suited to the time:—"The gods are always engaged in virtuous acts, ascetic penances and are truthful: on the other hand the great Asuras are haughty, fond of pleasures and untruthful. So the gods are superior, for victory is there where reign virtue, asceticism and truth. I will instruct you in this learning; you may select two celestial youths as your becoming husbands. By my power you will soon get them".

Hearing it the two sisters said to Prabhavati having beautiful eyes "So it will be." Thereupon when the honourable daughter of Vajranabha asked Pradyumna about

it he mentioned the names of his uncle Gada and the hero Shamva for both of them were beautiful, accomplished and valiant.

Prabhavati said:—Formerly pleased with me Durvasa conferred on me this learning: it gives good luck and always preserves maidenhood. The great saint said: "He, whom amongst the gods, Danavas and Yakshas you will think of, will be your husband. I desired for this hero. Do you take this learning and you will in no time be united with your loves."

Thereupon, O king, those two beautiful daughters of Sunabha, filled with joy, accepted the learning from the mouth of their sister and practised it. Then they thought of Gada and Shamva. Covered with illusion by Pradyumna those two heroic Bhaimas entered there with him. Those two heroes, fond of the pious and the slayers of their enemies, espoused them according to Gandharva rites after reciting the mantras. Of them Gada married Chandravati and Keshava's son Shamva Gunavati. Thus awaiting the orders of Sakra and Keshava those leading Yadus lived there happily with Asura girls.

CHAPTER 96. A DESCRIPTION OF THE RAINY SEASON.

Vaishampayana said:—In the rainy season, while looking at the sky filled with clouds Kama having, a countenance like the full moon, said to Prabhavati of beautiful eyes: "O fair lady, see there appears the moon of beautiful rays covered with clouds like your face covered with hairs. O you of fair eye-brows, see the lightning on the cloud looks beautiful like your handsome gold ornament. O you of fair limbs, the clouds are discharging torrents of rain like unto your necklace (1-3). The cranes, emerging in the drops of water, are shining like the rows of your teeth. O you of fair eye-brows, the lotuses being under water, the tanks full of streams do not look beautiful. The clouds adorned with crane, like beautiful and clean teeth, are appearing like elephants, with huge tusks, about to fight with one another in the forest. O you of beautiful limbs, like unto circlets on your forehead the three coloured rain-bow, adorning the sky and clouds, is gladdening the damsels. Expanding their large feathers, the pea-hens looking perfectly beautiful in the company of their mates and delighted at the muttering of clouds, are dancing and emitting notes in return. Displaying their charming beauty for a moment on the turrets other peacocks are dancing on the roofs of the houses, white like the moon. With their feathers exhausted, the beautiful peacocks, adorning for a moment the tops of the trees, are again going to the naked ground in fear of new grown-grass. The delightful wind, proceeding from cool drops of rain, like sandal-paste, is blowing carrying the fragrance of Sarja and Arjuna flowers the very friend of Cupid. O you of a fair body, had not this wind brought new showers and removed the exhaustion of sporting it would not have been so much liked by me. What is dearer to men in this season of the union of lovers than the approach of this fragrant wind? O you of fair body, beholding the banks of the river overflow with water swans exhausted, and united with Sarasas and Krounchas, are delightfully going to find out quarters after their heart. O you of beautiful eyes, on the departure of the Swans and Sarasas emitting notes like the clatter of car-wheels, the rivers and tanks, shorn of beauty, do not appear charming any more. The goddess sleep, informed of the true character of the rainy season and Hari, having saluted the most beautiful Sree, has sought refuge with Upendra, the lord of the world, lying down for rest in the celestial region. O you having lotus eyes, the divine Upendra having fallen asleep the shining moon, covered with cloth-like cloud, is imitating the colour of his countenance. Seeking to please Krishna, all the seasons are showering all sorts of flowers and bringing garlands of Kadamba, Neepa, Arjuna and Ketaka. All the flowers, and trees, with the elephants, having their faces soiled with poison, and filled with bees, are exciting great curiosity in men. As if seeing the sky, pressed down by the weight of clouds surcharged with water, your beautiful face, breast and thighs have entered into a ditch. Beholding these charming clouds as if adorned with garlands of cranes it appears that they are showering grains on earth for the behoof of the world. As a powerful king makes the infuriated wild elephants fight with his own so the wind is setting clouds surcharged with water against one another. The clouds are pouring unearthly water, purified by air and delightful to sparrows, peacocks and other birds sprung from eggs. As the twice-born ones, fond of truth and religion, recite the Riks encircled by their pupils, so the bulls are roaring with cows in the pasture ground. One of the virtues of the rainy season is that women take pleasure in living always in the company of their lovers. O beautiful lady, the only defect that I perceive of the rainy season is that the moon, resembling your countenance, does not come in view, having his body possessed by the cloud-like Graha. In this season when the moon appears in view at the interval of an approaching cloud, the people, as if with delight, behold a friend returning from a foreign country. Their eyes, on beholding the moon, the witness of the lamentations of women suffering from separation, enjoy that festivity which

those of the women, separated from their lovers, do on seeing them. So it appears to me: but this is not the fact. The view of the moon is like a festival to the eyes of those women who are united with their lovers, and is like a forest-fire to those who suffer from separation, so the moon is the source of both pleasure and pain to women. In your father's city there is the effulgence of the rays of the moon even in its absence; so you cannot form an idea of the merits and demerits of the moon and for this I praise him before you. By practising hard austerities which are resorted to by the pious he has attained to the region of Brahma which others can with difficulty acquire and is worshipped by all. The Brahmanas celebrate the glories of the great Soma in sacrifice with Soman verses. When the sacrificial fire was being brought by Pururava from the region of the Gandharvas it was spoiled on the way. While searching that place a fig-tree was seen. Collecting fuels from that tree the three fires were engendered. So it is that the moon, the lord of trees and herbs, revived the spoiled fire from the fig-tree. Chandra (the moon) is the father of Budha, the author of most excellent deeds whose son was the king Pururava. O beautiful lady, formerly when his ambrosial body was drunk by the dreadful Munis the high souled Soma desired for Urvasi, the foremost of Apsaras). In his family the intelligent Ayu attained to the celestial region, through the tips of the Kusa grass and secured the dignity of a demi-god and the heroic Nahusa acquired the dignity of the king of gods. The moon, in whose family, the Divine Lord Hari, the creator of the world is born, for a work of the gods, as a Bhaima chief, remains always encircled by the daughters of Daksha. In his family was born the high-souled Vasu, as if the flag of his race, who, by his deeds, attained to the dignity of a Lord Paramount; the king Yadu, the foremost of the lunar race, in whose family, the Bhojas, resembling the king of gods, were born and who became the Lord Paramount, was also born in the family of the moon. O you having lotus eyes, in Yadu's family, born in the lunar race no king has been born who is wily, atheistic, unrespectful, ugly and coward. You are the daughter-in-law of an accomplished prince as you are the mine of accomplishments. Therefore bow unto Iswara fond of the pious. O lady, the foremost of Purusha Narayana, the refuge of the grand-father, the gods and the worlds, is your father-in-law. Bow unto him".

CHAPTER 97. VAJRANABHA WANTS TO CONQUER THE CELESTIAL REGION.

Vaishampayana said:—After the termination of the sacrifice of Kashyapa of incomparable energy the gods and Asuras repaired to their respective habitations. After the end of the sacrifice Vajranabha too, desirous of conquering the three worlds, went to Kashyapa who told him, "O Vajranabha, hear what I say if you think my words are worthy of your hearing. Sakra is the eldest of you all and the foremost in accomplishments: he is endowed with great ascetic powers, is strong by nature, devoted to the Brahmanas, grateful, the king of the whole world and the refuge of the good and the pious. Because he is engaged in the well-being of all creatures he has obtained this sovereignty over the world. O Vajranabha, you will not be able to vanquish him but yourself will be killed. As one who excites the anger of a serpent meets with his own destruction, so you will in no time be destroyed".

O Bharata, as a man, desirous of meeting with death having his limbs tied by the noose of Death, does not take medicine so Vajranabha did not approve of the words of Kashyapa. Having saluted Kashyapa, the preserver of the world, that highly wicked and irrepressible one began to make arrangements for conquering the three worlds. O king, he collected his kinsmen, warriors, and friends. He first set out for conquering the region of the celestials. At that time the highly powerful deities Indra and Upendra had sent the Swans there for bringing about Vajranabha's destruction. Hearing of this intelligence from the Swans the high-souled and the highly powerful Yadus thus consulted and thought:—"Forsooth Vajranabha will be killed now by Pradyumna. But Vajranabha's daughter and Sunabha's daughters are their devoted wives. They are all ancient and the time for their delivery is near at hand. What should we do now?" Having settled this they asked the swans to communicate every thing truly to Sakra and Keshava, and they did so to those two gods. They said to the Swans:—"No fear: you will have beautiful sons like Kama endowed with all accomplishments; even when in the womb they will master all the Vedas with their auxiliaries. Your sons will at once grow to youth and they will be masters of all future topics and various scriptures".

O Lord, thus spoken to the Swans returned to the city of Vajra and communicated to the Bhaimas what Sakra and Keshava had said. Prabhavati gave birth to a son, omniscient and youthful after his father. The son Chandraprabha, resembling Gada, whom Chandravati gave birth to after a month, was equally youthful and omniscient. Gunavati too gave birth to a similarly beautiful son by name Gunavan, youthful and omniscient. These Yadu boys began to grow up in the palaces of Indra and Upendra mastering all the Shastras. They used to move about on the turrets of the palaces and at the desire of Indra and Upendra they were seen (by the

Daityas); know it for certain. As soon as they saw them the Daityas, stationed in the sky, respectfully communicated it to Vajranabha who was desirous of conquering the celestial region. Hearing it the irrepressible king of Asuras, Vajranabha said:—"Arrest them who have trespassed into my house".

O descendant of Kuru, thereat ordered by the intelligent king of Asuras the soldiers guarded all the quarters. According to the mandate of the Asura king, the destroyer of his enemies, there arose on all sides exclamations, "Arrest them speedily kill them". Hearing it the mothers, fond of sons, began to weep in fear. Pradyumna encouraged them, saying:—"So long we are alive and firm you need not fear. May you fare well. The Daityas will not be able to do any thing to us.". He then said to the bewildered Prabhavati:—"O lady, your father, uncles, brothers kinsmen and other relatives are waiting with clubs in their hands. For you they deserve our respect and honour. But the time is very dreadful. The Danava kings, desirous of killing us, will fight with us. If we bear it we shall have to die. If we fight we will meet with success. Consult with your two sisters and tell us what we should do for we are now under your orders". Placing her hands on her forehead and kneeling down Prabhavati, weeping, said to Pradyumna:—"O descendant of Yadu, O slayer of your enemies, take up your arms and protect yourself. If you yourself survive you will see your wife and sons. Remember the honorable Vaidarbhi and Aniruddha and save yourself from this peril. O son of Upendra, the great and intelligent Rishi had conferred on me the boon that I would lead a blameless life for ever, would not be a widow and my sons would live. I have this hope that the words of the Rishi, effulgent like the sun and fire, will not be falsified". Saying this and rinsing her mouth, the intelligent Prabhavati, the jem of a woman, handed over a sword to Rukshmini's son had gave him a boon, saying, "Acquire victory". Bending low his head and bowing unto it the virtuous souled Pradyumna delightedly accepted the sword offered by his devoted wife. Chandravati delightedly gave to Gada one Nishtringsha and Gunavati gave another such weapon to the highly powerful Shamva.

Thereupon the powerful Pradyumna said to Hansaketu who saluted him "O slayer of enemies, remain here with Shamva and fight with the Danavas. I will fight in the sky, protecting all the quarters, with the slayer of the enemies." Saying this Pradyumna, the foremost of those conversant with illusions, created a car with his Maya. He made the thousand-headed Naga Ananta, the foremost of their class, his charioter. As fire ranges on grass, so he, ascending that best of cars, and gladdening Prabhavati, began to move about in the midst of the Asura army. With crescent-shaped arrows, dreadful like serpents, some with sharp heads and some blunt he began to assail the sons of Diti. The Asuras too, resolute and maddened with battle fury, with various weapons struck the lotus-eyed son of Kamala's lord. Krishna's son cut off the arms of some decked with Keyuras and the heads of many. The heads and bodies of the Asuras, sundered with the razor of the highly powerful Pradyumna, filled the surface of the earth. The king of gods, the victor of armies, along with the gods, began to witness with pleasure the battle between the Daityas and Bhaimas. The Daityas, who ran after Gada and Samva, met with destruction like a boat in a mighty ocean.

Thereupon Hari, the lord of gods, seeing that dreadful battle, sent his own car to Gada and asked Matali's son Suvarchha to become its driver. The Lord Indra sent his Airavata to Shamva and engaged Pravara to ride it. He sent Jayanta as an assistant to Rukshmini's son. With the permission of Brahma, the creator of the world and the guide of all good works, Sakra, well-read in the regulations of all good works, had sent there the car driven by Matali's son and the Airavata with the celestial youth Jayanta and the best of the twice-born Pravara. Thinking "His ascetic virtue is gone and this wicked one is to be killed by the Yadavas" the Bhutas entered wherever they liked, Gradually entering into their palaces the highly powerful Pradyumna and Jayanta began to destroy the Asuras with a net-work of arrows Krishna's son, invincible in battle, then said to the irrepressible Gada:—"O Upendra's younger brother, the king of gods has sent for you this car with the horses. The highly powerful son of Matali is its driver. This elephant Airavata, ridden by Pravara, has been sent for Shamva. O younger brother of Acyuta, there will be a great Puja of Rudra at Dwaraka to-day. After its termination the highly powerful Hrishikesha will come here to-morrow. According to his orders we will kill this sinful Vajranabha together with his kinsmen who is elated with the pride of conquering the city of gods. Methinks, we should so carefully concert measures that he may not kill us with our sons. The destruction of one's own sons in this world is more than his death. Therefore the learned should protect their sons by all means".

Having thus commanded Gada and Shamva the highly powerful Pradyumna made, by his illusory power, millions of his own self and dispelled the dreadful darkness created by the Daityas. Seeing him, the destroyer of enemies, the king of gods was highly pleased. As the Divine soul lives in all human

souls so the creatures saw Krishna's son in every one of the enemies. The highly powerful son of Rukshmini thus fighting the night elapsed and three fourths of the Asuras were killed. At that time when Jayanta repaired to the Ganges issuing from Vishnu's feet for reciting his evening prayers, Krishna's son fought alone with the Daityas. And afterwards when Pradyumna recited his evening prayers in the ethereal Ganga the highly powerful Jayanta alone fought with the Daityas.

CHAPTER 98. THE DESTRUCTION OF VAJRANABHA

Vaishampayana said:—Thereupon after the sun, the eye of the world, had risen for three Muhurtas the deity Hari came there riding on Garuda, the enemy of the serpents. O descendant of Kuru, the king of birds Garuda, coursing more quickly than even the swans, air and the wind, went to Sakra in the ethereal region. Coming near Vasava, the lord Krishna duly blew the conch Panchajanya which increased the fear of the Daityas. Hearing that sound Pradyumna, the slayer of his enemies, came near His father Keshava who said to him "Speedily kill Vajraabha". Afterwards he again said to him "Go there on Garuda's back" Saluting the foremost of celestials Indra and Upendra he did so. O emperor Bharata, riding on Garuda, fleet like the mind Pradyumna approached his great rival Vajranabha. Seated on Garuda firmly the heroic Pradyumna, well read in the use of all weapons, struck Vajranabha. The highly powerful Vajranabha was wounded on the breast with a club by the high-souled Krishna's son seated on Garuda. That Daitya hero, sorely mailed by Pradyumna with his club, lost consciousness; and bewildered like one dead he vomitted blood again and again. Thereat Krishna's son, irrepressible in battle, told him "Be consoled". Thereupon on regaining his consciousness in a moment the heroic Vajranabha said to Pradyumna:—"Well done! Oh highly powerful Yadava. By your prowess you have become an illustrious enemy of mine. Now is the time for me to strike you in return; wait here firmly." Saying this and roaring like a hundred clouds the king of Daityas discharged, with great force, a huge club adorned with bells.. O king wounded sorely on his forehead with that club that foremost of Yadus, Pradyumna, vomitted blood and lost his consciousness. Seeing it the divine Krishna, the slayer of his enemies, blew his Panchajanya conch as if consoling his son. At the sound of that Panchajanya bow the highly powerful Pradyumna revived and stood up. O Bharata, beholding Pradyumna consoled, all the worlds especially Indra and Keshava were greatly delighted.

O Janamejaya, afterwards according to Krishna's desire his discus, set with thousands of sharpened axes and destructive of the Daityas, came into the hand of his son. Saluting the high souled Indra and Upendra he discharged it for destroying his enemy. O Bharata, that discus, discharged by Narayana's son, separated Vajranabha's head from his body before the very presence of the Daityas. The dreadful Sunabha, bent upon killing his enemies and taking delight in battles, was killed by Gada in the battle-field although he was very careful. With sharpened arrows Shamva, the aggrandiser of his enemies, converted in the battle-field, the enemies of the immortals into the family members of Yama. After the destruction of the great Asura Vajranabha, Nikumbha, in fear of Narayana, fled to the city of Shatpura.

In this way, after the irrepressible enemy of the gods, Vajranabha had been slain, the two high-souled Haris came down to the city of Vajra. Having consoled the boys and old persons stricken with fear those two foremost of celestials established peace there. O king, thereupon following Vrihaspati's advice and consulting (with him) about the present and future (arrangements) the highly powerful and great Indra and Upendra divided Vajranabha's kingdom into four parts. O king, one-fourth of that kingdom, gained by conquest, was given to Jayanta's son Vijaya, one-fourth to Pradyumna's son, one-fourth to Shamva's son and the remaining one-fourth to Gada's son Chandraprabha. O king, with great pleasure Sakra and Keshava divided into four parts also the four koti villages and one thousand prosperous branch cities like the town of Vajra of the kingdom of Vajranabha. O hero, the heroic Vasava and Keshava also divided, into four parts, various warm clothings, deer-skin, cloths and jewels. Thereupon those heroic kings, the great descendants of Sakra and Madhava, were appointed there before the Rishis by the gods Sakra and Krishna with the water of Ganga issuing from Vishnu's feet, accompanied with the music of celestial bugles. Vijaya, from before, could range in the ethereal region, Madhava's descendants, on account of the virtues inherited from their mother, practised it also.

Having thus installed them all the Divine Vasava said to Jayanta "O heroic victor of armies, it behoves you to protect all these kings. O sinless one, of them one is a perpetrator of my race and the other three are born in the family of Keshava. By my command none amongst creatures will be able to kill them. They will acquire practice of going to the celestial region and Dwaraka protected by the Bhaimas through the ethereal way. Give them, as they like, elephants born from those of the quarter, horses born from the race of Uchchairava and chariots constructed by the celestial Architect himself. O

hero, give Gada and Shamva two sons of the elephant Airavata capable of coursing in the sky named Shatrunjaya and Ripunjaya by which these two Bhaimas may come here by the ethereal way for seeing their sons and may return to the city of Dwaravati protected by the Bhaimas".

Having issued this command the divine Purandara returned to the celestial city and the Lord Keshava to Dwaraka. The highly powerful Pradyumna, Gada and Shamva waited there for six months. And after the kingdoms of their sons had been firmly established they returned to Dwaraka. O immortal-like king, those kingdoms still exist by the side of the mount Sumeru and will flourish so long the world subsists. After the termination of the war of clubs and the departure of the Vrishnis to the celestial region Gada, Pradyumna and Shamva repaired to the city of Vajra. O king, after living there for a long time, they, by their respective virtuous deeds and the favour of Janarddana, the Creator of the world, again returned to the celestial region. O king, I have thus described the history of Pradyumna. It shows blessings, fame and long life and destroys the enemies. Dwaipayana has said that the sons and grandsons, of the persons who reads or hears it, become freed from diseases and multiply riches and health. He also attains to great fame.

CHAPTER 99. THE CELESTIAL ARCHITECT BUILDS DWARAKA

Vaishampayana said:—Krishna, seated on Garuda's back, saw the city of Dwaraka, resembling the abode of the celestials, filled with echoes on all sides, the mount Mani, sporting-houses, gardens, forests, turrets and court-yards. After the arrival of Devaki's son Krishna at the city (of Dwaraka), the king of gods sent for the celestial Architect and said:—"O foremost of artizans, if you wish to do what pleases me, do you, for satisfying Krishna, make his beautiful city more exquisite. O foremost of gods, encircling it with hundreds of gardens do you build the city of Dwaraka after that of the celestials. Adorn the city of Dwaravati with all the jems that you will see in the three worlds, for the highly powerful Krishna, rising up for all the works of the gods, always plunges into the dreadful ocean of war". Thereupon repairing to the city of Dwaravati at the words of Indra Vishwakarma adorned it after Amaravati. Beholding the city of Dwaraka adorned by Viswakarma with all celestial materials and having accomplished all his objects the Lord Narayana Hari, the master of Dasharhas and ever riding on a bird, entered there. While he entered the city of Dwaraka embellished by Vishwakarma he saw beautiful trees. He saw that the city was encircled by ditches filled with lotus-stalks resembling the rivers Ganga (Ganges) and Sindhu (Indus), and in which were sporting the swans. As the sky is covered with gold-hued clouds so that city looked beautiful with sunny walls made of gold set on (the roofs of) the houses. Encircled with gardens resembling Nandana and Chaitraratha Dwaraka appeared beautiful like the sky stricken with clouds. On its eastern side shone a beautiful gate made of gold and jems and the picturesque hill Raivatata with its charming table-land, caves and yards. On the south were bushes adorned with creepers of five colours and on the west was one of the colour of a rainbow. O king, the yellow mountain Venuman, resembling Mandara, was beautifying the north. The forests of Chitrak, Panchavarna, Panchajanya and Sarvartuka were enhancing the beauty of the mount Raivatata. There were also the beautiful forests of Bhargava and Pushpaka huge like the mount Meru, which were covered with creepers extending to the roots of the trees. There were also the forests of Shatavarta and Karavirakarambhi beautified by the trees of Ashoka, Veejaka and Mandara. The huge forests of Chaitra, Nandana, Ramana, Bhavana and Venumat were extending their beauty on all sides. O descendant of Bharata, on the east were the great river Mandakini adorned with Vaidurja and lotus leaves and a charming tank. Requested by Vishwakarma numberless gods and Gandharvas, for pleasing Keshava, had adorned the table-lands there. With fifty mouths, the sacred river Mandakini entered into the city of Dwaraka and gladdened the inhabitants thereof. Looking at the city of Dwaraka of incomparable beauty, encircled by ditches and walls, painted with yellow paints and embellished with sharpened Shatagnhis and iron discuses Krishna saw that eight thousand cars, adorned with net-works of bells and flying banners, had made the city look beautiful like that of the celestials. He saw the firmly established city Dwaraka eight yojanas in length and twelve in breadth with double the number of colonies. That city, consisting of eight highways and sixteen crossings, was as if so made by Ushana himself with one road, that even the women, what to speak of the Vrishnis, could easily fight there. Viswakarma had laid out seven high roads for the arrangement of soldiers. Beholding the palaces of the illustrious Dasharhas, in that best of cities, delightful to men, containing golden and jewelled stairs, filled with dreadful echoes and abounding in courtyards Devaki's son was highly pleased. The turrets of those palaces were adorned with flags, leaves and trees. Those palaces were adorned with golden domes resembling the summits of the mount Meru. The tops of the houses, as if covered with golden

flowers and others of five colours, imitated the beauty of mountains with charming summits and caves. Filled with noise like unto the muttering of clouds and burning like forest-fire those houses, built by Viswakarma, were looking like so many mountains and filled the sky with effulgence like the sun and moon. The city was embellished with forest trees and the noble Dasharhas. The city of Dwaraka, adorned with cloud-like houses and the gods Vasudeva and Indra, looked like the welkin stricken with variegated clouds. The house, built by Vishwakarma for the Divine Vasudeva, was four yojanas in length and the same in breadth. The house of the incomparable and the greatly rich Vasudeva was adorned with palaces and false mountains. The great Vishwakarma built that house under Vasava's orders. Vishwakarma made a highly beautiful golden palace huge like the highest summit of the mount Sumeru for Rukshmini. It was named Kanchana. Satyabhama had a yellow-coloured house adorned with flags effulgent like the clear sun and having stairs set with jewels. It was celebrated by the name of Bhagavan. That well-furnished and best of palaces, which had huge flags all around it, and which used to put on a new appearance every moment, was built for Jamvavati. Vishwakarma built another palace by the name of Meru, which was effulgent like burning fire and gold, and huge like the summit of the mount Kailasha and the ocean. Keshava accommodated the accomplished daughter of the king of Gandhara in that house. For Bhauma was built a house by the name of Padmakula. It was of the hue of a lotus, highly effulgent and had a high and picturesque turret. O foremost of kings, Keshava, the holder of Shrangha bow, had for Lakshmana built a house by name, Suryaprabha in which were available all objects of desire. O descendant of Bharata, the green palace, the effulgence of which imitated the lustre of Vaidurya and which was known all over the world by the name of Para, that ornament of palaces where the great Rishis used to resort, was set apart for Vasudeva's queen Mitravinda. That best of palaces, built by Viswakarma like a mountain, which was spoken high of even by the gods and which was celebrated by the name of Ketuman, was intended for Keshava's queen Suvarta. Amongst those palaces, the most beautiful and lustrous, by name Viraja, which the celestial Architect Viswakarma built with his own hands, and which extended over a Yojana and contained jems of every description, was the court of the high-souled Keshava. In that palace of Vasudeva's were placed flags with golden standards and pennons marking the roads. Keshava, the foremost of the Yadu race, had brought there the great mountain Vajrayanta and diverse other celestial jewels. The highly powerful Viswakarma, with the help of the Kinnaras and the great Nagas, had brought and placed there, before the very eyes of the creatures, the well-known summit of the mount Hansakuta near the lake Indra dymna which was sixty Talas high and extended over half a Yojana. Viswakarma had uprooted and brought for Krishna the golden chariot of Sumeru lying in the path of the sun and the most excellent golden summit with hundreds of lotuses known all over the three worlds. In compliance with Indra's request and in the interest of a great work Twasta had brought that highly beautiful summit containing all sorts of herbs. Keshava himself had carried away the Parijata tree and kept it in Dwaraka. While bringing it Krishna, of wonderful deeds, had to fight with the gods guarding that tree, Rafts made of gold and jems, lotuses and fragrant jewelled lotuses used to float on the water of the lakes and tanks which were dug for Krishna and adorned with trees covered with jewelled flowers and fruits and hundreds of golden lotuses. The huge Shala, Tala and Kadamba trees, with hundreds of branches, beautified the picturesque bank of those lakes. Vishwakarma, for Krishna, the best of the Yadu race, had brought and planted at Dwaraka all the trees that grow on the mountains Sumeru and Himalaya. At all the boundary lines of the gardens were planted trees that yield fruits in all the seasons and those crested with white, yellow, red, green and pink flowers. The edges and water of the delightful streams and lakes, which were in that best of cities, was on the same level. And the sandal there was like green sugar. In some of the rivers flowers used to float always; their banks were adorned with various trees and creepers and the sand was of the colour of golden sugar. The trees of the city, resorted to by maddened peacocks and coels, used to look highly beautiful. The herds of elephants, cows, buffaloes, boars, deer and birds used to live happily in that city. In this way Vishwakarma had made in that beautiful city high golden palaces with hundreds of turrets, huge mountains, rivers, lakes, forests and gardens.

CHAPTER 100. KRISHNA'S ENTRANCE INTO DWARAKA AND RECEPTION.

Vaishampayana said:—Thus looking at Dwaraka, Krishna, of most excellent eyes, saw his own house consisting of hundreds of palaces. He saw there a million of white jewelled pillars, a gate with jems lustrous like fire and a number of effulgent golden seats placed here and there. For his court a huge palace had been made entirely of gold with crystal pillars. He also saw beautiful and big lakes, with its water full of lotuses and fragrant red lotuses resorted to by maddened

peacocks and coels, with golden and jewelled stairs and adorned with various other trees. That house was encircled by Viswakarma with stone walls hundred yards high which were girt with ditches. After the measurement of Indra's palace the celestial Architect had built that house on a plot of land measuring half a yojana on all sides. Seated on Garuda's back she saw that sable-hued palace. He then blew his conch the sound of which made the hairs of his enemies stand erect. At that sound the ocean was greatly agitated and the sky resounded. Indeed it appeared very wonderful. Hearing the sound of Panchajanya conch-shell and seeing Garuda all the members of the Kukura and Andhaka families were freed from sorrow. Beholding Keshava effulgent like the sun, with conch-shell, discus, and club in his hands, seated on Garuda, the citizens attained to an excess of joy. Thereupon they began to beat trumpets, blew bugles and set up leonine shouts. Afterwards beholding the slayer of Madhu the Kukuras, Andhakas and other Dasharhas began to approach him with great delight. Placing Vasudeva before him and accompanied with the sound of conch-shells and trumpets, the king Ugrasena repaired to Vasudeva's palace. Devaki, Rohini and Ahuka's wives began to move about with joy in their own houses. A few moments after, Hari whom serve Indra and other gods, arrived at the appointed house.

Having got down at the entrance of his house, Krishna, the foremost of the Yadu race, showed proper respect to all the Yadus. And himself honoured by Rama, Ahuka, Gada, Pradyumna and others he entered into his residence with the mountain of jewels. Rukshmini's son Pradyumna himself took to the house the Parijata the most favourite of Indra's trees. By the power of the Parijata the heroes saw the beauty of their own persons and attained to great delight. Thus eulogized by the delighted Yadu chiefs Krishna entered into the house constructed by Viswakarma. Having placed that mountain of jems with summits in his inner apartment Achyuta, of incomparable energy, united with the Vrishnis, worshipped the celestial tree Parijata and planted it in its proper place.

Thereupon obtaining the permission of his own kinsmen Keshava, the slayer of heroes, honoured all the maidens he had brought from Naraka's house with raiments, ornaments, maid-servants, riches and objects of enjoyment. Those maidens had already been received honourably by Devaki, Rohini, Revati and Ahuka's wives. By his good luck Satyabhama ruled over all the females, and Bhishmaka's daughter Rukshmini was in charge of the relatives. Krishna allotted to each of those women, separate houses, tanks, and gardens.

CHAPTER 101. KRISHNA INVITES A MEETING OF HIS KINSMEN.

Vaishampayana said:—Thereupon having honoured Garuda like his friend Vasudeva took him to his own house. Having saluted Janarddana that sky-ranging bird, with his permission, rose up into the sky. At that time, having agitated completely the ocean, the abode of Makaras, with the wind caused by the flapping of his wings the bird flew towards the eastern sea. Saying "I will again come at the time of work" Vinata's son departed. Krishna honoured, with jewels acquired by his own prowess, his old father Anakundubhi, the king Ugrasena, Baladeva, Satyaki Sandipani, the Brahmana Gargya, and other members of the Vrishni, Andhaka and Bhoja races. The ambassadors, adorned with ear-rings and garlands, announced at the crossings and high ways of Dwaraka:—"The enemies of the Brahmanas have been slain: the slayer of Madhu has returned unscathed from the battle-field and the Vrishnis and Andhakas have acquired victory".

Afterwards having saluted Sandipani first Janarddana bowed unto the king Ahuka. Thereupon with Rama, Vasava's younger brother saluted his father, with tears in his eyes, whose heart was filled with joy. Afterwards approaching the Dasharhas and calling every one of them by name Adhokshaja honoured them all. O descendant of Bharata, after showing these civilities all the Yadavas, headed by Upendra, sat on celestial thrones set with jewels of every description. Afterwards, commanded by Krishna, Naraka's servants brought there the riches and the assembly-hall which they had brought before. Thereupon blowing his bugle, Janarddana, the foremost of Yadus, honoured all the Dasharhas.

Thereupon according to Krishna's order the Dasharhas entered into the assembly-hall, charming, having seats and a door made of jewels. As the cave of a mountain is inhabited by lions so that assembly-hall, filled with the leading Yadu chiefs, shone superbly beautiful. Govinda, followed by the Vrishnis and Bhojas, placing Ugrasena before him, sat with Rama on the huge golden seat. Welcoming all the Yadu chiefs who were seated there according to their age the foremost of Purushas said.

CHAPTER 102. NARADA DESCRIBES THE FEAT OF KRISHNA.

Krishna said:—"Ye pious Yadavas, by virtue of your ascetic power and that of mental concentration, and on account of his own sin Bhumi's son Naraka has been slain.

Many beautiful maidens have been released from his inner apartment and the summit of the mount Mani has been uprooted and brought here. My servants have also brought this collection of riches. You are now the masters of all these things."

Having said this the Lord stopped. Hearing the words of Vasudeva, the Bhojas, Andhakas and Vrishnis, having their hairs stand erect in joy, worshipped Janarddana. Afterwards those heroic men, with folded hands, said to them: "O large-armed son of Devaki, it is no wonder to thee that thou hast accomplished, for the gods, a highly difficult feat and hast propitiated thy own people with riches and other objects of pleasure acquired by thy own power".

Thereupon the wives of the Dasharhas and Ahuka, filled with joy, repaired to the Hail for seeing Krishna. The seven queens of Vasudeva, headed by Devaki and the beautiful-faced Rohini saw the large-armed Rama and Krishna seated at ease. Having saluted first Rohini Rama and Krishna afterwards saluted Devaki. As Aditi, the mother of gods, looks beautiful in the company of Mitra and Varuna so the goddess shone in the company of her two lotus-eyed-sons.

Thereupon, the illusory daughter of Yashoda, whom the people describe as one and without any parts, with whom, the Purusottam Krishna, the king of gods, was born at the same moment and for whom he slew Kansa with his relatives, appeared before Krishna and Rama, the foremost of men. Up to this time she was being adored in the Vrishni family and was being brought up and maintained like a daughter. She, whom the people of the world know as the irrepressible Yoga maiden, and as one and without any parts, was born for the protection of Keshava. Because she protected Keshava with her goddess-like celestial body the Yadavas used to worship her with great pleasure. As soon as she entered the Hall, Madhava approached her, like unto a man his beloved female friend and held her by the hand. The highly powerful Rama too held her by his right hand, embraced her and smelt her head. The Vrishni women then saw her between her two brothers Rama and Krishna like unto the goddess Sree, with golden lotuses in her hands and seated on a lotus too. They then showered fried paddy and diverse flowers and repaired to their respective quarters.

Afterwards speaking highly of the wonderful deeds of Janarddana and honouring him the Yadavas sat delightedly on their respective thrones. Thus adored by his god-like kinsmen the mighty-armed and highly illustrious Madhava, the enhancer of the joy of the citizens, began to live there happily with them.

After the Yadavas had all taken their seats, the worshipful saint Narada, according to the order of the king of gods, came to Janarddana at the meeting. Then worshipped by the heroic Yadu chiefs and shaking hands with Govinda he sat on a most excellent throne. Seated at ease he said to the Vrishnis:—"O foremost of men, know that I have come here at the mandate of the king of gods. O leading kings, hear now of all the heroic deeds which Krishna, the slayer of Keshi, has performed from his boyhood.

"Having oppressed the Yadavas and put in chains his father Ahuka, the wicked son of Ugrasena, Kansa secured for himself the kingdom. Seeking refuge with his father-in-law Jarasandha, that wicked-minded wretch, the curse of his family, used to hate the other Bhojas, Vrishnis and Andhakas. In order to accomplish a good work for his kinsmen and protect Ugrasena the powerful Vasudeva preserved his own son. You have all heard of the highly wondrous deeds which the slayer of Madhu performed before Shurasena and others while living with the milkmen in the suburb of Mathura. One day while Janarddana was sporting under a cart, the highly powerful, dreadful, grim-visaged She-demon Putana, under the guise of a bird, wished to make him suck her poisoned breast. He however killed her. Beholding however the dreadful, grim-visaged daughter of Bali, Putana slain, the forest-ranging Gopas regarded him as one born again and gave him the name of Adhokshaja. The Purusottama, in his infancy, performed another wonderful feat. While playing he upset a cart with his feet. He injured some of the boys for which Yashoda tied him to a wooden mortar. He, in that condition, uprooted two Arjuna trees for which he obtained the name of Damodara. The highly powerful and irrepressible Kalya Naga was vanquished by him in the lake of Yamuna while sporting. Adored by the Nagas in their house in the presence of Akrura the Lord assumed a celestial body. Observing the cows assailed by cold and wind, the high-souled and intelligent son of Vasudeva, Krishna, although a child, held up, for saving them, the mount Govardhana for seven nights. The wicked, highly powerful, huge-bodied great Asura Arishta, the destroyer of men, has been killed by Vasudeva. When Sunama came with his army to arrest him he assailed him through wolves. For protecting the cows, the highly powerful, huge-bodied Danava Dhenuka has been slain by Keshava. Ranging in the forest with Rohini's son under the guise of a milkman he created terror in Kansa. While living in Vraja, Purusottama Shouri killed the powerful horse of the Bhoja king Kansa that had his teeth for it's weapon and was a great help to him. Kansa's courtier the highly powerful

Danava Pralamva, was killed by Rohini's son with one stroke of his fist. These two highly powerful sons of Vasudeva, resembling celestial youths, were initiated at that time by the Brahmana Gargya. The great saint knew who they really are and so they have been tutored by him from their very birth.

"Thereupon those two highly powerful, foremost of men, like unto two infuriated young lions living on the Himalaya, attaining to youth, pilfered the hearts of milk-women. While those two heroic and effulgent sons of the milk-man Nanda used to move about in the pasture land the other boys, what to speak of equalling them in sport and strength, could not even look at them. Hearing of those two large-armed brothers, of firm shoulders, Bala and Keshava grow up like a Shala tree Kansa was pained and consulted with his ministers. And when he could not arrest them by any means he oppressed Vasudeva with all his kinsmen. Fettered like a felon along with Ugrasena Anakadundubhi began to spend his days in great misery. Having thus kept in prison his father, Kansa, with the help of Jarasandha, Ahbriiti and Bhishmaka, governed Shurasena's kingdom.

"After few days had passed in this way, the king Kansa, undertook a great festival in Mathura in honour of the trident-handed deity. In that festival, O king, wrestlers, songsters and clever dancers had assembled there from various countries. In that festival, the highly powerful Kansa had built there a rich arena, by clever and well-trained artisans. Thousands of seats were occupied by citizens and villagers as the sky is crested with luminous bodies. As the performer of pious deeds ascends the celestial chariot so the Bhoja king Kansa ascended the well-decorated platform of the arena. At the entrance of that arena the powerful Kansa had kept a mad elephant ridden by heroes and covered with weapons. Thinking of Rama and Krishna the highly powerful Kansa had no sleep even in the night previous, and hearing now of the arrival of those two foremost of men, like unto the sun and moon he became more careful for protecting himself. Hearing of that most excellent arena those two foremost of men, the heroic Rama and Krishna, the slayers of their enemies, attempted to enter there as a tiger goes to the pasture of cows. And although prevented by the warders they entered there after killing the elephant Kuyalapyadipa. Having entered that arena the irrepressible Bala and Krishna first powdered Chanura and Andhra and then killed the wicked son of Ugrasena with his younger brother. Who else but Yadu's descendant could accomplish such a feat which even the gods could not do? Keshava has brought for you all these riches which Pralhada, Bali and even Shamvara could not obtain before. He has killed the Daityas Muru and Panchajanya. And coming out of his mountainous fastness Nisunda has been slain with all his kinsmen. Having killed Bhumi's son Naraka and brought back the beautiful pair of Aditi's ear-rings Keshava attained to great fame from the celestials in their region. O ye Yadavas, depending upon the strength of Krishna's arms and shorn of pride, fear, sorrow and other impediments do you celebrate various sacrifices. A great work of the gods has been performed by the intelligent Krishna. May you fare-well. I have come here to communicate to you this glad tidings. O ye chiefs, Vasava has said that he would with great care procure what ever you would like to have. He is yours and you are his. Know it for certain, that the foremost of gods, the chastiser of Paka has despatched me here to inform Krishna that the gods have been highly pleased. There lives advancement where reign the goddesses of prosperity and modesty. In the high-souled Vasudeva all the three exist".

CHAPTER 103. THE SAME SUBJECT CONTINUED.

Narada said:—Moreover, the nooses made by Mura have been cut, Nisumva and Naraka have been slain and the road to the city of Pragytish has been freed from all dangers. Even the proud kings of the world have been frightened in battle by this descendant of Shura (Krishna) with the twang of his bow and the sound of his conch-shell Panchajanya. Having vanquished easily the highly powerful Rukshmi well protected by the Decean car-warriors resembling clouds, the foremost of Vrishnis Keshava carried away Rukshmini. Afterwards Hari, the holder of conch-shell, discus and club, brought Bhoja's daughter into his house in a car effulgent like the sun and producing a rattle like unto the muttering of clouds and married her. In the city of Jaruthi he defeated Ahdrithi, Kratha and Shishupala and vanquished Dantavakra and Shatadhanwa with all their soldiers. Worked up with anger the beautiful lord of Shoubha killed Shalwa, grasping firmly a bow, the Yavana Indradyumna and Kasherunam. Having scattered thousands of mountains the lotus-eyed Purusottama struck Dyumutsena with his discus. In the city of Iravati on the summit of the mount Mahendra there lived two followers of Ravana Gopati and Talaketu, who could disappear form view within the twinkling of an eye and were effulgent like sun and fire. The foremost of men, Keshava, the holder of Sranga bow, killed them both, within the twinkling of an eye, the Danavas Hansa and Dimvaka have been also slain by Krishna with their followers. Varanashi (Benares) has been burnt down by the high souled Keshava and the king with his

followers has been slain. Having killed Maya in battle with knotty arrows Krishna, of wonderful deeds, has released the son of Indrasena. The highly powerful Varuna, with all the aquatic animals, has been defeated in battle by Krishna repairing to Lohitakuta (under water). Having gone to Indra's palace, he, although prevented by the highly powerful celestials, disregarding their king, carried away the Parijata tree. The intelligent Janarddana has slain the kings of Pandya, Poundrya, Kalinga, Matsa and Banga. Having killed hundreds of highly powerful kings he married his beautiful queen Gandhari. But the Lord Madhusudana has crowned the foremost of Bharatas, Arjuna, the holder of Gandiva bow who used to play before Kunti, with success. This foremost of men has defeated, in battle, Drona, Drauni, Karn, Bhishma, Suyodhana and other warriors. For pleasing Vabhru the powerful Hari, the holder of conch-shell, discus and club, carried away by force the daughter of the king of Suveera. When Venudari trampled over the entire earth with his horses, cars and elephants Purusottama defeated him with great care. Acquiring, by his ascetic penances, energy, strength and power in his pristine dwarfish form Madhava stole away from Bali the three worlds. Even when he was attacked in the city of Pragytish by the Danavas with thunderbolts, clubs and swords Death could not near him. Bali's son, the highly powerful, energetic and rich Bana has been defeated by Krishna with all his followers. The highly powerful Janarddana has killed Peetha, Paithika and Asitoma the courtiers of the long-armed Kansa. The highly illustrious Madhava, the foremost of men, has killed the Daityas Jambha, Airavata and Virupa, assuming the semblance of a man. Having defeated in water the highly powerful Naga king Kalya, the lotus-eyed (Krishna) has despatched him to the sea. Having vanquished Vivaswan's son Yama, Hari, the foremost of men, has restored to life the dead son of Sandipani. O Emperor Janamejaya, in this way, this high-souled one chastises those wicked souls who injure the Brahmanas and the gods. Having slain Bhumi's son Naraka he has brought the pair of ear-rings and given them to the mother of gods for pleasing the holder of thunder-bolt. The highly illustrious Lord Vishnu, the master of all the worlds, is a terror to the Daityas and declares fearlessness to the celestials. Having established virtue amongst the mortals by performing various sacrifices and accomplished the great work of the gods he will return to his own region. Then the highly illustrious Krishna will make the ocean devour the cities Bhogavati, a favourite resort of the Rishis, and Dwaraka. This city of Dwaraka, filled with various jewels and sacrificial grounds, will enter, with its gardens, into the abode (sea) of Varuna. The ocean, conversant with the desire of Krishna, the holder of Shringa bow, will inundate this city of Dwaraka constructed by Vasudeva and resembling the residence of the sun. There is none amongst the gods, Asuras, and men and none will be, except the slayer of Madhu, who will be able to live here.

Having thus instituted many excellent regulations amongst the Dasharhas Vishnu himself will be united with Narayana, Shoma and Surya. He is incomparable, above the reach of thought, can go any where at will and has control over his senses. As a boy plays with a toy so he sports with these creatures. None can measure the large-armed slayer of Madhu; there is nothing similar or otherwise with his universal form. In this way he has been eulogised hundreds and thousands of times. But none has been able to see the end of his works. Beholding with his eyes, rendered more powerful by ascetic penances, the deeds which the lotus-eyed Keshava performed with Sangkarshana's help in his boyhood, the highly intelligent and the great Yogin Vyasa, the witness of all, had already narrated them all.

Vaishampayana said:—Having thus chanted the glories of Govinda at the mandate of the king of gods, the celestial saint Narada, adored by the Yadavas, repaired to the celestial region. Thereupon the lotus-eyed slayer of Madhu, Govinda, distributed those riches and jewels duly amongst the Vrishnis and Andhaks. Having obtained them the high-souled Yadavas too began to perform sacrifices with profuse presents and live in the city of Dwaraka.

CHAPTER 104. KRISHNA'S CHILDREN.

Vaishampayana said:—O reverend Sir, of the many thousand wives of Krishna you have duly mentioned the names of eight. Do you now give an account of their children.

Vaishampayana said:—Eight queens of Krishna had been recognised as leading ones. They all gave birth to heroic sons. Listen to an account of the names of their children. (Krishna's principal wives were) Rukshmini, Satyabhama, Nagrajiti, Sudatta, Saivya, Lakshmana, Mitravinda, Kalindi, Jamvavati, Pouravi, Subhima, Madri and others. Amongst them, hear of the names of the sons of Rukshmini. Rukshmini first gave birth to a son by name Pradyumna who killed Shamvara. Next she gave birth to the mighty car-warrior Charudeshna, the scion of the Vrishni race, and afterwards to Charuchandra, Charugarbha, Sudangstra, Druma, Sushena, Charugupta, the powerful Charuvinda and the youngest Charuvahu. Besides she gave birth to a daughter by name Charumati. Garudadhvaja (Krishna) begat on Satyabhama, seven sons,

namely, Bhanu, Bhimaratha, Kshupa, Rohita, Diptiman, Tamrajaksha, and Jalantaka and four daughters, namely Bhanu, Bhimarika, Tandrapaksha and Jalandhama. Jamvavati gave birth to a son, the ornament of the battle-field, by name Samva, as also to Mitravau, Mitravinda, Mitravahu and Sunitha and a daughter by name Mitravati. Hear now of the children of Nagrajiti. She gave birth to two sons, Bhadrakara and Bhadravinda and a daughter, by name Bhadravati. Saivya gave birth to Sangramajit, Satyajit, Senajit, Shura and Sapatmijit. The princes Vrikashwa, Vrikanirvitti, Vrikadipiti and Subhima were Madri's sons. O king, hear now of the children of Lakshmana. Gatravau, Gatragupta and the powerful Gatravinda were born with their youngest sister Gatravati. Kalindi gave birth to a pious son by name Asruta whom Madhusudana gave to Shrutasena. Having given that son away Hrishikesha delightedly said to his wife: "For long he will be the son of you both." Vrihati gave birth to Gada. Saivya gave birth to Angada, Kumada, Sweta and a daughter by the name of Sweta. Sudeva gave birth to five sons by name Avagaha, Sumitra, Suchi, Chitraratha and Chitrasena and a daughter by name Chitravati. Besides Vanastambha, Stambha and Stambhavana were born to him as sons. Of them Vanastambha begat Mitrasena and Stambhavati. Upasanga begat two sons, Vajrasu and Kshipra. Koushiki, Sutasoma, and Youdhisthira gave birth to Yudhisthira, the wonderful warrior Kapali and Garuda.

Thus the sons of Madhava numbered one lak and eighty thousand. They were all valiant and expert in fighting. O king, I have thus narrated the progeny of Janarddana.

O foremost of kings, Pradyumna begat on the Vidarbha princess a son by name Aniruddha. He had the emblem of a deer on his flag and no body could obstruct him in battle. Baladeva begat on Revati two sons by name Nishatha and Ulmuka. Those two brothers were beautiful like gods. Shura's son Vasudeva begat on his two wives Sutanu and Narachi two sons by name Poundra and Kapila. Of them Narachi gave birth to Kapila and Sutanu to Paundra. Of those two sons Poundra became the king and Kapila entered into woods. Vasudeva begat on Sudra the highly powerful hero Jara who was a great archer. Vasudeva begat on Kashi a quick-coursing son by name Suparshwa. Aniruddha had two sons, Sanu and Vajra of whom the latter was the eldest. Vajra begat Pratritha whose son was Sucharu. Amitra, the youngest son of Vrishni, begat Sini whose sons were Satyavak and the great car-warrior Satyaka. The heroic Yuyudhana was Satyaka's son. Yuyudhana's son was Asanga whose son was Tuni. Tuni's son was Yugandhara. With him, O king, the family ends.

CHAPTER 105. AN ACCOUNT OF PRADYUMNA.

Janamejaya said:—You said before that Pradyumna had killed Shamvara. Describe to me now how Pradyumna killed him.

Vaishampayana said:—Kama (Cupid) of firm vows, in order to kill Shamvara, took his birth from Rukshmini, the incarnation of Lakshmi, and Vasudeva as his beautiful son Pradyumna. On the seventh day at dead of night Kalashamvara stole away that infant son of Krishna from the lying-in room. Krishna, who followed the celestial Maya, knew every thing and therefore he did not kill at that time the Danava, invincible in battle. As if urged on by Death the great Asura stole away Krishna's son. And throwing him upon his arms he took him to his own city. His beautiful and accomplished wife Mayavati, as if the very incarnation of Maya, had no offspring so that Danava, as if commissioned by Death, gave over that son of Vasudeva to her like his own. Seeing him she was filled with joy and her hairs stood erect: she looked at him repeatedly with delight. Casting her looks on him in this way she recollected that he was her favourite husband. Remembering it she again thought "He is my lord for whom I am day and night plunged into the lake of anxiety and sorrow and have not been able to enjoy mental felicity any where. He was formerly reduced to ashes by the divine trident handed deity stricken with sorrow for Sati. Now he has been seen by me in another birth. However, being his wife and knowing him as my husband how can I give him milk and address him as my son?"

Thinking thus Mayavati handed over the baby to the nurse and soon reared him up with nourishing tonics. Informed by the nurse and out of ignorance Rukshmini's son knew Mayavati as his mother. Having brought up that lotus-eyed son of the Lord of Kamala Mayavati too, stricken with lust, instructed him in all forms of illusion. When gradually crossing the limit of youth Pradyumna looked highly beautiful, became an expert in the use of all sorts of weapons and in deciphering the movements of women, Mayavati, assuming the semblance of a beautiful woman, sought the company of her beloved consort and tempted him with her gestures. Seeing that sweet-smiling lady attached to him Pradyumna said to her:—"What is this? Why do you, casting off your maternal feelings, behave in this perverse way? Alas, how wicked are women. How fickle is their mind. Possessed by lust you are not regarding me as your son and behaving otherwise. O gentle lady, what is the cause of such a perversity

of nature? Am I not then your son? Why do you behave in this way? I wish to learn the secret of this from you. The nature of women is fickle like lightning. As the clouds are attached to the summits of a mountain so they are attached to men. O gentle lady, it matters little whether I am your son or not. I wish to learn from your own mouth the object of your movements." Thus addressed that timid damsel, having her heart stricken with lust, said to her lover, Keshava's son in a solitary place. "You are not my son, nor Shamvara is your father. You are a powerful and beautiful descendant of Vrishni; you are the delightful son of Vasudeva and Rukshmini. After your birth on the seventh day you were brought here. When you were a helpless baby in the lying-in chamber you were stolen by my powerful husband. Tresspassing into the house of your father Vasudeva, resembling Vasava himself, Shamvara stole you away. Stricken with sorrow for a son like you your mother is bewailing like a cow estranged from its calf. Because you were brought here in your very infancy your father, having the emblem of Garuda on his flag, and more powerful than even Shakra himself, does not know it. O lord, you are a Vrishni prince and not a son of Shamvara. Besides the Danavas cannot beget a son like yourself. O gentle one, I seek you as my lover, because I have not given birth to you. Seeing your beauty my weak heart is drooping. Besides O Vrishni hero, you should seek in my heart what desire is there. I have thus described to you how you are not a son of myself and Shamvara and how I have grown attached to you." Pradyumna, the son of the holder of discus, had mastered all forms of illusion. So thus addressed by Mayavati and worked up with anger, he, exclaiming his own name, called Shamvara. He said:—"Alas shall I remain here fearing that wicked-souled Danava who has stolen away the infant son of Keshava? How may that sinful wretch become angry? How can I slay him? I should do what excites his anger. With my sharpened spear I will strike down the wonderful standard with a flying pennon having the emblem of a lion which stands like the mount Sumeru on his gate. If he comes to know of the spoilation of his standard Shamvara will surely come out. I will then kill him in battle and return to Dwaraka." Having said this the large-armed Pradyumna strung his bow, took up arrows and struck down that jewel of a standard belonging to Shamvara. Hearing of the spoilation of his standard by the high-souled Pradyumna, Shamvara, filled with anger, ordered his sons, saying:—"O ye great heroes, do you soon kill Rukshmini's son. I do not wish to see him who has done me this wrong." Hearing the words of Shamvara, his sons, Chitrāsena, Atisena, Vishwakṣenajit, Shrutāsena, Sushena, Somasena, Mana, Senani, Sainyahanta, Senaha, Sainika, Senaskandha, Atisena, Senaka, Janaka, Sukala, Vikala, Shanta, Shantantakara, Vibhu, Kumbhaketu, Sudangstra and Keshi, well-armed and delighted, set out for killing Pradyumna. Taking up discuses, Tomaras, tridents, Pattishas, swords, Paraswadhas, and worked up with anger, they, inviting Pradyumna, went to the battle-field. Thereupon taking up his bow the large-armed Pradyumna speedily ascended his car and drove towards the battle-field. Thereupon there took place a dreadful and hair-stirring encounter between Keshava's son and those of Shamvara. In order to witness that battle, the Gandharvas, Uragas and Charanas with all the gods headed by their king stationed themselves in the sky. Narada, Tumvuru, Haha, Huhu and other songsters, encircled by Apsaras, also stationed themselves there. Then the Gandharva Advatanama, attached to the court of the king of gods, said to Vasudeva, the wielder of thunder-bolt: "The sons of Shamvara are a hundred in number and Krishna's son is alone. How can he, fighting alone with many, acquire victory?" Hearing his words, Vasava, the slayer of Bali, smilingly said:—"Hear of his prowess. In his pristine body he was Kama and consumed by Hara's fiery anger. Afterwards propitiated by his wife the three-eyed deity conferred on her, a boon, saying:—"When Vishnu, assuming the semblance of a man, will live in the city of Dwaraka, he will take his birth as his son and become your husband. This your highly powerful and energetic husband, although celebrated in the three worlds, as Ananga limbless, will take his birth there and kill Shamvara, for the seventh day after Pradyumna's birth, Shamvara, resorting to this illusory powers, will steal him away from Rukshmini's lap. Therefore go to Shamvara's house; and hidden under your illusory body do you become his wife Mayavati and please him. There nourish your baby husband. When he will attain to youth he will kill Shamvara. Afterwards Ananga will go with you to Dwaraka and he will enjoy with you in the same way as I do with Girija." Having said this the king of gods Hara repaired to the mount Kailasha resorted to by Siddhas and Charanas and resembling Sumeru. Kama's wife too, having saluted Uma's husband, waited at Shamvara's residence for the termination of the appointed time. O Pratihara, the large-armed Pradyumna will surely kill Shamvara. He has been destined as the destroyer of that wicked Danava and his sons".

CHAPTER 106. BATTLE BETWEEN PRADYUMNA AND SHAMVARA'S SONS.

Vaishampayana said:—Thereupon there took place a great hair-stirring encounter between Rukshmini's son and those of Shamvara. Afterwards in anger those great Daityas began to shower simultaneously on Pradyumna arrows, Saktis, Parashwadhas, Tomaras, Kuntas, Bhushundis and maces. Krishna's son too, worked up with anger, struck them in the battle each with five arrows shot off his bow. Thereupon those resolute Asuras, exceedingly wroth, set up a net-work of weapons for killing Pradyumna. Thereat worked up with anger Ananga soon took up his bow. He then killed the ten highly powerful sons of Shamvara. The next moment, filled with anger the powerful son of Keshava soon cut off Chitrāsena's head with a Bhalla. Thereupon the remaining sons of Shamvara, anxious to fight, began to run taking up and discharging arrows. And for killing Ananga they all unitedly fought and shot arrows. The highly powerful son of Krishna, on the other hand, cut off their heads, as if in sport. Having thus slain one hundred sons of Shamvara, all good bow men, he stood in the battle field desirous of fighting. Hearing of the death of his hundred sons Shamvara was filled with wrath. He asked his charioteer to get ready his car. Receiving the order of the king the charioteer saluted him touching the ground with his head and brought the car there, and asked the soldiers to get ready soon. It was drawn by a thousand bear and tied with the ropes of snakes. It was coated with tiger-skin, adorned with a net-work of small bells and filled with wolves. It had ten stairs, one after another, was painted with stars and adorned with gold. It had a huge standard, was high and embellished with flags having the figures of lions painted on them. It had wooden fenders around it and iron axes. It was high like the summit of Mandara, was bedecked with beautiful chowries, covered with stars and adorned with golden standards. As if urged on by Death, Shamvara, putting on a golden armour and taking up his bow and arrows, set out for battle accompanied by his soldiers and four ministers. Encircled by his ministers, Durdhara, Ketumali, Shatrughanta and Pramarddana, Shamvara set out, desirous of fighting. When with two hundred cars, ten thousands elephants, eight thousand horses and ten lakhs of infantry Shamvara set out for the battle-field there appeared various omens on all sides. The cranes began to emit hideous yells in the sky filled with vultures and fire-brands, making a sound like that of evening clouds, began to fall down. The jackals yelled striking terror into the huge army. And vultures sat on the tops of the standards desirous of drinking the blood of the Danavas. Headless figures were seen dropping on his car. The birds emitted indistinct notes on Samvara's car. The moon was possessed by Rahu (eclipsed) and encircled by its disc. His left hand and eye danced presaging some calamity and the horses, attached to his car, became of slackened speed. The Kanka birds fell on the head of Shamvara, the sworn enemy of the celestials and Indra began to send down a shower of blood mixed with live coals and cinders. Thousands of fire-brands dropped down on the battle-field and reins slipped off the hands of the charioteer. But Shamvara, filled with anger, paid no attention to those portends and proceeded for slaying Pradyumna. Thereat the earth shook at the sound of bugles, conch-shells, Mridanga, Panava, and Anaka all played upon simultaneously. Overwhelmed with terror caused by that terrible sound, beasts and birds fled away on all sides. Krishna's son, however, bent on slaying his enemy, waited in the battle-field.

Shamvara, determined to fight and encircled by thousands of soldiers, struck Pradyumna with thousands of arrows. He, however, displaying quick-handedness, cut those arrows off before they could reach him. And bending his bow he shot arrows that there was none in the army who was not struck with one. Thus assailed with arrows by Pradyumna Shamvara's men returned to him in fear. Beholding his men take to their heels, Shamvara, beside himself with anger, ordered his ministers. "At my mandate do ye proceed and strike my enemy's son. Do not neglect him but kill him at once. If neglected he will ultimately ruin us like a disease disregarded in the beginning. If you wish to please me kill this sinful wretch of a wicked soul".

Obedying Shamvara's command and filled with anger the ministers drove their cars showering arrows. Seeing them run towards the battle-field the powerful Pradyumna was worked up with anger. Quickly taking up his bow he stood there. The highly powerful Pradyumna, the enhancer of the delight of Rukshmini, in anger, struck Durdhara with twenty-five arrows, Ketumali with sixty three, Satruhanta with seventy and Pramarddana with eighty two. Thereat filled with anger the ministers covered Pradyumna with a downpour of arrows. Indeed it appeared highly wonderful. Each of them shot at him severally one hundred and twenty arrows. Makardwaja (Pradyumna) cut them all off before they could hurt him. Afterwards, taking up a crescent-shaped arrow he killed with it Durdhara's charioteer before the very eyes of the soldiers and warriors. The very next moment with four beautiful Kanka-feathered arrows he killed his four horses, with one arrow he cut off the umbrella and rein, with another the

standard and crest and with sixty other arrows the axes, wheels and poles. Thereupon taking up another powerful Kanka-feathered arrow he shot it at the breast of the short-lived Durdhara. Deprived of his life, beauty, vitality and lustre the Danava fell down from his car like a planet of waning piety.

On the heroic Danava Durdhara being slain the Daitya chief Ketumali ran towards Krishna's son showering arrows. And with an angry and frowning countenance he repeatedly said to Pradyumna "Wait! Wait!" Thereat filled with anger Krishna's son covered him with arrows as a cloud sprinkles a mountain in the rainy season. Sorely wounded by the great Bowman Pradyumna, the Danava minister took up his discus and hurled it for killing Pradyumna. Makardwaja however sprang up and got hold of the discus, equally strong like that of Krishna, before it could fall on him. And with it before all he cut off Ketumali's head. Beholding that highly wondrous feat of Rukshmini's son the king of gods and the celestials were filled with surprise. And the Gandharvas and Apsaras showered flowers on him.

Beholding Ketumali slain Shatrughanta and Pramarddana, surrounded by a huge army, ran towards Pradyumna. They all hurled at Krishna's son clubs, maces, discuses, nooses, Tomaras, arrows, Bhindhpalas, axes and other weapons simultaneously for killing him. However the heroic Kama, displaying light-handedness, sundered them with his arrows into many pieces. In anger he so struck with arrows the thousands of elephants, elephant-drives, cars, charioteers and horses that none was seen there who was not wounded. Grinding their soldiers Pradyumna created a dreadful river there having blood for its water. Pearl necklaces were its many waves, flesh, fat and marrow were the mud, the discuses were the islands, the arrows the whirlpools the cars the beautiful bank, bracelets and ear-rings were tortoises, the flags were the fishes and the elephants were other aquatic animals. The river had the horses for its aquatic animals, the hairs for its mosses, the waist threads for its lotus-stalks, the beautiful faces for its lotuses, the chowries for its swans, the heads for its Timi fishes and the blood for its water. Nobody, especially the weak, could cross that river created by Ananga. It was dreadful, impassable and full of weapons, and it extended the territories of Yama. Having agitated the other bowmen the beautiful son of Rukshmini shot innumerable arrows at Shatrughanta. He too, filled with anger, discharged arrows which fell on Pradyumna's breast. Although wounded with that arrow the powerful son of Keshava did not tremble. He took a mace for killing Shatrughanta who was on the point of death. That burning Sakti, making a sound like that of Indra's thunder-bolt, discharged by Rukshmini's son, fell down piercing the heart of the enemy. With it the heart of the highly powerful Shatrughanta was cut off, his limbs were mutilated and his vital parts and joints were separated. And he fell down vomiting forth blood.

Beholding Satruhanta slain Pramarddana came forward with a mace and said: "O you fond of fighting, what is the use of battling with these ordinary men? O you of wicked intellect, stand here firmly for a moment and fight with me and you will not have to live any longer on this earth. You are born in the race of Vrishnis and your father is our enemy. If we can slay his son today he will also be killed. O you of wicked understanding, with your death the gods will meet with extinction and the Daityas and Danavas, having their enemy slain, will enjoy happiness. Yourself being slain with my weapons I will, with your blood, perform the watering ceremony of the dead sons of Shamvara. Hearing of the death of a young son like yourself Bhishmaka's daughter will bewail piteously. Hearing of your death, your wicked father, the holder of discus, will give up his life today".

Having said this Pramarddana quickly struck Rukshmini's son with his parigha. Wounded thus the highly powerful and energetic son of Rukshmini threw up his car with his hands, struck it down to the ground and crushed it. Leaping down then from his car the Danava stood on the ground as a foot-soldier. And taking up his club he hurled it at Keshava's son. Kama, on the other hand, crushed down Pramarddana with that club.

Beholding Pramarddana slain the Daityas could not stand before Pradyumna and began to fly away like a herd of elephants terrorised by a lion. As the lambs fly on seeing a dog, so the Daitya soldiers, stricken with fear of Pradyumna, lost heart. The ugly-looking Danava soldiers, with hairs dishevelled and their dresses soiled with blood, looked like a woman in menses. As roughly handled by a cruel and lustful person a youthful damsel, cut with Cupid's shafts, cannot stand in that battle and flies away breathing to her house so those Danava soldiers, assailed with arrows and filled with fear, left the battle-field and fled away sighing heavily.

CHAPTER 107. SHAMVARA COMES TO THE BATTLE-FIELD.

Vaishampayana said:—O king, thereupon filled with anger Shamvara said to his charioteer:—"O hero, do you soon take my car to the enemy. With arrows I will kill him who has done me wrong." Hearing the words of his master, the charioteer,

always doing good to him, drove the car adorned with gold. Beholding the chariot approach him, Pradyumna, having delightful eyes, took up in anger his bow and set to it golden arrows. He then struck Shamvara with it and excited his anger in battle. That arrow cutting to his very vitals, Shamvara, the enemy of gods, was greatly bewildered. And holding the reins of the car he lost consciousness. Regaining his consciousness a few moments after the Danava Shamvara took up his bow in anger and struck Krishna's son with seventy sharpened arrows. Pradyumna, with seven shafts, cut off those arrows into seven parts before they could reach him. And with seventy sharpened winged arrows he struck Shamvara. As a cloud covers a mountain with its showers so he struck Shamvara again with a thousand beautiful winged arrows. Thereupon all the quarters being covered with arrows the sky was so enshrouded by darkness that even the sun was not visible. Seeing it Shamvara dispelled that darkness with his thunderbolt and showered arrows on Pradyumna's car. O king, Pradyumna too, displaying light-handedness, cut off those arrows into many pieces with his knotty shafts. When that great downpour of arrows was stopped by Krishna's son, Shamvara, by his illusory powers, showered trees. Beholding those trees Pradyumna was beside himself with anger and destroyed them all by discharging fiery weapons. When all the trees were reduced to ashes Shamvara made a downpour of stones which Pradyumna removed from the battle-field by means of airy weapons. O king, thereupon, Shamvara, the enemy of gods, took up his bow and created a great illusory display by throwing on Pradyumna's car lions, tigers, bears, monkeys, horses, camels, asses and cloud-like elephants. Kama however, with Gandharva weapons, cut them off into many pieces. Beholding his illusion dispelled by Pradyumna Shamvara, beside himself with anger, displayed another feat. He showered youthful, well-decked elephants with sixty heads each, mad after fighting and ridden by expert drivers. Beholding those illusory creations about to fall on him the great lotus-eyed (Pradyumna) having the emblem of a fish on his flag, desired to create illusory lions. O king, as the sun sends away the night so the illusory lions, created by the intelligent son of Rukshmini, destroyed the illusory elephants. Beholding his illusory elephants killed, Shamvara, the king of Danavas, created Sunmohini Maya. Beholding that Mohini (fascinating) Maya the creation of Maya, discharged by Shamvara, the powerful Pradyumna obstructed it with his Sanjna (consciousness) weapon. Greatly exercised with anger on account of his illusion being destroyed the highly powerful king of Danavas, Shamvara displayed an illusion of lions. Beholding the lions about to fall on him the powerful son of Rukshmini took up Gandharva weapons and created Sharabhas [A fabulous beast supposed to have eight legs and to inhabit particularly the snowy regions.]. As the wind scatters clouds so those Sharabhas, having eight legs, claws and teeth, pursued the lions. Beholding the lions pursued by the illusory eight-legged animals Shamvara began to think of measures for killing them. He thought: "Alas! How stupid I am. Why did I not kill him in his infancy? Now this wicked-minded one has attained to youth and mastered all the weapons. How shall I kill this enemy stationed at the head of the battle? The dreadful illusion of serpents, which the great god Hara, the destroyer of Asuras, instructed me in, is only known to me. Let me now spread that great illusion of serpents. Methinks this powerful and wicked Mayavia will be consumed thereby".

Thinking thus Shamvara displayed that illusion of serpents full of burning venom, which fettered Pradyumna with his car, horses and charioteer. Beholding himself thus bound with illusory serpents and about to be killed Pradyumna thought of the illusion of Garudas that could kill the serpents. As soon as the high-souled Pradyumna thought of it Garudas began to move about and destroy the venomous serpents. When the illusion of serpents was dispelled the gods and Asuras, eulogising him said "Well done! Well done! O mighty-armed son of Rukshmini. On account of the illusion being dispelled by you we have been pleased".

O Janamejaya, when the illusion of serpents was dispelled, Shamvara again thought: "I have a golden club resembling the rod of Death which even the gods and Asuras cannot withstand in the battle-field. Formerly pleased the goddess Uma conferred that on me and said 'O Shamvara, take the golden club. Practising hard austerities I produced from my own body this club which can dispell all forms of illusion and kill all the Asuras. I have with this club despatched to the abode of Yama with all their followers, the powerful sky-ranging and dreadful Danavas Shumbha and Nishumbha. When your life will be in peril, hurl this club at your enemy'. Saying this goddess Parvati disappeared from that place. I will hurl it now aiming at my enemy".

Thereupon informed of his motive the king of gods said to Narada:—"Do you soon approach the car of the large-armed Pradyumna, make him conscious and remind him of his pristine birth. Give that of slayer of Asura this invincible coat of mail and Vaishnava weapons." Thus addressed by Maghavan Narada speedily went away (42—44). And stationed in the sky he said to Pradyumna:—"O prince, know

me as the celestial songster Narada. The king of gods has sent me here to make yourself conscious. O giver of honour, remember your pristine birth. O hero, you are Kama. Reduced to ashes by Hara's ire you became limbless. You have been begotten by Keshava on Rukshmini in the Vrishni race, and are known there by the name of Pradyumna. Before the completion of the seventh night Shamvara had stolen you away from the lying-in-room. O large-armed hero, when Shamvara carried you away Keshava disregarded him in the interest of the great work of the gods namely the destruction of Shamvara. Know as your former wife Rati the spouse of Shamvara by name Mayavati. She was living on Shamvara's house for protecting you. In order to create pleasure and forgetfulness in that wicked Danava she sends Rati to him, created, by illusion, of her own person. O Pradyumna, having killed Shamvara in the battle-field with Vaishnava weapons take your own wife Mayavati and go to Dwaraka. O slayer of your enemies, do you take this Vaishnava weapon and highly lustrous coat of mail. The king of gods has sent them for you. Hear another word of mine and carry it out without any fear. Pleased Parvati gave this enemy of gods a club which is always very powerful and can grind all enemies; and none amongst the gods, Danavas and men, can withstand it in battle. In order to counteract this weapon you should remember the goddess. Besides, those, who are anxious to fight, should always bow unto and chant the glories of the great goddess. You should be careful when you fight with your enemy." Having said this Narada returned where Vasava was.

CHAPTER 108. SHAMVARA'S DEATH.

Vaishampayana said:—Thereupon filled with anger Shamvara took up his club. O descendant of Bharata, when Shamvara took up his club there rose twelve suns, the mountains trembled and the earth shook. The water of the ocean flowed upwards, the gods were agitated, the sky was filled with vultures, fire brands fell, dreadful wind blew and Indra sent down showers of blood. Beholding all those evil omens the heroic Pradyumna soon got down from his car. And folding his hands he recollected the beloved consort of Shankara, Parvati, and bending his head began to chant her glories.

Pradyumna said:—"Salutation unto Katyayani, the mother of Kartikeya. Salutation again unto Katyayani the mother of the three worlds. Salutation unto the goddess who hath destroyed our enemies. Salutation unto Gouri the consort of Girisha. Salutation unto the goddess who has killed Sumbha and pierced the heart of Nisumbha. Salutation unto Kalaratri and Kumari. I bow with folded hands unto the goddess who lives in a mountainous forest. I bow unto the great goddess who lives on the mount Vindhya, who destroys the forts, who is Durga, who is fond of battle and who is Jaya and Vijaya. I bow unto the goddess who is unconquerable, who afflicts her enemies, who has a bell in her hand and is adorned with a garland of bells. I bow unto the goddess, who has the figure of a lion on her banner, who holds a trident, who has slain the buffalo-faced demon and rides a lion. I bow with folded hands unto the goddess who is one and without any parts, who is the sacred Gayatri that is recited at a sacrifice and Savitri of the Brahmanas. O goddess, do thou always protect me in battle and crown me with success." Thus eulogised by Kama the goddess was pleased (6-13).

Pleased at heart the goddess said to him:—"O you of large arms, O you the enhancer of Rukshmini's joy, behold me. O son, seeing me does not go fruitless. Pray for a boon therefore." Hearing the words of the goddess his hairs stood erect and his mind was filled, with joy. Saluting the goddess he communicated his object:—"O goddess, while thou hast been propitiated do thou confer on one what I desire. O giver of honour, may I vanquish all my enemies. O goddess, may the club, produced from thy own person which thou hast given to Shamvara, become a garland of lotuses as soon as it touches my body." Hearing it and saying "So be it" the goddess disappeared. And the highly powerful Pradyumna too, with great delight, ascended the car.

Thereupon taking up his club and whirling it the powerful Shamvara threw it on Pradyumna's breast. As soon as it approached him, it became a garland of lotuses around Pradyumna's neck. And he looked like the moon encircled by stars. Beholding the club converted into a garland of lotuses the gods, Gandharvas, Siddhas, and the great Rishis spoke highly of Pradyumna in his presence. Thereupon bending his bow and setting to it the Vaishnava arrow which Narada had brought, Keshava's son said:—"O arrow, if I am the son of Rukshmini begotten by Keshava do thou, on the strength of this truth, kill Shamvara in the battle-field." Saying this the noble-minded Pradyumna, as if to consume the three worlds, drew his bow and shot the arrow at Shamvara. Thereupon that arrow, discharged by that Vrishni chief, piercing Shamvara's breast, entered into the earth. By the energy of that Vaishnava arrow all his flesh, bones, nerves, skull and blood were reduced to ashes.

In this way the huge-bodied, sinful Danava Shamvara being slain the gods and Gandharvas were filled with joy. Urvasi, Menaka, Rambha, Viprachitti, Tilottama, and other Apsaras

and the entire animate and inanimate creation danced. Praising Pradyumna the king of gods, with the celestials, pleased, began to shower flowers on him. The king of Daityas being slain in battle by Madana the son of the slayer of Madhu, the gods were freed from the fear of their enemy, and eulogising Pradyumna they set out for the celestial region. As a lover goes to his love so Rukshmini's son, fatigued with fighting, went with hasty steps into the city and met his consort.

CHAPTER 109. PRADYUMNA GOES TO DWARAKA AND HIS PARENTS RECOGNIZE HIM.

Vaishampayana said:—Having celebrated his sacrifice the powerful Mayavin Shamvara was killed in battle on the eighth day of a fortnight. Having slain that foremost of Asuras in the city of Rikshavata Pradyumna, taking Mayavati with him, set out for his father's city. By his illusory powers the quick-coursing hero rose up into the welkin and reached the charming city of Dwaravati protected by his father's power. That young man, beautiful like Manmatha (Cupid), descended from the sky with Mayavati at the inner apartment of Keshava. When Pradyumna thus came down Keshava's queens were all filled with surprise, joy and fear. Afterwards seeing that young man, resembling Kama himself, with his wife, their faces grew delighted; and they, with their eyes, as if drank his ambrosial beauty. Beholding the bashful countenance of that boy and him filled with shame at every step Krishna's wives were all at their wit's end. Beholding that boy, Rukshmini, the mother of a son, encircled by her hundred co-wives, was stricken with sorrow. And shedding tears she said:—"Alas! I saw in a mid-night dream that the slayer of Kansa had given me mango leaves. Keshava took me on his lap and put a garland of pearls resembling the rays of the moon around my neck. A youthful lady, with beautiful curling hairs, clad in a white raiment and with a lotus in her hand, entered into my room. And she sprinkled me with beautiful water. Afterwards that lady touched my head with her hands and gave me a garland of lotuses." Having thus described her dream, Rukshmini, encircled by her female friends, cast her looks again and again on the prince and said:—"Blessed is that woman whose son is such a beautiful, long-lived boy resembling Kama and just ushered into the first stage of youth. O son, what lucky woman has been blessed with a son like yourself black like clouds Why have you come here with your wife? Alas, if the powerful Death had not carried him away my baby Pradyumna would have been of this age by this time. My surmise can never be untrue. Forsooth you are a prince of the Vrishni family; from the marks of your body you look like Janarddana without his discus. Your face and hairs resemble those of Narayana and your thighs, arms and breast resemble those of my father-in-law and Haladhara. Alas, you look like the second celestial body of Narayana. With your person you have adorned the entire Vrishni race. Who are you, O my child?"

In the meantime Krishna all on a sudden entered there hearing from Narada of the destruction of Shamvara. Beholding his eldest son there, along with his daughter-in-law Mayavati resembling Cupid himself, Janarddana was filled with joy and said to the goddess-like Rukshmini: "O goddess, here is your son the great bow-man. He has killed Shamvara, an expert of illusion and has learnt all his illusory arts by which he used to torment the gods. This auspicious and chaste lady is the wife of your son. She was up to this time living in Shamvara's house under the name of Mayavati. Do not distress your mind thinking her as the wife of Shamvara. Know her as Rati, the beloved consort of Kama. Formerly when Manmatha became limbless being consumed by Hara's fiery anger this auspicious lady, up to this time, always kept that Daitya infatuated with her likeness made by her illusory powers. Even in her youth this beautiful lady did not seek Shamvara; creating her own like-ness by her illusory powers she used to send her to Shamvara. O fair lady, this my son's wife, and your daughter-in-law will help Kama and please him. She is our eldest daughter-in-law and deserves our affection. Take her to your room and nourish your lost son who has come back".

Vaishampayana said:—Hearing those words given vent to by Krishna Rukshmini attained to an excess of delight and said:—"Most fortunate am I since my heroic son has come back again. Blessed is my birth and I have achieved my object since my lost son has returned with his beloved wife. Come my son and enter this room with your wife." Thereupon having saluted his mother and Govinda Pradyumna bowed unto Haladhara. Thereupon raising up Pradyumna the foremost of the powerful Keshava, the slayer of enemy's warriors, embraced him and smelt his head. The goddess Rukshmini too, with words suppressed with affection, raised up her daughter-in-law adorned with gold, placed her on her lap and embraced her. Thereupon as Aditi conducts the king of gods with Sachi into her own room so Rukshmini took her son who had returned with his wife to her own room.

CHAPTER 110. BALADEVA'S MANTRA (PRAYER) FOR PROTECTING PRADYUMNA.

Vaishampayana said:—O foremost of victors, after having slain Shamvara, Pradyumna had arrived at the city of Dwaraka a wonderful evening Mantra was recited. I am describing the evening Mantra which Baladeva recited at that time for protecting Pradyumna. If one recites it in the evening he has his soul purified. It has been recited by Baladeva, Vasudeva, and the pious ascetics and saints:—"May the Lord of the universe Brahma, the preceptor of the gods and Asuras, protect me. May Om, Vashatkar, Savitri and the three regulations protect me. May the four Vedas, Puranas, Itihasas, Khilas, Upakhilas, the auxiliaries of the Vedas and their commentaries protect me. May earth, air, ether, water, light, the senses, mind, intellect, the gunas Sattwa, Raja, Tama, the five vital airs, namely Vyana, Udana, Samana, Prana, and Apana and the seven other airs which pervade the universe protect me. May the great Rishis, Marichi, Angira, Atri, Pulastya, Pulaha, Kratu Bhrigu and the divine Vasistha protect me. May the fourteen Munis headed by Kashyapa, and the Lord Narayana with ten quarters and Gunas protect me. May the eleven Rudras, the twelve Adityas, the eight Vasus and the two Ashwinis protect me. May the mothers of the Daityas, Hri, Shree, Lakshmi, Swadha, Medha, Tushti, Pushti Smriti, Dhriti, Aditi, Diti, Danu, and Sinhika protect me. May the mountains Himavan, Hemkuta, Nishadha, Sweta, Rishabha, Paripatra, Vindhya, Vaidurya, Sahya, Udaya, Malaya, Meru, Mandara, Dardura, Krouncha, Kailasha, and Mainaka protect me. May the Nagas, Shesha, Vasuki, Vishalaksha, Takshaka, Elapatra, Suktikarna, Kamvala, Aswatara, Hastibhadra, Pitharaka, Karkotaka, Dhananjaya, Puranaka, Karavira, Sumanasya, Dadhimuka, Sringarapinda the Lord Mani known all over three worlds, the Naga kings Dadhikarma and Haridraaka all those Nagas and others whose names have not been mentioned—all those who are truthful and upholding the universe, protect me. May the four oceans protect me. May the river Ganga, the foremost of streams, Saraswati, Chandrabhaga, Shatadru, Devika, Shiva, Iravati, Vipasha, Sarayu, Yamuna, Kalmashi, Rathoshma, Vahinda, Hiranyada, Plakshma, Ikshumati, Shrivanti, Vrihavratha, and the celebrated Charmanvati and the sacred Vadhusara, and those whose names have not been mentioned flowing in the north sprinkle me with their water. May Venuva, Godavari, Kaveri, Kongkanavati, Krishna, Venuva, Shuktimati, Tamasa, Pushpavahini, Tamraparni, Jyotiratha, Utkala, Udam varavati, Vaitarani, the sacred Vidarbha, Narmuda, Vitasta, Bhimarathi, Mahanandi, Ela, Kahini, Gomati and Shoma and all those whose names have not been mentioned flowing in the south sprinkle me with their water. May Kshipra, the sacred Charmanvati, Mahi, Shuvravati, Sindhu, Vetravati, Bhojanta, Vanamahka, Purvabhadra, Aparabhadra, Urmita, Varadruma, Vetravati, the well-known Chapadangi, Lutha, the sacred and charming Saraswati, Mitraghni, Indumala, Madhumati, Uma, Garunara, Tapi, Vimalodaka, Vimala, Vimaloda, Mattaganga, and Papaswani and all those whose names have not been mentioned here as well as the sacred Bhagirathi flowing in the west sprinkle me with water. May the sacred lakes Prabhasa, Prayaga, Naimisha, Pushkara, Ganga, Kurukshetra, Shrikshetra, Goutamashrama, Ramhrada, Vinashana, Ramatirtha, Gandadwara where Soma rose up, Kapalamochana, the well-known Suvarnadindu, Kanakapingala, Dashaswamedha, the Naranarayanshrama, the celebrated Vadari, the well-known Phalgu, Chandravata, Kokamukha, the sacred Gangasagara, Tapoda of the Magadha country, the well-known Gangobheda, and those whose names have not been mentioned where the great Rishis live, sprinkle us with their sacred water. May the shrines of Shukara, Yogamarga, Shwetadwipa, Brahmatirtha, Ramatirtha, Dashashwamedha, the sin-destroying Ganga with her streams, Vaikuntha-like Kedara, Shukarodvedana and Papamochana destroy my sins and purify me. May Dharma, Artha, Kama, fame, Prapti, Shama, Dama, Varuna, Kuvera, Yama, Niyama, Kala, Naya, Sannati, anger, stupefaction, forgiveness, patience, lightning, clouds, herbs, planets, Yakshas, Pishachas, Gandharvas, Kinnaras, Siddhas, Charanas, night-rangers, sky-rangers, beasts, auspicious planets, Lamvodara, Bali, Pingaksha, Vishwarupa, Indra with airs, Kala, Truti, Lava, Kshana and other divisions of time, stars, planets, seasons, months, days, nights, the sun, moon, sorrow, fear and sentiments, pride, truth, Sidhi, Vridhi, Sruti, Dhriti, Rudrani, Bhadrakali, Bhadra-Yasthi, Varuni, Bhasi, Kalika, Shandili, Kuhu, Siniwali, Bhima, Chitravati, Rati, Katyayani, Sohtya, Ayanamitra, Ganada and other celestial damsels, spoken of, protect me with their friends".

CHAPTER 111. NARADA PUTS QUESTIONS: AND THE MYSTERY IS EXPLAINED.

Vaishampayana said:—In the same month in which Pradyumna was stolen away by Shamvara desirous of killing himself Jamvavati gave birth to Shamva. From his boyhood he was trained by Rama in the use of arms and the other Vishnis used to respect him considering him little inferior to

Rama. From his birth Krishna, shorn of enemies and neighbouring hostile kings, lived in his capital happily as the immortals live in the garden of Nandana. At that time the hostile kings could not enjoy peace in fear of Janarddana; and witnessing the prosperity of the Yadavas even Vasava did not like his own riches.

Thereupon office on a time Duryodhana undertook the celebration of a sacrifice in Hastinapur and all the kings set out for (that city). Hearing of Janarddana with his sons, his prosperity and the city of Dwaraka situate on the bank of the ocean, those kings, collecting information through their emissaries, arrived at Krishna's palace, who was fond of guests and had controlled his senses, for seeing him. The king Duryodhana and others who were under the subjection of Dhritarashtra, the sons of Pandu, Dhristadyumna and others, the kings of Pandya, Chola, Kalinga, Vahluka Dravida and Khasa with eighteen Akshohinis of soldiers arrived at the city of Yadavas protected by Krishna's arms. After those kings had been accommodated in their respective quarters set apart for them, the lotus-eyed Hrishikesha, with leading Yadavas, went to them. The Yadu king Madhusudana shone in the midst of those kings like the autumnal sun. Thereupon showing them civilities according to their age and place Krishna sat on his golden throne. The kings too occupied seats according to their ranks. As the gods and Asuras shine in Brahma's Durbar-Hall so those kings appeared exquisitely beautiful. Thereupon in the hearing of Keshava, the Yadus and kings discoursed on various themes. In the meantime there blew a hurricane accompanied with the muttering of clouds charged with lightning. A few moments after riving from that unfair weather, Narada appeared there covered entirely with matted locks and with the Vina in his hand. Sakra's friend, the ascetic Narada, effulgent like fire, dropped before the kings like a scintillation. As soon as that foremost of ascetics, Narada touched the ground the unfair weather disappeared. Having entered that ocean-like court of the kings Narada said to the eternal Yadu king who was seated on his throne:—"O thou of large arms, thou alone hast become an object of wonder to the gods. O Purusottama, there is none blessed like thee in the world." Thus addressed the powerful Krishna, smilingly said:—"Yes I am an object of surprise and good luck, especially in the matter of presents." Thus spoken to in the midst of kings the foremost of Munis, Narada said, "O Krishna, I have got the proper reply. I now depart for my wished-for region".

The kings present in that meeting could not make out the mystery of Narada's words. Seeing therefore, Narada, about to start they said to Keshava, the lord of the universe:—"O Madhava, Narada said 'Wonder and blessed' and you too replied saying 'Presents'. O Krishna, we have not been able to decipher these celestial expressions. If we are worthy of listening to the true import we wish to hear it".

Krishna then said to all those leading kings:—"Yes, you are the fit persons to hear it and the twice-born Narada will relate it. O celestial saint, describe to these kings who are anxious to hear the true import of your question and my reply." Thereat Narada, seated on a white golden seat beautifully embellished, began to explain those words.

Narada said:—O ye assembled kings, hear how I have mastered this great question. Once on a time when the sun rose after the termination of the night I was alone walking on the bank of the Ganga. I saw a tortoise of the shape of my Vina, extending over two Krosas. It was huge like a mountain, had four legs, two coatings, was soaked with water, and covered with mosses. Its skin was hard like that of an elephant. Then touching that aquatic animal with my hands I said:—"O tortoise, methinks you have a wonderful body and are fortunate, for you are covered with these two invincible coatings. And not caring for any body you, without any anxiety, range in the water". Hearing it that water-ranging tortoise said to me like a man:—"What wonder is there in me, O Muni? And how can I be blessed? This Ganga, flowing downwards, is blessed in whom range hundreds and thousands of animals like myself. What is more wonderful than she?" Thereat filled with curiosity I approached the river Ganga and said:—"O foremost of rivers, you have many lakes in you. Adorned with many huge-bodied animals, you, protecting the hermitages, are you going to the ocean. Blessed are you therefore and have many wonders in you".

O Janamejaya, thus spoken to Ganga, in her own form, appeared before the foremost of the twice-born, the celestial Gandharva Narada, the favourite of Indra and said "O celestial songster, O foremost of the twice-born, O you fond of quarrels, do not say so; I am neither blessed nor I do contain wonders. I am afraid of the words of a truthful person like yourself. O twice-born one, that ocean is blessed and full of big wonders where hundreds of rivers like myself are flowing." Hearing the words of (Ganga) flowing in three ways I went to the ocean and said:—"O great ocean, O lord of waters, you are the origin of all waters—therefore you are blessed and full of wonders in the world. Specially, the rivers, full of waters, worshipped by the world and purifying them, come to you as your wives." Thus addressed, riving the waters, by the force of the wind, the ocean rose up and said:—"O

celestial songster, O foremost of the twice-born, do not say so; I am neither full of wonders, nor I am blessed. Blessed is the earth on whom I live. What is more wonderful than the earth in the universe?"

Hearing the words of the ocean, I, filled with curiosity, went to the bed of the earth and said to Prithivi the energy of the universe:—"O beautiful earth, endowed with great patience, thou art blessed and wonderful in the universe for thou art sustaining all the worlds. Thou hast given birth to the churning rod of men and patience. Thou art the work of the sky-ranging gods." Excited at my words and forsaking her natural patience she replied:—"O celestial songster fond of quarrels, do not say so. I am neither blessed nor wonderful. This my patience is dependant on another. O foremost of the twice-born, the mountains, that are upholding me, are indeed great and wonders are seen in them. They are the bridges of the worlds." O Kings, hearing those words I went to the mountains and said "O ye mountains, great you are and full of many great wonders. Besides you are the mines of gold and many precious jems, and you are living on earth for ever." The immobile mountains, adorned with forests, replied to my question in consoling accents. "O Brahmana saint, we are not great and there is no wonder in us. The creator Brahma alone is great and wonderful even amongst the celestials".

Thereupon thinking that with the Creator Brahma, this cycle of questions would terminate I went to him. Approaching in order, the four-headed, Self-sprung Deity, the origin of the world I saluted him and said to him, expecting that my words would come to a close:—"Thou art alone great, wonderful and the preceptor of the world. There is no other creature in this world which is equal to thee. From thee has emanated this universe identical with mobile and immobile creations. O king of gods, the gods, Danavas and other creations of the three worlds, and this universe, manifest and unmanifest, have all emanated from thee. Thou art the eternal king of gods. O God, while thou art the best of gods what wonder is there that thou art the origin of all the worlds." Hearing my words the Grand-Father Brahma said:—"O Narada, why do you call me great and wonderful? The Vedas, which are upholding the worlds, are great and wonderful. O Vipra, know me as identical with the truths that lie in Rik, Saman, Yayur and Atharvan. The Vedas are upholding me and I too uphold them". Hearing the words of the Self-sprung Parameshin, I made up my mind for going to the Vedas. According to the words of the Grand-Father I went near the four Vedas worshipped with mantras and said:—"O ye Vedas, the Grand-Father has said that you are great, wonderful and the source of the Brahmanas. You are superior even to the Self-sprung Deity. There is none in Sruti and Tapas superior to you. Therefore I have come to ask you." Thereupon the Vedas, with their faces towards me, replied:—"The Yajnas are great and wonderful. O Narada, we have been created for Yajnas and are not masters of ourselves. So the Yajnas lord over us." Hearing that the Vedas are superior to the Self-sprung Deity and the Yajnas are superior to the Vedas I approached the Yajnas headed by the household fire and said:—"O ye Yajnas, as spoken by the Grand-Father and the Vedas, great effulgence is seen in you. There is nothing in this world more wonderful than you. You are born from the twice-born and are therefore great. By you, with a portion of the sacrificial offerings the gods are pleased, the great saints with mantras and the Agnis with oblations". After I had finished my say Agnisthoma and other Yajnas, stationed in the sacrificial grounds, replied:—"O Muni, there is no such word as wonder and great in our midst. Vishnu alone is the great wonder—and he is our supreme refuge. The lotus-eyed Vishnu, manifested as men, offers those oblations into fire on which we feed. As the large-armed Vishnu, having eyes like red lotuses, is great with his consort, so great is a Yajna accompanied with presents." Afterwards I came down on earth to ascertain Vishnu's movements and saw Krishna encircled by kings like your worthy selves. I said to Madhava surrounded by you all "Thou art great and wonderful" and he too replied saying "with presents." This has put a stop to my words. Pursuing words in order, beginning with the tortoise I have come here—and they have now been verified in this Purusha with Dakshina. I have thus explained, as questioned by you, the secret of my words. I now go whence I have come.

After the departure of Narada to the celestial region, the kings, stricken with wonder, repaired to their respective territories with their army and conveyances. The heroic Yadu chief, Janarddana too, with the Yadavas, effulgent like fire, entered into his own palace.

CHAPTER 112. ARJUNA DESCRIBES ANOTHER WONDERFUL WORK.

Janamejaya said:—O you of large arms, O foremost of the twice-born, I wish again to listen to an account of the glorious deeds of Krishna, the lord of the world. I have not been satiated with listening to the extensive works of the high-souled, intelligent and ancient Purusha Krishna.

Vaishampayana said:—O king, it is impossible to finish, even in hundred years, the account of the glorious deeds of Govinda. Hear now of the highly wonderful deeds of Keshava

which Vibhatsu (Arjuna), the holder of Gandiva bow, described excited by Bhishma lying on the bed of arrows. O royal descendant of Kuru, hear what he told his eldest brother Yudhishthira who had vanquished all his enemies, in the presence of the kings.

Arjuna said:—Formerly to see my relations I had gone to the city of Dwaraka and entertained by the Bhojas, Vrishnis and Andhakas I had lived there for some time. At that time the virtuous-souled and large-armed slayer of Madhu undertook the celebration of a sacrifice extending over a day according to Shastric rites. When Krishna sat for the celebration of that sacrifice, one Brahmana, describing his own affairs, sought for protection.

The Brahmana said:—O lord, thou art now in charge of the protection (of subjects); besides a saviour is entitled to the one fourth share of the piety acquired by a good work.

Vasudeva said:—"O foremost of the twice-born, may you farewell. Do not fear (any body). I will protect you from him, even if it be a difficult task, who is the cause of your fear. Tell me who is the spring of your fear." The Brahmana said:—"O thou of large arms, my sons are stolen away as soon as they are born. O sinless Krishna, three of my sons were stolen away as soon as they were born. Thou shouldst now protect the fourth son. O Janarddana, my wife is under the labour pain. Thou shouldst so arrange that my child may not be stolen away".

Arjuna said:—Thereupon Govinda said to me "I am to day celebrating a sacrifice. But a Brahmana should be protected by us in whatever circumstances we may be." Hearing those words of Krishna I said to Govinda:—"Appoint me, I will remove the fear of the Brahmana". Thus addressed Janarddana, smiling a little, said:—"Will you be able to save him?" O Kings, I was greatly ashamed hearing those words of Krishna. Seeing me thus ashamed Janarddana again said "Go, if you are capable of protecting him. Except the large-armed Rama and the great car-warrior Pradyumna, let all other members of the Vrishni and Andhaka families follow you." Thereupon encircled by the Vrishni army, I set out with the Brahmana before me.

CHAPTER 113. ARJUNA GOES TO RESCUE THE BRAHMANA AND BECOMES UNSUCCESSFUL.

Arjuna said:—O foremost of the Bharata race, within a moment we reached the boundary of the village and encamped because all our animals were tired. O descendant of Kuru, a few moments after encircled by the huge Vrishni army I entered into the city. At that time all was ablaze and burning vultures and beasts frightened me. Huge and black fire-brands fell down, the sun was shorn of its effulgence and the earth trembled. Beholding those dreadful and hair-stirring evil omens, I, filled with anxiety, ordered my soldiers to get ready. Hearing it the great car warriors of the Vrishni and Andhaka families headed by Yuyudhana got ready their respective cars and I too put on my arms.

After the expiration of the mid-night that Brahmana, stricken with fear, approached us and said "My wife is on the point of giving birth to a child. Do you station yourselves so that I may not be cheated". In a moment, O king, piteous cries were heard in the Brahmana's house exclaiming "Stolen! Stolen!". Afterwards we also heard the cries of the baby in the sky, but could not see the Rakshasa. Afterwards we agitated all the quarters with a downpour of arrows, but the boy was however stolen away. When that boy was stolen away that Brahmana crying addressed to us such harsh words that the Vrishnis lost themselves and I too lost my senses. He particularly said to me:—"You said that you would protect me, but could not do so. Therefore listen to these beneficial words, O wicked minded wretch. You always vaunt with Keshava of incomparable intellect. Had Govinda been here this mischief would not have been created. O stupid man, as a saviour is entitled to the one-fourth share of the virtue, so he, who cannot protect one, is constrained to participate of the sin; you said that you would protect me but you have not been able to do so. In vain is your Gandiva, prowess and fame".

However I did not speak anything to the Brahmana, but went with the princes of the Vrishni and Andhaka families where the highly effulgent Krishna was. Afterwards going to city of Dwaravati I saw Govinda the slayer of Madhu and he too, saw me, filled with shame and sorrow. Beholding me ashamed Madhava consoled me and the Brahmana with sweet words. Thereupon he said to Daruka:—"Get ready my horses, Sugriva, Saivya, Meghapushpa, and Balahaka." Afterwards making the Brahmana ascend the car and sending down Daruka, Shura's descendant Krishna asked me to act as the charioteer. O descendant of Kuru, afterwards, Krishna, the Brahmana and myself set out on that car towards the north.

CHAPTER 114. KRISHNA RESCUES THE BRAHMANA'S SONS.

Arjuna said:—Thereupon crossing the mountains, rivers and forests we saw the ocean the abode of Makara. Thereat the ocean, in his true form, with folded hands and carrying Argya, appeared before Janarddana and said "What am I to do?" Having accepted the adoration from the ocean Janarddana said:—"O Lord of rivers, I wish you to afford

passage for my car". Thereupon Samudra, with folded hands, said to Garudadhvaja:—"Be pleased O Lord! do not act thus, or else others will do so. O Janarddana, thou didst formerly place me in this unfathomable expanse. I shall have to follow the way thou wilt institute. If thou dost do so, other kings, elated with the pride of their strength, will cross me by this way. Therefore O Govinda, do whatever thou dost think proper." Vasudeva said: "For my sake and for this Brahmana, follow my words. Save me no one else will be able to assail you". Thereupon, in fear of a curse the ocean again said to Janarddana:—"Let it be so. O Krishna, O slayer of Keshi, I will dry up the path in which your car, adorned with flags, will proceed with its charioteer". Vasudeva said:—"O ocean, I had conferred upon you the boon formerly that you would never be dried up, lest the people might form an idea of the collection of your gems. You are to stop the agitation of your water to that extent only that may admit me with my car. In that case no man will be able to estimate the collection of your gems". Hearing it the ocean said "So be it"; and we proceeded through that lustrous red water as if we were on land. Within a moment we crossed the ocean, Uttarakuru and Gandhamadana. Thereupon Jayanta, Vijayanta, Neela, Rajata, Mahameru, Kailasha and Indrakuta, these seven mountains, assuming various wonderful forms, appeared before Keshava and saluting Govinda said:—"What are we to do?" Welcoming them all duly Hrishikesha, the slayer of Madhu, said to the mountains who stood before him with bending heads "You are to give me passage." Hearing the words of Krishna and accepting them the mountains gave him the passage and disappeared. O foremost of Bharata's race, beholding this work I was filled with great surprise. However as the sun passes through clouds so our car careered on unobstructed. And that best of cars, crossing the seven insular continents, oceans and seven rivers as well as Lokaloka, entered another region.

While proceeding thus at a certain place I found the horses carrying the car with great difficulty. Touching it with my hands I perceived that the darkness was owing to thick mud. It gradually assumed the form of a mountain. Seeing it, Govinda dispelled that darkness and mud with his discus and the sky and the passage of the car became visible. When the sky became visible and we came beyond the pale of darkness my fear was removed and I thought that I was alive. A few moments after I saw in the sky a bundle of effulgence, of the shape of a man, extending over all the worlds. Then Rishikesha entered into that bundle of effulgence and that best of Brahmanas and myself waited on the car. Within a moment the powerful Krishna returned with the four sons of the Brahmana and gave those three boys who had been stolen before and the new born baby into the hands of the Brahmana. O emperor, regaining his sons the Brahmana was highly pleased and I too was filled with great joy and surprise. O foremost of the Bharatas, afterwards we, with the Brahmana's sons, came out in the same way as we had gone there. O foremost of kings, arriving at Dwaraka within a moment we saw that even the first part of the day was not complete. At that I was again filled with surprise. There upon the highly illustrious Krishna fed that Brahmana with his sons and satisfying him with riches sent him away to his own house.

CHAPTER 115. KRISHNA EXPLAINS THE MYSTERY.

Arjuna said:—O Bharata, afterwards, having fed many hundreds of Rishi-like Brahmanas and taken his meals along with myself and other members of the Vrishni and Bhoja races, Krishna discoursed on various wonderful and divine topics. After the termination of Janarddana's discourse, I, filled with curiosity about what I had seen, approached him and said:—"O lotus-eyed Krishna, how the water of the ocean came to a stand-still? How was that dreadfully dense darkness dispelled with thy discus? How didst thou enter into that bundle of effulgence? O lord, why where the Brahmana boys stolen by that effulgence. How was such a long distance shortened? How could we go and come back within such a short time O Keshava, do thou describe all these things duly to me."

Vasudeva said:—In order to see me that great Purusha stole away the sons of the Brahmana thinking that for him I would go there and not otherwise. O foremost of Bharatas, the great divine effulgence which you saw there is nothing but me full of Brahma effulgence. That is my eternal great Prakriti, manifest and unmanifest. Entering into her (understanding her nature) the great Yogins attain to final liberation (9-10). Prakriti is the refuge of the Sankhya Yogins and the ascetics. And she is the great Brahmana. She makes divisions in the universe. O Bharata, know her as my creative energy. I am that ocean of stilled water. I stilled her water. I am those seven mountains and the pitch darkness begotten by mud which you saw. I am the cloud-like darkness and its dispeller. I am the author of elements and eternal religion. The moon, the sun, the huge mountains, the rivers, the lakes, the four quarters are my four-fold souls. From me have emanated the four Varnas and four Asramas. Know me as the author of four-fold learning.

Arjuna said:—O lord, O divine master of all creatures, O Purusottama, salutation unto thee. I wish to know thy true

self and therefore have I sought thy protection and put this question.

Vasudeva said:—O descendant of Bharata, O son of Pandu, from me have emanated Brahman, Brahmana, Tapas, truth and every other thing small or great. O large-armed Dhananjaya, I am your favourite and you are my favourite. And for this I tell you this or else I would not have done so. O foremost of Bharatas, O son of Pritha, I am Rik, Yayush, Saman and Atharvan. The Rishis, the gods and the Yajnas are my energies. From me have emanated earth, air, ether, water, the five luminous bodies, the moon, the sun, day, night, fortnight, months, seasons, muhurtas, Kala Khana, year, various mantras, the various Shastras, learnings and every other thing. O son of Kunti, creation and destruction also proceed from me. My soul is real and unreal and I am the pure Brahman.

Arjuna said:—At that time Hrishikesha, out of his love for me, said this to me and since then my mind is ever attached to Janarddana. I had heard of Keshava's power and saw this myself. There are more powerful deeds of Janarddana than what I have just described at your request.

Vaishampayana said:—Hearing those words the virtuous king Yudhishthira, the foremost of Kurus, worshipped Purusottama Govinda, in his mind. At that time Yudhishthira, all his brothers and the courtier kings were filled with surprise.

CHAPTER 116. KRISHNA'S FEATS DESCRIBED.

Janamejaya said:—O foremost of the twice-born I wish to hear again truly the incomparable deeds of the intelligent Vasudeva the foremost of the Yadus, O you of great effulgence, I have attained to great delight by hearing of the numberless, wonderful, heavenly and ordinary deeds of Krishna. O sinless Muni, describe them all to me.

Vaishampayana said:—O king I had already described the many wonderful feats of the high-souled Keshava and you too have heard them repeatedly. O you of large arms, O foremost of Bharatas, I have described them many a time no doubt, but it is impossible to finish them. But O great king, while you are anxious to listen to an account of the glorious deeds of Vasudeva of incomparable power I should describe what little I, can. Hear, I shall describe them from the beginning.

While residing at Dwaravati, the intelligent Yadu king Keshava invaded the territories of many highly powerful kings. At that time, a Danava, by name Vichakra, who used to seek loopholes of the Yadavas, was killed. Going to the city of Pragotyish situated at the bed of the ocean the great Keshava killed the wicked Asura Naraka. Vanquishing Vasava he, by force, carried away his Parijata tree. In the lake Lohita the divine Varuna was vanquished by Keshava. In the Deccan the Karusha king Dantavakra was killed. After he had committed a hundred offences Shishupala was slain. O king, repairing to the city of Shonita Madhava vanquished, in a great battle, the thousand-handed and highly powerful Vana the son of Bali protected by Shankara and left him only alive. All the fires in the mountains were suppressed by that high-souled one and Shalva and Soubha were defeated and killed by him in battle. Having assailed the ocean Janarddana took from him the conch-shell Paachajanya and Hayagriva and other highly powerful kings have been killed by him. On Jarasandha being slain by him all the kings have been released. Having vanquished all the kings on a single car he carried away the daughter of the Gandhara king. The sons of Pandu, deprived of their kingdom and stricken with sorrow, were protected by him. Having consumed the dreadful forest of Khandava belonging to Sachi's lord he conferred Gandiva, given by fire, on Arjuna. O Janamejaya, when the dreadful conflict took place, this Yadu king Janarddana acted as the ambassador. On behalf of the Pandavas he promised before Kunti, "After the termination of the Bharata war I will return the kingdom to your sons." By him the highly effulgent Nriga was released of his curse and the well known Kala Yavana was killed. By him the highly powerful and irrepressible monkeys Mainda and Dwivida were defeated in battle and Jamvavan was vanquished. Although possessed by death Sandipani's son and your father was restored to life again. O Janamejaya, I had already described to you how the kings met with death in many battles destructive of men.

CHAPTER 117. VANA—THE GREAT ASURA.

Janamejaya said:—O foremost of the twice-born, I have heard many incomparable deeds of that intelligent Yadu king many a time. O foremost of moral men, O you having asceticism for your wealth, I wish now to hear how Vasudeva behaved towards Vana as mentioned by you before. O Brahman, how could that Asura, who was protected by Shankara, obtain the sonship of that god of gods? How could he live in the company of his Guhas? The son of the powerful Bali was the eldest of a hundred brothers and had thousand hands adorned with hundreds of celestial weapons, was encircled by numberless huge-bodied Asuras and was a master of hundreds of illusion. How was Vana, desirous of fighting a duel and inflamed with anger, defeated by Vasudeva in battle And why did Keshava leave him off with life?

Vaishampayana said:—Hear, O king, with attention how a terrible encounter took place between Vana and Krishna of incomparable energy in the land of men? O king, hear how Bali's son Vana, helped by Rudra and Kumara, and always spoken high of in battle, was defeated by Vasudeva and left off with his life, how the high-souled Shankara used to keep him always by him and conferred on him the sovereignty over Ganus; how the Asura Vana obtained the sonship of that god of gods; how a great battle ensued between him and Vasudeva and how he was left off with his life.

Once on a time seeing the high-souled Kumara (Kartikeya) while sporting the highly powerful Bali's son was filled with surprise. Then thinking, "How may I be Rudra's son?" he desired to carry on hard austerities for worshipping Rudra. Gradually the more that foremost of Asuras rendered himself glorious by practising hard austerities the more pleased was Siva, who is easily satisfied, with Uma. Having attained to an excess of satisfaction with the austerities of Vana, the blue-throated deity himself went there and said to the Asura:—"May you fare well: pray for a boon which you cherish at heart". Thereupon Vana said to Maheshwara, the god of gods:—"O three-eyed deity, my prayer is that thou mayst confer on me the son-ship of the goddess". Saying "So be it" Shankara said to the goddess:—"Accept him as your son. He is the younger brother of Kartikeya. Forsooth, his city will be laid out at that place from where formerly Mahasena rose up from the blood produced by fire. That best of cities will be celebrated by the name of Shonita-pura. No body will be able to withstand the beautiful Vana completely protected by me".

Thereupon Vana lived in the city of Shonita and governed his kingdom oppressing the gods. Gradually the thousand-armed one was so much worked up with the pride of his prowess that disregarding the gods he solicited a battle with them. At that time Kumara give him a standard burning like fire and an effulgent peacock to carry him. Afterwards, by the power of Maheshwara, the god of gods, Vana so fought that none amongst the gods, Gandharvas, Yakshas and Rakshasas could keep himself firm at that time. Protected completely by Tryamvaka and elated with pride the Asura, desirous of fighting, again approached Siva. Approaching Rudra and saluting him Bali's son said:—"The gods, Sadhyas and Marutas, whom I repeatedly vanquished with the help of my army and under your protection, have come here and are living happily. O god, vanquished by me, filled with terror and despairing of my defeat the gods are living happily in the celestial city under your protection. So despairing of success in battle I do not wish to live any longer; there is no use of holding all these arms if I cannot fight. Save fighting my mind does not fix upon any thing else. Be thou propitiated and tell me when I shall be able to fight."

Thereupon the Divine Vrishadhwaaja smilingly said:—"O Danava Vana, hear how you will enter upon a battle. When this your standard, planted in your own city, will be broken, you will enter upon a battle". Thus spoken to Vana, smiling again and again, prostrated himself at Bhava's feet and said:—"By my good luck, my holding these thousand arms has not become fruitless. I will again, by my good fortune, defeat the thousand-eyed deity." Thereupon having his eyes filled with tears of joy, Vana, the aggressor of his enemies, prostrated himself on the ground and adored Maheshwara with his five hundred fingers. Maheshwara said:—"Rise up O hero you will soon obtain a fight befitting your family and thousand arms".

Vaishampayana said:—Thus addressed by the high-souled three-eyed deity Vrishadhwaaja Vana, with delight, saluted him and rose up speedily. Thereupon dismissed by the blue-throated deity Vana, the victor of hostile cities, entered into the room of standards in his own palace. Seated there he smilingly said to Kumbhanda:—"I will give a pleasant tidings after your heart." Hearing it the minister Kumbhanda smilingly said to Vana, incomparable in battle:—"O king, what pleasant news are you desirous of communicating to me? O foremost of Daityas, my eyes have been expanded with joy and surprise. I wish to learn what boon you have obtained. By the grace of the blue-throated deity as well as that of Skanda what boon have you obtained? Has Trident-handed deity given you the kingdom of the three worlds? Will Indra, in fear of you, enter into nether region? Will Diti's sons be freed from the fear of Vishnu afraid of whose discus they entered into the ocean? Will not Diti's sons have to fear Vishnu stationed in battle with Shringa bow and club in his hands? Will the great Asuras, under the protection of your power, leave the nether region and reside in the celestial city? O king, your father Bali, defeated by Vishu's power, is living in chains. Will he rise up from the water and regain his kingdom. Shall we see again your father Bali, Virochona's son, adorned with celestial garlands and pasted with celestial unguents? O Lord, shall we, vanquishing the gods, bring again to our subjection the worlds pilfered with three steps? Shall we vanquish the god Narayana, the victor of armies, who is preceded by the grave and cool sound of his conch-shell? From the dancing of your heart and tears of joy it appears that Vrishadhwaaja has been propitiated by you. Have you, by the Lord's pleasure and Kartikeya's consent, obtained for us all the dignity of the king

of the earth?" Encouraged by the words of Kumbhanda, Vana, the foremost of Asuras and speakers, gave vent to the following powerful words:—"I have not been able to fight for a long time. Therefore stricken with sorrow I said to the divine blue throated deity:—"O Lord, I am filled with a great desire for battle. Tell me when I shall enter on a battle conducive to the satisfaction of my mind". Hearing it Hara, the god of gods, and the slayer of his enemies, smiled for some time and then said to me in sweet words:—"O Vana, in no time you will face a great battle. O Diti's son, when your peacock standard will be broken you will find a great battle awaiting you." After the divine Vrishadhwaaja had said this I saluted him and came to you".

Thus addressed Kumbhanda said to the king of Asuras: "O king, the words given vent to by you appear to be highly charming." While they were thus conversing the huge standard, clapped by Indra's thunderbolt, dropped down with great force. Beholding that most excellent standard thus struck down Asura Vana was filled with joy in anticipation of an approaching battle. At that time struck by Indra's thunder-bolt the earth trembled and a cat, hiding itself under the earth, began to mew. In the city of Shonita, Vasava, the king of gods, began to shower blood around the king's palace. Piercing the sun huge fire-brands fell down on earth. The sun, rising with the planet Kirtika, assailed Rohini. Hundreds and thousands of dreadful streams of blood fell from Chaitya trees and stars continually fell (from the sky). Though that men-destroying hour was not a Parva yet Rahu devoured the sun and huge-fire brands fell. A comet appeared in the south and dreadful winds blew continually. Encircled by three-coloured Parighas, the sun, effulgent like lightning, having white and red corners and black neck, covered the hue of the evening. As if chastising Rohini, the birth star of Vana, the dreadful Angaraka entered as Rahu into Kirtika. The huge Chaitrya tree, having many branches, which the Danava maidens used to worship, fell down on earth. Vana, elated with the pride of his strength, though he saw all these evil portents, could not make out that he would be defeated. But Vana's wise and right-seeing minister Kumbhanda, struck with sorrow, spoke much on all those evil omens. He said:—"These omens presage evil. Forsooth they indicate the destruction of your kingdom; on account of the evil conduct of a king like yourself, we ministers, along with your servants, will meet with destruction. Alas! As the tree, the banner of Sakra, has fallen down, so will proud Vana, always vaunting out of ignorance, will fall. Desirous of conquering the three worlds for the favour of the god of gods, Vana is crying out for battle. But on the other hand his destruction is drawing near."

Thereupon Vana, of great prowess, began to drink delightedly Asava wine in the company of Daitya and Danava damsels. Beholding those portents and filled with anxiety Kumbhanda entered into the king's palace; and thinking of those evil omens, he said:—"The wicked and careless Asura king Vana, elated with the pride of success, is desiring for a battle. He does not see his weakness out of ignorance. The evil omens that are being seen now, may not be true for the present but the fear consequent thereon can never be otherwise. The lotus-eyed Siva and the powerful Kartikeya live here and so these evil omens may be destroyed. But methinks our sins will never be dissipated. A great destruction, begotten by our pride, is drawing near. Alas, by the oppressions of this king all the Danavas have been touched by sin and this will lead to their destruction. Hara, the lord of three worlds, the master of gods and Danavas and the divine Kartikeya live in our city. Guha is loved by Bhava more than his life. But Vana is still a greater favourite. On account of his excessive pride, Vana, for his own destruction, prayed for a battle to Bhava. And that too he has obtained. But it does not appear that a battle will take place. If however an encounter comes off with Indra and other gods headed by Vishnu it must be regarded as a creation of Bhava. If Bhava and Kumara are willing to help Vana nobody will be able to fight with them. The words of the three-eyed deity never prove untrue. Forsooth a great Daitya-destroying battle will soon take place." Thus thinking the considerate and right-seeing Asura Kumbhanda directed his understanding towards good and said "Those who fight with the virtuous gods meet with destruction as Bali has been suppressed".

CHAPTER 118. BHAVA'S SPORT AND VANA'S DAUGHTER OBTAINS A BOON.

Vaishampayana said:—Once on a time Lord Bhava was sporting on the bank of a charming river. In that picturesque forest where all the seasons flourish the Gandharvas, with hundreds of Apsaras, were sporting on all sides. The river bank was fragrant like sky with the scent of Parijata and Santanaka flowers. Shankara heard the Apsaras sing in accompaniment with the music of flute, Vina, Mridanga and Panava. Like bards and panegrysts the beautiful Apsaras pleased Uma and the beautiful-bodied Hara, the god of gods, and the giver of boons who was clad in a red raiment and adorned with garlands, singing various songs in their honour. At that time assuming the form of the goddess, the leading Apsara, Chitrakleha pleased Bhava. The goddess laughed at it

And seeing her please Ishana other Apsaras also laughed. With the permission of the goddess, the highly powerful and divine follower of Bhava, assuming various forms, began to play on all sides. Thereupon assuming the form of Mahadeva marked with signs those frolic-some attendants began to play. And the Apsaras too, assuming the form of the goddess, sported there. Seeing it the goddess smiled. There arose on all sides sounds of laughter and Bhava attained to an excess of delight. By an accident the beautiful daughter of Vana, by name Usha, saw the three-eyed deity sport with Parvati in the river. Beholding Mahadeva, effulgent like twelve suns, assume various forms and sport with the goddess, for pleasing her, Usha thought in her mind:—"The lucky women thus sport in the company of their husbands." And she spoke out her resolution to her friends. Informed of Usha's desire Parvati said slowly with joy:—"O Usha, as the Lord Shankara, the slayer of his enemies, is sporting with me so you will soon enjoy the company of your husband". Thus spoken to by the goddess Usha, with anxiety-stricken eyes, thought in her mind:—"When shall I sport with my husband?" Thereat the goddess Haimavati, smilingly said:—"O Usha! Hear when you will be united with your husband. The person, whom you will see in a dream in the night of the twelfth day of the month of Vaishaka while sleeping on the terrace of your palace, will be your husband". Thus addressed the Daitya maiden, encircled by her friends, went away, playing happily, from that place. Then clapping their hands her friends began to ridicule Usha whose eyes were expanded with joy. Daughters of Yakshas, Nagas, Daityas and many Kinnaris and Apsaras were Usha's friends. They jokingly said:—"O fair lady, in no time you will have your husband as described by the goddess. You will have a husband, beautiful and of good birth as you have wished. The words of the goddess never prove untrue". Receiving in good grace all those words of her friends Usha began to spend her days in anticipation of the realization of the desire conferred by the goddess. The highly wonderful ladies, who had come there, sported for a few days with Uma happily and then returned to their respective habitations. The goddess too disappeared. Amongst the females, some on horse back, some in conveyances, and some in elephants, entered into the city. And some rose up into the sky.

CHAPTER 119. USHA MEETS HER LOVER WHILE ASLEEP AND EXHORTS HER FRIENDS TO BRING HIM.

Vaishampayana said:—Thereupon on the twelfth day of the light fortnight of the month of Vaishakha fair Usha was sleeping encircled by her companions. At that time a man, as spoken of, ravished that beautiful maiden in a dream who was excited with the words of the goddess, weeping and motionless. The man so ravished her in the night that she got up bathed in blood all on a sudden. Thereupon beholding her friend stricken with fear and thus weeping Chitrakleha gave vent to the following highly wonderful and consoling words:—"Do not fear, O Usha: why are you weeping and bewailing thus? Being the grand daughter of the celebrated Bali, why are you assailed with fear? O you of fair eye-brows, you have no fear in the three worlds. Besides your father is the destroyer of all the celestials in battle. Why do you fear then? O fair one, there is no fear in such a room, as this. Rise up, rise up, do not be sorry. Do you not know, that Sachi's Lord the king of gods was several times defeated by your father and could not come to this city. Your father, the son of the highly powerful Asura Bali, is the source of fear to all the gods". Thus addressed by her friend the immaculate daughter of Vana described to her what she had seen in a dream. Usha said:—"Thus contaminated how can a chaste maiden dare keep her life? What shall I say to my father the enemy of the gods and the slayer of his enemies? While I have sullied this powerful family death is preferable to me. There is no happiness in my living. Alas! I have been reduced to such a plight that as if I co-habited, while awake, with a desired-for person. Although I was sleeping in the night, who brought me to this condition as if I was wide awake? When a maiden is reduced to such a condition how can she dare live (in this world)? The woman, who is the foremost of chaste damsels, can long for living but how can a helpless woman, who has sullied her family, desire so?" Thus the lotus-eyed Usha, encircled by her friends and with eyes full of tears, bewailed for some time. The friends, who were there, lost themselves seeing Usha weep like one having none to look after her. And with eyes full of tears they said to her:—"O you of fair eye-brows, if you had done something with a mad motive your mind would have been contaminated. O auspicious lady, while you have been ravished by force in a dream your vow will not come to an end. Besides, O fair lady, no sin is committed in a dream in the land of mortals. So you have not transgressed any regulation by such a conduct. The saints, well-read in scriptures, hold that the woman who commits sin by mind, words and especially by deeds, is considered as fallen. O timid girl, you have always observed celibacy and even your mind has not been seen to give way, so how can you be regarded sullied? You are a chaste, pure and noble woman. You were reduced to this plight while you were asleep and so your virtue will not suffer by this. She is called an unchaste woman,

whose sinful mind leads her to sinful actions. But, O lady, you are chaste; you are born in a great family and beautiful. You have always observed celibacy still you have been reduced to such a condition. Alas! it is difficult to tide over destiny." Having said this with tearful eyes to weeping Usha Kumbhanda's daughter again spoke the following precious words:—"O you of large eyes, cast off your grief. O you of a beautiful face, I remember an incident which will prove that you are innocent. Hear I will describe it truly. Remember what the goddess Parvati, before Mahadeva, said to you when you thought of having a husband. At that time with delight the goddess said to you the following words after your own heart. 'When you will sleep in your palace on the twelfth day of the fortnight of the month of Vaishakha, the man, who will co-habit with you weeping, that hero, that slayer of enemies will be your husband'. O you having a moon-like face, what Parvati said can never be untrue. Forgetting the truth you are weeping." Hearing the words of her friend and recollecting the words of the goddess Vana's daughter cast off her sorrow.

Usha said:—"O fair lady, I remember now her the goddess said while sporting with Bhava. What she said exactly happened in my room. If the wife of Bhava, the lord of the world, wishes him to be my husband then arrange how I can know his whereabouts".

After Usha had said this Kumbhanda's daughter, well-read in the study of words, gave vent to the following reasonable words:—"Why are you so overwhelmed, O lady? Nobody knows the glories of his race and his manliness. How can we know that thief, that unseen and unheard of person whom you saw in dream? O you of red eyes, he, all on a sudden, entered into our inner apartment and ravished you by force although you were weeping. That subduer of enemies, who has been able to enter, by force, this celebrated city of ours, is not an ordinary man. The Adityas, Rudras and Vasus of dreadful prowess and even the effulgent Ashwinis cannot enter the city of Shonita. So that slayer of enemies, who has entered Shonitapura and kicked Vana on his head, is indeed a hundred times more powerful than they. O you of fair eyes, of what use are life and objects of enjoyment to that woman who has not got such a heroic husband. When by the favour of the goddess you have obtained such a Cupid-like husband consider yourself as lucky and blessed. Hear, what you shall have to do now. We are to know his name, in what family he has been born and who his father is". After Kumbhanda's daughter had said this Usha, stricken with love, said: "O friend, how will you be able to know all this? People often find themselves overpowered in their own actions. I cannot therefore find out what reply to give. Find out the measure by which I may keep my life." Hearing it, the beautiful daughter of Kumbhanda said again to her weeping friend Usha:—"O friend, O you having spacious eyes, Apsara Chitralekha is an expert in the work of making peace and sowing dissensions. Therefore communicate this to her very soon." Thus addressed Usha was filled with great surprise and delight. And to her friend the Apsara Chitralekha poor Usha, with folded hands, said: "O fair lady, hear, I am communicating to you a most important subject. If you do not bring here my beloved, lotus-eyed husband having the gait of an infuriated elephant I will give up my life." Hearing it Chitralekha, gladdening Usha, slowly said:—"O you of firm vows, he, of whom you speak, is not known to me. I do not know the family, character, colour and accomplishments of that thief, nor the country where he resides. But hear, now, my friend, the words suited to the time, what I will be able to accomplish with my intelligence and how you will acquire your wished-for object. O friend, I will paint the likenesses of those who are prominent by virtue of their beauty and birth amongst the gods, Danavas, Yakshas, Urugas and Rakshasas, as well as of those who are leading and well-known in the land of men. O timid girl, within seven nights I will show you their portraits and you will recognise the portrait of your beloved husband and obtain him". Thus addressed by Chitralekha who was anxious to please her Usha asked her loving friend Chitralekha to do the same. Saying "So be it" beautiful Chitralekha too, by virtue of her imagination and clever hand, painted the likenesses of all leading men within seven nights. Thereupon spreading all the portraits painted by her she said to Usha before all her friends:—"Look here, I have painted the likenesses of all leading persons amongst the gods, Danavas, Kinnaras, Urugas, Yakshas, Rakshasas, Gandharvas, Asuras, Daityas, and of other various Naga families as also of the leading figures amongst mankind. I have painted their likenesses all exactly. Do you now find out that of your husband whom you saw in the dream." Thereupon gradually passing from one to another Usha saw that of Keshava, the Yadu king, amongst the Yadavas. Seeing Aniruddha by him her eyes grew expanded with surprise. She said to Chitralekha:—"This is the thief who, while I was sleeping on the turret of my palace, ravished me in dream, a chaste lady as I am. I can recognize him by his beauty. He is the thief. O beautiful Chitralekha, describe to me at length his name, accomplishments, character and family. We should do what is proper afterwards".

Chitralekha said:—"O you of expansive eyes, this your husband, of dreadful prowess, is the grand-son of the

intelligent Krishna, the lord of the three worlds and the son of Pradyumna. There is none in the three worlds equal to him in prowess. He uproots the mountains and crushes them. Blessed and favoured you are, O friend, since Bhavani has selected such a great Yadu prince as your husband".

Usha said:—"O you of large eyes, O you of a beautiful face, you alone are capable of making us a pair. Do find out some refuge for me who am helpless. You are capable of ranging in the sky and assuming various forms. You are also clever in finding out means. Do you soon bring here my love. O friend, O fair one, think of the measure by which you will be able to accomplish this work. The learned speak highly of a friend who helps us in adversity. O you of fair waist, I am stricken with lust. Give me my life. If you do not even to-day bring soon my immortal-like husband I will forsake my life".

Hearing Usha's words Chitralekha said:—"O auspicious and sweet-smiling lady, hear what I say: O timid lady, as Vana's city is protected so the city of Dwaravati is equally invincible. That city is girt with iron walls and the Vrishni princes and inhabitants of Dwaraka protect it. Around that city constructed by the Celestial Architect Viswakarma lies a ditch full of water and at the mandate of the lotus-navelled deity great heroes protect it. There are mountain walls around the city and one is to enter there through a fort way. With seven mountains full of metals seven ditches have been made there. A stranger cannot enter that city. Therefore, save me, your self and specially your father".

Usha said:—"You will undoubtedly be able to enter there through your Yoga power. O friend, what more shall I say? Hear what I speak. If I do not behold the moon-like countenance of Aniruddha, I shall forsooth repair to the temple of Yama. O generous lady, if works like these are undertaken readily they prove a success. If you therefore wish to see me alive proceed soon on your errand. If you regard me as your friend, I seek your help and ask you with love to bring soon my lover. If one cherishes fear against her life her family meets with extinction. The woman, who is stricken with love, does not see the defect of her family. Those, which conduce to her pleasure, are the favourite objects of one stricken with love. And they always carefully seek for them. Such is the sanction of the Shastras. You will surely be able to enter into Dwaraka, O you of large eyes. I request you again and again. Bring my love here."

Chitralekha said:—"I have been propitiated by you with nectarine words. You have, with your sweet words, made arrangements for your own work. I am just going to the city of Dwaraka. Entering that city even to-day I will bring your husband Aniruddha born in the family of Vrishnis."

Giving vent to those truthful words dreadful to the Danavas, Chitralekha, fleet like the mind, disappeared therefrom. In order to please her friend she, in the third Muhurta, reached Dwaraka governed by Krishna. She saw there Dwaraka, adorned with palaces huge as the summits of the mount Kailasha, like a star stationed in the sky.

CHAPTER 120. CHITRALEKHA UNITES ANIRUDDHA WITH USHA: ANIRUDDHA'S FIGHT WITH VANA'S SOLDIERS.

Vaishampayana said:—Having arrived at the city of Dwaraka and living near the palace of Vasudeva Chitralekha began to think of the measures by which she might know how Aniruddha had been to the city of Vana. While she was thus thinking she saw the ascetic Narada engaged in meditation in the water. Seeing him, Chitralekha, having her eyes expanded with joy, approached him. Having saluted him she stood before him hanging her head down. Having blessed Chitralekha Narada said:—"I wish to know truly why you have come here." Hearing it Chitralekha, with folded hands, said to the celestial saint Narada worshipped of the world. "Listen to it, O Reverend Sir. I have come here as a messenger for taking Aniruddha with me. Hear, O Muni, why I am to take him with me. A great Asura, by name Vana, lives in the city of Shonitapura. He has a most beautiful daughter by name Usha. She has been attached to that best of men, Pradyumna's son, for he has been selected by her as her husband on account of the boon given by the goddess. I have come here to take him with me. Do what leads to my success. O great Muni, after I had taken Aniruddha to Shonitapura communicate the news to Keshava having eyes like red lotuses for truly an encounter shall take place between Krishna and Vana. Highly powerful is the great Asura Vana in battle, so Aniruddha will not be able to defeat him. The large-armed Keshava will vanquish that thousand-armed Asura. O reverend Sir, I have come to you for finding out the means by which the lotus-eyed (Keshava) may come to know of it. How shall I steal away Aniruddha and how may Keshava learn the real truth? O Sir, if you are propitiated with me I shall not have to fear Keshava. When angered the large armed Keshava can consume even the three worlds: do that by which Keshava, stricken with sorrow for his grand-son, may not consume me with a curse. You should, O celestial saint, concert a measure by which Usha may get her husband and I may not have anything to fear." Thus addressed by Chitralekha the divine Narada said to her the following sweet words:—"I offer you

protection. Shorn of fear hear what I say. O you of sweet smiles, if any encounter takes place when you steal away Aniruddha to the apartment of maidens remember me. O beautiful lady, I am much fond of seeing battles and I take great pleasure in them. Accept the Tamasa learning which can infatuate all the worlds and which I have mastered by practising hard austerities." After the great saint Narada had said this, Chitralekha, quick-coursing like mind, said "So be it." Thereupon having saluted the high-souled Rishi Narada she set out in the sky searching for Aniruddha's house.

Thereupon going to the centre of Dwaravati she saw the beautiful palace of Kama. Near it she saw Aniruddha's palace. It had golden altars and pillars made of gold and sapphires. It was adorned with garlands and jairs full of water. It had beautiful figures of peacocks on the turret and had a rows of celestial buildings set with jems and corals and filled with the music of the Gandharvas. Beholding the huge palace at the centre of Dwaraka where Pradyumna's son lived happily, Chitralekha, all on a sudden, saw Aniruddha there. She saw there Kama's son playing in the midst of highly beautiful women as the moon shines amongst the stars. Hundreds of women were attending on him. Seated like Kuvvera on a most excellent beautiful seat Aniruddha was drinking Madhrika wine. There were being sung sweet songs in accompaniment with time. But Aniruddha's mind was not attached thereto. Many accomplished ladies were dancing there but Chitralekha did not see him pleased thereby. At that time his mind was not much after pleasure and he was showing dislike even for drinking. Thereupon thinking "Surely his mind is busy with the dream," Chitralekha was shorn of anxiety.

Beholding Aniruddha like Indra's standard in the midst of those beautiful women the intelligent Chitralekha thus revolved in her mind "How shall I accomplish this work? How shall we meet with well-being?" Beholding Aniruddha in the midst of the women in his palace, the illustrious Chitralekha, having beautiful eyes, thought:—"By my Tamasik illusion I will overpower all except Aniruddha". Thereupon hiding herself in the sky above the palace, she, in sweet words, said to Kama's son:—"O hero! O descendant of Yadu, is it all well with you? Have you spent well the day and evening? O large-armed son of Rati, hear, I have something to communicate to you. I have come here to inform you something of my friend Usha. O hero, I have been sent to you by Usha whom you saw in a dream and married and who has been cherishing you at her heart. O gentle one, that maiden is again and again weeping, yawning and sighing for seeing you. O hero, she will live if you go there. Forsooth, in your absence she will die. O descendant of Yadu, although thousands of women are reigning in your heart still you should hold her by the hand who cherishes you at heart. Besides while conferring on her a boon the goddess pointed to you as her becoming husband. I have given her your portrait and she has kept it on her bosom. Keeping that portrait on her person she is surviving with the hope of seeing you. O foremost of Yadus, kindly satisfy her desire. O descendant of Yadu, myself and Usha bow to you with bent heads. O hero, hear, I will describe now her birth, family, character, nature, and the history of her father. The daughter of the heroic Asura king Vana, the grand-son of Virochana who lives in the city of Shonita, seeks your hand. Her mind is devoted to you and her life depends on you. Forsooth the goddess has selected her as your becoming husband. O Kama's son, that beautiful maiden is living with the hope of being united with you."

Hearing the words of Chitralekha Aniruddha said:—"O beautiful lady, hear how I saw her in a dream. I am day and night beside myself with thinking of her beauty, weeping and other movements. O Chitralekha, I wish to see my love. Therefore if I am worthy of your favour and if you wish to make friends with me take me there." The Apsara Chitralekha delightedly said "Accomplished is today what my friend wanted."

Vaishampayana said:—Informed of Aniruddha's desire the intelligent Chitralekha said "So be it". Crossing the road frequented by Siddhas and Charanas Chitralekha, all on a sudden, entered into the city of Shonitapura. By virtue of her illusory powers the great Chitralekha, capable of assuming forms at will, invisibly arrived where Usha was, and she then brought and showed to Usha the heroic Aniruddha, beautiful like Kandarpa, clad in a beautiful raiment and adorned with various ornaments. Thereupon beholding him in the palace by her friend Usha was filled with surprise and conducted him to her room. Having her eyes expanded with joy on seeing her lover Usha, with Arghya, worshipped the Yadu prince in her own room. Thereupon welcoming Chitralekha with sweet words, the maiden, in fear, quickly said to her:—"O you clever in work, how will this work be accomplished secretly? Everything will be well if it is finished privately. If it gets wind however our life will be in danger." Hearing it Chitralekha said:—"O friend, hear what I have to say in this matter. The Providence destroys even manliness. By the favour of the goddess every thing will turn out in your favour. Besides if we carefully and secretly finish this work no body will be able to know it." Thus addressed by her friend she was consoled and said "So be it." Afterwards she said to

Aniruddha—"By my good luck, that lucky person has been seen by me, who acted like a thief in a dream, and seeking whom as a lover, difficult to be found, I was stricken with sorrow. O hero, the heart of women is really tender and therefore I ask you 'Is everything well?'"

Hearing those sensible and sweet words of Usha, Aniruddha, the foremost of Yadus, replied in still sweeter words. Wiping the tears off the eyes of Vana's daughter he smilingly said in words attracting her mind:—"O goddess, O fair one, O you of sweet words, I give you a happy tidings. Everything is well with me every where by your favour. O fair one, I had never seen this place before. Only once in a dream I came to this city of maidens. O timid girl, the words of Rudra's consort can never be untrue, and therefore by your favour I have come to this place. Thinking that the goddess will be pleased and you will be satisfied, I have come here and sought your protection. Be you pleased". Thus addressed by her lover, Usha, adorned with beautiful ornaments, conducted him to a private room and waited there as if stricken with great fear. Thereupon united in nuptials according to Gandharva rites they spent the day like a pair of Chakravakas. United with her husband, Aniruddha, the beautiful Usha, adorned with celestial garlands and unguents, attained to an excess of joy. Although she lived happily with Aniruddha nobody could know it. But a few days after Vana's guards came to know that Usha was living with Aniruddha the foremost of Yadus adorned with celestial garlands and raiments and pasted with celestial unguents. Afterwards they speedily communicated to Vana the conduct of his daughter which they had seen.

Hearing it the heroic son of Bali, Vana, the slayer of his enemies, ordered his servant soldiers to kill Aniruddha. He said:—"Do you all soon proceed and kill that sinful, wicked wretch who has sullied the character of our family. Alas, Usha being ravished our great family has been contaminated. Alas, what is the strength, patience and pride of that stupid person who has entered into my city and palace and has ravished my daughter by force though I did not give her away." Saying this Vana again urged on his soldiers. They issued out, obeying his command and putting on their coats of mail. In great anger those highly dreadful and powerful Danavas, taking up various weapons, came speedily where Aniruddha was in order to kill him.

Hearing the uproar of that approaching army the heroic son of Pradyumna said "What is this?" and rose up all on a sudden. Thereupon he saw that the soldiers, taking up various weapons, stood encircling that big house. Beholding that army, the illustrious daughter of Vana began to weep fearing the death of Aniruddha. Her eyes were filled with tears. Then beholding the deer-eyed Usha cry piteously "Oh my husband! Oh my husband!" and tremble. Aniruddha said:—"May your fear disappear. O you of a beautiful waist, you need not fear as long as I am here. O illustrious lady, you have not the least ground for fear. Rather the time of your joy has arrived. If the entire collection of Vana's servants arrives here I am not the least anxious. Witness my power to-day, O timid girl!". Hearing the uproar of the soldiers Pradyumna's son rose up all on a sudden and said "What is this?" Thereupon he saw the soldiers encircling with various weapons all sides of that big palace. Saying this and taking up his arms Aniruddha, biting his lips in anger, speedily went where the soldiers were. Thereupon understanding that an encounter would soon take place with the followers of Vana Chitraksha thought of the god-like Rishi Narada. Recollected by Chitraksha that foremost of Munis, within a moment, arrived at the city named Shonita. Stationed in the sky he said to Aniruddha:—"Do not fear, O hero, I have come to this city". Thereupon beholding Narada and saluting him the highly powerful Aniruddha grew delighted and made himself ready for the battle. Thereupon hearing the uproar of the soldiers he, all on a sudden, rose up like an elephant goaded with a pike. Beholding that large-armed hero come down from the palace biting his lips they fled away stricken with fear. Seeing it Pradyumna's son, expert in various forms of war-fare, took up a Parigha, lying at the door of the inner apartment and hurled it at them. Those soldiers, masters of fighting, struck Aniruddha with a downpour of clubs, maces, swords, darts and arrows. Although completely wounded with Narachas and Parighas by those expert Danavas Pradyumna, roaring like an evening cloud, was not over-powered. As the sun ranges in the midst of clouds in the sky, so he, taking up a dreadful Parigha, stood in their midst. Seeing it Narada, carrying a staff and a black antelope skin, delightedly said to Aniruddha "Well-done! Well-done!" Thus assailed with the dreadful Parigha by Pradyumna of incomparable power, the soldiers fled away like clouds dispersed by the wind. Having driven with Parigha the Danavas from the battle-field the highly powerful hero Aniruddha delightedly set up a leonine shout as the clouds mutter in the sky after the termination of the rainy season. Saying to the Danavas, dreadful in battle "Wait, wait!" Pradyumna's son, the slayer of his enemies, began to smile. Thus assailed by that high-souled hero in battle they, flying from the battle-field and stricken with fear, went where Vana was. And even going near Vana, those Danavas, bathed in blood and having their eyes dilated with

fear, could not enjoy peace. They began to sigh heavily again and again; they were urged on by Vana saying "No fear! No fear! O ye leading Danavas, casting off fear, do ye fight again." Vana again said to them who had their eyes dilated with fear:—"Throwing off your glory well known in three worlds, why are you bewildered like eunuchs? Who is he, of whom you are so much afraid, you who are born in well known families and who are clever in fighting? You need not help me to today. Avaunt, quit my sight". Censuring them thus with very many harsh words the powerful Vana ordered millions of other soldiers to proceed to the battle-field. He then appointed Rudra's army consisting of many Pramathas with various weapons in vanquishing Aniruddha. Thereupon the entire firmament was covered with Vana's soldiers having burning eyes and resembling clouds surcharged with lightning. Some of them stood on the surface of the earth roaring like elephants and some appeared like clouds of the rainy season. Thereupon when that huge army again assembled there were heard on all sides cries of "Wait! Wait!". The hero Aniruddha ran towards them. It was really a wonder, O king, that he fought then single-handed with many. Engaged in the encounter with the highly powerful Danavas he snatched away their Parighas and Tomaras and killed them with them. Taking up his most excellent Parigha again and again in the battle-field the highly powerful Aniruddha killed the Daityas ended with great power. At that time Kama's son, the slayer of his enemies, taking up his Nistringsha and leathern protector, was seen moving about in twelve ways. Thus when he moved about in the battle-field in a thousand different ways the enemies saw him as the playing Death with thousands of mouth wide open.

Thereupon again assailed by Aniruddha the Asuras, bathed in blood, again fled away from the battle-field and went where Vana was. Crying plaintively those highly powerful Asuras fled away on all sides riding elephants, horses and cars. At that time the Danavas, who had fled from the battle-field, were so much overwhelmed with sorrow and fear that one fell upon the other and they all vomited blood. While fighting with Aniruddha the Danavas experienced such a fear as they had not even while fighting with the gods in the days of yore. Some vomited blood and some fell down on earth amongst those Danavas, resembling mountain summits who had clubs, maces and swords in their hands. Leaving behind Vana in the battle-field those vanquished Danavas fled away in fear to the welkin. Beholding his army thus routed to a man Vana was inflamed with ire like unto sacrificial fire when fuels are put to it. Ranging all over the welkin, Narada, pleased with seeing Aniruddha's fight, began to dance exclaiming "Well-done! Well-done!"

In the meantime, powerful Vana, worked up with anger, ascending the car, brought by Kumbhanda, drove with uplifting sword where Aniruddha was. As Sakra shines with his thousand standards so that Asura appeared beautiful there holding by his thousand hands Patiticas, swords, clubs, darts and axes. Having his thousand hands adorned with gloves, finger-protectors and various weapons that best of Danavas shone there in exceeding beauty. Sending up a leonine shout in anger that Asura, having eyes reddened in anger, drew his huge bow and exclaimed "Wait! Wait!" Hearing those words of Vana in the battle-field that unconquerable son of Pradyumna saw his face and smiled. Like unto Hiranyakashipu's car formerly in the battle between gods and Asuras the chariot of the highly powerful Vana was drawn by thousand horses, set with hundreds of small bells, adorned with red standards and flags, coated with bear-skin and was ten furlongs in length. Beholding that Asura about to attack him, Aniruddha, the foremost of Yadus, was highly pleased and filled with anger. Like unto Narahari prepared to kill the prince of Daityas in the days of yore he stood impassionately for battle with his sword and armour on. Vana then saw him approach with sword and leathern-protector. Beholding him thus approach on foot with dagger and leathern protector Vana attained to an excess of joy thinking that he would kill him. That Yadava had a sword in his hand, but no coat of mail. Still thinking Aniruddha invincible the powerful Vana confronted him for battle. He exclaimed in anger "Arrest him! Kill him!" While he thus cried in the battle-field Pradyumna's son looked, in anger, at his face and laughed. At that time stricken with fear Usha began to weep. Aniruddha, consoling her with a smile, stood for the battle.

Thereupon filled with anger, Vana, desirous of killing Aniruddha, discharged innumerable arrows by name Kshudhraka. Aniruddha too, desirous of defeating him, cut them off. Thereupon desiring that he would kill Aniruddha in the battle-field Vana aimed at his head many Kshudhraka arrows. Aniruddha too baffled them with his leathern-protector and appeared before him like the rising sun. Afterwards Vana, with a thousand quick coursing and sharpened arrows, pierced the invincible son of Pradyumna to the quick. As in the forest a lion over powers an elephant on seeing it before him so the Yadu prince Aniruddha overpowered Vana. There upon thus wounded with those arrows the large-armed Aniruddha was inflamed with anger for displaying a wonderful feat. Assailed with that downpour

of arrows and having his body covered with blood he went before Vana's car. The soldiers then assailed Pradyumna's son with sharpened swords, maces, darts, Patiticas and Tomaras. And although sorely wounded he did not tremble. Then leaping up in anger in that battle-field he, with his dagger, cut off the reins of Vana's car and struck the horses. Seeing it Vana, an expert in fighting, threw him down from there with a shower of arrows, Patiticas and Tomaras. Then desisting from the fight, the Danavas, regarding Aniruddha dead, sent up a leonine shout and jumped up on the car. Thereupon Vana, irate, took up the dreadful and grim-looking Sakti, effulgent like the sun and burning fire-brand and set with bells and discharged it not carrying for Usha's widowhood. Beholding that life-ending Sakti about to fall on him the highly powerful Kama's son, foremost of men, leaped up, took hold of the Sakti and pierced Vana with that. Cutting through his body it entered into the earth. Wounded sorely thereby Vana supported himself on a standard. Thereupon seeing him unconscious Kumbhanda said. "O king of Danavas, why do you disregard this rising enemy? We see this hero has gained his aim and is impassionate. Resorting to your illusory prowess, fight with him or else he will not be slain. Do not disregard such an enemy out of indulgence. Save yourself and us by virtue of your illusory power. If you cannot defeat him by your illusory power forsooth he will kill all the Asuras. Kill him, O hero, before he destroys us all. Killing hundreds of others he will carry away Usha".

Excited at these words of Kumbhanda, the king of Danavas, the foremost of speakers, filled with great anger, gave vent to the following harsh words:—"I will kill him in this battle. I will catch him as Garuda catches a serpent". Saying this the powerful Vana, with his chariot standard and horses resembling the city of Gandharvas, disappeared therefrom showering sharpened arrows and covering him with them. Seeing Vana invisible the unconquerable son of Pradyumna, endowed with manliness, cast his looks on the ten quarters. Thereupon resorting to his Tamasik learning and covered with illusory form that highly powerful Danava, filled with anger, began to discharge sharpened arrows. Gradually Pradyumna's son was fettered with serpentine shafts. His body was chained with various serpents. Thus, with all his limbs bound with serpents Pradyumna's son stood inert like the mount Mainaka in the battle. Although motionless like a mountain encircled by serpents of burning fangs he was not stricken with fear. And although completely fettered with serpentine shafts and rendered inactive and motionless, that one, identical with all, did not experience the least pain.

Thereupon supporting himself on a standard Vana, filled with anger, remonstrating with Aniruddha in harsh words and said:—"O Kumbhanda, kill soon this sinful wretch of his family having a vitiated soul who has sullied our character in the world". Thus addressed Kumbhanda said—"O king, I wish to speak a few words. Hear them if you wish. Whose son is this hero endowed with the prowess of Indra? Learn first from where he has come and who has brought him here. O king, when he fought in the great battle, I marked him fighting like a celestial prince. He is powerful, endowed with energy and a master of weapons. O foremost of Daityas, he does not deserve to be slain. He has espoused your daughter in Gandharva marriage. You can take her from him because you did not give her away. You should kill him after thinking over this. Knowing this, either kill him or adore him. I see a great mistake in killing him and a great virtue in protecting him. He is one of the best of men and every way deserves honour. His body is fettered with serpents and still he does not feel pain. He has a good birth, valour, energy and accomplishments. Behold, O king, this best of men, endowed with great prowess. This powerful hero, although chained, does not care for us all. Had he not been fettered by virtue of your illusory power forsooth he would have fought with all the Asuras. He knows all forms of warfare and is more powerful than you. His person is fettered with serpents and covered with blood; still frowning with his forehead stricken with three marks he is as if aiming at us all. Reduced to such a plight and yet dependant on the strength of his own arms he does not care for any thing, O king. Who is this young man? Although gifted with two hands he still stands for an encounter with you having a thousand hands and does not think of your prowess. Who is he endowed with such a prowess? Besides, O king, while your daughter is attached to him you will not be able to give her away to another person. On the other hand, the hero has been known as one of great prowess. O foremost of Asuras, if this desirable person is born in the family of a great man he is worthy of receiving adoration from you. I request you, save him." Thus addressed by the high-souled Kumbhanda, Vana, the slayer of his enemies said "So be it." Thereupon handing over Aniruddha to the guards the intelligent and illustrious son of Bali repaired to his own palace. Seeing the highly powerful Aniruddha fettered through illusory power Narada, the foremost of Rishis, set out for the city of Dwaravati. Having arrived at Dwaravati through the etherial way that best of Munis communicated to Keshava, the rider of Garuda, about the imprisonment of Aniruddha. When that foremost of Rishis Narada set out for

Dwaraka Aniruddha thought: "This cruel Danava will forsooth be slain in battle, for Narada will speak many things truly to Keshava the holder of conch-shell, discus and club." At that time while Usha, having her eyes full of tears on seeing her husband bound with serpents, cried he said to her:—"O timid girl, why do you weep thus? Do not fear, O you having fair eyes; you will soon see the slayer of Madhu arrive here for me. Hearing the sound of his conch shell and of the striking of his arms the Danavas will be destroyed and the Asura women will abort." Thus addressed by Aniruddha the youthful Usha was consoled and began to bewail for her ruthless father.

CHAPTER 121. THE GODDESS CONSOLES ANIRUDDHA.

Vaishampayana said:—While the heroic Aniruddha was imprisoned in the city of Shonita along with Usha by Bali's son king Vana, he, seeking refuge with goddess Koumari for his own safety, sang a hymn in her praise. Having saluted the endless, undecaying, eternal prime deity the Lord Narayana, I chant the glories of Chandi, the worshipful goddess Katyayani, worshipped of all the gods and worlds and adored by the gods, Rishis and Rakshasas, reciting the names sung by Hari.

Aniruddha said:—For my well being I bow unto the sister of Mahendra and Vishnu. Being cleansed and with my mind purified I chant her glories with folded hands I bow unto thee who dost confer honours, do thou release me from my bonds and give me life and health.

Thus adored the great goddess Durga went where Aniruddha was kept in chains. The goddess, fond of her votaries, released Aniruddha who was imprisoned in the City of Vana. She appeared before the irrepensible hero Aniruddha and consoled him. The powerful hero then saluted her. Thereupon the goddess with her fingers cut off the strong noose of serpents and then consoling Aniruddha said:—"O Aniruddha, wait here for a few days more. The holder of discus and the slayer of the Daityas will cut off the thousand arms of Vana, release you from your fetters and take you to his own city".

CHAPTER 122. ANXIETY OF THE YADAVAS FOR ANIRUDDHA.

Vaishampayana said:—When Aniruddha was taken away as captive, his beloved wives and their companions cried there in his absence, like so many ewes. "Alas! even under the protection of the Lord Krishna, we are weeping helplessly stricken with fear and grief. He, under the shade of whose arms, Adityas, Maruts and the gods headed by Indra, are living without any anxiety in the celestial region, has been visited by such a great calamity in this world. Alas! who has stolen away his heroic grandson Aniruddha. Alas, that wicked-minded one, who has excited this unbearable fire of Vasudeva's anger, has indeed no fear in this world. He is standing before the teeth of Death with his mouth wide open. Indeed such an enemy can stand before Vasudeva in battle. Committing such an ill turn by the Yadu king Keshava can even Sachi's lord escape with his life? Alas, our husband has been stolen away today or our lord has forsaken us and made us objects of pity. Oh I on account of the separation of our lord, we have been brought under control by death".

Explaining thus those beautiful women continually wept and shed profuse tears. Their eyes, full of tears, imitated the beauty of lotuses immersed in water in the rainy season. Their eyes appeared to have been bathed in blood. The cries of those women in the palace set up a noise like that of thousands of female ospreys crying in the sky.

Hearing that unheard, of lamentation caused by fear the Yadu chiefs all on sudden leaped down from their respective houses. As the lions, when assailed, come out of their caves, so the Yadavas, coming out, said, their voice being choked with affection—"Krishna protects us all completely. Whence is then this fear? Why is such a noise heard in Aniruddha's house?" Thereupon the huge bugle of Krishna's court was brought and sounded; and at that sound all the Yadavas assembled there. They asked one another "What is the matter?" And they answered one another as they had heard. Hearing it the eyes, reddened in anger, of the Yadavas dreadful in battle, were filled with tears; and they sighed there idly. Then beholding even Krishna the foremost of strikers sigh again and again and others sit silently Viprithu said:—"O Krishna, you are the foremost of men; why are you then possessed by anxiety? The Yadavas, living under the protection of your arms, are ranging freely at large. Leaving the charge of success and defeat to you even the powerful Sakra is sleeping happily. See your kinsmen are sunk in unfathomable ocean of grief. O large-armed hero, save them. What is the cause of your anxiety? O Madhava, why do you not speak any thing? You should not indulge in such idle thoughts." Thus addressed Vasudeva, a clever speaker like Vrihaspati himself, sighed again and again for some time and then said:—"O Viprithu, I was anxiously thinking about this. Even thinking I have not been able to settle anything. Therefore I could not give you any reply although you asked me. Hear, O Yadavas, I will describe to you in truth, why I have been filled with

anxiety. On account of the captivity of the heroic Aniruddha all the kings of the earth and my friends will consider me incapable. Formerly our king Ahuka was taken captive by Shalwa—but we brought him back after a dreadful fight. Rukshmini's son Pradyumna was stolen away by Shamvara in his infancy. But he, having slain him in battle, has come back. But where has Aniruddha been exiled? O ye foremost of men, I do not recollect I had before experienced such sorrow and mental agony. I will in battle kill him with his own people who has put on my head this foot covered with ashes." After Krishna had said this Satyaki observed:—"O Krishna, despatch spies all over for finding out Aniruddha. Let them search the earth with mountains and forests. Let open and secret emissaries be engaged in this work".

Vaishampayana said:—Hearing the word of Keshava king Ahuka speedily ordered the messengers for finding out Aniruddha. Ordering them "Search out all the countries lying on and under the earth" the high-souled king Ahuka gave them sufficient horses and cars. (He said):—"Do you soon go on horse back and search the mountains Rikshavan and Raivatata covered with trees and creepers. Enter without any hesitation into the gardens and forests there and search every creek and corner. Riding on horses and elephants do you soon find out Aniruddha the enhancer of the joy of the Yadavas".

Thereupon the Commander-in-chief Anadhrishi said to the eternal Krishna of unwearied actions:—"O lord Krishna, from long I have been cherishing a desire of communicating something to thee. Hear, if thou dost like, I will communicate it at present. Asiloma, Puloma, Nisunda, Naraka, Soubha, Shalwa, Mainda, and Dwivida have all been slain by thee. When a highly dreadful encounter took place on account of the gods thou didst kill Hayagriva with all his kinsmen. O Govinda, in every battle thou didst accomplish all these works completely. No one even acted as thy charioteer. O Krishna, while carrying away Parijata thou didst perform a great and arduous feat with Anuvandha, O Madhava; in that battle thou didst alone, by the strength of thy own arms, vanquish Vasava, expert in fighting, seated on his elephant Airavata. On account of that encounter a great hostility has been created between you both. Methinks Maghavan himself has taken away Aniruddha; who else but him can satisfy his enmity on thee?"

After the highly powerful Anadhrishi had said this Krishna, sighing like a serpent, said:—"Do not say so, O sir; the gods are not mean, ungrateful, womanish and stupid. I work hard on behalf of the gods for destroying the Danavas. To please them I have killed the proud Asuras in battle. The gods are my support, my mind is devoted to them, and I am their devoted votary. Therefore knowing me, how can they injure me? You say so out of your own meanness—they are not mean. They are truthful and compassionate unto their votaries. I fear no danger from them. I tell you for certain, this is not the work of Mahendra or any other gods. Aniruddha must have been taken away by some harlot".

Vaishampayana said:—Hearing those words of anxious Krishna of wonderful deeds, Akruva, capable of understanding the true meaning of words, said in sweet words:—"O Lord, Indra's work is identical with ours and ours is the same as that of Sachi's lord. We are for the gods and they should be protected by us. We are born as men for the gods". Thus excited by Akruva's words Krishna, the slayer of Madhu, said in sweet and grave words:—"Pradyumna has not been taken away by any amongst the Devas, Gandharvas, Yakshasas or Rakshasas. That highly illustrious hero must have been tempted away by some courtizan. The women of the Daityas and Danavas are by nature loose and tempting. Forsooth Pradyumna must have been taken away by them. We need entertain fear from no other quarter".

Vaishampayana said:—After the high-souled Krishna had said this the Yadavas understood as the matter really was and they all highly applauded him. The bards, panegyrist, poets and songsters began to sing delightedly songs of praise in Madhava's house. In the meantime, the messengers, who had been despatched to find out Aniruddha, returned at the gate of the Durbar Hall and slowly and sorrowfully said. "O king, all the gardens mountains, forests, caves, rivers, and tanks, we have searched hundreds of times, but we saw Aniruddha nowhere." O king Janamejaya, other messengers sent by Krishna returned and said:—"We have searched everywhere, but Pradyumna has not been seen. O Yadu chief, order hereafter what we should do about searching for Aniruddha". Hearing those words the Yadavas were all dejected at heart and their eyes were filled with tears. They spoke amongst one another, "What should we do now?" Amongst them many had their eyes filled with tears, some bit their lips, and some frowned and all thought how they could accomplish their object. Thus thinking they gave vent to various words. They were stricken with great anxiety and thought where Aniruddha could have been. The Yadavas, filled with anger, looked upon one another, and with great anxiety spent the night some how thinking where Aniruddha could have been taken away. While they thus conversed the night passed away. At that time, the men, appointed for the purpose, aroused

Krishna with the sound of bugles and conch-shells in his palace.

Thereupon in the clear morning when the sun rose the Rishi Narada, alone, smilingly entered the Durbar Hall. Seeing Krishna there along with all the Yadavas he applauded Madhava exclaiming his victory and honoured Ugrasena and others. Though the highly powerful Krishna, invincible in battle, was absent-minded still he rose up and received Narada dedicating to him Madhuparka and cows. Afterwards seated on a white seat covered with a costly cover the celestial saint gave vent to the following pregnant words. Narada said:—"Why are you all, like eunuchs, possessed by anxiety, silent, dispirited and discouraged?" After the high-souled Narada had said this Vasudeva replied:—"O reverend sir, O Brahman, Aniruddha has been stolen away by somebody in the night. We are all anxious for him. Tell us, O Muni of firm vows, if you have heard or seen anything about him. O sinless one, by this you will do me a good work." Thus addressed by the high-souled Keshava he smilingly replied:—"Hear, O Madhusudana, Vana, of incomparable energy has a daughter by name Usha. For her, the Apsara Chitrakleha has taken away Kama's son; for this, a great encounter, like that, between the gods and Asuras, has ensued between Vana and Aniruddha. Vanquished in battle, Vana, resorting in fear to his illusory powers, has fettered the highly powerful Aniruddha with serpentine shafts. O Garudadhvaja, Vana ordered for his death, but his minister Kumbhanda has prevented him from doing so. When the prince Aniruddha engaged in a conflict with Vana the latter bound him with serpentine shafts by resorting only to his illusory power. Aniruddha is not still deprived of life; that hero is waiting patiently. Therefore O Krishna, those, who long for victories, should not now try to keep their own lives. Rise up soon and you will acquire success and fame".

Vaishampayana said:—Thus addressed the powerful and energetic Vasudeva made all arrangements for marching. When the large-armed Janarddana was about to start the citizens, from all sides, showered on him sandal powder and fried paddy.

Narada said:—"O large-armed Krishna, thou shouldst now think of Garuda, for save him no one will be able to wend that way. Hear, how very difficult passage is that, Janarddana. Shonitpura, where Aniruddha is now residing, is eleven thousand yojanas distant from this place. The highly powerful son of Vinata is fleet like the mind; he will point out Vana within a moment. O Govinda, therefore send for him; he will take you there.

Vaishampayana said:—Hearing the words of Narada Govinda thought of Garuda in his mind; and he too, with folded hands, arrived before Krishna. Having bowed unto the high-souled son of Devaki the great son of Vinata said in sweet words:—"O large-armed and lotus-navelled lord, why hast thou thought of me? I wish to know what thou dost want me to do. O lord, on whose city am I to tread and destroy it. Govinda, by thy favour who does not know my strength? O hero, O thou of large arms, who does not know the force of thy club and the fire of thy discus? What stupid man, out of pride, is desirous of meeting with his own destruction? On whose neck will Baladeva, adorned with a garland of wild flowers, set his lion-faced plough-share? O lord, will whose body, consumed, be mixed with earth to-day? O Madhava, whose mind will be agitated to-day with the glare of thy conch-shell? Who will with his family repair to the city of Yama?"

After the intelligent son of Vinata had said this Vasudeva replied:—"Hear, O foremost of birds. Unconquerable Aniruddha has been, for Usha, captivated by Vana in the city of Shonita. O king of birds, lustful Aniruddha has been fettered with poisonous serpents. I have invited you for releasing him. O you of great power, no body else can wend that way. Do you therefore speedily take me where Aniruddha is. O hero, your daughter-in-law Vaidarbhi, fond of her son, is continually weeping. May that lady, by your favour, be united with her son. O hero, O you of great arms, O slayer of snakes, formerly united with me you stole away ambrosia. You are my carrier and all the Vrishnis are your votaries. Preserve the request of love and devotion to-day. By my good works I swear, there is none amongst the birds who can fly so quickly as you. Killing the warriors with the flapping of your wings you, alone formerly released your mother from slavery. Placing the gods on your back you, with force, range many impassable countries. And by your help they acquire victories. In heaviness you are like the mount Meru and in lightness you are like air. There had been none before powerful like you, there is none at present and there will be none in future. O great, highly effulgent and truthful son of Vinata, now help us for a moment for Aniruddha".

Garuda said:—"O large-armed Krishna, wonderful is thy word. O Keshava, all my victories are owing to thy favour. O slayer of Madhu, I am honoured and blessed with thy praising me thus. O large-armed Krishna, thine glories are chanted and thou hast still sung mine. Thou art the lord of the Vedas, the master of the gods, the giver of all desires, of a surely fruitful look and the giver of boons unto those who seek for

them. Thou art of four arms and four forms: thou art the ordainer of fourfold fires, of the four Asramas and four Varnas and a great poet. O lord, thou dost hold a bow, a discus and a conch-shell. In thy previous bodies thou wert known as the upholder of the earth; thou dost hold ploughshare, mace and discus, art the son of Devaki, the grinder of Chanura, fond of cows, the slayer of Keshi, the upholder of the mount Govardhana, the great wrestler, their origin and support and fond of them; thou art the great Purusha; thou art fond of Brahmanas, ever engaged in their well being and their supporter. Thou art known as Brahman, as Damodara, as the slayer of Pralamba, Keshi and other Danavas. O lord, thou art the destroyer of Asiloma, Vali and Ravana and the giver of kingdom unto Bibhishana and Sugriva. Thou didst take Vali's kingdom, and all the jewels and art the great gem born at the bed of the ocean. All the rivers emanate from thee in the shape of Meru. Thou art the lord Varuna—the holder of dagger and a great Bowman and archer. Thou art known by the name of Dasharha, and Govinda. Thou art a great Bowman and fond of bows. Thou art sky, darkness, the churning of the ocean, the heaven of many fruits and the great upholder of the celestial region. O lord, thou art the great cloud, the seed of the three worlds, anger, avarice and desire. Thou art the great Bowman, Kama, the great cycle, revolution and dissolution. Thou art Hiranyagarbha, cognizant of forms and endowed with them, the slayer of Madhu, the Creator, the great god and art endowed with innumerable qualities. O foremost of Yadus, although thy glories should be chanted, still thou art willing to sing mine. The dreadful creatures, who are seen by thee with thy eyes, are killed by Yama's rod and constrained to go to the hell. O Madhava, the creatures, on whom thou dost cast your favourable and loving looks, enjoy happiness both in this world and in the next. O thou of large arms, I am now at thy disposal." Thereupon showing signs of departure Garuda said to Keshava:—"O highly powerful hero, I wait here, do thou sit on my back" Thereupon embracing Garuda by the neck Madhava said:—"O friend, accept this arghya for slaying the enemy." Afterwards having offered arghya to Suparna, the large-armed Purusothama, the holder of conch-shell, discus and club, sat on his back. Thereupon Krishna, with delight, sat on Garuda's back. He was adorned with most excellent bracelets, had black hairs, was dark-hued and victorious; had four rows of teeth and four arms. He was the master of the four Vedas with their auxiliaries, had the mystic mark of Srivatsa on his breast, lotus-like eyes, stirring hairs, soft skin, equal fingers, equal nails, red fingers, red nails, and red eyes. His voice was sweet and grave and he had large arms extending to knees and a copper-coloured countenance. His gait was like that of a lion and he was effulgent like a thousand suns. Having issued orders for guarding the city of Dwaraka the highly powerful Vasudeva made himself ready for starting. He is the lord and protector of creatures and is identical with them. The Lord Prajapati, with pleasure conferred on him eight-fold spiritual powers. He is eternal and his pure glories are sung by Prajapati, Suddhyas, gods, bards and panegyrits and the great Rishis, masters of the Vedas and their auxiliaries. After Krishna had sat on Garuda's back Halayudha and Pradyumna, the grinder of enemies, sat behind him. At that time the Siddhas, Charanas and the great Rishis said to Keshava in the sky:—"O thou of large arms, do thou vanquish Vana with all his followers. No one will be able to stand before thee in the great battle. Lakshmi, the goddess of prosperity, depends on thy pleasure and sure victory depends on thy strength. Thou wilt defeat in battle thy enemy the Daitya king with all his soldiers." Keshava marched on hearing all those words.

CHAPTER 123. KRISHNA GOES TO SONITPURA AND FIGHTS WITH RUDRA'S FOLLOWERS ON THE WAY.

Vaishampayana said:—At that time with the sound of conch-shells and bugles, the songs of bards and panegyrits by thousands and blessings of men exclaiming victory Janardhana appeared like the moon, sun and Sakra. O king, when Vinata's son flew up into the sky his, beauty, increased by Hari's energy, became immense. Desirous of killing Vana the lotus-eyed Keshava assumed a form having eight arms and resembling a mountain. At that time Janardhana, the holder of Shrangha-bow, assumed innumerable heads. In his four right hands he had sword, discus, club and arrows and by his left four hands he held the leathern protector, the Sranga-bow, the thunder-bolt and conch-shell. Seated on Garuda's back, Sanghakarshana, holding a thousand forms and white weapons, irrepressible unto all creatures like the mount Kailasha with its summit, shone like the rising moon. With a view to display his prowess in battle the high-souled Pradyumna assumed a form like that of Sanatkumar. Thereupon shaking innumerable mountains and obstructing the course of the wind with the forcible flapping of his wings the powerful Vinata's son went on. Endued with the speed of the mind he crossed the most sacred route of the Siddhas and Charanas. At that time Rama said to Krishna, incomparable in battle:—"O Krishna, what wonder is this that we have all on a sudden been shorn of our effulgence? We have all a golden hue. What

is the cause? Have we come to the side of the mount Sumeru?" The Lord said:—"Methinks, O slayer of thy enemies, Vana's city is near at hand. To protect him, the fire, stationed in his city, is coming out blazing. O holder of plough-share, we have been possessed by the effulgence of the fire of oblation: this has changed our colour." Rama replied:—"If by approaching the city of Vana we have been shorn of the lustre of our body, do what you think proper afterwards." The Lord said:—"O Vinata's son, do what you think proper. After you have found out a means I shall do what I think proper".

Vaishampayana continued:—Hearing those words spoken by Vasudeva the highly powerful Garuda, capable of assuming forms at will, assumed a thousand mouths. Afterwards the highly powerful son of Vinata leaped up and went to the etherial Ganga. Then drinking profuse water, he began to shower it on the fire. The intelligent son of Vinata having concerted this measure the fire was at once extinguished. Then seeing that fire extinguished with the water of the etherial Ganga, Suparna, filled with surprise, said:—"Oh! How powerful is this fire like that at the end of a cycle. It disfigured the colour of even the intelligent Krishna." After extinguishing the fire the king of birds, Garuda, went on making a great sound with the flapping of his powerful wings. Seeing them the fires, the followers of Rudra, thought:—"Who are these three dreadful men of many forms who are riding Garuda? Why have they come here?" Those fires of the mountain thought in this way for some, but could not settle anything. They then began to fight with the three Yadus. A great noise arose when they engaged in fighting.

Hearing their great uproar like that of roaring lions the intelligent Chief of the Fires Angira sent a man to the scene of the action saying "Soon proceed where the battle is raging." Another Asura, fleet like the mind, was quickly despatched by Vana saying "Go and see what is the matter." Saying "So be it" the man at once started and saw the fires fighting with Vasudeva. He saw that the five principal fire-gods, Kalmasha, Kusuma, Dahana, Shoshana and the highly powerful Tapan well known in the offering of Swaha and other minor fire-gods were all fighting with their respective armies. Pithara, Pataga, Swarna, Agadha and Vraja, these five presiding gods of Swadha were also fighting; the two highly effulgent fire-gods, in charge of Jyotisthoma and Vasatkara, were also fighting. Ascending a fiery car the great saint Angira, uplifting his effulgent mace, was shining in that battle-field, in the midst of fire-gods. Then beholding Angira discharge his sharpened arrows, Krishna, filled with anger, smiled again and again and said:—"O ye fire-gods, wait patiently a few moments. The time of your destruction is drawing near. Within a moment, consumed by the energy of my weapons, you shall have to fly away on all sides." Thereupon in that great battle, as if to take Krishna's life Angira ran with a burning Trishula in his hand. Then cutting off his mace with crescent-shaped and sharpened arrows the intelligent Krishna, effulgent like Yama, the destroyer of all creatures, struck Angira on the breast with a death-like-arrow. Thereat Angira fell down bathed in blood and with his body mangled. Seeing it the four fire-gods, the sons of Brahma along with others speedily fled away to Vana's city.

Thereupon seeing Vana's city from a distance Narada said "Behold, O large-armed Krishna, there is the city of Shonita. For protecting Vana and for his well-being Kartikeya and the highly effulgent Rudra with his consort always live there." Hearing the words of Narada, Krishna smilingly said:—"Hear and understand what I say O great Muni. If Rudra himself comes to the battle-field for protecting Vana we will also fight with him to our best." While Krishna and Narada were thus conversing the quick-coursing Garuda at once took them to the city of Vana. Then the lotus-eyed and cloud-like Keshava blew his moon-like conch-shell. Blowing that conch and creating terror in Vana of wonderful deeds the powerful Madhava entered into his city. Seeing them thus enter Vana's soldiers got themselves ready for action sounding bugles and conch shells. Millions of paid soldiers, holding effulgent weapons, marched out to the battle-field. Those innumerable soldiers, of incomparable prowess, united, looked like huge black clouds.

Afterwards the Daityas, Danavas and the leading Pramathas, with various burning weapons, began to fight with the eternal Krishna. When Krishna, Sangkarshana, Pradyumna and Garuda began to fight Yakshas, Rakshasas and Pannagas, irrepressible like burning fire, came from all sides, with their mouths wide open, to the battle-field for drinking blood. Beholding Vana's army the highly powerful Balabhadra said to Krishna, the slayer of hostile armies:—"O large-armed Krishna, do that by which these soldiers may be completely terror-stricken." Thus addressed by the intelligent Balabhadra Purusottama Krishna, the foremost of the masters of weapons, took up fiery weapons dreadful like Death. Grinding the Asuras and birds of prey with those weapons Janardhana speedily went where the soldiers were seen. Standing on the ground in numberless detachments that Asura army, consisting mainly of Pramathas, holding darts, Pattiças, Saktis, Rishthis, Pinakas and Parighas, and having

many dreadful beasts of burdens huge like mountains and clouds, appeared like clouds scattered by the wind. And many bow-men increased the beauty of that show. Running hither and thither with maces, darts, swords, clubs and Parighas that innumerable Asura host increased the beauty of the battle-field. Thereupon the beautiful Sangkarshana, seated on Garuda's back, said to Krishna, the slayer of Madhu:—"O large-armed Krishna, O Purusottama, I wish to fight with this Asura host." Hearing it Krishna said: "I too feel the same inclination. I wish to fight in the battle-field with these leading warriors. When I will fight with my face towards the west Suparna will stand before me. Pradyumna will stand on my left side and you will stand on my right. In this dreadful fight we will all protect one another."

CHAPTER 124. KRISHNA'S BATTLE WITH JVARA (FEVER).

Vaishampayana said:—Thus conversing with one another they, holding mace, club and ploughshare respectively huge like mountain summits, rode Garuda the foremost of birds. Thereupon, O Janamejaya, when Rohini's son engaged in the battle his form grew dreadful like Kala, as if desirous of consuming all, at the end of a cycle. Ranging in the battle-field the highly powerful Baladeva, expert in fighting, drew the enemies with his plough-share and grinded them with his mace. The highly powerful Pradyumna, the foremost of men, thwarted the fighting Danavas with his arrows. Blowing his conch-shell Janardhana, the holder of conch-shell, discus and club, resembling a mass of collyrium, fought in many ways. Having struck the Daityas with his wings and mutilated them with his nails and beak the intelligent son of Vinata despatched them to the abode of Yama. Thus assailed with a downpour of arrows and overpowered by those four heroes the dreadful army of the Asuras fled away from the battle-field. Beholding his army thus routed and with a view to protect them Rudra's follower, Jvara, came walking to the battle-field sighing again and again like a maniac. He had three legs, three heads, six arms, nine faces and a consuming weapon and was like Yama himself. He roared like thousands of muttering clouds, sighed and yawned repeatedly, was dozing, had his hairs erect and eyes filthy. Having made his face more terrible with his eyes he, in anger, said to the holder of plough-share:—"Why are you elated with the pride of your strength? Do you not see that I have come to the battle-field? Wait a few moments. While you have come before me in the battle-field you will not return with your life." Saying this, smiling and showing his fist dreadful like the fire of dissolution Jvara ran towards Halayudha. Rohini's son however began to move about so quickly in thousands of circular ways that Jvara could not find an opportunity. Then aiming at his body huge like a mountain Jvara, of incomparable energy, hurled his consuming weapon which fell on his breast. Dropping on the summit of the mount Sumeru from Rama's breast that burning weapon shattered it into pieces. Krishna's elder brother was however being consumed by the remnant that was left on his breast. Sighing and yawning every moment he began to move about recklessly. His eyes were dilated, hairs stood erect and all his senses were bewildered. He began to sigh like a maniac. Thereupon almost losing consciousness Haladhara said to Krishna:—"O Krishna, O large-armed Krishna, O thou the giver of protection, I am being consumed, may I am being consumed completely. How shall I be saved?" Thus addressed by the highly powerful Bala Krishna, the foremost of strikers, smilingly said:—"No fear." Saying this he embraced Halayudha. He was then saved by loving Krishna from being burnt. Having saved Rama from being consumed the slayer of Madhu, Vasudeva, highly angered, said to Jvara:—"O Jvara, come and fight with me. Show to me the extent of your strength and power in this battle". Thus addressed the highly powerful Jvara, with his right hand, discharged his great burning weapon on Krishna's body. At this the powerful Krishna, the foremost of strikers, experienced a burning sensation for a few moments. Immediately after the fire was put out. Thereupon Jvara, with his serpent-like long arms, struck Krishna on the neck and then dealt a blow on his breast. Thus there took place a great encounter, in the battle-field, between Jvara and the highly energetic Krishna the foremost of men. The sound of the striking of arms caused by Krishna and Jvara in that highly dreadful battle was like that of a thunder striking a mountain summit. Occasionally was heard "Do not strike in this way: you should do it in this way." In that great battle those two highly powerful ones so fought for a moment, that Lord of the Universe, under the guise of a man, thinking that he would come to an end, grinded the sky-ranging Jvara adorned with golden ornaments with his arms.

CHAPTER 125. KRISHNA'S BOON TO JVARA.

Vaishampayana said:—Considering Jvara, assailed with his arms, dead Krishna, the slayer of enemies, threw him down on the surface of the earth. Released from his arms, Jvara, of incomparable energy, did not leave Krishna's body but entered into it. Possessed by Jvara (fever) of incomparable energy Krishna had his movements slackened and repeatedly

supported himself by touching the ground. He was possessed by sleep, his steps were slackened and his hairs stood erect. He repeatedly sighed and yawned. Thus possessed by weakness and yawning repeatedly the great Yogin Krishna, the victor of the enemy's cities, regained his natural state after a long time.

Thereupon knowing himself possessed by Jvara Purusottama created another for its destruction. With his energy, the energetic Janarddana, of dreadful power, created a dreadful Jvara, highly terrible unto creatures. Catching hold, by force, of the former Jvara the one, created by Krishna, presented it before him. Having thus driven out that Jvara from his body through one created by him the highly powerful and angry Vasudeva struck him down on the ground and was about to tear him into pieces. Thereat Jvara, bewildered, said "O Janarddana, it behoveth thee to protect me." However while Krishna, of incomparable energy, was about to strike that Jvara on the ground an invisible voice was heard in the sky:—"O Krishna, O large-armed Krishna, the enhancer of the delight of the Yadavas, do not kill this Jvara. O sinless one, he is worthy of being protected by thee". Thus addressed Hari, the lord of the past, future and present and the great preceptor of the world let Jvara off. Thereupon prostrating himself with bent head at Hrishikesha's feet Jvara said:—"O descendant of Yadu, O Govinda, hear what I have to submit unto thee. Hear, O large-armed deity, what I have got in my mind and do thou accomplish it. O lord, I pray from thee for this boon only that I may be the only Jvara in this world and no one else may flourish." The lord said:—"It is proper to confer a boon on one who prays for it. Besides you have sought my protection. May you fare well therefore, O Jvara. You will have what you are praying for. As before you will be the only Jvara. May he, whom I have created, dissolve in me".

Vaishampayana said:—Having said this the highly illustrious Krishna, the foremost of strikers, again spoke to Jvara:—"Hear, how you will range in the world, having spread yourself amongst the entire creation mobile and immobile. If you seek my pleasure divide yourself into three parts. With one do you possess the four-legged animals, with the second the immobile objects and with the third the human beings. And with the fourth portion of your third part you will always live in the midst of the birds. Dividing yourself into four parts namely appearing every day, after two days, three days and four days you are to live amongst mankind. Hear how you are to live amongst other creatures. In trees you will live in the shape of an insect and the disease that withers up the leaves and turns them pale; in the fruits you will live like Aturya disease; in the lotuses like frost, in the earth like a desert, in the water like Neelika (a plant), in the peacocks like the growing of the tuft, in the mountain like mineral and in the cows like Khoraka or a cow-disease; you will live on earth under these numerous forms. With your very view and touch the animals will be shorn of their lives. Only gods and men will be able to withstand you".

Vaishampayana said:—Hearing the words of Krishna Jvara was delighted and with folded hands saluted him and said:—"O Madhava, blessed I am for thy giving me sovereignty over all creatures and objects. O Purusottama I wish now to carry out any other order of yours. O large-armed Govinda, order me what I am to do. Formerly I had been created by Hara the slayer of Tripura and of other animals. Now vanquished by thee in battle I have become thy servant. Thou art now my master".

Vaishampayana said:—Hearing the words of Jvara Vasudeva said:—"Hear, what resolution I cherish at heart." Jvara said:—"O holder of discus, I have been favoured and blessed with what good thou hast done for me. Order me, what what pleasure of thine I may carry out." The lord said:—"O Jvara, the man, who having saluted me, will attentively read this account of prowess displayed only by our arms in the great battle, will be freed from fever." Thus addressed by Krishna, the foremost of Yadus, the highly powerful Jvara said:—"So be it." Having thus obtained the boon and promised, Jvara, saluting Krishna, left the battle-field.

CHAPTER 126. THE FIGHT BETWEEN KRISHNA AND SHANKARA.

Vaishampayana said:—Thereupon riding quickly Vinata's son, those three (heroes), stationed in the battle-field like three fire-gods, began to fight there. Seated on Garuda's back those highly powerful three heroes assailed and dispersed the Danava army with a downpour of arrows. Assailed with the strokes of discus, plough-share and arrows the irrepressible and huge Danava army were worked up with anger. As fire increases in a room with dry fuels so the fire, engendered by Krishna's arrows, increased that fire burning like that of dissolution, and consumed thousands of Danavas in the battle-field.

Beholding his soldiers assailed and burnt with various arrows of Krishna, and take to their heels Vana came there and prevented them saying "Born in the race of the Daityas why do ye, overwhelmed with fear and displaying your

weakness, fly away from the battle-field? Why do you take to your heels leaving off your respective coats of mail, swords, daggers, darts, leathern protectors and axes? Think of your birth and living with Hara and then decide whether you should fly away. I now stand before you." Although they heard the words given vent to by Vana, the Danavas, beside themselves with fear, paid no heed to them and fled away. Of the soldiers remaining there only the Pramathas stood firm and desired to fight again.

Beholding his soldiers routed, Kumbhanda, Vana's powerful minister and friend, said:—"O ye leading Danavas, behold Shankara, Kartikeya and Vana in the battle-field. Still, possessed by fear, why are you flying away leaving your own armies? Give up hope of your lives and fight." Before they heard those words of Kumbhanda, the Danavas stricken with the fear of the fire of Krishna's discus, fled away on all sides. Thereupon beholding all the soldiers routed by Krishna, Siva, of incomparable prowess, had his eyes reddened with anger. And in order to protect Vana, he stood on his lustrous car and prepared himself for fighting. Kumara too ascended a car burning like car. Powerful Rudra, ascending a car drawn by lions and biting his hips, drove where Hari was. At that time his car, as if devouring the sky, making a great sound and drawn by lions, looked like the full-moon freed from clouds. Filled with various ghosts making diverse sounds that car of the god of gods proceeded towards the battle-field. Of those ghosts some had the faces of lions, some those of tigers, some those of serpents, some those of horses and some those of camels; they too, filled with fear, were trembling. Amongst those highly powerful ghosts, some had the faces of asses, some those of camels, some those of peacocks, some those of horses, some those of rams, and some those of cats. Some had the faces of sheep, some put on bark, some had tufts of hairs on their heads, some wore matted locks, some had hairs bound up, and some were naked. They all blew conch-shells and bugles when they proceeded to the battle-field. Of them some had beautified faces and were adorned with celestial weapons and flowers. Some were dwarfish and some were grim-visaged. Some put on lion and tiger skins. Some had faces covered with blood, huge-teeth and were fond of flesh. They all stood encircling Shankara the destroyer of great enemies in the battle-field and were waiting there at ease. Beholding that car of the indefatigable Rudra, Krishna, riding Garuda, proceeded to the battle-field. Then beholding Hari proceed on Garuda discharging arrows, Hara, ever standing at the head in a battle, struck him in anger with hundreds, of winged arrows. Assailed with shafts by Hara, the grinder of enemies, Hari too, irate, took up most excellent weapons given by Indra. Thereupon assailed by Krishna and Rudra the earth shook and the elephants trembled raising their heads. The mountains were covered with the water of streams; some had their summits scattered on all sides. In that encounter between Hara and Hari the quarters, sky and earth were as if all ablaze. Fire-brands fell on earth from all sides and dreadful-looking jackals began to emit inauspicious cries. With a great noise Indra began to send down showers of blood and fire-brands covered the rear of Vana's army. The wind blew high, and the luminous bodies and herbs, shorn of lustre, flew about in the sky. At that time the Grandfather, knowing that Rudra, the destroyer of Asuras, had entered upon a battle, came there encircled by the celestials The Apsaras, Gandharvas, Yakshas, Vidyardharas, Siddhas, and Charanas, stationed in the sky, began to witness that encounter. Then Vishnu discharged Indra's weapon at Rudra. Burning it went up to the car where Rudra was. The very next moment hundreds and thousands of arrows dropped before Hara's car. Seeing it and filled with anger Hara discharged the highly dreadful fiery weapon. It appeared indeed highly wonderful. At that time Krishna and the three other heroes were entirely covered with arrows; and scorched with the fire of the weapon they were so much emaciated that they were not visible. Thereat thinking that Krishna had been slain by the fiery weapon the Asuras sent up a leonine shout.

Thereupon patiently bearing those fiery weapons in the battle-field the powerful Vasudava, who was a master of every sort of weapon, took up Varuna weapon. When that Varuna weapon was discharged by the high-souled Vasudeva the fire of the fiery weapon was extinguished. When that weapon was baffled by Vasudeva Bhava discharged four other weapons resembling the fire of dissolution, namely Paishaca, Rakshasa, Roudra and Angirasa. In order to baffle those weapons Vasudeva shot four arrows namely Vayavya, Savitrya, Vasava and Mohana. Having thus counteracted those four weapons with his four arrows Madhava discharged his Vaishnava weapon like unto Antaka (the destroyer) with his mouth wide open. When the Vaishnava weapon was discharged all the Bhas, Yakshas and Asuras of Vana's host, unconscious and stricken with fear, fled on all sides. Then beholding his army abounding in Pramathas thus routed the great Asura Vana speedily ran towards the battle-field. As the king of gods, the wielder of thunderbolt, proceeds encircled by the celestials, so Vana went surrounded by the highly powerful and mighty car-warriors, the Daityas holding dreadful arms.

Vaishampayana said:—At that time with the recitation of names and mantras the Brahmanas performed benedictory ceremonies on Vana's behalf. Bali's son Vana too, conferring on the Brahmanas, auspicious cows, raiments, fruits, flowers and gold coins, shone like the lord of riches. The huge car of Vana, painted with gold and adorned with a hundred moons and a million of stars and numerous bells, shone there like fire or a thousand suns. Assuming a dreadful form Vana, holding a bow, got upon the car brought by the Danavas for fighting with those foremost of Yadus. Afterwards as at the time of the universal dissolution the ocean, abounding in waves increased by the wind, is agitated so that ocean, of great force abounding in cars of the heroes, went on. O king, at that time the Danavas, holding bows, great car-warriors as they were, shone there like mountains covered with forests; their very sight created terror in all.

CHAPTER 127. THE EARTH GOES TO BRAHMA: MARKANDEYA EXPLAINS HOW BRAHMA, VISHNU, SIVA ARE ONE.

Vaishampayana said:—When the three eyes (of Siva) were burning all the worlds were covered with darkness: and Nandi, Rudra and his car were not visible. Then Rudra, burning in double effulgence on account of his anger and strength, took up his arrow having sharpened darts on four sides with which he had killed Tripura. When the three-eyed deity took up that arrow, set it on his bow and was about to discharge it the high-souled Vasudeva, cognizant of the minds of all, came to know of it. Thereupon the quick-handed and highly powerful Purusottama took up his weapon Jimbhana (yawning) and made with it Hara yawn. With that arrow the Divine Hara, the conqueror of Asuras and Rakshasas, was stupified together with his bow and arrows and lost consciousness. Having stupified with his weapon his own self in the shape of Rudra together with his bow and arrows the highly powerful Krishna, identical with all, blew his conch-shell. Seeing Shankara stupified and hearing the blare of his conch-shell Panchajanya and the twang of his bow Shringa all the creatures were filled with fear. In the meantime Rudra's followers arrived at the battle-field and resorting to an illusory fight attacked Pradyumna. The highly powerful and energetic Makaraketana however made them all asleep and with his arrows began to kill the Danavas who had innumerable Pramathas amongst them. While Rudra, of unwearied actions, yawned a flame came out of his mouth and consumed the ten quarters. At that time assailed by those powerful armies the goddess Earth, trembling, approached the great Brahma and said "O thou of large arms, O great god, I have been assailed with great energies. I have been so much loaded with the weight of Rudra and Kesheva that I will again be reduced to one all-extending ocean. O grand-father, do you think of this unbearable burden of mine. Do thou find out some means, by which released of my burden I may uphold the mobile and immobile creations".

Vaishampayana said:—Hearing it the grand-father said to the daughter of Kashyapa:—"Sustain yourself for a moment and you will be released of your burden." Thereupon the Lord Brahma said to Rudra:—"Thou didst find out the means of slaying this great Asura: why dost thou then wish to protect him? O thou of large arms, I do not like that thou shouldst engage in an encounter with Krishna. Dost thou not know that Krishna is thy second body." Hearing the words of Brahma the eternal Lord, having three eyes, concentrated his mind on the Brahman (soul) within him and saw the three worlds consisting of mobile and immobile creations. Beholding himself stupified along with his bow and arrow the great Yogin Bhava, by virtue of his mental concentration, thought of the boon he had conferred and of what he had said at Dwaraka: he therefore made no reply. Seeing him in Krishna and them both in one (Brahman) he was pacified and left the battle-field. Rudra said to Brahma:—"O lord, I will not fight any more. By this encounter of Krishna and Vana the earth will be relieved of her burden". Thereupon with great pleasure Krishna and Rudra retired from the battle-field and embraced one another. When those two great Yogins were united no body could see them. Having brought out the reconciliation between Hara and Hari and himself only seeing them Brahma, the creator of all, said to the Rishis Narada and Markandeya who were by his side and who had questioned that far-sighted deity:—"In a dream in the night I saw Bhava and Keshava in the lake near the mount Mandara. Here I saw Hara in Hari's form and Hari in Hara's. Hara had conch-shell, discus and club in his hands, was clad in a yellow raiment and rode Garuda. Hari had trident and Pattica in his hand, was clad in a tiger-skin and rode a bull. Seeing that highly wonderful scene I am filled with surprise. O Markandeya, do thou describe unto me the truth".

Markandeya said:—Shiva is identical with Vishnu and Vishnu is identical with Shiva. I do not see any difference. They are both auspicious, without beginning, middle or end, eternal and undecaying. Hear I will describe that form identical with Hari and Hara. He is Vishnu who is Rudra; and he is Rudra who is Brahma. Brahma, Vishnu and Rudra are one and of the same form. Three of them are great ascetics,

Lords of half-females, self-sprung, givers of boons and masters of the universe. As water is mixed with water when it is thrown into it so Vishnu becomes at one with Rudra, when he enters into him. As fire becomes fire when it is mixed with it so Rudra becomes identical with Vishnu when he enters into him. Rudra is identical with fire and Vishnu is identical with the moon. This universe, consisting of mobile and immobile creations, is identical with the protector of what is mobile and immobile in this universe. And Maheswara is their destroyer. The Lord Narayana, identical with past, present and future and Maheswara are the primary causes of Hiranyagarbha and the great principles. They both are the givers of the Vedas. They are the creator and the protector of the universe. They send down rain in the shape of Indra and spread rays in the shape of the sun. They blow in the shape of the wind and create all. Thus O Grand-father, I have described to you the great secret. The man, who daily reads or hears this account, attains to that most excellent region created by the power of Vishnu and Rudra. With Brahma, Hari and Hara are the Creator, Preserver and Destroyer of the universe. I will now chant their glories. Vishnu is adorable unto Rudra, and Rudra is adorable unto Vishnu. They are one, still they range in the world under two forms. Vishnu is not different from Shankara and Shankara is not different from Vishnu. Therefore formerly Rudra and Upendra became one. Salutation unto Rudra and Krishna of one united body. Salutation unto the three-eyed deity, salutation unto the two-eyed deity, salutation unto coppery-eyed (Kumara) and lotus-eyed (Pradyumna). Salutation unto the holder of the earth, of the holder of peacock-feathers and of Keyura. Salutation unto him adorned with a garland of skulls, him adorned with a garland of wild flowers, him the holder of trident and him the holder of discus, unto the standard of gold and Brahma. Salutation unto him clad in skin and salutation unto him clad in a yellow raiment. Salutation unto the Lord of Lakshmi and unto the Lord of Uma. Salutation unto the holder of trident and unto him of mace. Salutation unto him whose body is covered with ashes and unto him who is dark-blue hued. Salutation unto him who lives in the cremation ground and unto him who lives in an Ashrama. Salutation unto the rider of a bull and unto the rider of Garuda. Salutation unto him who has more than one form, unto him who has many forms, unto the Lord of destruction and unto him who lies on the ocean. Salutation unto him who has many forms and unto him who is Bhairava.

CHAPTER 128. KARTIKEYA GOES TO THE BATTLE-FIELD.

Janamejaya said:—After the high-souled Krishna and Rudra had retired from the battle-field, how did the hair-stirring battle of the enemies continue?

Vaishampayana said:—Stationed on the car brought by Kumbhanda, Guha (Kartikeya) drove towards Krishna, Baladeva and Pradyumna and struck them with hundreds of dreadful and sharpened arrows. Bathed in blood those three gods, like unto three fires, fought with Kumara. After those heroes, expert in fighting, had struck Kumara with three weapons given by Wind-God, Fire-God and Indra he, too, with three weapons, counteracted them and struck the Yadavas with three other weapons, namely Shaila, Varuna and Savitri. They however, devoured, by virtue of their illusory powers, all the weapons shot by the great Kumara, the holder of burning bow and shaft. Then the highly powerful Guha, burning in effulgence and biting his lips, took up the dreadful weapon Brahmashira like unto the Destroyer himself. When the highly dreadful weapon Brahmashira, endued with the effulgence of a thousand suns and destructive of the world, was discharged by Kumara the creatures lost their consciousness through its warmth and fled away on all sides and the whole universe bewailed. Seeing it the powerful Keshava, the slayer of Keshi, took up his discus the destroyer and counteractor of all weapons. As in the rainy season the clouds cover the rays of the sun, so that discus, of the high-souled Keshava, clouded, with its lustre, that of Brahmashira weapon.

When that Brahmashira weapon was shorn of its lustre, power and energy, Guha, with his eyes reddened in anger, was worked up like fire to which oblation of clarified butter is offered. He then took up a dreadful burning, golden Sakti of sure aim, destructive of enemies and creating terror in all creatures. He then discharged, in anger, that celestial burning Sakti set with bells, effulgent like a fire-brand and resembling the fire of dissolution. He then set up a powerful shout which struck terror unto his enemies. When that Sakti was discharged by the high-souled Guha, it went up into the sky, yawning and moved about with great force as if desirous of slaying Krishna. Beholding that burning Sakti the gods and their king were greatly depressed and said—"Perhaps Krishna will be consumed." However as soon as that great Sakti appeared before him in that great battle the highly powerful Madhava shouted and as if remonstrating struck it down on the ground. When that great Sakti was struck down there arose from all sides exclamations "Well done! Well done!" And Vasava together with the celestials sent up a

leo-nine shout. When the gods were thus roaring the powerful Vasudeva took up his discus for killing the Daityas.

When Krishna, of incomparable energy, was about to discharge his discus, the beautiful Kottavi, at the mandate of Mahadeva, came there naked for protecting Kumara. The eighth portion of the goddess, Lamva, intervened between them like a beautiful golden Sakti. Seeing the goddess stand before Kumara the large-armed Krishna was baffled and said:—"Oh fie on you? Fly away soon from this place; why do you throw obstacles in the way of certain destruction?"

Vaishampayana said:—Hearing even those words of the mighty-armed Krishna Kottavi did not put on her cloth for protecting Kumara.

The Lord said:—"Take Guha with you and fly away soon from the battle-field. It will be well for us to-day, if you do this. Or else if I refrain from fighting he will fight with me". Thereupon beholding that naked goddess in the battle-field the divine younger brother of Vasava the Lord Hari put away his discus. Hearing those words of the intelligent Madhava, the god of gods, the goddess brought Guha before Hara. Then when the great danger took place and Guha was protected by the goddess, Vana came to that place. When he saw Guha released from Krishna's discus and retire from the battle-field he felt an inclination for fighting himself with Madhava. Thereupon bewildered the ghosts, Yakshas and Vana's soldiers fled away on all sides. Of that broken army only Pramathas remained there. And with them the great Asura soon marched for the battle-field. As the wielder of thunderbolt proceeds in the company of the leading celestials so, Vana went out with highly dreadful, powerful, energetic and great Daitya commanders. Thereupon chanting the destruction of his enemies his priests and other elderly persons, well read in Srutis, performed benedictory ceremonies, on behalf of the high-souled Vana with Mantras, recitation and herbs.

CHAPTER 129. THE BATTLE BETWEEN VANA AND KRISHNA.

Beholding Vana issue out and stand for battle Krishna too rode Garuda and went towards Vana. Beholding the Yadu king Krishna, of incomparable energy, the rider of Garuda, approach and stand in the west Vana was filled with anger and said to Vasudeva:—"Wait! Wait! You will not escape from me to-day alive to Dwaraka and see your friends there. O Madhava, you have been urged on by Death. Therefore vanquished by me in battle, you will, on the eve of your death, see the golden leaves of the trees. O Garudhwaja, being of eight arms how you will be able to fight with me who have a thousand arms? Slain with all your friends by me in the city of Shonita you will remember Dwaraka. You will see to-day my thousand arms, adorned with various weapons and ornaments, multiply into a million".

While Vana was thus roaring his words as if travelled all over like the dreadful waves of an ocean raised by the wind. As if desirous of consuming the world the eyes of that highly powerful Asura, filled with anger, shone like two suns rising in the firmament. Hearing those proud words of Vana Narada so laughed aloud that as if the sky was sundered in twain. Seated on a Yoga seat that ascetic, filled with curiosity, moved about on all sides for seeing the battle.

Krishna said:—"O Vana, why are you roaring thus out of foolishness? The heroes do not vaunt thus. What is the use of vaunting? Come and fight with me in the battle field. O son of Diti, you have given vent to many unconnected words. If by words victory is accomplished in a battle, you would have been no doubt victorious. Come O Vana; either defeat me or vanquished by me lie down on earth for good with your face down." Saying this Krishna struck Vana with arrows cutting him to the quick. Thus mingled in that dreadful encounter by Krishna with arrows cutting to the very vitals Vana, with great care, covered Krishna with burning arrows. With Parighas, Nisthringas, clubs, Tomaras, Saktis, maces and Pattishas he completely covered Keshava. Proud Vana, having a thousand arms, easily fought in the battle-field with two-armed Keshava. Although having eight-arms Keshava, the holder of conch-shell, discus and club, fought with thousand-armed Vana in that battle. Then beholding Krishna's superior training Bali's son was greatly worked up with anger. He then discharged that celestial great weapon destructive of all enemies which Brahma, by his ascetic powers, had formerly created for Hiranyakashipu. When that weapon was shot off all the quarters were enshrouded with darkness and thousands of dreadful omens were seen on all sides. When all the worlds were covered with darkness every thing was beyond the range of perception. The Danavas applauded Vana, saying "Well done! Well done!" and words of exclamations by the gods as "Alas!" were heard. A dreadful downpour of burning arrows was caused by the power and force of that weapon. When that weapon was discharged by Vana and Keshava was being burnt, wind, storm or clouds did not move. When the divine slayer of Madhu took up Indra's weapon like unto inevitable death in the battle-field all the worlds were shorn of darkness, the fire was extinguished and the Danavas completely lost their hearts. Seeing the Danava

weapon counteracted as soon as Indra's weapon was got ready the gods began to laugh and roar like lions.

Beholding his weapon thus counteracted Diti's son Vana was beside himself with rage, said harsh words to Keshava who was on Garuda and covered him with maces and Pattigas. Keshava, the slayer of his enemies, however soon counteracted similarly his uplifted weapon. In that great battle with arrows, like unto thunderbolts, shot off his Sranga bow Keshava sundered Vana's car, with horses and standards, into pieces. The very next moment the highly powerful Keshava separated from Vana's person his highly lustrous crown, coat of mail, bow and shield. And smilingly he struck him on the breast with winged arrows. Cut to the very quick Vana lost his consciousness and swooned away. Seeing Vana thus struck and swoon away Narada, who was sitting on the highest top of the palace, rose up with clapping and said "O great fortune! Great fortune, blessed is my life and birth since I have witnessed today this wonderful prowess of Damodara. O thou of large arms, O thou adored by the gods, do thou accomplish that for which thou hast incarnated thyself. Destroy soon Diti's son Vana." Having thus sung the glories of the Lord Krishna and emblazoned the battle-field with sharpened arrows he moved about in the battle-field.

In that battle their standards, encountering each other, fought; so did the horses of the Devas and Danavas. When Garuda and the peacock fought they struck each other with wings, beaks and talons. Thereupon leaping up in anger the highly powerful son of Vinata speedily caught hold of the peacock's head with his beaks and struck him with his wings and talons. Thus repeatedly drawn by the highly powerful son of Vinata the peacock fell down unconscious as the sun drops down from the sky. When the highly powerful peacock fell down on the ground, Vana, stricken with great anxiety, thought:—"Elated with the pride of my strength I have not regarded the words of my friends. And therefore I have met with discomfort before the very eyes of the gods and Daityas." Beholding Vana thus depressed and distressed the Lord Rudra grew anxious for protecting him. Mahadeva, then in grave words, said to Nandi, "O sinless Nandi, go speedily where Vana stands in the battle-field and give him this celestial car drawn by lions. I do not wish to fight. Let me stand here amongst the Pramathas. You better go and protect Vana" Saying "So be it", Nandi, the foremost of car-warriors, went to Vana with the car and spoke to him slowly. "O highly powerful Daitya, get upon this car soon; O hero, I will be your charioteer. Do not delay; ascend this car." Ascending that car, constructed by Brahma, of Bhava of incomparable energy the powerful Vana, in anger, brought into requisition the burning Roudra weapon Brahmashira, capable of destroying all other arms. Although the Lotus-sprung (Brahma) had created that weapon for protecting the worlds still they were all agitated when it was ablaze. Seeing it and destroying it with his discus Krishna said to Vana, illustrious in the world and incomparable in battle:—"O Vana, where are your vauntings now? I now stand for battle: fight and display your prowess. Formerly there was a king having a thousand arms by name Kartavirya. His arms were reduced to two by Rama in battle. Your pride, begotten by the strength of your arms, will share the same fate. I will soon destroy your pride in the battle-field. If you wait here for a moment I will chop off your arms which have created such a haughtiness in you. You will not be suffered to leave me with your life."

Seeing that highly dreadful encounter like unto that between the gods and demons Narada began to dance with glee. Vanquished by the high-souled Pradyumna, the ghosts, leaving the battle-field, went to Shankara. Thereupon Krishna, resembling the muttering of the clouds of the rainy season, soon took up his thousand-bladed discus destructive of the Daityas in the battle-field. In that discus were combined the energies of luminous bodies, thunder, lightnings and of the king of gods. In it were the energies of the three-fold fires, Brahma fire and of the austerities and penances of the Rishis. In it was the energy of chaste women, the strength of the birds and beasts and the energy of the holder of the discus. In it was the strength of the Rakshasas, Yakshas and Gandharvas. In it was the power of all other creatures living in the three worlds. That powerful discus of the Lord, effulgent like the sun, stood before Vana and deprived him of his energy.

Beholding the Lord with uplifted discus in the battle-field and knowing that it, endued with great energy, was incomparable and could not be counteracted Shiva said to Girija:—"O goddess, the discus, which Keshava has taken up, is unconquerable in the three worlds. Thereupon release Vana before Keshava discharges this discus." Hearing the words of the three-eyed deity the goddess said to Lamva:—"O Lamva, go soon and protect Vana." Saying this Himalaya's daughter disappeared from view by her yoga powers; and going only to Krishna she showed her true form. On the other side seeing the Lord stand in the battle-field with uplifted discus Lamva disappeared from view and left off her clothes. In order to protect Vana, the goddess Kottavi, appeared naked before Vasudeva. Seeing her again return and appear before him with Rudra's consent Krishna said:—"O you of red eyes, you

have again come naked to the battle-field for saving Vana. Forsooth I will kill Vana." Thus addressed by Krishna Lamva said:—"O god, I know the great Purusottama, eternal, undecaying and lotus-navelled Hrishikesha, the creator of the world as the prime cause of the universe. O Keshava, thou shouldst not slay Vana who has no match in the battle-field. Do thou promise Vana protection and let me see my son alive. O Madhava, I conferred on him a boon saying that I would protect him. Thou shouldst not falsify my words."

Thus addressed by the goddess, Krishna, the creator of enemy's cities, in anger said:—"Hear the truth, O lady, I will forsooth cut off to-day his thousand arms, elated with the pride of which Vana is roaring in the battle-field. Your son will live even if Vana has two arms. And resorting to his demonic pride he will not approach me any more." Thus addressed by Krishna of unwearied actions the goddess said:—"O god of gods, let Vana be so." Thereupon the highly powerful and large-armed Krishna, the foremost of speakers and strikers, welcoming Kartikeya's mother, said to Vana in anger:—"Fie on your manliness, O Vana. Whenever you have been engaging in an encounter with me Kottavi, considering you weak, is coming and standing in the battle-field." Saying this the self-controlled and highly powerful Krishna opened his eyes and discharged his discus aiming it at Vana. With great force Gadadhara, worked up with ire, took up that wonderful discus, effulgent like the sun, at the discharge of which, all the worlds, mobile and immobile, become unconscious and flesh-eating creatures find great pleasure, discharged it and cut off Vana's arms. When discharged by Shridhara, permeating the universe, that firmament-like discus so moved about in the battle-field that no body could see its true form. Gradually cutting off Vana's thousand arms and making him the owner of only two the Sudarshana discus returned into Krishna's hands.

Vaishampayana said:—"When the Daitya-killing discus returned successful into Krishna's hands the huge-bodied great Asura Vana, bathed in streaming blood, who had his thousand arms chopped off, was maddened with the smell of blood and repeatedly roared like a muttering cloud. Hearing his leonine shout Krishna, the slayer of his enemies, was about to hurl his discus again for killing him. Thereat approaching him with Kumara Mahadeva said:—"O Krishna, O thou of large arms, I know thee as the eternal God Purusottama, the destroyer of Madhu and Kaitabha. Thou art the refuge of the world and the universe has emanated from thee. Thou art unconquerable unto the entire world consisting of gods, Asuras and Pannagas. Therefore do thou withdraw thy uplifted, irrepressible, celestial discus terrible unto the enemies. O slayer of Keshi, I have promised Vana protection and therefore do I request thee to desist".

Krishna said:—"O god, salutation unto thee who art adorable unto the gods and Asuras. I withdraw my discus. At thy request Vana will live. O Maheshawara, at thy request I do not accomplish Vana's destruction for which I had come here. Permit me now to return".

Saying this to Mahadeva Krishna went where Aniruddha was waiting bound with arrows. After Krishna's departure Nandi spoke to Vana the following well-meaning words: "O Vana, with these wounds appear before the god of gods." Hearing the words of Nandi, Vana too felt a desire of going away speedily. Beholding Vana divested of his arms the powerful Nandi took him on his car to the rider of a bull (Shiva). He again spoke these well-meaning words to Vana:—"O Vana, the god of gods is propitiated with you. Dance before him and you will meet with your well-being." Urged on by Nandi's words, the bewildered, terror-stricken Danava Vana, desirous of living, began to dance with his body, bathed in blood before Shankara. Beholding Vana, stricken with fear, dance again at Nandi's words, Mahadeva, ever kind unto his votaries, stricken with compassion, said:—"I am pleased with you. The time has come when you may pray for a boon. Therefore pray for one you are cherishing at heart." Vana said:—"O Lord, O God, if thou art desirous of giving me a boon grant me one by which I may become immortal and freed from fever." Mahadeva said:—"O Vana, you are now like the gods. You will not meet with death. Furthermore, I am always kind to you. Pray for another boon." Vana said:—"O Bhava, may those thy votaries, who will dance as I am doing covered with blood and inflicted with wounds, have sons." The Lord said:—"Those of my votaries, who abstaining from food and being patient, truthful and honest will thus dance, will have sons. O my son Vana, may your desire become fruitful. Pray for a third boon. I will grant it." Vana said:—"O Bhava, may my body, inflicted with wounds by the discus, find relief by thy third boon." Rudra said:—"So it will be and your body will be freed from pain. It will be healthy and unscathed as before. I am never unkind to you, specially I have been greatly pleased with you. If you wish you may pray for the fourth boon." Vana said:—"O lord, may I be the first of the families of Pramathas and be renewed forever under the name of Mahakala".

Vaishampayana said:—"Saying "So be it", the highly effulgent Lord Shankara again said:—"By being under my protection you will have a celestial form, be of unscathed

body and freed from diseases. By living always near me you will have no fear. I give you this fifth boon that you will be well-known by your strength and manliness. O Vana, if you have any other desire in your mind pray for another boon." Vana said:—"O lord, by thy favour my body may not be disfigured. I may not be ugly even if I have two arms." Hara said:—"O great Asura, I have nothing which I can not give away to my votaries. Besides you are my greatest votary. What you have wished will be accomplished." Thereupon Mahadeva again said to Vana who stood by him:—"O Vana, what you have said, will be so." Saying it the Lord, encircled by ghosts, disappeared before all creatures.

CHAPTER 130. KRISHNA FINDS ANIRUDDHA: GIVES THE KINGDOM TO KUMBHANDA AND FIGHTS WITH VARUNA FOR COWS.

Vaishampayana said:—"Having thus obtained a number of boons Vana was highly pleased. And having attained to the dignity of Mahakala he went with Rudra. Vasudeva too, on the other hand, repeatedly asked Narada, saying:—"O reverend sir, my mind is overpowered with affection. I wish to know truly where Aniruddha is waiting bound with the noose of serpents. The heroic Aniruddha being taken away stealthily the city of Dwaraka is filled with anxiety. I will therefore soon release him for whom I have come here. O sir, I wish to see even to-day Aniruddha who has his enemies slain. Tell me if you know the place." Thus addressed by Krishna Narada replied: (2-5). "O Madhava, the prince Aniruddha is waiting, bound with serpents, in the female apartment." In the meantime quickly coming there Chitrlekha said:—"O lord, this is the female apartment of the high-souled and energetic king of Daityas Vana. Do thou enter here at ease." Thereupon Baladeva, Krishna, Pradyumna, Narada and Suparna entered into the female apartment for releasing Aniruddha. Seeing Garuda, all the huge serpents, which stuck to Aniruddha's person in the shape of arrows, at once left him. Coming out of his body those serpents dropped on the ground as arrows. Afterwards observed and addressed by Krishna the highly illustrious Aniruddha, delighted and with folded hands, said:—"O god of gods, O Keshava, thou art always victorious over thy enemies: even the performer of hundred sacrifices cannot stand before thee." Thereupon with a delighted mind the noble-minded Aniruddha saluted the highly powerful and illustrious Balabhadra. Afterwards with folded hands he bowed unto the great Garuda. Afterwards the powerful Makaraketana, holding variegated shafts, approached his father Pradyumna and saluted him. Usha too, encircled by her friends, saluted the highly powerful and irrepressible Vasudeva and Suparna of unimpeded course. And with bashfulness she also bowed unto the holder of the flowery bow.

Thereupon as requested by Indra the highly effulgent Narada smiling approached Vasudeva's son the slayer of his enemies. And having showered blessings on him he said:—"O Govinda, by good luck thou hast been united with Pradyumna." Thereupon all the Yadavas with Aniruddha saluted the celestial saint Narada. Having honoured them all in return he said to Krishna:—"O Lord, celebrate a marriage acquired by prowess for Aniruddha. I have a great desire to see exchange of jokes between the parties of bridegroom and bride." Hearing the words of Narada all laughed and Krishna said:—"O reverend Sir, it will soon be accomplished." In the meantime Kumbhanda, with all the articles for the wedding, arrived before Krishna and saluted him. Kumbhanva said:—"O Krishna, O thou of large arms, do thou promise me safety. With folded hands I seek refuge with thee."

Krishna, at Narada's request, had already stopped his going. Now seeing the high-souled Kumbhanda before and promising him protection he said:—"O Kumbhanda, I have been pleased with hearing of your good deeds. You will now become the king of this kingdom. I confer this kingdom on you. Live you for ever under my protection and be happy and self-controlled with all your kinsmen." Having thus conferred the kingdom on the high-souled Kumbhanda Janarddana celebrated the wedding festival of Aniruddha. The Divine Regent of fire was present there in person. After Aniruddha, along with his wife, had bathed himself and been adorned with various ornaments the Apsaras began to cut diverse jokes with him. The Gandharvas sang melodious and auspicious songs and the Apsaras danced thus beautifying that marriage party. Having thus celebrated Aniruddha's nuptials and honoured Rudra, the giver of boons, adored even by the celestials the greatly wise Upendra, the victor of enemy's cities and the slayer of his enemies, desired to go away accompanied by the celestials. Beholding Krishna, the destroyer of his enemies, about to start for Dwaraka Kumbhanda, with folded hands, said:—"Hear, O lotus-eyed slayer of Madhu, I have something to communicate unto thee. O Madhava, Vana has some cows in charge of Varuna. They give nectar-like milk, drinking which a man becomes highly powerful and invincible in battle". After Kumbhanda had said this Hari's mind was filled with joy. And bent on going there he expressed his desire. Thereupon having blessed Keshava the divine Brahma departed for his own region with the inhabitants thereof.

Indra and Maruts, desirous of achieving victory, set out for Dwaraka where Krishna resides. Seated by the goddess on a peacock Usha, encircled by her friends, started also for Dwaraka. Thereupon Baladeva, Krishna, the highly powerful Pradyumna and energetic Aniruddha sat on Garuda's back. Uprooting the trees and shaking the earth, Garuda, the foremost of birds, went on. When Garuda proceeded all the quarters were agitated, the sky was filled with dust and the sun was shorn of its rays. Having thus vanquished Vana and ridden on Garuda those foremost of men wended a long distance. Proceeding a long way towards Varuna's region by the etherial way they saw those cows yielding celestial milk. Those cows, of various colours, were grazing in a forest situate on the bank of an ocean. Reading the signs described by Kumbhanda they at once recognized them. Beholding those cows of Vana the eternal Krishna, the prime cause of the universe, well read in the essence of things and the foremost of strikers, felt a desire for possessing them and said to Garuda.

Krishna said:—"O Garuda, those are the precious kine of Vana drinking whose milk a man becomes immortal. Do thou soon go there. Satyabhama has asked me to take those cows drinking whose milk the great Asuras are not possessed by decrepitude and creatures are freed from fever. She has asked me to take these kine if it does not efface virtue and not to be covetous if it stands in the way of my work. O son of Vinata, surely these are the kine of which Satya spoke to me".

Garuda said:—"These are the kine no doubt. I had seen them before in Varuna's abode. O Keshava, seeing me all on a sudden they are entering into Varuna's palace. Therefore thou shouldst do some thing at once for possessing them." Saying this Vinata's son agitated the ocean with the flapping of his wings and entered into Varuna's abode. Thereupon seeing Garuda enter by force into Varuna's residence all his followers were stricken with fear and bewildered. Afterwards when Varuna's irrepressible army, with diverse weapons, appeared before Vasudeva, they had to fight a terrible fight with Garuda the enemy of serpents. Although thousands of Varuna's irrepressible soldiers came to the battle-field they were all routed by the high-souled Keshava. The sixty thousand cars of Varuna with burning weapons, that had come to fight there, all fled away and entered into Varuna's abode. Consumed entirely by Krishna with his arrows they broke down seeing nobody to protect them. That army was completely killed with arrows by powerful and heroic Baladeva, Janarddana, Pradyumna, Aniruddha and Garuda.

Seeing thus his own army routed by Krishna of unwearied actions Varuna was greatly worked up with anger and went where Keshava was. He was seen in the battle-field eulogised by the gods, Rishis, Gandharvas and bands of Apsaras. A beautiful yellow-coloured umbrella, with water streaming from it, was held over his head. The lord of waters, followed by his sons, grand-sons and soldiers, took up his bow in anger, strung it and invited Hari for battle. Thereupon blowing his conch-shell the lord of waters, in anger, ran towards Hari like Hara and covered him with arrows. Then the highly powerful Janarddana blew his conch-shell Panchajanya and agitated all the quarters with shafts. Although assailed with clean shafts in the battle-field Varuna smilingly fought with Krishna. Seeing it Janarddana got ready in the battle-field the dreadful Vaishnava weapon and said to the intelligent Varuna who stood before him "Wait here for a moment: for killing you this dreadful Vaishnava weapon, destructive of enemies, has been taken up by me." Seeing the Vaishnava weapon upheld the highly powerful Varuna took up his Varuna weapon and sent up a leonine shout. O Victor of armies, when that Varuna weapon was discharged for counteracting Vaishnava weapon from it streamed down profuse water. However with the energy of Vaishnava weapon that water was ablaze. Thus when Varuna weapon was burnt down and Vaishnava weapon grew ablaze again all, filled with fear, fled away on all sides. Seeing it ablaze Varuna said to Krishna:—"O great one, remember the manifest Prakriti which was unmanifest before, O Lord of yoga, thou art always pervaded by Sattwa (goodness) still why are you possessed by the (disorganising) tendency? Cast off Tama (disorganising tendency) O god, throw off your egoism and other weaknesses begotten by the five elements. I am the eldest of thy Vaishnava form. Though I deserve thy respect, being the elder brother, still why dost thou wish to consume me? O foremost of warriors, fire does not display its power towards another fire. Therefore do thou relinquish your anger directed towards me. Thou art the primary cause of the universe and there is none who can lord over thee. Prakriti, capable of manifesting herself, was formerly created by thee. That Prakriti, subject to an end, resorted to thy energy on account of thine, being the origin of the universe. Through Prakriti thou didst create this universe identical with Vishnu, Agni, and Soma; and why dost thou then attack it now? Salutation unto thee who art the origin of elements, self-born, eternal, undecaying and identical with all, manifested and unmanifested. Do thou protect me, O thou of great effulgence, who am worthy of being protected. Thou art the prime cause of the universe. Through thee the creation has multiplied itself. As the boy plays with his toys so thou dost play with thy creations. I am not against Prakriti nor do I

contaminate it. Thou dost put an end to the changes of Nature when she is subject to them. That, which creates change even in changes, cannot create any change in thee. Thou dost create changes in the impious and wicked. When the world is pervaded by the sinful tendencies, begotten by Nature, namely, the qualities of Raja (self-concentration) and Tama (disorganization) then stupefaction possesses her. O lord, thou art the fountain of supreme knowledge, omniscient and the creator: why dost thou stupify me?" Thus addressed by Varuna, Krishna, the omniscient hero, the creator of the world, was filled with joy. Thus spoken to Krishna smilingly said:—"O hero of dreadful prowess, do give me these kine for pacifying me." Thus addressed by Krishna, Varuna, clever in speaking, again said:—"Hear, O slayer of Madhu. O lord, I had made a contract with Vana. How can I break it now? O Keshava, thou canst make every one break his promise. But O Sire, if a person's character is lost he becomes an object of censure unto the pious. O slayer of Madhu, only the pious always deserve respect from all. But the sinful breaker of his promise does not attain to any (blissful) region. Be thou propitiated therefore, O slayer of Madhu and do that by which my virtue may not be lost. O Madhava, it does not behave thee to engage me in a work which will lead to a breach of promise. O thou having eyes like those of a bull, I had formerly promised, that if alive I would never give away these kine. If thou dost wish to possess these kine kill me and take them away. O thou of large arms, O king of the celestials, O slayer of Madhu, I have thus described unto thee my promise. Not a single portion of it is false. Every bit of it is true. O Madhava, if thou hast any pity for me, save me. If, O thou of large arms, dost thou wish to take these kine away, kill me and take them."

Vaishampayana said:—Thus addressed by Varuna Krishna, the multiplier of the Yadu race thought, that what Varuna had said about the kine could not be gainsaid and was accordingly silenced. Thereupon Keshava, who could understand all, smilingly said to Varuna:—"O Lord Varuna, on account of your contract with Vana you are saved. Specially you have expressed the truth in sweet and charming words. How can I then perform an iniquity by you? O lord of water, you are truthful and therefore for pleasing you I let loose Vana's cows. And you too are released. There is no doubt about it. Depart now." Thereupon sounding bugles Varuna adored Keshava with Arghya. After the Yadu chief Keshava had accepted it from Varuna, the lord of waters, adored Baladeva with a controlled mind. Giving protection unto Varuna, Shouri, the heroic descendant of Shura, with Sachi's lord set out for Dwaraka. The Devas, Maruts, Saddhyas, Siddhas, Charanas, Gandharvas, Apsaras, Kinnaras followed Krishna, the eternal lord of all creatures in the etherial way, (95-102). When Keshava, on acquiring victory and fame, proceeded the Adityas, Vasus, Rudras, the two Ashwinis, Yakshas, Rakshasas, Siddhas, Charanas, and Vidyadharas followed him. Pleased at seeing Vana and Varuna defeated the great and ever quarrelsome Narada, set out for Dwaraka. Thus proceeding Keshava, the holder of discus and club, saw from a distance the city of Dwaraka having many doors and adorned with blue-turreted, beautiful palaces resembling the summits of the mount Kailasha and blew his conch-shell Panchajanya. As the blare of Panchajanya used to indicate Keshava's arrival and departure he, with it, communicated the news of his approach to the citizens of Dwaraka. Hearing the sound of Panchajanya the inhabitants of Dwaraka adorned their respective habitations with profuse flowers, jars full of water and fried paddy. The streets of that prosperous city, abounding in many gems, were cleansed; the Brahmanas and the elderly persons with arghya and exclaiming his many victories adored Madhava. People bowed unto Krishna, highly beautiful and resembling a mass of collyrium who sat on Vinata's son. The Kshatriyas, Vaishyas and Sudras in order adored the highly powerful Ananta, the slayer of Keshi. Waiting in a garden of Dwaraka, the lotus-eyed Madhava was eulogised by the Rishis, gods, Gandharvas and Charanas. Seeing those wonders and the large-armed Krishna the great Dasharhas attained to an excess of joy. Beholding the great Purusottama return after defeating Vana, the inhabitants of Dwaraka began to talk on diverse topics. After the great Krishna, the greatest car-warrior amongst the Yadavas, had returned from that long distance whither he had gone through the help of Suparna they conversed amongst themselves. "Blessed and favoured are we since the kind lord of the universe, the long and mighty-armed Krishna is our protector. Riding on Vinata's son the lotus-eyed deity defeated the irrepressible Vana: and now returning to Dwaraka he has gladdened our hearts." While the inhabitants of Dwaraka thus conversed, the gods, the car-warriors, entered into Vasudeva's palace. Then coming down from Garuda's back Vasudeva, Bahadeva, Pradyumna and Aniruddha entered into the palace. Celestial cars of various forms were then seen moving about in the sky. Drawn by swans, bulls, deer, elephants, horses, Sarasas and peacocks, those thousands of cars displayed a great beauty there.

Thereupon in sweet words Krishna addressed Pradyumna and other princes:—"Salute them in due order—those

Rudras, Adityas who have come here. Do you all salute the thousand-eyed Naga who has come here with his followers and dreadful Danavas. The seven great Rishis, other saints, and those holders of discuses have all come here for pleasing me—do ye adore them all. The oceans and other quarters have come here for satisfying me. Do you adore them in due order. The great Nagas headed by Vasuki and cows have come here for pleasing me: do you adore them in due order. The Yakshas, Rakshasas, Kinnaras, stars and other luminous bodies have come here for pleasing me: do you adore them in due order." Hearing the words of Vasudeva the princes, in due order, saluted the high-souled gods and stood before them. Beholding the celestials the citizens, filled with surprise, soon collected articles for Puja and said:—"Oh I under the protection of Vasudeva, we have, even here, witnessed this great wonder." Afterwards showering flowers, scents and powdered sandal they adored the gods. Controlling their senses and intellectual faculties the other inhabitants of Dwaraka worshipped the gods with fried paddy, incense and prostration. Thereupon Vasava embraced Ahuka, Vasudeva, Shamva, Satyaki, Nishatha, Ulmukha, the highly powerful Viprithu and the great Akruva and smelt their heads. Afterwards aiming at the slayer of Keshi, worthy of being eulogised, the great Shakra, in the midst of the Yadavas, gave vent to the following most excellent words:—"This foremost of Satwatas and Yadus has displayed his glory and manliness in the battle field whilst releasing Aniruddha. Having vanquished Vana in the battle-field before Mahadeva and Guha he has returned to Dwaraka. His thousands arms were reduced by him into two. Having left him only with two arms Hari has returned to his own city. All the works, for which the high-souled Krishna has been born in the land of men, have been accomplished and we too have been divested of sorrow. Without any anxiety do you drink Madhava wine. Thus attached to worldly objects you will be able to spend your days happily. Under the protection of this high-souled one, I too, shorn of grief, will live happily with the celestials." Having thus chanted the glories of the great Keshava the destroyer of Danavas and adored of the world, the thousand-eyed Purandara, encircled by the gods, embraced him. Thereupon obtaining his permission, he, along with the gods and Marutats, set out for the celestial region. Having honoured the highly powerful Keshava with blessings of victory the great Rishis, along with Yakshas, Rakshasas and Kinnaras, repaired to their respective quarters.

After the departure of Purandara for the celestial region the highly powerful and great lotus-navelled deity enquired after their well-being. Thereupon there arose on all sides tumult of persons for seeing the moon-like countenance of Keshava. Seeing their devotion the sinless Keshava was highly pleased. Having thus returned to Dwaraka, Krishna, obtaining all objects of desire, riches and prosperity, lived happily with the Yadavas.

CHAPTER 131. ANIRUDDHA'S WEDDING AND RECEPTION.

Vaishampayana said:—Thereupon having his eyes expanded with joy the large-armed Ahuka said to the highly effulgent Krishna:—"O descendant of Yadu, hear what I say. O my child, seeing thee safely return we are all enjoying with the Apsaras. Do thou undertake a great festival for Aniruddha's return and wedding. United with Aniruddha and encircled by her friends the great Usha is living with the greatest possible pleasure. Baidarbi says that the great daughter of the high-souled Kumbhanda should be enlisted as Usha's companion. Confer now that charming and beautiful daughter of Kumbhanda on Shamva and the remaining maidens should be duly given unto the other princes. Let a great festival take place in thy residence as well as in that of Aniruddha. Hear, the damsels of sweet voice are playing on musical instruments in the inner apartment. Some of them are dancing and others are singing. Some with glee are conversing with one another. And some, adorned with garlands and clad in variegated raiments, are moving about hither and thither. Some, under the influence of wine, are going to others, and some, with eyes expanded in joy, are playing at chess. Usha is encircled by her companions; take her into the palace. The beautiful and noble daughter of Vana, by name Usha, is a worthy daughter-in-law of thy race. Welcome her with all dignity."

After Ahuka had said this females, performing benedictory ceremonies, as laid down in the ritualistic code, conducted the beautiful Usha to Aniruddha's house. Beholding Aniruddha Devaki, Revati and the Bidarbi princess Rukshmini shed tears of joy. Thus when Usha was taken into the room, the beautiful damsels, blowing bugles, began to perform benedictory ceremonies. The beautiful Usha too, under the shelter of the Yadu chiefs, lived in their palace and enjoyed best of happiness. After a few days, the Apsara Chitrakleha, who was living there under the guise of a woman, with the permission of Usha and other companions, started for the celestial region. Thus after the departure of her companions Mayavati first invited the beautiful Asura princess Usha and took her to her own residence. Seeing her youthful and

beautiful daughter-in law Usha Pradyumna's wife welcomed her with costly jewels and dresses. Thereupon according to the custom of the family all the ladies of the Yadu race duly treated the new daughter in-law Usha.

Vaishampayana said:—O upholder of the Kuru race, I have thus described to you how Vana was vanquished by Vishnu in battle and left alive. Afterwards, encircled by the Yadavas and enjoying the highest prosperity Krishna lived in Dwaraka and governed the whole world. O king, thus incarnating himself on earth Vishnu was celebrated by the name of Vasudeva the foremost of the Yadu race. You had formerly questioned me as to the cause of the powerful Vishnu's taking birth from Devaki in Vasudeva's family in the Vrishni race. These are all the causes thereof. O Janamejaya, you heard all that I had said at length relating to Narada's question and Vasudeva's reply in the episode of the wonderful incident. I have removed your doubts about Krishna's life and conduct in Mathura and have described all his movements. Krishna is the abode of wonders: there is nothing more wonderful than he. There is no wonder which has not been performed by Vishnu. Vishnu is the foremost of the blessed—the origin and bestower of good fortune. Amongst the Adityas and Daityas there is none more wonderful than Achyuta. He is Adityas, Vasas, Rudras, Maruts, the two Ashwinis, the sky, earth, quarters, water and luminous bodies. Vishnu alone is the creator, preserver and destroyer, truth, Tapas and the grand-father Brahma. Salute him, O descendant of Bharata. This lord of the celestials is the whole universe, is Ananta amongst the Nagas and Shankara amongst the Rudras. This universe, mobile and immobile, has emanated from Narayana. Janardana has created this whole universe. That Eternal One alone is always adorable unto the gods. Thus have I recounted Keshava's glories and Vana's battle. Listening to them you will acquire incomparable family prestige. Sin will not invade them, who will meditate on Vana's battle and the most excellent deed of Keshava. O Janamejaya, thus after the termination of the sacrifice as questioned by you, I have described all the glorious deeds of Vishnu. O king, the man who can meditate on all these wonderful themes, in his mind, is freed from sins and repairs to the region of Vishnu. He, who will recite this every morning, will meet with no calamity either in this world or in the next. By reciting it the Brahmanas will be versed in the Saman, the Kshatriyas will acquire victories, the Vaishyas will amass riches and the Sudras will fare well. He, who will recite this, will be visited by no misfortune and live a long life.

Souti said:—O foremost of the twice-born, hearing this Harivamsha, Parikshit's son Janamejaya was freed from sins. O Sounaka, I have thus described to you Hari's family at length and in brief. What more do you wish to hear again?

THE HARIVAMSHA BOOK 3 - BHAVISHYA PARVA OR THE BOOK OF FUTURE.

CHAPTER 1. AN ACCOUNT OF JANAMEJAYA'S FAMILY.

Shounaka said:—O son of Lomaharshana, who are the sons of Janamejaya? And by whom the family of Pandavas was founded? I have been stricken with curiosity to hear this history. I wish therefore to learn every detail about it as you have said.

Souti said:—Parikshit's son Janamejaya began on his wife Kashya two sons, the king Chandrapida and Suryapida who was conversant with the knowledge of emancipation. By performing works befitting the Kshatriyas, the hundred sons of Chandrapida, who were all clever archers, acquired celebrity on earth under the appellation of Janamejayas. Of them the eldest Satyakarana of long arms, the performer of many sacrifices accompanied with profuse gifts, was installed on the throne of Hastinapur. Satyakarna's son the virtuous and powerful Swetakarna had no issue and he therefore entered into woods with his spouse. The beautiful Yadu princess Malini, of fair eye-brows, conceived through the forest-ranging Swetakarna. Just in the beginning of this conception the patriarch Swetakarna entered like his forefathers into woods for good. Beholding her husband retire into forest, Malini, who was quick with a child, followed him, and on the way gave birth to a son having eyes like lotus petals. As Draupadi followed her husbands in the days of yore so the chaste and noble Malini followed her consort leaving the new-born baby behind. While that tender baby, divorced from his mother, was crying in the mountain cave, some cranes, stricken with compassion for the great prince, came there. Seeing that crying prince Shrivastha's sons the Rishis Paippaladi and Koushika felt compassion and took him up. They then washed with water his two sides which were bruised against the rock and covered with blood. The sides of the prince were dark-blue like those of a goat and were high and well-formed. He therefore passed by the name of Ajaparsha. Thereupon those two foremost of the twice-born (Paippaladi and Koushika) named him Ajaparsha and brought him up in the house of a Rishi named Vemaka. Vemaka's wife brought up Ajaparsha as her son, so he became Vemaka's son and those two Brahmanas became his counsellors. Ajaparsha and the sons and grand-sons of Paippaladi and Koushika lived the same life. This Ajaparsha, born in the race of Puru, founded

the family of the Pandavas. Formerly while transferring his decrepitude Nashusha's son the intelligent Yayati sang this verse: "Earth will forsooth be divested of the sun, moon and planets but she will never be shorn of the Purus."

CHAPTER 2. VYASA'S PRESENCE AT JANAMEJAYA'S SACRIFICE.

Sounaka said:—I have thus recited to you the entire Harivamsha with all its Parvas as recounted by Vyasa's disciple. May this endless history of Hari's family, nectar-like and destructive of all sins, please us. O you ended with patience, because this history is pleasant to ears it has greatly gladdened our hearts. Afterwards, O Sauti, what did the king Janamejaya do on the termination of the Sarpayajna after listening to this most excellent history?

Souti said:—Hear, I will describe to you all what the king Janamejaya did listening to this most excellent history after the termination of the Sarpayajna. When this sacrifice was finished Parikshit's son Janamejaya collected materials for the celebration of a horse-sacrifice. Then inviting the Ritwikas, priests and preceptors he said:—"I am desirous of celebrating a horse-sacrifice. Do ye dedicate these horses".

Thereupon informed of the object of Parikshit's son Janamejaya, of indefatigable energy, the virtuous-souled Krishna Dwaipayana, the foremost of the omniscient, all on sudden came there for witnessing (the sacrifice). Beholding the great Rishi Veda-Vyasa arrive there the king Janamejaya offered him Arghya, a seat and water for washing his feet according to the rules laid down in Sastras. O Shounaka, after they had both taken their seats the courtiers, from all sides, began to discourse on diverse Vedic themes. After they had finished their discourses, king Janamejaya said to the great Muni Veda-Vyasa, the grand-father of the Pandavas and his own great grand-father:—"The story of the Mahabharata, having many meanings and abounding in Srutis, is exceedingly pleasant to ears. It was finished as if in a moment. The history, which spreads glories and gives fame like unto milk in a conch-shell, has been beautifully recorded by thee. As a man is not satisfied with ambrosia and bliss of heaven, so I am not with listening to the stories of the Mahabharata. Thou art omniscient, O Brahman and therefore I accost thee whether Rajasuya was not the cause of the destruction of the Kurus. It appears to me that as many unconquerable kings meet with death at the time of revolution so the Rajasuya Yajna was ordained for battle. I have heard that when this Rajasuya was undertaken by Soma it was followed by the war of which Taraka was the root. Afterwards when Varuna undertook this great sacrifice it was followed by the war between gods and Asuras. When the royal saint Harishchandra undertook this sacrifice it was followed by the battle Adivaka in which many Kshatriyas were killed. Last of all when the worshipful Pandavas undertook this most arduous sacrifice it was followed by the great Bharata war. O great sir, why did you not all put a stop to that Rajasuya Yajna the root of the world-destroying war? It is difficult to celebrate this sacrifice well with all its branches. When one of the branches of a sacrifice is neglected it leads to the destruction of people. Thou art the grand-father of our ancestors, their first lord and art cognizant of the past and future. Thyself living as their guide why did those intelligent kings, as if having none to govern them, and deviating from the paths of morality, commit sin?"

Vyasa said:—O king, forsooth urged on by Destiny those kings acted against the established usages and customs. They did not ask me any thing about the future. And, I too did not tell them any thing unasked. Besides I was not capable of counteracting the future result, for none can with stand the work of Destiny. I will describe to you the future subject about which you have questioned me. But Destiny is now very powerful. And even listening to my words you will not be able to carry them out. Either through fear or zeal you will not be able to stand in the ways of a man for it is impossible to overcome predestination. The Sruti lays down that the Kshatriyas should celebrate Ashwamedha, the foremost of sacrifices. On account of the greatness of that sacrifice Vasava will violate your Ashwamedha. O king, even if you are capable of withstanding Vasava either by your manliness or through the will of the Providence you should not celebrate such a sacrifice. However you, Sakra, or the presiding priests will commit no sin thereby for Destiny is all-powerful. Ordained by Destiny Brahma will obstruct the termination of Indra's sacrifice. In the course of time and according to the will of the Providence creation will come to an end with the termination of a cycle and the Brahmanas will sell the fruits of sacrifices. Therefore know this universe mobile and immobile, as being subject to Destiny.

Janamejaya said:—O reverend sir, tell me, what cause will arrive for putting a stop to the horse-sacrifice. Hearing it I will desist.

Vyasa said:—O king, the cause thereof will be the ireful curse of a Brahmana. You may fare well if you try to avoid it. O slayer of enemies, as long as the world will last, the Kshatriyas will not be able to collect materials for your horse-sacrifice.

Janamejaya said:—Aswamedha will be stopped by the power of the fiery curse of a Brahmana, but I will be the instrument thereof. Indeed I am filled with fear and shame. How will a man like myself, the performer of many good deeds, like unto a bird, tied with a noose, flying into the sky, engage in such a cursed work, and exert to live? If I engage in such a work, through me a rite, practised from generation to generation, will be spoiled. Console me, saying that the horse-sacrifice will again be undertaken (by kings).

Vyasa said:—As an energy, counteracted by another, lives in it, so the Aswamedha sacrifice, although stopped, will exist in the gods and Brahmanas. Leading the life of a soldier, some descendants of Kashyapa will again revive this horse-sacrifice in the Kali-Yuga. O king, as the hour of universal dissolution brings into being many evil portends such as white planets so a Brahmana, born in his race, will revive this sacrifice in the cycle of Kali. This sacrifice will bestow proper fruits on men celebrating it and they will range at the gate of the end of the cycle encircled by the Rishis. From that time the senses of men will not renounce the fruits of the pristine good works and will not be attached to them in this world. A highly subtle religion, deviating from the duties of the four orders, and having charity at its root only, the offspring of the time, will flourish. Practising austerities to a small extent men, O Janamejaya, at the end of this cycle will acquire spiritual powers. Thus blessed they will practise pious rites.

CHAPTER 3. AN ACCOUNT OF KALI-YUGA.

Janamejaya said:—I do not know whether the time for Moksha (emancipation) is distant or near. Therefore I wish to know about the cycle of Kali which has followed Dwapara struck with the arrows of virtue and sin. With deeds easily performed we will acquire virtue. Stricken with this desire we have been born in this Kali-yuga.

Shounaka said "O thou conversant with religion the cycle of Kali, a source of trouble to the creatures and the destruction of virtue, is about to set in. Do thou therefore describe it with its characteristics".

Shouti said:—Thus accosted the Divine Vyasa accurately thought of the condition of men in the Kali-yuga and began to describe the future cycle.

Vyasa said:—When Kali will set in the kings, incapable of protecting their subjects, will only guard themselves busily exacting tributes from them. At the end of this cycle the kings will not act like the Kshatriyas, the Brahmanas will carry on their livelihood like the Sudras and the Sudras will behave like the Brahmanas. O Janamejaya, at the end of this cycle the Brahmanas, well read in Srutis and Vedas, will take up arrows and Havi will be divorced from sacrifices and all people will take their meals in the same row. When the last of the cycles Kali will appear men will be artizans, untruthful, fond of wine and meat and know the wives of their friends. In the Kali Yuga the thieves will fare like the kings and the kings will act like thieves and the servants will enjoy unfixed incomes. In the last cycle wealth will be spoken of highly, the character of the pious will be despised and the fallen will not be censured. The widows, divorced from the consciousness of virtue and sin, the ascetics and men of fifteen years of age will procreate offspring through promiscuous intercourse. In that last cycle the villagers will sell food, the Brahmanas will sell the Vedas, and the women will sell their persons. In this cycle all will read the Vedas and celebrate Vajasaneyi sacrifices and the Sudras will (boldly) address all as "O". The Sudras following the tenets of Buddha will abstain from taking meat. And with white teeth, keen observation and shaving their heads and wearing silk raiments they will practise religion. The Mlechchas will live in the province of Kurupanchala and people of that country will live in that of the former. In the end of the cycle men will go downwards. The Brahmanas will sell the fruits of Tapas and sacrifices and the seasons will be perverted. The beasts, with tusks and teeth, will be set to ploughs and carts: men will till with the water of ponds and the clouds will irregularly discharge their contents. The thieves will steal the wealth of one another and wretched men will be rich acquiring very little money. In this last cycle men will be divorced from religious rites, the divisions of the land will abound in deserts, and the cities will be traversed by many roads. In the Kali yuga every body will become a merchant and the sons will divide the ancestral gifts. Impelled by covetousness and falsehood people will fight with one another and rob their wealth. In the absence of beauty, personal grace and ornaments the women will be only adorned with hairs. In this last cycle, men, divorced from all objects of enjoyment, as garlands, sandal, etc., will find pleasure only in their wives. When the wicked and non-aryans will multiply, when the number of males will decrease, and dis-proportionate to it that of women will increase know this as the real sign of the end of the cycle. Then every body will be a beggar: and no one will give alms. Without distinction people will accept gifts from other Varnas (orders), And afflicted by the king, thieves and fire, people will meet with extinction. In this last cycle people will not get crops, youthful persons will be visited by decrepitude and people will be unhappy for their bad ambition. Blowing high and downwards the wind will shower dust in the rainy

season and people will feel doubts about the next world. Every one will be wicked by nature, will vilify the God and be egoistic: being covetous the Brahmanas will blame others. Adopting the ways of the Vaishyas the Kshatriyas will maintain themselves by cultivation and trade and the Brahmanas will destroy the dignity of religion. In the end of the cycle men will not observe their vows and promise. And what to speak of their satisfying their own debts, they will, for it, even cast off courtesy. Fruitless will be a man's joy and fruitful will be his anger. For milk the sheep will be regarded. In the end of the cycle, men, shorn of the knowledge of scriptures, will naturally behave thus. Disregarding moral laws, men, proud of their own learning, will interpret the Sastras. When the last cycle will set in every one, without the instruction of their elders, will acquire knowledge in all branches and there will be no one who will not be a poet. Deviating from their right duties the Brahmanas will turn out astrologers and the kings will become thieves. In the end of the cycle those men, who will co-habit with bastard women, be deceitful and drunkards, will be Brahmvadins and celebrate horse sacrifices. Eager for acquiring riches the Brahmanas will officiate as priests for unworthy persons and partake of the forbidden food. Every one will recite "Bho!" and no one will study the Vedas. The women will put on one conch bangle and use an ornament of the shape of a paddy. The stars will not be united with proper planets, the quarters will be contrary—the appearance of an evening and burning will always be seen. The son will engage his father in works and the daughter-in-law will order her mother-in-law. Men will co-habit with beasts and women of different castes. The disciples will wound their preceptors with wordy shafts and men, maddened, will speak many things. Without offering the first four oblations to the gods the Agnihotris will take their meals; and without offering food to their guests, men will eat themselves. Deceiving their sleeping husbands the women will visit other men, and men too, leaving their sleeping wives, will go to other women. When the cycle will run out people will be visited with diseases, mental agony and envy and they will not remedy their own actions.

CHAPTER 4. KALI-YUGA DESCRIBED.

Janamejaya said:—When the whole world will thus be sullied, by whom men will be protected? How will they behave? What will they take and how will they enjoy? What will be their actions and endeavours? How long will they live? And meeting with what end will they attain to Satya-Yuga?

Vyasa said:—When religion will be shaken and good conduct will be extinct, men, shorn of accomplishments, will be short-lived. With the decrease of the duration of life, there will be decay of strength. It will lead to the perversity of colour which will produce diseases. This will give birth to repentance which will beget the consciousness of the God. And this will produce again virtue. With this end they will attain to the Satya Yuga. Some, observing virtue in words only, will grow indifferent and some, being conscientious, will, with curiosity, enquire into causes. Having their minds freed from doubts, some men, proud of their learning, will find out unity between inference and evidence. Others will disprove the Vedas. The wicked and ignorant men, proud of their learning, will be atheists. They will be proud and divorced from the knowledge of Sastras. They will have reverence for the apparent meaning and be fond of discussions. When at the revolution of the cycle religion will be shaken people will follow the last (Vishnu's) dispensation; and with gifts and truthfulness they will perform many merciful acts. During that period people will eat every sort of things, be of uncontrolled senses, devoid of accomplishments and shameless. Know this as the consummate sign of sinfulness. When the Kshatriyas and other orders, will resort to begging, the eternal means of subsistence unto the Brahmanas, for their livelihood know it as the sign that sin has set in. When this cycle, destructive of knowledge and learning, will be filled with sin, people, leading the life of celibacy, will attain to the consummation of spiritualism within a short time. In the last cycle will take place great wars, great tumults, great showers and fears: know these to be the signs of sinfulness. In the end of the Yuga the Rakshasas will assume the forms of the Brahmanas and the kings, bent upon speaking harsh words, will enjoy the earth. When men, divorced from the study of the Vedas, celebration of sacrifices and morals, proud, avaricious, eating all, performing useless rites, stupid, selfish, covetous, putting on worthless dresses, mean, deviating from the eternal religion, the stealers of other's riches, the ravishers of others' wives, lustful, wicked, deceitful and brave, will be born with equal character the various ascetics will hide themselves. With words men will worship those persons, devoted to the God, who were born in the Krita age. Men will steal corns, raiments, edibles and even dry cow-dung. The thieves will steal the property of other thieves and murderers will kill other murderers. When thieves will kill the other thieves people will fare well. When the world will be impoverished, oppressed and divorced from evening prayers and when all the orders will live in the same style men, pressed down by the weight of taxes, will retire into woods. The sons

will engage the father in all works and the daughter-in-law will make the mother-in-law work. And when sacrifices will be stopped the disciples will pain the preceptor with wordy shafts. The Rakshasas, the voracious animals, insects, mice and serpents will injure men. O King, in the close of the cycle, peace, prosperity, health, friends and literature of the people will suffer decrease. Being themselves their own masters and thieves, kings, loaded with the miseries of the cycle, will roam in circles in various countries. Travelling in their own countries and growing useless, men, with their friends, will await the appointed time. Assailed with fear and hunger and carrying their sons on their shoulders men will cross the Koushiki and seek shelter in the provinces of Anga, Banga, Kalinga, Kashmira, Mekala and Rishikantagiri. Men will live with the Mlechchas on the sides of the Himalaya, the bank of the ocean of salt water or in the forests. The earth will be shorn and yet not shorn of its inhabitants. Although armed the guards will not do their duties. Men will live on deer, fish, birds, beasts of prey, serpents, insects, vegetables, fruits and roots (30-34). Like Munis men will collect themselves and put on bark, leaves and deer-skin. Although living in mountain caves they will grow anxious for knowing and eating paddy growing in villages or in the forest. They will with care rear up sheep, goats, asses and camels. Living on the bank of rivers for water they will obstruct the currents. And they will sell and buy cooked food amongst themselves. For taking their own shares the sons will fight over the capital. Under the influence of the age people will have children, have none and will be shorn of the good marks of their families. People, in that cycle, will follow a degraded faith preached by a degraded person. The duration of a man's life will be thirty years. And attacked by fever they will grow weak and lose their wealth; their physical organs will be enfeebled by diseases and they will be visited by sorrow consequent upon the decrease of their longevity. They will be busily engaged with visiting and serving the pious and on account of the wane of their conduct they will attain to Satya-Yuga. They will practise pious rites because they will not get objects of desire; and they will shrink from committing oppressions on account of their weakness proceeding from the destruction of their own men.

Thus making gifts, observing truth and cherishing reverence for the safety of their own lives they will satisfy the four-fold duties and meet with well-being. Amongst those men rolling with the senses and their objects, some will acquire the true knowledge and say "Whether virtue or death has sweet fruits." As decline gradually takes place so does advancement. Afterwards when religion will be completely followed by men Krita-yuga will set in. As the moon increases in the light half of the month and decreases in the dark half, so good conduct multiplies in the Krita-Yuga and suffers decrease in the Kali. However the time is one: according to increase and decrease, Satya, Treta, Dwapara and Kali are its four stages. As the moon is enshrouded by darkness in the dark fortnight and becomes full in the light fortnight so virtue increases in the Satya and decreases in the Kali Yuga. As a man does not regard an ancestral lump of gold covered with dust as gold and thinks himself poor, and again considers himself rich when he finds it gold after it is cleansed, so when the great soul is covered with Maya pervaded by the quality of darkness, men call it a creature and when it is divorced from Maya they call it pure intelligence. It is thus said in the Vedas and the learned men also have explained its meaning. By penances having heaven etc., for their object, eternal fruits are begotten: these fruits produce gunas or qualities and thus their actions are accomplished. By these truthful actions even body is not liberated. The fruits of actions follow the country, time and worthy person in various Yugas; and thus difference is seen in them. So the Rishis have said; in various cycles differences in worldly profit, objects of desire, adoration of the deities and duration of life, are created. As according to the nature of the Providence the revolution of cycles takes place, so the rise and decay takes place in the world which cannot stand inactive even for a moment.

CHAPTER 5. INDRA RAVISHES VAPUSTHAMA: VISHWAVASU PACIFIES JANAMEJAYA'S WRATH.

Souti said:—While the foremost of Rishis thus consoled the king Janamejaya, his words, relating to the past and future, were heard by all those who were present in that meeting. Their ears were pleased with (drinking) the juice of that great Rishi's words like unto the nectar-carrying rays of the moon. Hearing the charming history of the Bharata war in which many heroes were killed and which yielded virtue, worldly profit and desire, some, in that assembly, shed tears and some engaged in meditation. That chronicle was described by the Rishi as if it was written on his palm. Having circumambulated all the courtiers present there the divine Rishi Vyasa obtained their permission and departed saying "I will see you all again". Afterwards the leading ascetics followed that foremost of Rishis Vyasa, the best of speakers. After the departure of the divine Vyasa and of the Rishis, the priests and the kings repaired whence they had come.

Casting off anger like unto a serpent throwing off its venom and wrecking revenge on those dreadful Pannagas king Janamejaya went away. With the Homa fire the great Muni Astika saved Takshaka of burning hood and repaired to his own hermitage. King Janamejaya too, encircled by his own people, went to the city of Hastinapur and with joy began to govern his contented subjects. A few days after Janamejaya duly undertook the celebration of a horse sacrifice accompanied with profuse presents.

Having controlled herself according to the rites laid down in the scripture the worshipful lady Vapusthama Kashya, went to the horse slain at Janamejaya's sacrifice, and sat down near it. Desiring for that perfectly beautiful lady Vasava entered into the body of the slain horse and knew her. Beholding that change Janamejaya said to the sacrificing priest, "This horse has not been slain: kill him at once." Coming to know of that endeavour of Indra's the wise priest communicated it to the royal saint Janamejaya and imprecated a curse on Indra.

Janamejaya said:—"O Shounaka, if there is any fruit accruing to me for my penances, protection of the subjects and sacrifice, I swear by it and tell you some thing; hear; from today the Kshatriyas will no more worship the fickle-minded Indra, who has no control over his mind, with horse sacrifices". Then greatly worked up with anger king Janamejaya said to the presiding priests:—"While this sacrifice of mine has been spoiled by Indra, forsooth I know that you have not the least of a Brahmana's energy in you. You should not therefore live in my territory. Do you go elsewhere with your friends." Thus addressed the Brahmanas grew angry with Janamejaya and went away. Thereupon greatly worked up with anger the highly pious king Janamejaya went inside his palace and ordered his queens saying "Drive away the unchaste Vapusthama from my house who has placed on my head her feet covered with dust. She has destroyed my glory and fame and spoiled my honour. I do not wish to see that unchaste wife like a cast off garland. He, who in this world lives with a wife fond of other men, cannot enjoy sweet food and sleep happily in a solitary place. He should not enjoy her like unto spoiled Havi." Saying this, Parikshita's son, irate, was crying aloud. The Gandharva princess Vishwvasu then said to him:

Vishwvasu said:—"O king, thou hast celebrated three hundred sacrifices; Vasava therefore cannot forgive you any longer. Vapusthama, this thy properly wedded wife, has no fault. She was formerly the Apsara Rambha and is now born as the daughter of the king of Kashi. Enjoy with this best of beautiful damsels considering her as a great jewel. Do not ever leave her. O foremost of Kurus, thou art like Sachi's lord in riches. Beholding thee ready to celebrate sacrifices, the king of gods, seeking holes, has put in obstacles here. O king, thinking that thou wilt surpass him in fruits of sacrifices, the king of gods has obstructed this Yajna. Desirous of throwing an obstacle Vasava, seeing the horse slain and seeking loop holes, has employed this illusion here. Indra has known her thinking her as Rambha whom thou dost regard as Vapusthama. Worked up with anger in consequence thereof thou hast cursed those priests who have officiated at thy three hundred sacrifices and hast been deprived of the fruits which only Indra is entitled to. And those preceptors too have been driven away by thee. Vasava always stood in fear of thyself and the Brahmanas. By accomplishing this feat through his illusory power he has been freed from both the fears. How can that highly powerful Purandara, who is desirous of achieving victories, ravish the wives of his sons and grand sons which even the ordinary men do not? As intelligence, virtue, control of senses, spiritual prowess and glory exist sufficiently in Indra the rider of lions so do they exist in thee who hast celebrated three hundred sacrifices. Therefore do not blame Indra, the preceptors, Vapusthama and thy own self. It is very difficult to overcome the Destiny. By virtue of his spiritual powers the king of gods entered into the horse and excited thy wrath: but he not worked up with anger. Those, who wish happiness, should always follow the ways of the Providence. It is very difficult to overcome the adverse destiny as it is to cross the current from a contrary direction. Therefore desist from the attempt; and shorn of anxiety do thou enjoy in the company of this jewel of a sinless wife. O king, if ordinary innocent ladies are divorced by men, they curse the latter. One should never divorce a celestial wife if she is innocent. Rays of the sun, flames of fire, the sacrificial altar, oblations and a wife who is not attached by another are never sullied even when they are touched by others. Wives of good character like the goddess of prosperity should be always respected, maintained, protected and adored by the learned.

CHAPTER 6. JANAMEJAYA LIVES HAPPILY: EFFECT OF THE RISHI'S WORDS.

Shouti said:—Thus requested by Vishwvasu Janamejaya, whose mind was filled with useless anxiety, was propitiated with Vapusthama and celebrated a religious rite for the removal of sin. Driving away his mental labour, desiring for fame and pleasing Vapusthama the pious Janamejaya governed his kingdom. He did not abstain from worshipping

the Brahmanas, celebrating sacrifices, making gifts and looking after his State and did not scold Vapusthama. Continually meditating with a confident heart on what the Rishis of great penances had said, viz., "It is impossible to overcome the work of Destiny" king Janamejaya cast off his anger.

He, who reads these great words of the great Rishi, becomes most adorable unto men, lives sufficiently long and attains to fruits which it is difficult (for others) to acquire. The man, who reads these words destructive of the sin of the performer of hundred sacrifices, is freed from sins, obtains many desired-for objects and lives happily for a long time. As a tree yields fruits originating from flowers and it springs up again from those fruits, so those words, emanating from the great Rishi, make him prosperous again. By virtue of these words a sonless man obtains powerful sons, a man, losing his position in the world, regains it, one is freed from diseases and fetters, and being endowed with accomplishments he performs auspicious words. By hearing these auspicious words of the Rishi the maidens obtain husbands after their hearts and give birth to powerful and accomplished sons capable of grinding their enemies. Hearing these words the Kshatriyas conquer the world, and their enemies and acquire immense wealth, the Vaishyas obtain sufficient properties and the Sudras attain to a better status. Recollecting this episode which has been described to you in the circle of the Brahmanas, you, resorting to patience and calmness, range happily in the world. Thus I have recounted to you the lives and conduct of the great Rishis of wonderful deeds. Tell me what else you wish to hear. I will describe it to you.

CHAPTER 7. THE ATTRIBUTES OF GOD.

Janamejaya said:—"O thou the lord of those conversant with Yoga, do thou describe to me at length the power of the lotus-navelled deity lying asleep in the water of the ocean and how the gods with Rishis were born in the universe. I am not satiated with listening to an account of his glories. How long did that Purusottama lie there? Being himself the cause of the origin of time why did he sleep at that time? How long after did the divine king of the celestials awake? And after being aroused why did he create this universe? Who were the Patriarchs before, O great Muni? Why did the Eternal Purusha create the worlds? O Muni, formerly when the mobile and immobile creatures, gods, Asuras, serpents, Rakshasas, air, fire, sky and earth were destroyed how did the highly powerful Lord and Preceptor of the celestials, the king of great elements, lie asleep in that all-expanding one ocean in which all the elements were immersed. I have sought refuge with thee, O Brahman, thou shouldst forsooth describe the glories of Narayana. O reverend sir, it behoveth thee to describe unto me the past and future incarnations of the Great Deity that should be adored by persons having reverential faith".

Vaishampayana said:—"O sinless scion of the Kuru race, it is indeed worthy of thy family that thou art anxious to listen to the glorious deeds of Narayana. O king, hear as we had learnt from the Brahmanas about the power of the Lotus-navelled Deity who had learnt it from the prime and ancient gods as recorded in the Srutis. O Bharata, through mental concentration Parasara's son, the beautiful preceptor Dwaipayana, powerful like unto Vrihaspati, witnessed the power of the Lotus-navelled Deity and described it. I shall describe it to you as I had heard before. But although I am a Rishi I have not been able to learn it completely. O king, who can try to know the Great Purusha Narayana whom even the creator, the originator of the universe, could not know fully? I have heard truly what is held as a great secret by the creator of the universe, identical with all and the origin of principles and by the great Rishis and gods. O sinless-one, Him alone, persons conversant with spiritual knowledge meditate on. He is the efficient cause of Karma, the prime deity of the celestials and is unseen by all. He is without beginning and end: He is the eternal truth which the great Rishis strive to know: He is Jnana or knowledge of the celestials and is perceived by persons, well read in the Vedas as the Absolute Intelligence. He is the creator of the objects of senses and creates the elements as Hiranagarbha. He is intellect, mind, Kshetrajna, the principle of greatness, Purusha and the Great Soul. He is identical with time the witness of all and is independent. He is identical with five vital breaths, the cause of their action, is real and undecaying. He is the cause of our actions and the ordainer of what we should do and should not. He should be sought for by us, by every means, should be spoken of and heard of. He is heaven, emancipation, the various changes, the mysterious world and our protector. I will describe this Narayana unto you. O king, all that exists in the three worlds, untruth, cause and action, past and future, mobile, immobile and eternal has emanated from the Lotus-navelled Lord, the Great Purusha.

CHAPTER 8. THE DURATION AND CHARACTERISTICS OF YOGA.

Vaishampayana said:—"O Janamejaya, the learned have described the Satya-Yuga as extending over four thousand

years. And to each period of junction, at the commencement and termination, has been allotted four hundred years. Virtue had at that time four legs and sin one, and men, observant of their own duties, used to celebrate sacrifices. During that age the Brahmanas used to perform their own duties, the kings used to follow their own duties, the Vaishyas were busy with the work of cultivation and the Sudras with serving (others). Truth, the quality of goodness and religion flourished and people used to receive instruction from others for following the pious. O Bharata, such was the conduct of all men in the Krita-Yuga whether of the religiously-minded or of persons born in low lives.

The duration of the Treta-Yuga was three thousand years and that of its commencement and termination severally extended over three hundred years. During that period virtue had three legs and sin two. Truth and the quality of goodness continued intact as in the Krita-Yuga. Desiring for the fruits of religious practices mankind was vitiated. And accordingly the religious rites of the four orders suffered deterioration and they grew weak. O king, thus the work of the Treta-Yuga, as ordained by the gods, has been described to you. Listen now to the work of Dwapara. O foremost of Kurus, the duration of Dwapara extended over two thousand years and that of its two periods of conjunction was two hundred years each. During that age wise Brahmanas were born as being selfish, possessed by the quality of Rajas (self-centering tendency), deceitful, mean-minded and of perverted nature. Virtue had two legs and sin three and therefore the bridges of eternal religion were gradually perverted. True Brahmanhood disappeared, faith in God was shattered, and Vrata, fasts and other religious rites were abandoned. The duration of the Kali-Yuga is one thousand years that of its two periods of conjunction is one hundred each. During this period virtue has one leg and sin has four. Men are born as being lustful and possessed by the quality of Tamas (disorganising tendency). None practises fast, none behaves like a pious man and none speaks the truth. Every man becomes an atheist or Brahmanavadin. Everyone becomes haughty and devoid of the feeling of affection. The Vipras will behave like the Sudras and the Sudras will be endowed with the characteristics of the Brahmanas. In the Kali-Yuga people will violate the Ashramas, procreate offspring by promiscuous intercourse and know women whom they should not know. Thus, O Janamejaya, twelve thousand years constitute a Yuga and seventy-one Yugas constitute a Manawantara. At the time of the termination of a cycle no one doubts the three Vedas. The learned consider twelve thousand celestial years as constituting a Yuga. And a thousand of such Yugas forms one day of Brahma's.

O Bharata, after the passing away of this day the great lotus-navelled Deity, the lord of great elements, witnesses the decay of the body of the Brahmanas, Daityas, Danavas, Yakshas, Rakshas, Gandharvas, Kinnaras, Apsaras, celestial Rishis, Brahma Rishis, Royal Rishis, serpents, mountains, rivers, beasts, birds, deer and other creatures. Then resorting to his world-destroying intelligence he performs dreadful feats for bringing the universe into dissolution. In the form of the sun he takes away the vision of all creatures, in the shape of the wind he takes away their vital breaths, in that of the fire he consumes all the worlds and in that of the cloud he again sends down unfavourable showers.

CHAPTER 9. THE WORK OF DISSOLUTION DESCRIBED.

Vaishampayana said:—Having assumed the form of fire the Yogin Narayana, of seven forms, dries up the oceans with burning flames. By His own energy He destroys all desires in the shape of rivers and oceans and their powers in the form of mountains. He also destroys the two bodies gross and subtle. And fixing all on Brahma, the root of both the bodies He dries up all the qualities in order to create the universe again. He gives unto creatures the felicity that lies in Brahma the efficient cause of the universe. At that time He destroys even all this. Although Hari is powerful like the wind, He, having conquered the whole universe, draws upwards the five vital breaths and the five senses.

Afterwards the five senses of the celestials and other creatures and their objects, such as smell, body etc. resort to the earth (for their existence). The organ of taste, tongue and its object juice go to the water. The organ of vision eye and its object colour go to the luminous bodies. The organ of touch, skin, and its object touch, the vital breath and its work, motion, go to the air. And all these exist in the Hrishikesha who is like a thread. In order to keep the gods, pervaded by subtle faculties, senses and their objects in a balanced state in the universal thread the Omniscient Lord attracts them all through the air. Then the dreadful fire Samvartaka, the cause of the universe produced by the contact of colour, touch etc. burning up in a hundred flames, consumes the whole world. After that fire has reduced, into ashes, the mountains, trees, groves, creepers, twigs, celestial cars, cities, hermitages, celestial buildings and other habitations, Hari, the preceptor of the world, extinguishes it with the water of action. Then

assuming the form of a huge cloud the thousand-eyed, highly powerful Krishna gratifies the earth with pure water.

Thereupon when the earth is greatly pacified with highly auspicious, sacred, sweet and nectar-like water, when the mountains and trees lie under water, when the clouds are surcharged with water, when the earth is converted into one sheet of water and shorn of all creatures, all the great elements are immersed in Hrishikesha, lying in a subtle place shorn of the sun, ether and living creatures. Thus having dried up, consumed, agitated and drunk the entire creation the Eternal Purusha, of unlimited intellect, exists alone resorting to His ancient form. When the great Yogin lies in his Yoga sleep in the all-covering ocean, all the elements, existing eternally, lie unitedly in the pure Brahma. No one can perceive that unmanifest Purusha as manifest when He lies for ayuta thousand years in the one ocean.

Janamejaya said:—What is this all-expanding ocean which thou hast described? Who is this Purusha? What is Yoga? who is a Yogin?

Vaishampayana said:—No one can understand waiting how long the Lord will convert all into one ocean. At that time the Lord will only gauge all, see all and know all: nothing else will be perceptible. Having permeated the sky, earth, air and the other elements with His intelligence and kept the lord of celestials, Brahma endowed with mental faculties immersed in Himself the Lord, controlling His creative energy, will be asleep in the water.

CHAPTER 10. THE GOD AFTER DISSOLUTION.

Vaishampayana said:—Thus when every thing will be converted into one ocean the highly illustrious Lord Hari, having brought about the dissolution of the universe as the material cause, exists as pure intelligence. The great Narayana, who is above the reach of the quality of Rajas and whom the learned describe as eternal, covered with his own consciousness, lies asleep for three ages in the body of the impassable ocean the fruit of the quality of Rajas and of elements. The Purusha, having a head, feet etc., is attainable by Yoga and sacrifices, but the Great Purusha is different from him. This pure intelligence lies in all. The Lord created from his mouth Brahma and the Saman reciters, and from his arms Hotas and Adhyaru priests. He then created Mitra and Varuna, the reciters of the Vedas, Samprastata and Pratishta. From his belly he created Pratiharta and Pota. From his two thighs he created Adhyapak and Neshta, from his hands created Agnidra and Subramanya and from his arms he created Grava and Unneta. Thus the Lord created these most eminent sixteen sacrificial priests. The Lord is known in the Vedas as the great Soul. Through sacrifices one can attain to Him. The Vedas, Upanishads and the sacrifices are described as the means for attaining to Him. When the Lord exists in the form of his pure intelligence a wonderful affair takes place. It is heard that Markandeya witnessed it.

By virtue of a boon granted by the Lord and His power the great Rishi Markandeya lived for many thousand years. And when he was worn out he lived in the cavity of His belly. There he recited names, performed Homa and practised hard penances. Afterwards issuing out on pilgrimage he visited all the sacred shrines of the world, hermitages, various countries and cities. Thus travelling he gradually came out of the Lord's mouth; but over-powered by the illusory power of the Deity he could not think that he had come out. Thus coming out of His mouth Markandeya saw one ocean, i.e., Brahma in pure intelligence and all covered with the darkness of ignorance. Seeing it, he was possessed by a dreadful fright and was anxious about his own life. But seeing the Pure Intelligence he was pleased and filled with great wonder. Unable to discriminate all particularly and wholesale, he, stricken with terror, thought—"Is this my thought, stupifaction or dream? All these appear to me in a different light and nothing seems as real. The Real is shorn of attachments and the pain of ignorance. It never appears in such a mental desire. What is this region divested of the moon, the sun, the air, mountains and earth?" Thus thinking he saw in that great ocean like into a cloud surcharged with water a mountain-like Purusha lying asleep. That Purusha was as if afflicting the worlds with his sunny effulgence. He was awake as if for his gravity and breathing like a serpent. Then curiously enquiring "Who must be he?" the great Muni Markandeya approached the Lord and gradually entered into the cavity of his belly. Entering there and thinking that he had dreamt a dream he, with firm conviction, began to move about there as before. As formerly Markandeya ranged over the surface of the earth visiting all the shrines so he travelled there. By his Yoga power he saw in the cavity of the Deity's belly a hundred performers of sacrifices accompanied with profuse gifts, and the Brahmanas and other castes of good conduct who were observant of the duties of the four Ashramas and following good ways. Although he travelled there hundreds and thousands of years the intelligent Markandeya could not arrive at the end of the cavity.

Thereupon once on a time Markandeya again came out of (the Lord's) mouth and saw a boy asleep on the branch of a fig-tree. The inside of that forest, girt with one ocean, was

covered with dew and was not therefore visible: the earth was shorn of the four sorts of creatures and everything looked dreadful. Seeing it Markandeya was again filled with curiosity, but could not get near that boy who was effulgent like a thousand suns. Afraid of the Lord's illusion he stood by the solitary water and thought "Have I not seen it before?" He then descended into the calm and limitless ocean and worn out with fear and toil he began to enjoy rest there.

Thereupon the Lord Purusottama, who had assumed the form of a swan and attained to boy-hood by His Yoga power, said in a voice gave like the muttering of a cloud. The Lord said:—"O my son, O foremost of heroes and ascetics, O Markandeya, you are a boy. You are greatly worn out with toil. Come near me, you have no fear."

Markandeya said:—"Who, mentioning my name, has destroyed my age of many thousand years and my asceticism and is thus afflicting me? While Brahma, the lord of the universe, designates me as long-lived, it is not proper for any amongst the gods to address me thus. By my ascetic power my head has become immortal. What man, desirous of giving up his ghost, has mentioned my name and felt the desire of seeing death?"

Vaishampayana said:—When the great Muni Markandeya thus expressed himself in anger the Lord again addressed him who was filled with rage.

The Lord said:—"O my son, I am your father and preceptor Hrishikesha, the ancient Purusha who granted you a long lease of life. Why do you not approach me? Formerly your father Hiranyagarbha, practising hard penances, adored me for having a son. Having created you a great Rishi of a dreadful head, of unlimited life and effulgent like fire I, out of my will, conferred you on him. Save my own kinsman no one can see me when I engage in Yoga and sport in the all-extending ocean.

Vaishampayana said:—Thereupon hearing of his name and family the long-lived and great ascetic Markandeya, adored of the world, with a delighted heart and having his eyes expanded with surprise, placed his folded hands on his head, saluted the Lord with a hanging head and said.

Markandeya said:—"O sinless one, I want to know truly that thy illusory power by which thou hast assumed the form of a boy and art lying in the one ocean. O lord, what is this form? and by what name art thou known in the world? There is not a single element here. Methinks thou art the great element.

The Lord said:—"I am Narayana, Brahma and the cause of the birth of all creatures. I create and destroy all elements. I am Indra, the year amongst the seasons, the cycle of cycles, the revolution of cycles. I am the entire host of creatures and gods. I am Shesha amongst the serpents, and Garuda amongst the birds, I have a thousand heads and a thousand feet. I am Aditya, the sacrificial Purusha, the sacrifice, the fire that carries oblations, the ocean and am known as the eternal. I am that Brahmana Yati amongst the twice-born who have purified their souls by practising austerities in the world, who have controlled my intellectual faculties by practicing it for many births. I have pure wisdom, am the soul of the universe, and the foremost of Yogins. I am the destroyer of all elements and the end of the universe. I am Karma and energy and the propounder of religion for creatures. I have no Karma of my own. I am the soul of the creatures and eternal. I am Prakriti, Purusha, the Prime Deity, eternal and undecaying. I am the duty and penance of the followers of all the orders. I am Hayasira and the presiding Deity of the ocean of milk. I am honesty, truth, great, one and Prajapati. I am known as the Sankya, Yoga, the great station, worthy of being adored with sacrifices and the lord of learning. I am luminary, air, earth, sky, water, ocean, stars and the ten quarters. I am the year, Soma, Indra, the sun, the ocean of milk, the other oceans, the forest fire, and the Samvartaka fire. I drink the watery Havi. I am ancient, great, the future and am known as the origin of all. Every thing that you see, hear and perceive in this world is identical with me. O Markandeya, I had created this universe before. See, I am creating it to-day and will do so in every cycle. Understanding all this, and being eager to acquire my virtue and spiritual powers do you range happily in the cavity of my belly. Along with Brahma and Rishis the celestials are living on my body. Know me therefore as manifest and unmanifest, as identical with Yoga and unconquered. I am the great mystic Mantra of three words Om and the sacred verse Gayatri which is known as conferring three objects of life.

Vaishampayana said:—The great Muni Vyasa has described in the Vedas and Puranas that the Lord, assuming the universal form, made the Rishi Markandeya enter into his belly through his mouth. In order to see personally the great unmanifest Atman and enjoy supreme bliss that foremost of Munis, Markandeya, entered into the cavity of the belly and began to enjoy rest there. Assuming various forms and ranging in the great ocean shorn of the sun and moon the eternal Lord, the Great Atman gradually creates the world and destroys it at the time of dissolution.

CHAPTER 11. THE CREATION OF A LOTUS AFTER DISSOLUTION.

Vaishampayana said:—Having taken his birth as the Brahmana saint Apava Vashistha and covered his own vessel body the Lord began to practise penances. Afterwards the great Vasishta, the soul of the universe and of unlimited powers, thought of creating the five great elements and other creatures. When the universe was divested of the sky, became subtle and submerged in water Vasishta, having his intellectual faculties increased by the practice of penances, spent a long time. Living in water and agitating the great ocean he rose up as the subtle ether with the second wave. He then appeared in the ether as sound produced by the air and the great Vasishta began to grow up as the air. When the ocean was agitated by the increasing and powerful wind the waves struck one another. When the water of the ocean was agitated the powerful Lord appeared as the fire of dark ways. The fire dried up the water of the great ocean; from it arose the sky like a hole. From his own energy was produced nectar-like pure water, from it the ether, from it air and from the crushing of waves was produced earth. Seeing it the Lord, the origin of the great elements, was highly pleased. Beholding the elements the Lord of many forms, cognizant of the necessity and order of the creation of the universe, began to think of objects for Brahma. Thus at the end of a Yuga and many Yugas Brahma took his birth. He, who is endowed with knowledge, the foremost of the Yogins, who sees the Soul of the universe, who is a Brahmana of controlled senses amongst the twice-born of the world, is Brahma.

The Lord Brahma, conversant with Yoga, engages Brahma, endowed with perfect spiritual powers and worshipped of all, in creating the Vedas and the objects of the universe.

Thereupon, for the purpose of creating creatures the Eternal Hari lay in the great ocean, and sporting in diverse ways, attained to great delight. He then created from his navel a golden lotus with a thousand petals, effulgent like the sun. Originating from the person of the great Achyuta there shone in beauty that lotus, effulgent like the burning flames of fire, fragrant and lustrous like the clear autumnal sun.

CHAPTER 12. A DESCRIPTION OF THE EARTH.

Vaishampayana said:—The Eternal Hari then placed Brahma on that golden lotus endowed with all effulgence, qualities and marks of the earth, and extending over many a Yojana. He was the foremost of Yogins, the mind of all creatures and their creator and had his face directed towards all. The great saints, well-read in the Puranas, describe this lotus, as originating from Narayana's person and supporting the earth. The goddess who was the seat of that lotus is earth and the firm roots that grow inside it are the celestial mountains. Himavan, Meru, Neela, Nishadha, Kailasha, Krouncha, Gandhamadana, the sacred Trishira, the charming Mandara, Udaya, Kandara, Vindhya, and Asta, these are the mountains granting all objects of desires, and containing the hermitages of the gods, Siddhas and pious anchorites. The country interspersed by these mountains is called the insular continent Jamvu and here sacrificers celebrate their sacrifices. The streams, containing nectarine water, that come out of the sacrifices, are the goddess Sarit (river) having and hundreds of sacred shrines. The numberless filaments around the lotus are known on earth as the mountains of minerals.

O king, the upper petals of that lotus constitute the impassable and the mountainous tract of the Mlechhas. The lower petals constitute the nether region, the abode of the great Daityas and Uragas; the region underneath it is called Udaka or the mine of great miseries. Persons committing heinous crimes are drowned there. The vast sheet of water that lies at the extremity of this lotus is the ocean (with land) on all sides. Because this great lotus originated in the mirror of Narayana's heart it is called Pushkara. For this, the great sacrificing ancient Rishis, who are acquainted with the origin of this lotus, construct an altar of the shape of a lotus in the sacrificial ground. In this way the Lord created Brahma in the lotus the creator of mountains, rivers, gods, and other objects of the universe. While Brahma was created the Great Self-sprung Lord, of unlimited prowess, lying on the bed of the huge ocean created the eternal lotus identical with the universe.

CHAPTER 13. THE WORLD OF CREATION BEGINS: THE BIRTH OF MADHU AND KAITABHA.

Vaishampayana said:—After the revolution of a thousand Yugas and the commencement of Satya-Yuga the quality of Tamas (disorganizing tendency) prevails. At this time the great Asura Madhu, the impediment of creation, took his birth. Some time after, by the quality of Rajas for helping Madhu the second Asura Kaitabha was produced. These two great Asuras, Madhu and Kaitabha, capable of assuming various forms and pervaded severally by the qualities of Rajas and Tamas, began to agitate the water of the one ocean. They were clad in dark-blue and crimson-coloured raiments, had burning white teeth, were elated with pride and adorned with shining Keyuras and bracelets. They had hideous coppery eyes, spacious breast, long arms and huge heads. Covered with

coats of mail those two Asuras appeared like two immobile mountains. The colour of their body was like that of blue clouds, their countenance was effulgent like the sun and the lustre of their arms imitated that of coppery clouds charged with lightning. And they looked exceedingly dreadful, as if with the movement of their hairs and feet the ocean overflowed and Hari, the slayer of his enemies, who was lying there, trembled. While they sported on that lotus, the mouth of the universe, they saw the eternal Brahma endowed with a shining body, the foremost of Yogins. Thereupon beholding Brahma, create, at the command of Narayana, on that lotus, the entire host of creatures, gods, the universe and his mind-born sons the Rishis those two best of Asuras Madhu and Kaitabha, who had their blood-red eyes burning in anger, said to him, being desirous of fighting. "Who art thou wearing a black crown and having four faces? Living on this lotus and shorn of anxiety, thou art, out of foolishness, disregarding us. Come and fight with us. We are great heroes. Thou shalt not be able to stand before us in battle. Who art thou? Whence art thou produced? Who hath sent thee hither? Who is thy creator and protector? And by what name men call thee?"

Brahma said:—"I have sprung from Him who is unknowable in this world and am practicing Yoga. Do you not know this?"

Madhu and Kaitabha said:—"O great Muni, there is no one else superior to us in this world. We have covered this universe with the qualities of Rajas and Tamas. We are also possessed by these two qualities and appear before the ascetics as if suffering from misery and before the pious deceitful. Know us as above the reach of creatures. We are born in every Yuga and stupify the world. Wealth, objects of desire, sacrifices and all sorts of gifts are under our control. Whatever people desire for happiness, joy, prosperity, advancement and morality they obtain from us".

Brahma said:—"Knowing truly by my mental concentration Him who is the foremost of Yogins, I am living in the quality of Sattwa which I had known before. Engaged in fighting the Lord Himself, who is the eternal Satwa quality of the Yogins, who is the creator of the qualities of Rajas and Tamas, who is the cause of the origin of creatures and from whom all creatures, pervaded by the quality of Sattwa and all other inferior qualities have originated, will vanquish you".

Vaishampayana said:—Thereupon bowing unto the lotus-avelled Hrishikesha who was lying on a bed extending over many Yojanas Madhu and Kaitabha said:—"O Purusottama, we have been able to know that thou art the only cause of the origin of this universe; know that our this conduct was meant for worshipping thee. O lord, we too also wish to see thee as the Eternal Real Isvara, of sure sight as the learned have known thee. O slayer of thy enemies, we wish to receive a boon from thee. O Lord, of sure success is thine view. Salutation unto thee".

The Lord said:—"O foremost of Asuras, tell me speedily what boon do you pray for. Do you wish to live longer than the period I have allotted to you? O highly powerful Madhu and Kaitabha, you have obtained what you have tried for. Both of you are high-souled, powerful and observant of the duties of the Kshatriyas. I therefore confer upon you this boon that you will be slain only by me".

Madhu and Kaitabha said:—"O king of the celestials, may we be slain at a place where no one had met with his death. And may we (afterwards) become thy sons. This is the boon we pray for".

The Lord said:—"In the future cycle you will be born as my sons. I speak you the truth and you need not doubt it".

Vaishampayana said:—Having conferred this boon upon those two foremost of Asuras Madhu and Kaitabha who were capable of protecting the world by their qualities of Rajas and Tamas the Eternal Lord, the upholder of the universe, placed them on his thighs and killed them.

CHAPTER 14. BRAHMA'S CREATION.

Vaishampayana said:—Seated on that lotus the long-armed Brahma, the foremost of those conversant with Brahman, practised hard austerities, raising his hand up. Burning in his own effulgence that powerful Yogin Brahma shone there like the sun of a thousand rays. Afterwards having divided his own body into two, and assumed the forms of the highly powerful illustrious preceptor of Yoga and of the intelligent Kapila, the foremost of Brahmavadins, the propounder of the Sankhya philosophy the Eternal and undecaying Lord Narayana approached Brahma. Having come near Brahma of immeasurable energy the great and highly powerful Yogacharya, worshipped of the great saints, the foremost of Brahmavadins, conversant with the knowledge of great essence and engaged in Kshatriyas-like works and Kapila, the propounder of Sankhya, said to him:—"O Brahman, thou art the master of all creatures, the soul of the universe, of firm senses on account of the multiplicity of creatures, the support of the universe, the preceptor of the world and art (therefore) worshipful unto all." Hearing their words and reciting the three verses, as heard in the Srutis, relating to the knowledge of Brahman Brahma created the three worlds. Residing in

Bhurloka, of the three worlds the Lord Brahma created his eternal mind-begotten son. As soon as he was born the mind begotten son stood before Brahma and said to him:—"O Lord, how can I help thee? Do thou command me." Brahma said:—"O you of great mind, do what this Brahmana Kapila and the boon-giving Narayana tell you".

Vaishampayana said:—After Brahma had said this his mind-begotten son again said:—"Who is there superior to my father?" Stricken with this doubt, he again, with folded hands, said:—"I am ready to serve you, order me, what I am to do and I will carry it out." The great teachers of Yoga and Sankhya said:—"Do thou recollect the eighteen forms of the undecaying Brahma and the Eternal Great Brahman."

Hearing those words the mind-begotten son went away to the north and acquired the knowledge of Brahman through Jnana.

Thereupon having created the second Bhuvraloka the high-minded Lord Brahma created again his mind-begotten son. According to Brahma's order the mind-begotten son appeared before the grand-fathers, the preceptors of Yoga and Sankhya and said:—"Do you command me what I am to do." Afterwards going again with those two preceptors to the region of Bhogavati he, waiting by their side, attained to a great region.

After the departure of that mind-begotten son the Lord Brahma created the third Bhurbhuvraloka capable of acquiring emancipation and brought into being his third mind-begotten son. Afterwards commanded by Brahma that mind-begotten son appeared before them and acquainted himself with their religion and movements. These three persons are said to have been the sons of the high-souled Shamvu. Having taken with him these three sons the Lord Narayana and Kapila, the lord of ascetics, went to his own region. After their departure Brahma, ever observant of vows, began again to practise hard austerities. Continually carrying on penances alone and not desisting from them the Lord Brahma created from half of his body a beautiful wife. Intercoursing with that wife capable of creating the world and equal to him in ascetic power, effulgence and self-control Brahma, pervaded by the quality of Tamas, created the patriarchs, the oceans, rivers, the sacred verse Gayatri, the mother of the Vedas and the four Vedas. As the instruments of his own work the grand-father, the creator of the world, created sons, the husbands of the universe and the creation from whom all the worlds emanated.

Having first created his two sons, the great ascetics Vishvesha and Dharmra, the support of all the Asramas and giver of boons he next created the Munis Daksha, Marichi, Atri, Pulastya, Pulaha, Kratu, Vasishta, Gotama, Bhrgu, Angira and others. The descendants of the above mentioned Rishis created by Brahma, are known as the great Rishis of the Atharva Veda. Daksha begat Aditi, Diti, Danu, Kala, Atayu, Sinhika, Muni, Pradha, Surasa, Krodhna, Vinata and Kadru—these twelve daughters and twenty-seven stars. Marichi's son was Kashyapa who became all powerful through asceticism. Daksha consented to confer those twelve maidens on Kashyapa. O Janamejaya, the great Rishi Daksha conferred Rohini and other virtue-bestowing stars on Soma amongst the Vasus.

O foremost of the descendants of Bharata, the virtuous Brahma conferred on Dharmra, the foremost of gods, the five most excellent maidens whom he had created before namely, Lakshmi, Kirti, Sadhya, Vishwa always doing good and Marutvati. In the end, the wife, capable of assuming forms at will, whom Brahma created out of his half-body, took upon herself the form of the cow Surabhi and appeared before him. O Bharata, for creating the cows Brahma, cognizant of the cause of creation and adored of the world, knew her. By this, he begat eleven huge-bodied sons, crimson-hued like the evening cloud, consuming all with their dreadful effulgence and pious. Because they ran crying to the Grand-father as soon as they were born they were named by the name of Rudras. Nirhiti, Sarpa, Aja, Ekapat Mrigavyadha, Pinaki, Dahana, Iswara, Ahivradhana, the unconquerable Kapali and the highly powerful Senani are known as the eleven Rudras (34-41).

Surabhi gave birth to bulls, trees which do not grow by cultivation, beans, sands, lambs, most excellent ambrosia and medicinal herbs. Dharmra begat on Surabhi Lakshmi and Kama and Sadhya on Sadhya. Prabhava, Chyavana, Ishana, Surabhi, Aranya (forest) Maruta, Vashvasu, Suvata, Dhruva, Mahisha, Taneya, Vijnata, Manasa, Matsara and Vibhuti are also known as the sons of Surabhi. Sadhya, worshipped of the world of Sadhyas and following Vasava begat mountains, serpents and bulls. Dharmra begat on Sushama in order, Marudeva, Dhruva, Vishvasu, the lord Soma, Parvata, Yogendra, Vayu and Nikriti. It is heard that Dharmra begat Vishwadevas on Vishva. The large-armed Sudharma, the highly powerful Shankhapa, Uktha, Vapushman, Vishvasu, Suparva, the highly illustrious Vishnu, Skumbhu, the Rishi's son Ruru, highly effulgent like the sun, are the offspring of Chakshusa Manu. Vishva gave birth to Vishwadevas. Dharmra begat Maruts on Marutvati namely Agni, Chaksha, Hari, Jyoti, Savitra, Mitra, Amrita,

the large-armed Sankshapa, Viraja, Shukra, Vish wasavu, Vibhasasu, Ashmanta, Chirarashmi, Nijudhi, Jayona Adbhuti, Charitra, Vahuppanna, Vrihanta and Vrihadbhuta the agrandiser of others.

O King, Kashyapa begat on Aditi, the twelve most eminent Adityas living in the celestial region namely Indra, Vishnu, Bhaga, Tvashtha, Varuna, Angsha, Arama, Ravi, Pisha, Mitra, the boon-giving Manu and Indra. Aditya begat on Saraswati two superbly beautiful sons namely Rupa and Vala. Diti and Danu gave birth to the Daityas and Danavas. The Danavas begat on Surava the reptiles; and they begat on Kala the Kalakeya Asuras and Rakshasas. O descendant of Bharata, Anayusha produced all the diseases and calamities. Sinhika the mother of planets gave birth to the Gandharvas, the pious Pradhya to Apsaras, Krodhya to all goblins, Pishachas, Yakshas and Guhyakas and Surabhi to all quadrupeds. Vinata gave birth to Aruna and Garuda and Kadru to all serpents.

O king, when the high-souled Brahma appeared on the lotus the Viswadevas thus multiplied themselves. This old account of the origin of lotus I had heard from Dwaipayana. When he described it from the beginning to the end the great Rishis spoke highly of it. The great man, who with attention always reads this account of the origin of the first lotus, is divested of grief in this world, and enjoys various pleasures here and eternal bliss in heaven.

CHAPTER 15. JANAMEJAVA'S QUERY.

Janamejaya said:—O Brahman, I have listened to your description of our great and illustrious family. It is ended with many virtues, consists of various metres, compound words, short but sweet words and is capable of conferring the three-fold objects of life. You have described my ancestors, on account of their dissension with the king Duryodhana, did not employ expedients for destroying the power of Brahmanas, the prowess of the warriors, for vanquishing their rivals and killing the descendants of their family. You have described that the descendants of the kings who were killed in that dreadful war obtained their respective kingdoms and that the king of Kurus had been firmly established for following the behest of the Divine Lord. O foremost of the twice-born, you have described in order the duties of the three castes and the means by which one may attain to the celestial region; out of your compassion for creatures you have in many ways described the duties of the four castes. You have also described that on the wane of Karma in which godliness predominates some go downwards through births and some rise up. You also have divided into many parts the fruits of being humble. Indeed sweet are the words that you have said relating to the fruits of gifts and Karma. O reverend sir, I am not capable of reading this great history of Bharata even within one celestial day. But sir, I am anxious to hear from you in brief an account of Jnana for communing with Brahma.

CHAPTER 16. THE GREAT BRAHMAN DESCRIBED.

Vaishampayana said:—O king, having controlled your five senses listen with whole-minded attention to what I say with a pure mind. Know him as Nishkala Purusha, whom one cannot obtain through Karma, who appears before persons conversant with the knowledge of Brahman, who is not attached to actions, who is related to Brahma, who is the unmanifest cause of the universe, who is eternal, and is with and without form. Egoism, begotten by Atman, proceeds from this Purusha. He has a celestial form, is the lord of the objects of senses, is beyond the reach of thought, eternal, the origin of Yugas, identical with three forms of time, and not being born is equal everywhere. Persons, having the knowledge of Narayana, know him as separate from the unmanifest. He comprehends all, courses everywhere, has his head everywhere, sees all, has his face towards all, hears all and extends over the space. He is the cause of cause and action, exists as manifest and unmanifest and is not seen by any body when he moves about (4-7). Although he is beyond the reach of thought and without any form, yet he, assuming a form and manifesting himself, ranges everywhere as fire in a wood. He is identical with past, present and future. He is Parameshthin, Prajapati and the lord of the worlds. This name of His has been truly sung. That unmanifest one becomes manifest through Brahma Yoga. Ahankara has been begotten by ignorance proceeding from Narayana. This Purusha with the consciousness of self exists as Brahma. He is the lord of the world mobile and immobile and is called Brahma.

The Lord, whose creation is this universe, who is the origin of all, said "I will create all." When Brahma said this the consciousness of ego was produced from nature and thus the whole world was brought into being. But the true, Omnipresent Brahma, devoid of qualities, remained as Brahma. From the five subtle elements, the attributes of the unmanifest Brahma, emanated the Vedas and their various branches. Thereupon commanded by Brahma through whom every thing becomes manifest Brahma took a form from nature and created water. Afterwards amongst creators following the command of Iswara, the seventh Brahma created air as before, held it and passed by the name of Dhatri. Formerly when this universe, produced by air, was submerged under water the

Tarjasa celestials raised it up and now the whole universe is manifest. When Iswara felt a desire for creating the earth for placing his creation he converted a portion of water into solid substance and the other remained liquid; and so the people perceived the earth. On account of the water being converted into a solid substance the Purusha Bhu rose up and filling all the quarters with a grave sound said:—"I wish to live above water. On account of the water being turned solid I am being afflicted and worn out. Therefore hold me up." Afterwards Prithivi, Earth, spread everywhere and upholding all creatures desirous of having some room, assumed a form and said "Raise me up." Hearing those sweet words Hari assumed the form of a boar and jumped down into the great ocean. Having performed the most difficult task of raising up the Earth from water he so engaged himself in Samadhi (mental concentration) that nobody could see him. He, who assuming the form of a boar raised up the Earth, is the effulgent Brahma. Some know him as Akasa (ether). Brahma, the creator of all, originated from Him. That Iswara, the origin of all, through his subtle mental Yoga of Jnana, is still upholding the earth in the shape of the serpent and tortoise, for the well being of the world. Riving the interior of the earth and water which produced it the sun, as if smiling, stationed himself on high. From the solar region, full of heat emanated the lunar region full of water. Because the moon emanated from the Eternal knowledge and was gifted with His supreme knowledge he was called Soma (Sa-Brahma and Uma, knowledge of Brahman). From the end of the lunar region emanated air (vital breath). He began to nurse the Vedas explaining the causes of all phenomena. Through his knowledge of Yoga and on account of his nature originating from Brahman he created a celestial and eternal Purusha. His liquid state became water and his solid state earth; his holes became the sky and the luminous portion became the eye. The principle of Mahat, emanating from Brahman as Purusha and begotten by effulgence, agitates the body through air, when united with five elements). Jiva or the human soul exists eternally as Jnana in Buddhi: only Isvara knows it. The fire or self which exist eternally in the body united with the five elements is the sun (i.e. supreme soul). On account of the pristine actions the human soul either advances (in spiritualism) or goes down, either enjoys happiness or suffers misery. Stupified by the senses and therefore ignorant of (the true form of) Brahman one meets with birth or death on account of his Karma (action). As long as a man is not identified with the Supreme Brahman so long he passes through repeated births in this world. When by virtue of Yoga he gets mastery over his senses he becomes at one with Brahman and enjoys true happiness. Yet separating himself from this world (of changes) he becomes identical with Brahman: he is not then led to ruin by anger (and other passions) nor becomes attached to objects of senses. This omniscient person, who has acquired the highest spiritual powers, enters into the essence of elements. He then knows the birth and death. That man, conversant with the true form of Brahman, acquires the knowledge of the means of emancipation and the past and future actions and attains to a most excellent status. By his manas (mind) he conquers all the intellectual faculties and all other desires that agitate the mind as the wind disturbs the ocean. Through the eye of Jnana (spiritual knowledge) the soul of a man, who conquers all the desires, contaminating his mind, is released from all the fetters of the body. The Yogin, having a subtle body, can, through spiritual science, create or destroy the next world and can create even this world. He, who has his mind, fixed on the Supreme Soul, can release those who, on account of their pristine deeds, have taken birth in a degraded order. Action leads both to emancipation and enjoyment. But he who has immersed himself in the Brahman has no action leading to worldly enjoyments.

CHAPTER 17. THE CREATION OF RIVERS.

Vaishampayana said:—The mount Mainaka was fixed in that hole which was created on the face of the earth by the increasing sun. It was called Parvata because it filled up the ocean of desire and Achala because it was fixed: by nature, it was however called Meru. On the spacious summit of the mount Sumeru lives that highly prosperous Purusha, begotten by effulgence, and manifest with head, feet, etc. He was created by the Great Soul through Nature. The Brahma energy, that is laid inside the head, assumed the lustrous burning form of Purusha. From his mouth emanated as if burning in his effulgence Brahma with four mouths and with four foremost of the twice-born, the foremost of those conversant with the knowledge of Brahman. From him the great elements again came into being. The earth was upraised from water by Brahma who was stationed in his room (on Meru), therefore though invisible he came within the vision of men. Brahma's region, the summit of Meru, is situated at the junction of heaven and earth. It is a hundred or a thousand Yojanas in height and its extent is four times as much. No man, with his celestial wisdom, can within many thousand years, measure its height, for the dimension of the Meru is only imaginary and cannot be gauged like the extent of a desert or

the depth of a lake. Like its height and extent its circumference is also limitless. O king, the extent of the mount Sumeru bounded with four side hills is a hundred Yojanas. And some anchorites, of accomplished asceticism, conversant with the knowledge of Brahman, attribute innumerable other virtues to this mount. With Maruts, gods, Rudras, Vasus, Adityas and Vishwadevas he protects the Regents of the earth. O king, with the Divine Vishnu he protects the earth emanating from the sun (fire) and Varuna (water) in his Brahmana body obtained from Brahma, Vishnu's energy is equal everywhere. With various observances the truthful Brahmanas, proficient in the study of the Vedas, have sung the Brahman. All the three worlds exist in Brahman and Brahman pervades all either as being manifest or unmanifest. The Brahmanas, who have mastered the Vedas consider those actions as conducive to our well-being—the daily obligatory rites sanctioned by the Vedas, breathed out by Isvara and practised by those Brahmanas who are not deceitful even in words, not to speak of works, through the purification of their mind. Although these rites yield fruits of good works still they constitute but an iota of Braman. So the Srutis hold. The truthful Brahmanas declare that this universe is but a minutest part of Brahman who is the soul of all. On account of the diversity of their mental faculties the Brahmanas worship one Brahman in sacrifices under various names such as Brahma, Indra, Mitra, Varuna etc. The Vipras name in various way the one great Brahman. The form of the universe is gross and that of the mind is subtle. And thinking that these two forms belong to understanding only the Lord first created the union of male and female (17-20). Having made arrangements for diverse enjoyments the Divine Lord Brahma enjoys them along with the goddess and his followers. Brahma is the foremost of Brahmavadin, who, although they are desirous of following humble pursuits, always wend the way leading to emancipation. (Uma is spiritual science and Parameswara is the eternal Jnana understanding) his body is the stream of water flowing from heaven. Soma is born from this stream; and by it Maheshwara is the lord of goblins. It is called nadi river because having installed naturally Maheshwara as the king of ghosts it made a great noise. Supporting herself on the region of Brahma and passing through the mountains that stood in her way she descended on earth by seven ways; and for this she is called Ganga.

O king, in the form of Godavari Ganga divided herself into seven before she joined the ocean and coursed on various sacred shrines having divided herself into a thousand parts in the shape of Janhavi. First gross elements are produced from the great elements and then the actions of the intelligent begin. From his four lotus mouths the Veda was produced which since then became the fountain of spiritual instructions to mankind. The sacred sacrifice was an emanation of his Jnana, understanding, and the four priests were its four legs—and the grand-father Brahma was the lord. The four legs of Dharma by which the world is upheld are (the four Asramas), first Brahmacharya—the condition of a student, and secondly the most sacred condition of a house-holder. The third stage is that of a religious recluse in a forest, and the fourth is that of union with the great Brahman. These four stages of a religious life are regarded as leading to the attainment of heaven. The mental faculties of a man develop through the practice of Yoga and the true understanding of the Vedanta. And the eternal Vedas exist for the practice of Brahmacharya). The Pitris are gratified with observing the conduct of the house-holders and the Rishis, stationed on the summit of the mount Sumeru, are gratified with Yoga.

CHAPTER 18. THE CREATION OF GANDHARVAS ETC.

Vaishampayana said:—Thereupon assuming the form of pure intelligence the Grand-father conceives the aggregate creation through his mental faculties; and through his inner soul withdrawn from all external objects he performs actions leading to the attainment of Brahman. Engaged in mental concentration and on account of his unification with Brahman, he created offspring in his mind. Through his eyes, the omnipotent Brahma created the beautiful Apsaras and from the tip of his nose he created Tumvuru and hundreds and thousands of other Gandharvas clad in variegated raiments and expert in reciting the Vedas, singing, dancing, and playing on musical instruments. Through his Yoga power the omnipotent self-sprung deity created in his mind the immaculate goddess Veda-Vani, the very incarnation of his own beauty. She had beautiful eyes, hairs, eye-brows and a lovely countenance. The goddess of sweet words sat on a charming lotus of a hundred petals. O king, having created from his eyes the beautiful Apsaras, and from the tip of his nose the sweet-voiced Gandharvas, expert in playing on musical instruments Brahma, the soul of elements, propounded the art of singing and produced the Saman for other Brahmanas. From his two feet were produced the mobile and immobile creation and men, Kinnaras, Yakshas, Rakshasas, Pishachas, Uragas, elephants, lions, tigers, thousands of other animals, grass and quadrupeds. He created from his hands those who take their food with their hands

together with their works. Through vital airs the creator, seeking happiness for all creatures, created various functions of breath. And then fixing his mind on the great Atman full of felicity on account of the obstruction of five senses he remained there. From his heart he created the kine and through his arms he created the birds; and then he created aquatic animals in their different forms. From the space between the two eye-brows the lord of Yoga, the divine Grand-father through his Yoga power, created the celestial saint Angira, burning in effulgence, and endowed with true knowledge for the suppression of six senses. And from his forehead he created the highly pious, celestial saint Bhrigu. From his head the great Yogin, Brahma created the quarrelsome Narada and Sanat Kumar.

When the Grand-father appointed, the eternal king of the twice-born, the night-ranging Soma as the heir apparent the moon, endowed with the power begotten by great penances, along with the stars, filled the sky with various creatures and began to range there. Having acquired spiritual powers through Yoga and mental culture the divine Brahma created the mobile and immobile creatures from his body. Brahma created various regions as that of the sun etc, and appointed various agents for carrying on the work of day and night. What has been said before leads to the attainment of Brahma. Therefore the Brahma Yoga and Sankhya Yoga constitute the proved science of the scientists. This has been also proved by the Charvakas. This leads to unification and diversification. This creates birth and death. This creates and destroys time. This is to be known as the discriminative knowledge.

CHAPTER 19. KSHATRA YUGA DESCRIBED.

Janamejaya said:—O Brahman, I have heard of the first Yuga which is called Brahma because it leads to the attainment of Brahman. O Lord, I wish to hear now some thing about the Kshatrayuga which abounds in regulations, brief and explanatory, which is sung by the Rishis conversant with expedients and which is beautified with sacrifices.

Vaishampayana said:—I will sing the greatness of this Kshatrayuga, which is adored with diverse charities and sacrifices and beautified with many creatures. In this Kalpa the Lord, who knows himself as the four-armed Vishnu, seeing differences and incarnating himself as Daksha begotten by Brahma, procreated many offspring. On account of his being shorn of attachments for the senses and the body he flourished amongst the Brahmanas as having his soul immersed in communion and endowed with the knowledge of inner self. All these Brahmanas, who were of the size of a thumb, were capable of passing through the solar region and ranging over all other lokas by virtue of the regulations leading to emancipation and other religious rites. They were always busy with sacrifices and with controlling the senses and mental faculties. In order to gain the pleasure of Iswara they engaged themselves in Vedic rites. They were masters of the three Vedas. They led the life of celibacy and were enlightened with the knowledge of Brahman. These Brahmanas, of good conduct and consummate understanding, met with death after thousands of years. The Brahmanas are pervaded by the quality of Sattwa, the Kshatriyas by that of Rajas, the Vaishyas by that of Raja-Tamas and the Sudras by Tamas. The colour of Brahmanas is white, that of the Kshatriyas is red, that of the Vaishyas is yellow and that of the Sudras is smoky-dark. Thus they have been divided by the thoughtful Vishnu. O king, thus according to qualities and colour, men are divided, in this world, into Brahmanas, Kshatriyas, Vaishyas and Sudras. Observing highly wonderful and different sorts of duties, men of the same size, although apprized of the means of the works, are divided into four Varnas for partaking of the fruits thereof. The first three castes are entitled to perform the rites laid down in the Vedas. Therefore, O king, on account of your faith in Vishnu, you are entitled to read the Vedas. And therefore the birth of the three Varnas, namely, the Brahmanas, the Kshatriyas and the Vaishyas is owing to Lord's grace. Encompassed with works affording enlightenment regarding the true form of Vishnu, the Lord Prachetas Daksha, through his Yoga power and wisdom, undertook the work of creation. Thereupon, for the advancement of arts and serving the three other Varnas the Sudras were produced. They are not entitled to perform the ceremony of initiation and read the Vedas. As before fire is produced from a piece of rod by concussion smoke rises, but it does not serve the practical purpose, so the Sudras, taking birth in this world, have multiplied themselves, but they, not being initiated, cannot perform the various Vedic rites.

Thereupon Daksha begat his other sons who were the supporters of the Vedas, strong, endowed with great energy, power and effulgence. Daksha said to them:—"O ye powerful sons, from your mouths I wish to know the strength of your mother, the earth. I am powerful and therefore cannot find out the end of the earth; you should be like me. Afterwards ascertaining the truth I will distribute energy and strength amongst creatures. On account of the vastness of the soil my creatures will multiply themselves." The goddess, earth, the essence of the great creative energy of the Lord, did not show herself unto Daksha's sons who were desirous of seeing her.

When in the Krita age the pure souls, of the sons of Prajapati pervaded by the quality of Sattwa, are purified with seeing the Prakriti, Nature, the mother of all creatures, without being urged on by Purusha, creates all engendered by sweat and eggs and decreases and increases all creatures who, by nature, partake of the fruits of works.

CHAPTER 20. THE FRUITS OF YOGA.

Janamejaya said:—O foremost of the twice-born, I wish to learn that of the Treta yuga which I may know correctly the eternal Brahman who is the subject of all sorts of learning.

Vaishampayana said:—Being spirited the foremost of Purushas Daksha, through his Yoga power, assumed the form of a woman on the summit of the mount Meru. He became a highly charming damsel with well-formed thighs, breast, eye-brows, a lotus-like countenance and dark eyes. With his half body Prachetas Daksha begat on that damsel maidens by the name of Padmas. Thereupon on renouncing the female form through his male form Daksha again assumed the form of a most handsome man. According to the rites of Brahma marriage sanctioned by the Smritis Prachetas gave away those maidens. Of them he conferred ten on Dharmā, thirteen on Kashyapa and twenty seven maidens on Soma. O king, after giving away those daughters in marriage Daksha repaired to the sacred shrine of Prayaga where Brahma lived. And there concentrating his mental and intellectual faculties and practising penances with the deer he travelled over the world. Sustaining himself with grass, roots and fruits he continually practised rigid austerities. The deer found delight in seeing his harmless spirit and the Brahmanas, who had been initiated, who used to perform religious works and whose sins had been dissipated through ascetic observances, were delighted with seeing the fruits of his austerities.

At the time of conflict between Yoga and intellectual faculties, the man, who is incapable of standing physical sufferings, who has controlled his mind and who knows the time, sees the Karma and the spiritual power acquired through Yajna on account of his omniscience. And living with their wives in the company of the deer the anchorites, living on vegetable food and shorn of anxiety, attain to decrepitude. The Brahmanas, who have studied the Vedas, see the great Brahman in the human body and therefore they call it Brahmakshetra or the soil of Brahma. The yatis, divorced from works, who have controlled their anger and passions and who range on earth desirous of wending the eternal way, say this. At the time of Samadhi or mental concentration the entire creation is immersed in Brahman. And they again appear in the world on account of their pristine works. Although all creatures are immersed in Brahman at the time of Samadhi they again appear on earth on account of their pristine actions. Although unmanifest at the time of Samadhi, all creatures become manifest through the tendencies of nature. It is therefore difficult to overcome her. On account of the characteristics of the time the creatures become manifest and unmanifest.

Every object of creation, mobile or immobile, gross or subtle, can acquire Yoga under the influence of time. While this Yoga is possible for inanimate objects even every man should strive to acquire the knowledge of union with God. In the course of time the eternal Kashyapa begat all created beings on Daksha's daughters. O king, the Adityas, the Vasus, the Rudras, Viswadevas, Maruts, the many-headed serpents, Sadhyas, Pannagas, Gandharvas, Kinnaras, Yakshas, the vultures, Garuda with his wings, the Sivasan Kinnaras, cows and other quadrupeds, men, the entire earth, mobile and immobile, the mountains, elephants, lions, tigers, horses, tusked animals, boars, wolves, deer, elephants with four white tusks, and creatures, capable of assuming forms at will, were created. In this Bharatavarsha the land of eternal religion, Munis again took birth, with same form, beauty, character and power as they possessed in the previous Kalpa. Pious men, who had mastered the Vedas and acquired the knowledge of Atman, created both the external and internal world through their mental faculties. In the region of Swarga situate there all the celestials were settled. Besides all the householders, who acquire spiritual power through ascetic observances, those who acquire it through leading the life of celibacy, those who do it through serving their preceptors, and those who acquire Yoga through Siddhi, will not be constrained to undertake painful works. Those, who controlling their minds and with forgiveness and firmness practise religious rites along with their wives, range in the celestial region.

CHAPTER 21. THE PROCESS OF PRANAYAMA.

Vaishampayana said:—Persons, who have controlled their senses and anger, wearing matted locks and deer-skin, concentrate their mind on the junction-place between nose* and eye-brows for knowing the pure Brahman [* This chapter is purely allegorical. It deals with a process of Yoga called Pranayama i.e. the suppression of vital breath.]. This spot on the fore-head is the essence of bones and is not destroyed even after the destruction of the body. It is encircled by the vital breath Prana. The vital breath goes here through tubes producing wind, cough and phlegm. This is the place where

Brahman can be perceived and is freed from all thorns of miseries. Here the three tubes and five vital breaths have been united. So fixing their mind on this place the Yogins strive to realize the presence of the great Brahman. The Brahmanas, who recite the seed of mantras Om and celebrate sacrifices and who are immersed in their soul full of felicity, only keep one fire of vital breath and divide it into five. The Munis, well read in the Vedas, divert this fire into three channels namely (Puraka, Kumbhaka and Rechaka). So dividing this one into three and practising Puraka and other processes they acquire the true knowledge of Atman. One great fire spreads itself through oblations. In the shape of Swadha it produces the successful fruits of Mantras [He, who practises the process of Pranayama namely performing breathing techniques while reciting Mantras or chanting prayers.]. Then was born of himself the Divine Daksha, ever successful and honouring creatures, Brahma, the creator of Brahmanas and the grand-father of all [Daksha-successful in all works undertaken i.e. endowed with lordly powers. It is an attribute of Brahma. Bhuta: always successful.]. He is Dandi [While practising the process of Puraka, he filled himself with vital air through the nostril and was at that time as stiff as a rod and therefore he is called Dandi i.e. rod-like.]. Charmi [While practising the physical process of Kumbhaka he was filled like a leather-bag with vital air and so he is called Charmi.], Shari [And while practising Rechaka he became as thin as a reed and therefore he is called Shari.], Khargi [He was sharp as a sword for cutting the tree of worldliness.], Shikhi [He was pleased in the shape of Daksha.], and has a face like a lotus [In this sloka Pushakara means own soul and medha the intellectual faculties. Indra means the man who has seen his own self. The Saman verse is "I am food and food is me." The self-controlled Rishis, who are gifted with spiritual insight, celebrate sacrifices for increasing their powers of mental concentration. Although the Atman always appears in a body still casting off attachments for the body He manifests himself as Iswara.]. He was by nature shorn of sorrow and had controlled anger and other passions. United with Medha Brahma is adored in Pushkara and the Saman verses sung by Indra are recited by the Brahmavadins. Clarified butter, milk, barley, etc., are dedicated to the external sacrifices, but in the spiritual sacrifice all the productions of the mind are sacrificed at the altar of the great soul through mental concentration. Having churned the fuel (of selfishness) consumed with the fire (of the disappearance of deity) and collected from the Shami tree (bodily pleasure) one, conversant with Brahman, brings the Great Soul there. In an inferior sacrifice insignificant articles are thrown into fire—and according to their changes heaven or inferior place is distributed to persons; but such is not the case in a mental sacrifice [Yoga is compared to a sacrifice.]. In the inferior Yajna the fruits are attributed to the fire, but in the Atma-yajna the Brahmavadins* attribute it to spiritual exercises. [* In the ordinary sacrifices of the world people enjoy fruits as they offer various articles.]. Vrihaspati acquired the four Vedas in six months when the Brahma Yajna was undertaken at the cost of the Brahma wealth [i.e. A qualified man acquires the consummation of his Yoga practice within six months.]. He instructed the pupils of his own school in this Veda, of the form of Saraswati endowed with letters highly charming and set to music. That sacrifice, described by the word Brahma, as mentioned by Brahma appears like the second Brahma region. The sacrifice, brought out from Brahma's mouth by the word Veda, shorn of any doubt regarding its proof, prospers as if speaking through various articles dedicated for his celebration. (Ordinary) sacrifices are performed with fuel, moon-plants, ladles and other sacrificial vessels, beggars and other persons who pray for money, barley and other articles and vessels full of water. The sacrifices are performed with dedicating riches and gold to the great Brahman, and with cows and calves (to the Brahmanas). The recitation of Saman verses, accompanied with the chanting of the Vedas, and continued with the limb of Karma full of the knowledge of Brahman, is united with the science of worship. Brahma, in the shape of Yajna formed by the fuels imagined in the mind, along with Maruts, offers oblations of fire to those objects which are separately sprung from Brahman and exist by nature in Atman. According to the rites laid down in the Vedas Brahma, the Lord of all creatures, does not celebrate sacrifices in honour of and touch Brahman in the shape of pure intelligence. Having churned the fiery wood produced from Shami tree the omnipotent Brahma propitiates first the gods with Agnisthoma sacrifice. At the time of the celebration of the sacrifice the meeting is adorned with courtiers and the Chamasa and Adhyarju priests recite sweet verses while the performance goes on. O king, with ascetics, effulgent like the sun and moon, who have mastered the Vedas and their auxiliaries that great sacrifice was adorned. With the loud recitation of the Vedas that sacrifice appeared like the second Brahma region. The gods came down on earth. That great sacrifice was honoured in heaven and earth by the god-like, humble and ascetic Brahmanas who were conversant with Vedas and their limbs and with the knowledge of Brahman. That great sacrifice, undertaken by the Brahmanas, burning like the three fires lighted up in the sacrificial ground shone

like the Brahma region. In that great sacrifice the Brahnavadins recited the Saman verses sung by Indra and the Yajur verses sanctioned by the Sastras. As soon as they were thought of in mind the truthful, self-controlled and ascetic Munis, devoted to Brahma, came there (28-30). Having assumed different forms the ancient Brahma-begotten Vrihaspati, the most worshipful amongst the great theologians, acted in that sacrifice as Hota and Brahma. After the termination of the sacrifice the sacrificer dedicated the fruits of action to Vishnu and took his birth from Aditi whose last conception was brought about through ascetic energy). Being divested of birth, ignorance and its action he, conversant with the knowledge of Brahma, attained to Vishnu's feet divorced from happiness and misery and from which Indra and many other gods have emanated and which can be obtained by undecaying spiritual exercises. The Munis, who are freed from senses and their objects which are the causes of bondage, are identical with Him.

The various objects of senses are produced by passions, which, on account of the pristine actions, completely overpower the mind. So with great care one should subdue these passions. The Munis, although they enjoy various objects of sense, are not brought by them under their control. Self-control is regarded as the greatest characteristic of the learned. The mind, of Brahnavadins who have acquired the true spiritual knowledge through instructions delivered by the word Om, is not possessed by learning. The Brahmanas who always recite the Vedas consider that loka as the best where the pious and the celestials live. O Bharata king, that is the best loka where the gods, nourished with sacrificial offerings, do not meet with extinction and attaining which through his Karma the sacrificer lives happily with his wife shorn of anxiety. The persons, who see differences (of caste, position), cannot use this body firm as rock for the purposes of emancipation [True emancipation cannot be acquired unless a man sees all persons as identical with himself.]. O king, the Brahmanas who are busy with Karma are driven away from heaven after they had enjoyed the fruits of their actions, and live on earth having their faces discoloured and their minds possessed by illusion. The sweet speeched, wise preceptor of a calm form, the foremost of those who remove sins, addressed the following instructions of Vedanta to those twice-born ones:—"You consider this body and senses as self and therefore fight with one another. Save emancipation, you will not be able to cut with force this rock of attachment for the body even within hundred celestial years. When through mental concentration you will perceive that you are all the one Atman (self), you will ungrudgingly make friends with all creatures and simultaneously destroy your false notion that this body is the self. The two passions anger and jealousy increase the energy of conquering nature; and the energy, divorced from anger and envy, increases devotion unto Brahma. While by my pure understanding I will abstain from enjoyments, both here and in the next world, while fire, water and food which build up this body huge like a mountain of crystal and their actions words, vital air, and mind will be destroyed, while the holes of wife and others, the mental faculties, the Sastras and the passions will be shattered, I will then order you to cut this mountain of bodily attachment. You will also then be able to cut it." Hearing those sweet words of their preceptor the Brahmanas observed silence.

CHAPTER 22. KURUKSHETRA AND THE DUTY OF THE BRAHMANAS.]

Vaishampayana said:—Although they listened to the instructions of their preceptor in the shape of a mountain those Brahma house-holders, devoted to asceticism, could not give up bodily attachment. So the worship of fire with oblations daily increased and the worship of Vishnu and preceptors was also introduced. Thus O king, for the purification of the souls of the Brahmanas Karma Kanda was introduced in this world by those Brahnavadins. Near the mount Vindhya on this earth there is a sacred province by the name of Kurukshetra which is even, shorn of thorns and full of woods and twigs by which fire may be lighted. Performing God's work with pure heart the great Brahma householders lived there and practised ascetic penances. Even the Yatis with great eagerness live there for acquiring piety. The Brahmanas, who have followed the Vanaprastha mode of life, who perform Agnihotra ceremony, who have controlled their anger and passions, who wear bark and deer-skin and who live on unsolicited food, also wish to live there. O king, gradually obtaining it by the will of the Providence, the Brahmanas, with great care observe this mode of life. He, who knows this sacred initiation which was practised by the Brahnavadi Munis of old, attains to eternal virtue. Without thoroughly mastering the Vedas one should not lead the life of a householder, should not observe the most difficult Brahmacharya, should not live the life of a hermit, and should not give up the duties of a householder. Save by mastering the Vedas miseries will never end. To the reciters of the Saman and Yajur Vedas the Riks are their acquirement. The ascetic Brahmanas, who wish to live like householders, can receive instructions of the Vedanta from their preceptors and reap the

fruits thereof. A pious king should compell him who does not hear the Vedas or celebrate the Vedic rites to act like a Sudra. On the other hand there is none amongst the Brahmanas who does not respect the Vedas. A student or a householder, every Brahma controls his mind when he listens to the enunciation of his duties, reads the Vedas and receives the instructions. Therefore no king should disregard a Brahma. Therefore a Brahma, who acquires the knowledge of Sastras, who gains the transcendental knowledge, should thus read the Vedas and control his senses.

CHAPTER 23. THE BEGINNING OF FIGHT BETWEEN DEVAS AND DAITYAS.

Vaishampayana said:—The Rishis and Gandharvas, headed by Narada, who were well-read in the Vedas and who were not visited by sins consequent upon the omission of rites, worshipped the Brahmanas with placing the sun and moon before them. And they always worshipped the Grandfather (Brahma) in sacrifices as a son adores his father. Eulogised with sweet words by those Brahmanas who had controlled their five senses, who always did good by all creatures and wished them well the Lord Brahma said:—"By good luck (you have undertaken those sacrifices)".

Thereupon the omnipotent Lord addressed Kashyapa saying:—"You will, with your sons, celebrate sacrifices on earth. The Yakshas and the Asuras will all celebrate sacrifices with profuse gifts." Thereupon desirous of vanquishing one another the Daityas, elated with the pride of their strength, and the Devas began to quarrel, saying "We will first celebrate sacrifices, we will adore," and were about to fight with one another. The Rishis, whose sins had been washed away by ascetic penances and the Brahmanas who had read the Vedas and their auxiliaries, prevented them all. Although prevented like unto bulls in Gokula they began to fight with one another. Leaving aside sacrifices they began to fight in right earnest. And when the battle set in they felt a desire for conquering their vital breath and met with death in the presence of all creatures. Thereupon controlling their external senses through understanding and non-attachment engendered by true Jnana the Asuras and Suras, like unto birds with wings, controlled their own minds.

Thereupon as a boat sinks down under the pressure of the weight of men so the earth, the ground of sacrifices, was agitated with the flames of worldly objects. Like unto roaring bulls the Yoga postures are broken and the tubes are agitated by the vital breaths. Afterwards Madhu, whose intellectual faculties were agitated and Vishnu, identical with the quality of Satwa, fought a dreadful battle which almost overturned the cycle and struck terror unto all creatures. Thereupon as the cloud pacifies the forest set on fire so Vishnu controls all the mental energies. He, who recites the name of the Lord, appears in Sattwa-guna after controlling his mind.

CHAPTER 24. THE FIGHT BETWEEN MADHU AND VISHNU.

Vaishampayana said:—That powerful Daitya Madhu of dreadful prowess bound Mahendra on that mountain with a sharpened noose. According to the words of Pralhada and on the wane of true understanding Madhu, desirous of possessing the future dignity of Indra, bound him all on a sudden with invincible iron nooses; and issuing out for battle at the head of his army he invited the fierce Vishnu for fight, as if urged on by death himself (2-4). Having divided themselves into divisions Kashyapa's sons subjected themselves to Madhu's control. And taking up huge clubs they ran out for battle. The Gandharvas and Kinnaras, expert in the art of singing and dancing, sang and danced on all sides. With the sweet music of stringed instruments they pleased the fighting Madhu and made him absent-minded. When the Danavas and Devas came within each other's view Madhu, shouting up, fixed his mind on singing. As fire lives secretly in wood, so Vishnu, with his Yoga eyes, drew Madhu's mind into the objects of senses and disappeared in the mount Mandara. Having their minds pained a little the Rishis, of burning intelligence, placed the Grandfather before them and disappeared within a moment.

Worked up with anger, Madhu, having eyes rolling in intoxication, struck Vishnu on the forehead with his hands. But he did not lose a single step for it. Vishnu too struck with the tip of his finger the Daitya Madhu on the breast. Thereat vomiting blood he dropped down on earth. Awaiting for the the hour of wrestling Vishnu, of inconceivable prowess, expert in fighting, did not strike the Daitya when he fell down. Thereupon touching the ground with his knee-joints the Daitya Madhu rose up like Indra's flag-staff. And having his mind filled with anger he, as if, consumed all the quarters with his eyes. Afterwards roaring with harsh words and desirous of killing one another they engaged in wrestling. They were both endued with the strength of arms, expert in fighting, great ascetics and truthful. Those two great heroes began to assail each other. It appeared that two mountains, with rocky wings, were fighting with each other. Infuriated with fighting they wrestled with one another on the ground.

And as two elephants strike each other with their tusks so they struck each other with their nails.

Thereupon as after the termination of the summer season and in the beginning of the rainy season gold, mixed with other mineral substances, comes out of the mountains so blood gushed out profusely from the wounds. Covered with gushing blood they began to tear the surface of the earth with their feet. Striking each other in many ways those two heroes fought as the two birds, desirous of eating flesh, fight with each other with their wings. Thereupon creatures heard the Siddhas sing the glories of Vishnu identical with truth and all spiritual powers in the sky over Pushkara. With the elements of fire, water and earth this body is formed. And consciousness is then set to that body. United with the body and senses as consciousness the great Brahma is called Jiva. When the subtle cause is destroyed all the primary elements exist in it, and that subtle substance again appears in many forms. The subtle soul, although disassociated from the body, pervades all objects of the three worlds as consciousness and enjoys them. For the suppression of the wicked and protection of the pious, Iswara, identical with Yoga and the protector of Dyuloka, assumes the form of a man, Shesha, tortoise and others and upholds Ananta who holds up the earth and the four Vedas identical with himself. The Lord exists in the Brahmanas as the Vedas, in the Kshatriyas as warfare, as trade in the Vaishyas and as service in the Sudras. Living in the kine the Lord is distributing amongst you milk and sustaining you. Stationed in sacrificial ingredients he is protecting you with fruits, the departed manes with the smoke of Havi and the gods with a portion of Havi. With four elements and seven sorts of food the Lord, along with the departed manes, is protecting the three worlds. The form of those seven kinds of food is the sun and the moon, which becomes manifest and unmanifest through their own energy). Mind, words and vital breaths—these three continually increase the sun; and with the remaining four the moon increases in his own disc. The three classes of Pitris spoil the balls of food offered to them and the remaining four classes accept them. As gold is converted into an ear-drop so thou art hidden in the five senses: thou dost live in egoism and other principles; thou hast emanated from the Eternal and Undecaying Brahma. The fire and air draw energy from thee: because they draw their energies from thee thou art called Aditya. When the end of the cycle sets in, thou dost as if scorch the universe with thy rays and devour it: and therefore thou dost attain to the highest spiritual power. In Amavashya (the night in which the moon is not at all visible) and the full-moon night thou dost range secretly with the Rishis sprung from the sun, moon and the Vasus. Thou dost celebrate sacrifices which yield nourishment, grant heaven and do not bring about the deterioration of virtue. During Amavasya and Purnima thou dost appear in trees, herbs and the earth as the moon. And for being born again thou dost take birth every fortnight.

O lord of elements, whatever exists on the surface of the earth for the nourishment of creatures who have gone away and who will come again is identical with thee. All the daily obligatory rites that are extant on earth are identical with thee. Thou art at one with Yajna, Karma, Mantra, words and atman. There are two ways leading to heaven, the sun and the clear moon. The latter is the way to the region of the departed manes and the former is to that of the celestials. In the shape of creatures and guided by mortal regulations thou dost range in the universe only; destroying the senses in thy own form thou art living invisible to all. Thou art born alone; thou art the ancient universal Purusha: thou art undecaying and incomparable: thou art self-controlled and yet thou dost play. In energy thou art like fire, and thou art ranging assuming the form of air: and thou art always enveloped with five subtle elements. In the work of the control of mind and external senses thou dost exist as Jiva; in the work of emancipation thou art the Pure Intelligence; and in the work of daily destruction thou art in the form of Rudra. Thou dost protect the universe as Vishnu. The various orders and castes are identical with thee: thou art the consciousness of the eye and senses. The self-controlled and sinless Munis, who have attained the Great Brahma through their works, who consider the friend and foe as equal, always serve thee.

Thus eulogised by the various Siddhas and Munis the great Vishnu thought of the form of Hayashira. While the Lord assumed the form identical with the Vedas and the body identical with all the gods Siva remained on his head and Brahma in his heart. The rays of the sun remained on his Kundalas and the moon and the sun on his two eyes. The Vasus remained on his two Janghas and all the Siddhas and gods on his joints. The Vedas remained in his words, the Maruts and Varuna on his knee-joints. Having thus assumed a huge form, highly wonderful even unto the gods the Lord Hari, with his eyes reddened in anger, began to assail the Asura the very personification of stupefaction. Like unto a youthful damsel clad in a white cloth the earth was filled with Madhu's fat and flesh (49-58). Therefore, O king, the earth is called Medini and perhaps for thousands of Asuras she has obtained the appellation of Dharani.

CHAPTER 25. VISHNU KILLS MADHU.

Vaishampayana said:—Beholding Madhu's overthrow in Pushkara, all the creatures, filled with joy, sang and danced on all sides. As if riving the sky with its golden summits covered with various mineral substances the foremost of mountains Suparshwa shone there. The mountains covered all over with minerals shone there with elevated summits like unto clouds charged with lightning. On account of their summits being covered with sand and powdered coal raised by the wind they appeared like so many huge clouds. The mountains, whose summits were covered with clouds, whose trees were scattered with their wings, from which was produced profuse gold, were as if stationed in the sky. Raised by the wind the winged mountains, having their summits covered with golden minerals, struck terror unto all birds. The golden mountains were covered with crystal, emeralds and sapphires. The huge mountain Himalaya was covered with white minerals. And when his golden summits and wings are lighted up by the rays of the sun they display various sorts of gems. The huge mountain Mandara, filled with crystal and containing two gateways built of Vajra, shone like the celestial region. The mount Kailasha, adorned with various minerals, its high summits like unto so many gate ways, and trees covered with Gandharvas playing on musical instruments, the Kinnaras singing and the celestial maidens, making various gestures, appeared like a sporting mountain.

With Madhu's singing, acting, dancing, playing the mount Kailasa excited desire like unto Cupid. Vishnu, in the shape of the earth, blue mount Vindhya with summits like unto clouds stricken with the rays of the sun, stationed on the mount Meru, sent down showers on earth through clouds. With rising clouds the mountains discharge pure water, various rocks, mineral substances; and through springs they discharge water clear like crystal. After the end of the rainy season trees, like unto clouds charged with lightning, shine being adorned with flowers. The elephants have been adorned with various ornaments of gold. Hanging and blossoming creepers, supported by trees filled with birds, are as if dancing on being shaken by the wind. And during the spring the creepers, shaken by a gust of wind, like unto waves striking against the bank, are pouring blossoms like unto drops of water. The earth has been covered with various huge trees covered with fruits. As if singing songs the trees, fond of honey and birds, are announcing the approach of Cupid. The Divine Vishnu, the destroyer of Madhu, created a river of currents. That stream had many fountains, profuse water and beautiful landing places. The shrines, situate on its bank, were charming and beautiful. It was full of clear water and carried fragrance of flowers. Enlightened by the Vedic words "There is nothing else but thee" she enters into the Yogin's heart. Enlightened by the Vedic words, and assuming the form of Kapil (i.e. the balanced state of the three qualities) in yoga she yields milk (i.e. unfolds spiritual science). When all the intellectual faculties are destroyed only Pure consciousness remains; the three universal tendencies (Gunas) resort to the material body only for knowing the subtle element. Thereupon the Yogin, with mental concentration, adores the highly wonderful, eternal and pure Atman. Brahman, in the shape of pure Jnana, crossing over all objects of consciousness like water in a desert, pervades the entire creation. The beautiful, well-formed illusory Maya covers the celestial Atman. When the cover of Avidya is removed one can see Atman. The consciousness of ego is invincible like a mountain. It depends on the three universal tendencies or Gunas. It exists eternally and is served even by the Siddhas.

CHAPTER 26. AN ACCOUNT OF PIRTHU AND THE CHURNING OF THE OCEAN.

Janamejaya said:—O Brahman, when egoism and ignorance thus prevailed all over the world what did the people do?

Vaishampayana said:—In order to look after the work of administration Prajapati, along with the Rishis, installed Vena's son Prithu on the throne. When the Treta Yuga set in the people spoke amongst themselves:—"He is our most excellent king born. He will grant us livelihood, protect the Brahmanas and all creatures in satisfaction of duties entrusted to him by the Lord".

In the meantime, exhausted with the practice of various religious regulations the gods were taking rest on the table land of the mount Gandhamadana. Thereupon when the spring set in gods and Danavas, smelling fragrance from all sides, were highly pleased. They thought:—"The fragrance of flowers scattered by the wind is highly charming and delightful therefore the fragrance of every earthly object is most excellent." Smelling that fragrance the Daityas were a little surprised in the beginning. Afterwards being delighted they attained to most excellent felicity (6-8). Excited with that smell they all said in a body: "Such is the power of every flower: we do not know what will be its fruit. Various modes of action are to be ascertained by inference. By the power of this understanding men perform auspicious and inauspicious deeds. With the powerful mount Mandara capable of assuming forms at will we will grind the herbs in water. We

will churn the ocean with great force, drink ambrosia and in a body make ourselves ready for destroying Avidya or ignorance. The great force Vishnu, whom we worship, will be our guide (in Yoga); and although living with Ripus (passions) still we will conquer them and enjoy Dyuloka and Bhurloka. With roots, leaves, branches, flowers and fruits* we will carry ambrosia to earth." [* That is, being united with father, wife, brothers, children etc.] Having spoken thus about the shaking of the mount Mandara the Daityas extracted all the herbs grown on the mount Gandhamadana. And then they ran for uprooting the mount Mandara and agitated the earth. The Danavas, born in the race of Danu, could not uproot the mount Mandara. Their knees bruised they fell down into the hollow of the mountain.

Thereupon having dissipated their sins through ascetic penances and controlled their self through proper understanding they bent their heads down and sought refuge with Ishwara. Informed of their mental desire the omniscient and self-controlled Brahma, who can go every where for the well-being of all the worlds, said in an invisible voice. "Let the Adityas, Vasus, Rudras, Maruts, gods, Yakshas, Gandharvas and Kinnaras be united and uproot the mount Mandara and possess the herbs the very essence of the Himalaya". Hearing those words in the presence of all, the Daityas, endued with the strength of arms, multiplied themselves into many with mind and words near the ocean of salt water where Pushkara was placed by all the Devas and Danavas. Having converted the mount Mandara into the churning rod and Vasuki into chord they churned the ocean of salt water with the herbs for thousands of years. With the mixture of water and herbs arose ambrosia in the form of milk. Possessed by avarice and anger the Asuras pilfered that ambrosia. Thereafter arose Dhanwantari, wine, Sree, Koustava jewel, the clear moon, the beautiful horse Uchhaishrava and then milk. In order to take it the Devas said to Rahu:—"None, amongst the Daityas and Danavas, has drunk this ambrosia."

Thereupon with discus Hari cut off Rahu's head. Earth himself snatched away from Indra's hand that nectar-like Jnana which even the departed manes and Munis have not enjoyed perpetually. Urged on by the Vedic phrases and accepted the discipleship the Earth stole away that nectar of knowledge.

CHAPTER 27. THE DESTRUCTION OF BALI.

Janamejaya said:—The Daityas were slain by Vishnu's power: but what did they wish for when they grew powerful?

Vaishampayana said:—The highly powerful Danavas, on account of their prowess, prayed for kingdom and the truthful Suras desired to carry on rigid austerities.

Janamejaya said:—Having acquired lordly powers, why did Bali, born in the race of Hiranyakashipu, celebrate in the days of yore, a long-extending sacrifice in the land between the Ganga and Yamuna?

Vaishampayana said:—O great king born in the race of Bharata, the highly powerful Bali, the foremost of Danavas, celebrated a Rajasuya sacrifice with profuse gold in the land situated between Ganga and Yamuna. That was like a great ascetic penance for him. When that great Asura undertook the celebration of the Yajna, many Brahmanas observant of ascetic vows and well read in the Vedas, accomplished Yatins, Valikhilya Munis, and many other twice-born ones, who daily practised many religious rites, came there in a body. In that sacrifice rich presents were made. And the preceptor Shukra, like unto fire amongst the Brahmanas, came there with his son for officiating as a priest on behalf of Bali. Like unto Hiranyakashipu amongst the Daityas Bali said to Saraswati:—"Thou didst tell me that thou wouldst of thy own accord confer a boon on me. Do thou do it now".

In the form of a dwarf Vishnu accepted as alms ground for placing his three feet from that descendant of Hiranyakashipu. Afterwards the Eternal Vishnu invaded the three worlds with his three foot-steps and assumed a celestial form. Deprived of their kingdom and with their soldiers, Prasas, swords Tomaras, rods, flags, standards, cars, coats of mail, cases, axes and other weapons, the Daityas entered into the nether region.

On the other side, filled with joy the gods, along with Vishnu, at once rose up and installed Indra as their king for establishing their sovereignty over all the worlds. Bali gratified them with the offering of ambrosia. Brahma gave that ambrosia to Mahendra. With this work Bali was shorn of his sins and became immortal.

Thereupon first of all the gods blew the conch-shell which sprang from Brahma's hands and the blare of which made the hairs of the enemy stand erect. Hearing the blare of that conch-shell the three worlds were controlled and having obtained Indra as their king they enjoyed great peace. Armed with weapons made of fire and effulgent the three worlds stood before the mount Mandara.

CHAPTER 28. SIVA OBSTRUCTS DAKSHA'S SACRIFICE AND HARI FIGHTS WITH HIM.

Vaishampayana said:—O Bharata, thereupon they all enjoyed peace and a kingdom of prosperity was established.

At that time there existing no difference as regards the knowledge of spiritual science between gods and men they all unitedly cultivated the knowledge of Atman. Many however wept on the other hand; the gods accepted the sacrificial offerings offered by men,

Thereupon having instructed Prachetas Daksha for celebrating a horse-sacrifice the divine Vrihaspati came there encircled by the Rishis. Daksha was the maternal grandfather of all. Therefore in that Yajna of Daksha's who was devoid of the knowledge of Self Rudra, together with Nandi, set in obstacles for his own share. Rudra's form, by his own desire, was divided into two. The greatly pious Nandi was born as a man. Through his Yoga power the Eternal Brahman, so well sung in the Vedas, was manifested by Rudra. Encircled by various Ganas, such as Sarupa Arupa, Virupaksha, Ghatodara, Urdhanetra, Mahakaya, Vikata, Vamana, Shikhi, Jati, Trilochana, Shankukarna, Chiradhari, Charmi, those holding nooses, clubs, bells in their hands, those wearing Kundalas and Katakas and those carrying bugles, flutes and Mir dangas, Rudra ran on for obstructing Daksha's sacrifice. The goblins had in their hands conch-shell, Muraja, Tala and Tala. Rudra, the holder of trident and other fierce weapons, worshipful unto the sacrificers, shone like burning flame in that sacrifice. It appeared that the burning fire of dissolution was about to devour the universe. As at the end of a cycle the fire of dissolution devours in no time the whole universe, so Nandi and the holder of Pinaka were about to spoil that most excellent sacrifice. Striking terror unto Munis wearing bark and skin the night-rangers ran forward to uproot the sacrificial stakes. The Pramathas, having coppery eyes, drank up sacrificial offerings with their tongues. Others, with the end of their tongues long like the trunks of elephants, began to devour the animals. Others up-rooted the stakes and struck the beasts. Some threw water into fire and laughed; some, shining with eyes red like Java flowers, stole away the Soma juice. Some, with their hands resembling lotus-stalks, cut off the Darbha grass. Some broke down the sacrificial posts and others threw away the jars. Some felled the golden trees set up for beautifying the ground. Some with arrows broke down the golden vessels. Some destroyed the vessels and some uprooted Arani. Some broke down the altars, some ate the balls of rice and some spoiled the various articles with their nails. Thus continually obstructed day and night that great sacrifice began to roar like a mighty ocean. On the other hand taking up the bow made of Kichaka bamboo, that was formerly given to him by the Self-sprung Brahma, the highly-powerful Mahadeva set arrows to it. Then drawing his bow with his knees he struck the great Yajna. Wounded with arrows that great sacrifice leaped up into the sky; and assuming the form of a deer and crying aloud he approached Brahma. Wounded with arrows the sacrifice found shelter or peace nowhere on earth. Assailed with arrows piercing to his very vitals he sought refuge with Brahma.

In sweet, auspicious, humble, powerful and grave accents Brahma said to the sacrifice in the form of a deer:—"O great deer, you will thus remain stationed in the sky. You have been defeated with an arrow of bent knots and variegated colours. Therefore united with Soma do you live with the eternal Rudra at the head of the planets. Acquiring movements in the sky be you united with stars; be you Dhruva amongst the luminous bodies. And this celestial blood, which is gushing out of your wound, and which is dropping on the sky in consequence of your running, will assume various colours and will be celebrated as the region of Ketu. During the rainy season it will form the sign of showers unto creatures. Seeing it people will meet with happiness or sorrow. On account of its resting on senses it will in the sky pass by the name of Indra's bow. O king, men's eyes will observe it with surprise. It will be wondrous, variegated and will be perfectly planned by the mind. In the sky of heart where Brahman is perceived it will be known only in name. It will not be seen in night. This wonderful phenomenon will be specially seen in the first part of the day. Rising up from the earth it will disappear in the sky. At that time hundreds of Prachetas Dakshas, in fear of Rudra holding his bow, will simultaneously run away". With his Pinaka burning like Brahma's rod at the end of a cycle Nandi stood there along with other Rudras. Holding up with one hand a huge bow and with another his discus the large-armed Vishnu stood there. Holding his conch-shell and club in his another hand and the sword in his fourth hand Vishnu stood in front of all desirous of fighting with Rudra.

Thereupon taking up his Shringa bow, his conch-shell peerless in the world and arrows Vishnu, with his soldiers, stood at the head of the battle. Then putting on his gloves and armour he shone there like an ocean with the moon. With various celestial weapons the effulgent Adityas and Vasus stood around Narayana. The Maruts and Vishwas took up Rudra's cause. The Gandharvas, Kinnaras, Nagas, Yakshas, Pannagas and the Rishis, who had laid aside the rod of chastisement, wished well of both the sides. Wishing for the well-being of all the worlds they continually recited Lord's names for the universal peace. Rudra, standing at the head of the battle, struck Vishnu on his breast and joints with sharpened arrows. Vishnu, the soul and origin of all, was not

agitated thereby. Although he was endowed with six senses still his mind was not possessed by anger. Then Vishnu, bending his bow, set arrows to it. And in no time he discharged that arrow, like unto the uplifting Brahma weapon, on Rudra's breast. Even the mount Mandara is shaken by the thunder-bolt: but wounded with that arrow Mahadeva did not tremble.

Thereupon leaping up all on a sudden the Eternal Vishnu got hold of Rudra's throat and for that the deity obtained the appellation of blue-throated.

Vishnu said:—"Thou art without birth and death. Do thou forgive me. Thou art the preceptor of all creatures and scriptures. I know thee".

O descendant of Bharata, the Lord is the agent of all actions and the most excellent of all elements on account of their being endless. He is the material and efficient cause of the universe and he has performed the most auspicious works. Then from the sky were heard highly wonderful words emanating from the mouths of the Siddhas. Salutation unto thee, O Eternal Deity. Thereupon raising up his Pinaka, the powerful Nandi, begotten by Rudra, almost beside himself with rage, struck Vishnu on the head. Beholding Nandi the foremost of gods, the omnipresent Lord Hari stupified him smilingly. Burning in his energy Vishnu, the giver of the highest object of life, endowed with forgiveness, stood there firm like a mountain. Although powerful like the fire of dissolution still the unconquerable, incomparable, eternal Hari of a quiescent soul, on being propitiated, apportioned a portion of sacrificial offerings for the intelligent Rudra. Vishnu, the foremost of gods, is always virtuous and shorn of desires and by him the sacrifice was again established. O king, in that dreadful encounter between Vishnu and Rudra the Ganas did not leave the parties they respectively espoused. A righteous battle took place at the time of the spoliation of Daksha's sacrifice. And at that time the destruction of sacrifices was introduced in the world. O king, by the grace of Vishnu, the Prajapati Daksha, who was not conversant with the knowledge of self, acquired the knowledge of the Supreme soul as the fruit of his sacrifice.

This lotus incarnation of the Great Vishnu has been recorded by the Rishi Dwaipayana in the Poushkar Purana and has been in order improved by the great Rishis. He, who with attention listens to this Purana, acquires all objects of desire in this world; and shorn of grief he enjoys happiness in the next world. The man of great intellect, who being purified and self-controlled makes the Brahmanas listen to this celestial theme, studies all spiritual subjects and is honoured in the region of gods.

CHAPTER 29. THE BOAR INCARNATION OF VISHNU.

Janamejaya said:—We have heard from the pious sages while reciting the Puranas about the boar incarnation of Vishnu of incomparable energy, but we know nothing about his works, accomplishments and object. Is that Lord identical with sacrifice or Yoga? Is his body made of elements or illusory? Who is the presiding deity Hari, or Hara? How is his prowess and conduct? What did he do in the days of yore? Do thou describe truly before these great Brahmanas this boar incarnation recorded in Srutis.

Vaishampayana said:—O king, I will describe to you the boar incarnation of Krishna of highly wonderful deeds, which has been described at length in religious books by Krishna Dwaipayana. O Janamejaya, being purified and self-controlled hear how Narayana assumed the form of a boar and how Hari, the slayer of his enemies, assuming the boar form adorned with the sacred verses of the Sruti, raised up with his tusks the earth sunk underneath the ocean. This highly sacred Purana is like unto the Vedas, and is adorned with Srutis. It should not therefore be recited to an atheist. He is a spiritual man, who knows the meaning of this complete Purana and of the Sankhya and Yoga systems expounded in it. After the running out of the thousand cycles and the termination of Brahma's day, when all sorts of evil omens appear and all the elements become invisible Vrishakapi, identical with Hari and Hara, takes the form of Hiranyareta, as the fire, air and the sun, consumes the world with his flames and dries up the Vishwadevas, Sathyas, Rudras, Adityas, the two Ashwinis, all the Patriarchs, the seven Rishis, Yakshas, Rakshasas, Gandharvas, Daityas, Pishachas, Nagas, the various classes of Bhutas, the Brahmanas, Kshatriyas, Vaishyas, Sudras, quadrupeds and other lower animals living on earth.

Thereupon in the last part of Brahma's day, when according to the desire of Ishwara, thirty-three celestials, well-read in Itishasas, Upanishads, Vedas and other sciences and engaged in pious works and having their faces discoloured and limbs burnt by his effulgence took Brahma, the origin of the universe, before them and appeared there the great Yogin Narayana in the shape of a swan entered into Hari. As in this world the sun daily rises and sets so the gods appear and disappear in Narayana. I will describe it. A cycle consisting of a thousand years complete is called Nishesha for at that time the world, the instrument of dissolution, does not exist and so all the works of creatures are brought to a close. Having

destroyed all the worlds consisting of the gods, Asuras and Pannagas, the Lord only, the preceptor of the world, lives in His own Self. After the end of each cycle the Lord, again and again, creates all creatures. The Lord is unmanifest and Eternal. The whole universe exists in Him. When the world is divested of the rays of the sun and the moon, of smoke, fire, air, sacrifices and religious rites, when the birds become motionless and no animal moves about, when the whole world is enveloped with darkness, and every thing becomes invisible, when all the works come to a close, when the fall of lightning, earth-quake and other portends disappear, when the enemies are destroyed and the universe, identical with Narayana, arrives at a state of equilibrium Hrishikesha, the Great soul, strives to sleep. Wearing matted locks like unto a thousand flames Krishna, clad in a yellow raiment, resembling a cloud in hue and having red eyes, a breast pasted with red sandal and adorned with the mystic mark of Srivatsa, appears there like a cloud charged with lightning. A garland of a thousand lotuses adorns, his neck and his wife, Lakshmi, herself remains attached to his person. Thereupon Vishnu, of incomparable prowess and identical with virtue, the grand-father of all, enters into an undecipherable Yoga sleep. Thereupon after the completion of a thousand years he himself awakes as the Lord Purusottama the master of all the celestials. Afterwards the Lord of the world again thinks of creating the universe. With his supreme power he creates the departed manes, gods, Asuras and men. He then thinks of the works of the gods.

That lord of speech then creates all the worlds. The Lord is the creator, protector and destroyer: he is the ordainer: he is self-control and regulation. All the gods are identical with Narayana, all works are identical with Narayana, all truth is identical with Narayana and all dignity is identical with Narayana. All Yajnas and Srutis are identical with Narayana. Emancipation is identical with Narayana and He is the refuge of all. Virtue and sacrifices all depend on Narayana. Knowledge and ascetic penances all proceed from Him. There is no god superior to Narayana: nor will there be any. He is the Self-sprung Deity, the lord of the universe; He comes within the ken of knowledge as Brahma and within that of perception as air. He is identical with yajna. He is known by us as both manifest and unmanifest: he is omniscient and the creator of all. He displays what the senses cannot: and the latter cannot perceive what he does not display. The gods, the patriarchs and the seven Rishis have not been able to know the end of Him. Therefore the Sruti says that He is without end. His most supreme form the gods cannot see: they only adore that form of His which He assumes at the time of His incarnation. The gods only see that form of His in which He manifests Himself. The form which He does not show no body can search for. He is the lord of elements, the motion of the vital air and the fire of digestion. He is the distributor of energy, asceticism and ambrosia. He enjoys the fruits of Chaturhotra in four Asramas. He is the ordainer of four Yugas and four oceans. He is the great Yogin. Having destroyed the universe He keeps it in his womb for a thousand years and then unfolds the egg. This omniscient Prajapati creates the gods, Asuras, the Brahmanas, serpents, Apsaras, herbs, the upholders of the universe, Yakshas, Guhyakas, and the Rakshasas.

CHAPTER 30. THE WORK OF CREATION AND UPRISING OF THE EARTH.

Vaishampayana said:—The Vedic Sruti says that formerly this universe of Brahma existed in the shape of a golden egg. Thereupon for creating the world the omnipotent Lord cut off the egg which had its mouth upwards. The Lord, who was conversant with the knowledge of all divisions, again divided it into eight parts. The ethereal hole which was on the surface of the egg was converted into the most excellent Brahma region intended for the virtuous. And the hole underneath was converted into Rasatala. As the material cause of the universe the Lord created that egg with eight sorts of holes; and he then divided senses, in the shape of holes, into gross and subtle elements. And the various parcels of the egg dyed with diverse colours were converted into variegated clouds. The liquid substance, that was in the egg, became gold on earth.

O King, as the world is covered with oceans, at the time of the universal dissolution so the entire universe was covered with the streaming juice of that egg. And the water, that came out of the egg which the Lord created formerly for the construction of the celestial region, became the golden mountains. With that water, all the quarters, sky, the region of Naka and all other interstices were covered. And wherever that water dropped mountains were created. The earth was thick set with mountains and became impassable. Assailed by those mountains extending over many Yojanas the earth was pressed down by their weight. The celestial water, identical with Narayana which flowed down on earth became the golden energy. Assailed by that energy and unable to bear it the earth entered into the region underneath. Seeing the earth enter into the region underneath, the slayer of Madhu, for the well-being of all, devoted his attention to raising her.

The Lord said:—Assailed by the weight of my strength the poor goddess Earth is going to Rasatala like unto a cow thrown helplessly into mud. The Earth said:—"Salutation unto Purusottama who is endowed with three foot-steps, of incomparable strength, the great man-lion of four arms, and who bears the mystic mark of Srivatsa on his breast and holds the bow Shringa, discus, sword and club. O lord, thou dost hold Atman, thou dost uphold the universe, the elements and protect the world. Thou dost, by thy energy and strength, hold all and I sustain them afterwards. I cannot sustain what thou dost not uphold. There is no element which is not supported by thee. O Narayana, at every Yuga, thou dost, for the behoof of the world, relieve me of my burden. Assailed by thy energy I am about to enter into Rasatala. I do now seek refuge with thee. Do thou save me. When I am oppressed by the Danavas and the wicked-souled Rakshasas I do seek thy shelter who art eternal and all truth. When my mind is possessed by fear I, hundreds of times, pray to thee in my mind who art broad-shouldered and like unto a bull and seek thy shelter." The Lord said:—"O Earth, do not fear. Be self-controlled and enjoy peace. I do bring you to your proper place which you wish."

Vaishampayana said:—Thereupon the great Lord thought in his mind of his celestial forms and said:—"Assuming how he would raise up the earth sunk under water, the Lord, sporting in water, thought of his boar-form. Hari, the upholder of the ground, thus engaged himself in raising up the earth. That Brahma form, identical with worlds, was above the reach of all. It extended over ten Yojanas, and was a hundred Yojanas in height. It was like a dark-blue cloud in hue—and its voice was like the muttering of clouds. It was strong like a huge mountain and had white burning tusks. It was effulgent like lightning and the rays of the sun. His shoulders were plump and spacious. His gait was like that of a proud tiger. His back was elevated and he was endowed with all the marks of a bull. Having thus assumed the form of a huge boar, Hari entered into Rasatala for raising up the earth. The Vedas were the feet of that boar, the sacrificial stakes were its teeth, the sacrifice was its hands, Chiti was its mouth, fire was its tongue, Darbha grass was its hair, Brahma was its head. That Great Yogin was the distributor of days, nights and moments, was identical with the Vedas and their limbs, and adorned with Srutis. Having thus assumed the form of a sacrificial boar the preceptor of the world immediately entered into the region underneath. He held the earth covered with the mass of water. For the behoof of the world the Lord entered into Rasatala and upraised the earth with his tusks sunk down there.

Thereupon reinstating the earth in her proper place the Lord upheld the upholders of the earth and then released her. On account of her being held up by him the earth attained to peace and saluted the Lord Vishnu. Having thus assumed the form of sacrificial boar, the Lord, for the well-being of all, raised up the goddess Earth. Having raised up the earth from Rasatala that foremost of Suras, having eyes, devoted his attention to making various divisions of the world. Having assumed the form of a huge boar, the highly illustrious Achyuta, of unequalled prowess, raised up the earth with one tusk for the well-being of the world.

CHAPTER 31. THE CREATION OF MOUNTAINS AND RIVERS.

Vaishampayana said:—The earth floated over that vast expanse of water like a boat. On account of the heaviness of her body she did not sink down. The Lord then thought of making divisions of the earth. He then thought of the height of mountains, the courses of rivers and their sizes, small or less. Having divided the earth into four continents like unto four petals of a lotus and separated the oceans he created the golden mountain Meru.

Thereupon going to the eastern side he created the (Udaya) rising mountain a hundred yojanas in extent and a thousand yojanas in height. With golden summits the fruits of his own energy and effulgent like the rising sun he completed it with body and base. That one, having lotus eyes, created there golden trees of huge stems covered daily with flowers and fruits. The Great God Vishnu next created the mount Soumanaka which was a hundred yojanas in extent and two hundred in height. He collected there thousands and thousands of gems and variegated altars shining like evening clouds. He then created the mountain of a thousand summits, the abode of hundreds of gems. It was thickly covered with trees and was sixty yojanas in height. There the celestial Architect placed his most excellent seat adored of all creatures. He then created the great mountain Shaishira covered with forest. Its impassable caves were richly adorned. From it he created the celebrated river Vasudhara, originating from dews abounding in birds and adorned with banks. That river, full of sacred sacrifices, covered the entire eastern quarter with pearls and conch-shells, daily yielded ambrosial fruits and flowers, and had profuse shade. It was adorned with many trees grown on its bank.

Thereupon having created divisions of the West, the Lord created the charming mountain of half gold and half silver in

the south. Holding on one side the effulgence of the sun and on the other that of the moon that best of mountains shone there greatly in beauty. That mountain was as if simultaneously spread over with the rays of the sun and the moon. Thereupon he created in that quarter the huge mountain Bhanumanta. That mountain was covered with celestial trees conferring all wished-for fruits. Then he created the mount Kunjara of the shape of an elephant. It had golden rooms on all sides and was many yojanas in extent. He then created the mount Rishabha of the shape of a bear. It was covered with golden sandal trees and was as if smiling with flowers. He then created the mountain chief Mahendra a hundred yojanas in height. It had golden summits and huge blossoming trees. The Lord created that huge mountain on earth, which, filled with diverse gems, was effulgent like the sun and the moon. He then created the mountain Malaya adorned with many blossoming trees. He then created the mount Mainaka covered with a net of rocks. He placed that huge mountain in the southern quarter. He then created the mount Vindhya endowed with a thousand summits and covered with various trees and creepers. He then created the celebrated river Payodhara, full of milk like sweet water, whirlpools and endowed with spacious banks. That river beautified the southern quarter. Having placed in the southern quarter that sacred river of a hundred branches and many holy pilgrimages the Lord repaired to the western quarter. There he created a huge mountain a hundred Yojanas in height. It was adorned with variegated and golden rocks, caves, Shala, Tala and other trees shining like the sun and beautiful altars made of gold. The Lord established sixty thousand mountains in the Western division. There he created a Vaidurya mountain named Baraha in imitation of his own boar form. There were golden and silvery rocks. There he also established the huge Chakravan mountain of a thousand summits resembling his own discus. He also created the silvery mountain Shanka covered with dark-blue trees resembling his conch-shell. On the summit of that mountain he placed the huge tree Parijata produced from gold and gems. The Lord Baraha created in the western division the sacred and celebrated river Ghrithadhara of profuse water. Having thus created many divisions of the West he established in the north many golden and beautiful mountains. He then created the golden mountain Shoumya of the effulgence of the sun and extent of the sky. Even when divested of the sun the country was lighted up with its effulgence. As with the heat of the sun the lunar region is lighted up so as if with the effulgence of that mountain the sun shone. It appears, from the subtle signs that the sun is giving its heat. Its thousand summits were filled with various shrines. He then created again the setting (Asta) hill filled with various gems. He then created there the charming and most beautiful mountains Mandara and Gandhamadana covered with flowers. On the summit of the latter he created the wonderful golden river Jamvu. He then created the mounts Trishikharā, Pushkara, Shubhra Pandura, the foremost of mountains Kailasha of the hue of a cloud and the mountain chief Himalaya covered with heavenly minerals. The Lord, assuming the form of a boar, created in the northern division the heavenly river Madhudhara endowed with all virtues and a hundred mouths. All those mountains had wings and could assume forms at will. The Lord Paramesthin made them all many coloured. Having thus made the various divisions of the earth the Lord thought of creating the gods and Asuras. The divine destroyer of the world, having blood-red eyes, created, on all sides, for the behoof of mankind, many beautiful hills and sacred rivers full of water.

CHAPTER 32. THE CREATION OF THE VEDAS.

Vaishampayana said:—Thus desirous of creating the universe the Lord began to think. While he was thus meditating a Purusha came out of his mouth. Arriving before the Lord, the Purusha asked "What shall I do?" The Lord, the master of the universe, smilingly replied:—"Divide yourself into two." Saying this, the Lord disappeared. O Bharata, when the Lord disappeared bodily no relic of his movement was seen there like unto a lamp put out. Then the Hiranyagarbha, who is sung in the Vedas, began to meditate on the words uttered by Him. Formerly the Lord of the universe was the only Patriarch therefore he alone is entitled to sacrificial offerings.

The Patriarch said:—The Great one asked me to divide myself into two, but I have a great doubt regarding the division of Self into two. When the Patriarch was thinking thus the word Om was recited; with its sound the earth, sky, and heaven were filled. When Prajapati's mind was practising Om again from the heart of the god of gods, sprang Vashatkar. Again originated the three great sacred words Om, Bhur, Bhuva, etc., with which the heaven, earth and sky are filled. Afterwards was produced the sacred Gayatri of twenty-four words the originator of metres. Completely recollecting that celestial verse Prajapati created Savitri. The Lord then created the four Vedas, Rik, Saman, Atharvan and Yayush with their accompanying religious rites.

Thereupon from his mind emanated Sana, Sanaka, Sanatana, Barava, Sanandana, and the omnipotent

Sanatkumar. With Rudra these six Rishis are the mind-begotten sons of Brahma. In Yoga Tantra the Yatis and the Brahmanas speak highly of these six Rishis, Brahma and Kapila. Afterwards the Self-sprung Deity created his eight mind-begotten sons namely Marichi, Atri, Pulastya, Pulaha, Kratu, Bhriḡu, Angira and Maru and the Pitris of all creatures, gods, Asuras and Rakshasas. At the end of Nishesha Kalpa, the termination of the thousand Yugas, all these and their offspring disappeared from the world. Again after a thousand years these celestial Yogins, capable of procreating progeny, will again take birth. For a particular work with the end of every cycle the gods change their names and births. From Prajapati's right thumb the divine Daksha was born. His wife was born from Brahma's left thumb. Daksha begat on that wife his celebrated daughters the mothers of the world. O king, with their progeny the whole world is covered. Thinking in his mind about the multiplication of his progeny Daksha conferred his daughters, Aditi, Diti, Kata, Anayu, Sinhika, Muni, Pradha, Krodha, Surabhi, Vinata, Surasa, Danu and Kadru on Kashyapa. Daksha gave his ten daughters namely Arundhati, Vasu, Yami, Lamva, Bhima, Marudvati, Sangkalpa, Muhurtti, Sadhya and Vishwa, on Brahma's son, Manu. Then he conferred his beautiful daughters of blameless limbs, having lotus like eyes and full-moon-like countenances, namely Kirti, Lakshmi, Dhriti, Pushti, Buddhi, Medha, Kriya, Mati, and Lajja, on Dharmā. Then was born Atri's son Atreya full of water. He was of a thousand rays, the lord of planets and the dispeller of darkness. Prachetas Daksha conferred on him his most excellent twenty-seven daughters, Nakshatra, Yogini, Rohini, etc. Hear, I will name the progeny of Kashyapa, Manu, Dharmā and Shashi. Kashyapa begat on Aditi the gods Aryama, Varuna, Mitra, Pusha, Dhata, Purandara, Twashta, Bhaga, Angsha, Savita and Parjanya. We have also heard that Kashyapa begat on Diti two sons. They were Hiranyakashipu and the powerful Hiranyaksha. They were endowed with incomparable prowess and like unto Kashyapa in asceticism. Hiranyakashipu had five sons who were all very powerful. They were Pralhada, Anulava, Sanglahda, Hlada and Anulhada. Pralhada had three highly powerful sons, namely Virochana, Jambha and Kujambha. Virochana's son was Bali whose only son was Vana. His son was Indradamana, the victor of hostile cities. Danu had numerous children who were all celebrated as great Asuras in the world. Of them the first-born Viprachitti became the king. Krodha had many sons and grand-sons who were called Krodhavashas. They were highly dreadful and ruthless. Singhika gave birth to Rahu who assailed the sun and the moon. He devours the moon and destroys the sun. Kata's children were like unto Death, highly dreadful effulgent, like dark blue clouds and had eyes shining like the sun. Kadru had many sons of whom the thousand headed Sessa, Vasuki and Takshaka acquired ascendancy. They were all virtuous, well-read in the Vedas, engaged in doing good unto creatures, givers of boons and capable of assuming forms at will. Vinata's sons were Tarksha, Arishthanemi, the highly powerful Garuda, Aruna and Aruni. Pradha gave birth to the daughters Anavadya, Anuka, Anuna, Arunaprya, Anuga, Subhaga and the eight holy Apsaras worshipped even by the celestial saints. Alamvasha, Misrakeshi, Pundarika, Tilottama, Surupa, Lakshmana, Kshema, Rambha, Mandrama, Asita, Suvahu, Suvritta, Sumukhi, Suprya, Sugandhya, Surasa, Pramathini, Kashya and Sharadvati were celebrated as Manneya Apsaras. Vishwavasus and Bharanya were known as Gandharvas; Menaka, Sahajanya, Parnini, Punjikasthata, Kratusthata, Ghitachi, Vishwachi, Urvashi, Anumlocha, Pramlocha and Manovati, these ten were the celebrated Apsaras. From Prajapati's determination were produced ambrosia, liked by the whole world, the Brahmanas, the cows and the Rudras. They have been all described in the Purana as the offspring of Subrahi. I have thus described the progeny of Kashyapa, I will now describe that of Manu.

O sinless one, I will describe them to you in brief. Vishwa gave birth to Vishadevas and Sadhya to Sadhyas. Marudvati gave birth to Maruts and from Vasu Vasus were born. Bhanu's sons were Bhanus, Muhurtti's were Muhurttajas and Lamva gave birth to Ghosha. Jami gave birth to Nagadithi and Arundhati gave birth to all the objects of the world. Sangkalpa gave birth to Sangkalpa, and Lakshmi gave birth to Dharmā's son Kama, the most favourite of the world. Kama begat on his wife Rati two sons Harsha and Yasha. Soma begat on his wife Rohini the great lord Varsha by whom the moon becomes effulgent as soon as he rises. Thus thousands of wives and sons were born. This is the root of the world. The Lord Prajapati distributed powers amongst creatures according to their merit. The Lord then created the ten quarters, the earth, Rishis, oceans, birds, trees, herbs, serpents, rivers, gods, demons, the sky-rangers, sacrifices and mountains.

CHAPTER 33. VARIOUS KINGS ARE APPOINTED BY BRAHMA.

Vaishampayana said:—O Bharata, the Lord appointed Sakra, effulgent like the sun, as the king of the three worlds and of the gods. Jishnu, the wielder of thunder-bolt, clad in a

coat of mail, was given birth to by Aditi. That intelligent patron of Srmitis is eulogised by Adhyaryus. As soon as he was born from Aditi the Lord Sakra was covered with Kuça grass and therefore the king of gods passed by the name of Koushika. Having installed the thousand-eyed Purandara as the Lord Paramount Brahma began gradually to distribute other kingdoms. He installed Soma as the king of Yajnas, asceticism, stars, planets, the twice-born and herbs. He appointed Daksha the king of patriarchs, Varuna the lord of waters, the all-destroyer Vaishwanara, the king of the departed manes and Vayu that of smell, bodiless creatures, sound and ether. He conferred on Mahadeva the sovereignty over the goblins, Pishacas, Matris, cows, evil portents, diseases, calamities, profuse rain, other disturbances and the evil spirits. He appointed Vaishravana Kuvera as the king of Yakshas, Rakshasas, Guhyakas, all the jewels and wealth. He appointed Sessa as the king of all animals having teeth, Vasuki as that of Nagas and Takshaka as that of serpents. He appointed the ocean as the lord of rivers, rain and waters and Avurya as the lord of Adityas. He appointed Chitraratha as the king of Gandharvas and Kama that of Apsaras. He appointed the bull, the carrier of Mahadeva, the king of all quadrupeds. The highly effulgent Hiranyakashipu was appointed the king of Daityas and Hiranyaksha as the heir apparent. The highly powerful and first born Viprachitti was appointed the king of Danavas and Asuras. Prajapati appointed Mahakala as the king of Kalakeyas and Vitra that of the sons of Anayusha the wife of Twastha. He appointed the great Asura Rahu, the son of Sinhika as the king of all portents and evil omens.

O Bharata, thereupon he appointed Vatsara (year) the king of seasons, months, cycles, fortnights, days, nights, Tithis, Parvas, Kalas, Kasthas, Muhurttas, the two Ayanas, Yoga Sastra and Mathematics. The highly powerful Garuda was elected the king of all birds, Suparnas capable of seeing from a distance and of the Bhogis. Vasava appointed Aruna, Garuda's younger brother, red like a Java flower, as the king of the Eastern quarter. The highly illustrious Yama, the dispenser of justice and the son of the lord Aditya was appointed by Mahendra as the king of the south. Kashyapa's own begotten son, who was under water and was celebrated afterwards by the name of Amburaja, became the king of the West. And Pulastya's son the highly effulgent Kuvera, like unto Mahendra himself, was appointed the king of the north. Having thus made out the divisions of the kingdom, the Self-sprung Deity, the creator of the universe conferred on them severally the celestial regions. The regions of some were effulgent like the sun, some were like fire, some were like lightning, and some like the moon. All those regions were of diverse colours, capable of coursing at will, many hundred yojanas in extent, easily accessible unto the pious and hard of attainment for the sinful. The regions, which are beautiful to look at and are lustrous like the stars, are those of the pious. Those who celebrate sacrifices with most excellent presents, those who are faithful to their own wives, forgiving, simple and truthful, those Brahmanas who show kindness towards the poor, those who are freed from covetousness, and the quality of Rajas, and the ascetic sages repair to those regions. Having thus engaged his own sons Prajapati, the grand-father of the world, repaired to the Brahma region called Pushkara. Having been entrusted by the Self-sprung Deity with the work of protection and been looked after by Mahendra the celestials lived happily in their respective regions. Having been duly engaged in the work of protection all the gods, headed by Shakra, enjoyed their portions of sacrificial offerings, heaven, fame and joy.

CHAPTER 34. THE MOUNTAINS SET ASURAS FIGHTING WITH THE GODS.

Vaishampayana said:—Once on a time influenced by the Lord's Maya all the winged mountains, the upholders of the Earth, left it. Thereupon coming to the eastern quarter they dropped into the abode of the Asuras governed by Hiranyaksha as the elephants are drowned into a lake. They then asked the Asuras about the sovereignty over the celestial region. (They said) "Although born after you the gods have acquired the sovereignty: you are not kings although you are born first." Hearing those words the Asuras made most excellent preparations. And setting their mind upon possessing the earth they took recourse to their incomparable wily understanding. The Asuras, of dreadful prowess, took up various weapons, such as, discus, thunder-bolt, sword, Bhushundi, bow, noose, Prasa, Sakti, Mushala and club. Some, accoutered in coats of mail, rode upon infuriated elephants. Some great car-warriors drove chariots drawn by horses. Some rode on horses, some, depending on the strength of their own arma, rode on camels, some on bulls, some on buffaloes, some on asses and others proceeded on foot. The soldiers, desirous of fighting, issued out delightedly encircling Hiranyakasha.

Thereupon, hearing of the preparations made by the Daityas for battle the celestials, headed by Purandara, made also most excellent arrangements. Encircled by their four-fold army they were accoutered in coats of mail and finger-protectors and took up quivers and bows. Stationed in the midst of the army, the celestials, holding fierce weapons, followed Purandara who was seated on the Airavata. Thereupon excited with blare of bugles and sound of trumpets Hiranyaksha encountered the king of gods. He covered Vasava with sharpened axes, Nishtringshas, clubs, Tomaras, Saktis, Mushalas and Patticgas. Thereupon there took place a highly dreadful shower of arrows. With sharpened axes, iron swords, clubs, Kshepanis, stones, Satagnis and other weapons the remaining Daityas struck Vasava and other gods. Beholding Hiranyaksha, having smoky hairs, yellow bears, holding various weapons, having the colour of dark evening clouds, wearing a most excellent crown, dark-blue and yellow raiments, having arms extending up to knees and adorned with Vaidurya made ornaments, stand before the Asura army like unto dreadful Death at the time of the universal dissolution, Vasava and all the celestials were greatly pained.

Beholding Hiranyaksha proceed like the moveable mountain Mahendra the gods, who took up bows and arrows, stood in the battle-field with Purandara before them, filled with anxiety. That Daitya army, lighted up with the lustre of golden armours, stood there like the autumnal sky set with stars. They felled one another; some, desisting from duel fight, broke their own arms. Some had their limbs shattered with clubs and some had their breasts wounded with arrows. Some fell down and some were thrown down whirling. Some broke down cars and some were crushed down by them. And some cars could not move on in the thick of the fight. That battle, like unto an unfair day, covered with Danava-like huge clouds and lightings, in the shape of celestial weapons, shone there with the downpour of arrows caused by both the armies. Worked up with anger the highly effulgent and powerful son of Diti, Hiranyaksha increased himself like unto an ocean on the occasion of a Parva. From Hiranyaksha's mouth, who was worked up with anger, came out burning cinders. With the air filled with fire and smoke the gods were scorched. Like unto an elevated mountain the whole sky was covered with weapons, bows and Parighas. Assailed with Hiranyaksha in battle with various weapons and having their breast and heads wounded with winged arrows the gods could not move in the battle-field. The gods, routed by Hiranyaksha in battle, albeit careful, lost their consciousness. All the gods were thus terrorized by Hiranyaksha. Assailed with weapons by Hiranyaksha the thousand-eyed Shakra, who was seated on the elephant, could not move on in the battle-field for fear. Having vanquished all the celestials and overpowered their king the Danava thought the universe as subjected by himself.

CHAPTER 35. THE LORD COMES OUT AS A BOAR.

Vaishampayana said:—When the gods were assailed and their king became motionless the holder of discus (Vishnu) made up his mind for the destruction of Hiranyaksha the holder of club. Assuming the form of a huge boar, described before, the Lord, the slayer of Asuras, came there. He took up his conch-shell shining like the moon and his discus of a thousand blades resembling the Chakra mountain. The immortals always recite the secret names of this undecaying Purusha, such as Mahadeva Mahabudhi, Mahayogin and Maheshwara. He is the foremost of those conversant with the knowledge of Atman. He is always served by the pious. That ancient Purusha, the creator of the universe, is worshipped in the three worlds. He is the Vaikuntha of the celestials, Ananta of Bhogis, Vishnu of the Yogins, and the presiding god of the sacrificial rites. By his grace the celestials partake of the three-fold sacrificial offerings. Having struck that foremost of Daityas with his discus the Lord blew his most excellent conch-shell. Hearing that dreadful blare of the conch-shell which strikes terror unto the Asuras the Danavas fled away on all sides.

Thereupon the great Asura Hiranyaksha, having crimson coloured eyes, said in anger, "Who is he?" and cast his looks on Narayana, in the shape of a boar, the dispeller of the calamities of the celestials, who stood before him with the discus. Thereupon Hiranyaksha and other Asuras, with various weapons, encountered Narayana. Although assailed by the highly powerful Daityas with various weapons Hari stood unmoved in the battle-field. Afterwards the highly powerful Hiranyaksha discharged a burning Sakti on the breast of the boar-formed Narayana which filled Brahma with surprise. Seeing that Sakti about to fall upon him the highly powerful Boar, setting up a roar, felled it on the ground. Thereupon the Lord, whirling his sunny discus, shot it on the head of the Danava king. Like unto the summit of the mount Meru clapped by a thunder-bolt the Daitya-king fell down dead on earth; on his death, all the Daityas filled with fear, fled away on all sides.

CHAPTER 36. RELEASE OF THE CELESTIALS.

Vaishampayana said:—Having thus routed all the Asuras in battle, Hari released Purandara and all the celestials. Having regained their natural temperament all the gods, placing Purandara before them, approached Narayana.

The Gods said:—"O Lord, by thy favour, we have been released from the mouth of Death. What will Aditi's sons do for thee? We are willing to serve thy feet". Hearing those words of the celestials, the Lord, having lotus eyes, was highly pleased and said to them who had their enemy slain. "Do ye all protect the religions severally allotted to you by me and obey my laws. You have been entitled to sacrificial offerings and therefore observe the laws established by me before." Having said this to the king of gods, he again continued:—"You should behave impartially towards the good and the wicked. O king of gods, you should allow the ascetics to enter always into your region that grants all desirable objects. May those, who propitiate the gods with sacrifices, obtain the fruits thereof. May the pious and religious flourish and the sinful become extinct. May the virtuous people, serving in various stages, conquer heaven. May men, who are truthful, humble, heroic and freed from envy, enjoy the fruits of heaven. Those, who are irreverent, lustful, avaricious, wicked and atheistic, should go to hell. O king of gods, you should observe these words of mine and your enemies will not be able to injure you as long as I am living." Having said this the holder of conch-shell, discus and club disappeared. All the gods were filled with great surprise and having saluted the Boar they repaired to the celestial region.

CHAPTER 37. THE MAN-LION INCARNATION OF VISHNU HIRANYAKASHIPU'S PRAYER TO BRAHMA.

Vaishampayana said:—O king, I have thus described to you the boar incarnation of Vishnu. I will next describe the man-lion incarnation in which form the Lord killed Hiranyakashipu. Formerly in the Krita Yuga the founder of the Daitya race, the king Hiranyakashipu practised great penances. Living under water he observed the vow of silence like an immovable object for five thousand and five hundred years. Pleased with his self-control, mastery over his senses and regulations Brahma was highly pleased. Afterward in his white sunny car drawn by swans the Lord Brahma himself came there and said to the king of Daityas "O you of firm vows, you are my votary. I am pleased with you for your ascetic penances. May you fare well. Pray for a desirable boon".

Thereupon the Danava-chief Hiranyakashipu, with a delighted heart and folded hands, said:—"O lord, may none, amongst the gods, Asuras, Gandharvas, Yakshas, Urugas, Rakshasas, men and Pisachas, slay me. May not the Rishis, when angered, curse me. May not my destruction be brought about with a weapon, mountain, tree, dry or wet articles. May not my death take place in heaven, nether region, sky or either in day or in night. May he be my death only who, with the stroke of his own palm, will be able to kill me with my followers, servants and kinsmen. I will discharge the functions of the sun, moon, air, fire, water, sky, stars and ten quarters. I will be Kama, Krodha, Varuna, Vasava, Yama, Kuvera and the king of Kimpurushas. May huge weapons appear bodily before me in a battle".

Brahma said:—"O my son, I grant you these wonderful and celestial boons. These boons are rare and not to be obtained by men. Forsooth, by my favour, you will obtain all desirable objects."

Vaishampayana said:—Having said this Brahma went to the Vairaja region through the etherial way. Afterwards hearing of the grant of this boon the gods, Nagas and Gandharvas went to the Grand-father and said:—"O lord, by virtue of this boon the Asura will oppress us. Do thou concert a measure for his destruction." Hearing their words the Lord Brahma said:—"O ye gods, he must obtain the fruits of his penances. After he will have enjoyed them the Lord Vishnu will slay him." Delighted with what the lotus-sprung Deity had said the celestials repaired to their respective quarters.

Vaishampayana said:—Elated with the power of the boon he had obtained the Daitya-chief Hiranyakashipu began to oppress the creatures. That powerful Daitya assailed the ascetic Munis in the hermitages and the truthful and self-controlled Brahmanas. Having vanquished all the gods in the three worlds he brought them under subjection and lived in heaven. Urged on by Destiny and elated with the pride of boon he made the Daityas entitled to sacrifices and deprived the gods therefrom. Thereupon the Adityas, Sadhyas, Vishwas, Vasus, Rudras, all the saints and the Brahmanas approached the highly powerful and eternal Vishnu adored of the world and sought his shelter. The gods said:—"O Narayana, the gods have sought refuge with thee: do thou save them and slay the Daitya-chief Hiranyakashipu. Thou art our protector, great preceptor and the great god. Thou dost please the party of thy friends and destroy the enemies. Do thou help us for slaying Diti's progeny." Vishnu said: "Cast off your fear, O ye immortals, I promise you safety. You will, in no time, attain to the celestial region as before. I will soon kill that Danava

king with his people who is elated with the pride of his boon and is unslayable even by the immortals".

Vaishampayana said:—Having said this and dismissed the celestials the omniscient Lord thought of the destruction of Hiranyakashipu. Having assumed a body, half-lion and half-man, he arrived at Hiranyakashipu's court. It was highly charming and a hundred yojanas in length and half as much in breadth. There existed neither decrepitude nor sorrow. It was adorned with various flowers and excellent seats.

CHAPTER 38. THE ASURAS ARE FILLED WITH SURPRISE AT SEEING THE MAN-LION FORM.

Vaishampayana said:—O Bharata, thereupon when Hiranyakashipu and all the Danavas saw that mighty-armed one like unto the wheel of time and fire covered with ashes, the beauty, of that man-lion form covered with matted wells and effulgent like the moon, filled every where of that spacious Hall. Seeing that form resembling a conch-shell, a kunda flower and the moon the Danavas exclaimed "What a wonderful form!" With their celestial vision however Hiranyakashipu and Pralhada could perceive that the Lord, in the shape of a lion, had come there. Pralhada said:—"O large-armed king, the first born amongst the Daityas, we have never seen a man-lion form, nor have we heard of it. How wonderful is this celestial form! My mind says that this dreadful form has appeared for the destruction of the Daityas. The gods, oceans, rivers, Himavan, and other boundary mountains, the moon with the stars, the Adityas, Ashwinis, Varuna, Yama, Indra, Maruts, Rishis, Nagas, Yakshas, Gandharvas, Pishachas and dreadful Rakshasas are all in his body. Brahma and the Lord Siva appear on his forehead. The mobile and immobile creation, all the Daityas together with ourselves, this assembly hall, the three worlds, all are visible in him as the moon reflected on a mirror".

CHAPTER 39 VISHNU KILLS HIRANYAKASHIPU.

Vaishampayana said:—Hearing the words of Pralhada Hiranyakashipu said to the Daityas:—"Hold this lion assuming a wonderful form. And if you entertain any doubt kill this forest-ranger." Hearing those words and delighted the Danavas surrounded that huge-bodied lion and showed him fear. Thereupon sending up a leonine shout, that man-lion, like unto Death with his mouth wide open, dispersed the assemblage. Worked up with anger Hiranyakashipu discharged various weapons at the lion. But the highly powerful Lord remained unmoved like the mountain Himalaya. And leaping up into the sky the Man-lion tore Hiranyakashipu into pieces with his nails and killed him. After the destruction of the Diti's son the earth, lunar region, solar region, all the quarters, rivers, oceans and mountains again came into view. Thereupon pleased all the gods chanted the glories of the Eternal Purusha with various hymns.

CHAPTER 40. THE BEGINNING OF THE DWARF INCARNATION: BALI BECOMES KING.

Vaishampayana said:—I have thus described to you the man-lion incarnation. I will now describe the dwarf incarnation. Formerly the powerful Vishnu, assuming the form of a dwarf, occupied the kingdom of the three worlds with three footsteps in the sacrifice of the powerful Bali. Having released the earth he conferred it on the king of the celestials.

Kashyapa, the well-dressed son of Marichi, espoused two sisters of Prajapati, Diti and Aditi. The great Kashyapa begat on Aditi the twelve classes of the celestials, Dhata, Aryama, Mitra, Varuna, Angsha, Bhaga, Indra, Vivashwan, Pusha, Parjanya, Twastha and Vishnu. He began on Diti the powerful Hiranyakashipu. The Daitya-chief Hiranyaksha was his younger brother. Hiranyakashipu had five highly powerful sons, namely Pralhada, Hlada, Sangrada, Jambha and Anuhrada. Pralhada's son was Virochana whose son was Bali. Their sons and grand-sons were all very powerful. Thousands of the descendants of these highly powerful daityas are seen all over the land. Having seen Hiranyakashipu slain by the Man-lion the Daityas made Bali their chief for the destruction of the gods. He was heroic, powerful, pious and self-controlled like Hiranyakashipu and therefore was installed as their king by the Daityas. They said: "O Daitya king, it is well known to you that the entire universe consisting of the three worlds, mobile and immobile, was under Hiranyakashipu. O slayer of gods, the celestials, having killed your grand-father, have stolen the three worlds and appointed Indra as their king. Therefore, O lord, try to rescue your ancestral kingdom with our help. May you fare well and regain your ancestral kingdom. Encircled by thousands of Asuras do you vanquish the celestials in their own region. Unlimited is your prowess and strength and by your accomplishments you have excelled even your grand-father".

CHAPTER 41. BALI'S PROSPERITY.

Vaishampayana said:—The gods were (accordingly) defeated by the Daityas and the worlds were occupied by them. Maya and Samvara announced the victory of the highly powerful Bali. At that time the directions were clear, pious

acts flourished, iniquity was suppressed, and the sun coursed regularly in its path. Pralhada, Shamvara, Maya, and Anuhlada carefully guarded all the quarters. People wended virtuous ways and there was absence of sin and increase of virtue. The Siddhas practised penances. Dharma flourished with four legs and Adharma (sin) with one. The kings properly protected their subjects and all the orders followed their respective duties. Bali was installed in the kingdom of gods unanimously by all the Asuras. When they began to shout in joy the boon-giving goddess of prosperity, with a lotus in her hand, appeared before Bali, and said:—"O foremost of the powerful, O highly effulgent Daitya king Bali, I have been pleased with you for your defeating the gods. May you fare well. Having displayed your prowess you have vanquished the king of gods in battle. Seeing your wonderful power I have come to you. O foremost of Danavas, you are born in the race of Hiranyakashipu and have been appointed the king of Asuras. It is therefore no wonder for you to perform such a feat. You have excelled even that Daitya king who enjoyed the entire three worlds. Besides you are always virtuous and pious. O you of unlimited prowess, you will therefore rule over the three worlds".

Having thus addressed the Daitya king that beautiful boon-giving goddess Lakshmi disappeared.

CHAPTER 42. THE GODS GO TO KASHYAPA FOR FINDING OUT MEANS FOR THE DESTRUCTION OF BALI.

Janamejaya said:—"O foremost of the twice-born and Munis, vanquished by the Daityas what did the gods do? And how did they regain their heavenly kingdom?"

Vaishampayana said:—"Hearing of a celestial voice the beautiful king of gods, along with the celestials, repaired to the most excellent palace of Aditi situate in the east. Having arrived there Purandara related to Aditi every word about the celestial message.

Aditi said:—"O my child, yourself and all the immortals cannot slay Virochana's son Bali. Only the thousand-headed Purusha is capable of slaying him and none else. However I will ask your father the truthful Kashyapa about the destruction of the great Daitya Bali.

Thereupon the Suras with Aditi approached Kashyapa. There they saw the great ascetic, the first preceptor of the Devas, like unto the sun of mitigated lustre through water, fair and effulgent like a burning flame. Having left aside his staff and thrown an antelope skin on his person he was practising penances. His body was covered with bark and antelope skin. He was burning in Brahma energy like fire incarnate when inflamed with incantations. The lord Maricha, the father of Suras and Asuras, was the foremost of Brahmaputras and effulgent like the sun. He was the creator of all and the most excellent master of the patriarchs. He was born as the third patriarch in the person of his grand-son. As the mind-begotten sons of Brahma speak to him, so those leading and heroic Devas along with Aditi bowed unto Kashyapa and with folded hands communicated to him the celestial message imparted through an invisible agency as also that Bali, the foremost of Daityas, was unconquerable by the immortals. Hearing the words of his sons Kashyapa desired to repair to the region of Brahma. Kashyapa said:—"O sinless one, we will repair to Brahma's abode filled with the sound of the recitation of the Vedas. There you are to communicate truly what you had heard unto Brahma".

Vaishampayana said:—"Thereupon the Devas with Aditi followed Kashyapa to Brahma's palace filled with celestial saints. In highly costly and charming conveyances coursing at all the Devas, in a moment, reached Brahma's region. Desirous of beholding the immortal Brahma a mass of asceticism they repaired to his extensive court. Seeing the Hall where sweet Saman verses were being sung they were highly pleased. They heard the Rik mantras chanted by great ascetics of pious rites, well read in the Vedas and their auxiliaries. With the recitation of Vedic verses the Hall resounded. Having arrived there and heard the recitation of the Vedas the Suras considered their own persons purified. With their mental faculties concentrated, resorting to silence and fixing their minds on Brahma, they, filled with surprise, looked at one another.

Placing Kashyapa before them the Suras again in their mind saluted the Omnipotent Preceptor of the world. Again was heard the sweet and grave recitation of the Vedas by the Devas well-read in various Scriptures. Kashyapa's sons saw there leading Brahmanas ever observant of vows and regulations and fond of recitations and Homa. Carrying on the work of creation through celestial Maya, Brahma, the grand-father of the world and the preceptor of Suras and Asuras was seated in that Hall. There Daksha and other Patriarchs, Pracheta, Pulaha, the foremost of the twice-born Marichi, Bhriugu, Atri, Vasishtha, Goutama, and Narada, were worshipping him. Learning, mind, sky, fire, water, earth, sound, touch, form, taste, smell, these objects of sense, the principle of greatness, the four Vedas, religious rites, sacrifices, determination, vital breath and every other thing was present before the Self-sprung Deity. Profit, religious

merit, object of desire, envy and joy were before him. Shukra, Vrihaspati, Samvarita, Buddha, Shani, Rahu, all the planets, Maruts, Vishwakarma, the stars, the sun and the moon were adoring Brahma. The sacred verse Savitri, the seven forms of speech, the Srutis, Gathas, Laws, Commentaries, Kshana, Lava, Muhurta, day, night, month six seasons, year, four yugas, evening, the wheel of time and many others were present before the Self-sprung Deity. With the pious Devas Kashyapa entered into that celestial Hall affording all objects of desire. Beholding the Great Creator the Eternal Brahma, burning in his own beauty, freed from exhaustion and served by the Brahma saints the Devas bowed unto him. Having touched the feet of Paramesthin with their crown they were freed from sins and became of quiescent souls. Seeing Kashyapa present there with the Devas the highly effulgent Brahma said.

CHAPTER 43. BRAHMA INSTRUCTS THE DEVAS TO GO TO VISHNU.

Brahma said:—"O ye highly powerful gods, I have learnt the object of your arrival here. O leading Suras, your object will be accomplished. That lord of the universe, who will vanquish Bali the foremost of Danavas, is not only the victor of the Daityas but is the conqueror of three worlds and is worshipful unto the gods. That eternal origin of the universe is the ordainer of the worlds. People call him omniscient and Hemagarbha. The great Lord, who will destroy the world and the Asura-chief Bali, is the origin of all and is our first born. That Yogin, that soul of the universe is above the reach of thought. Even the Devas do not know that great one: but that Purusottama knows the gods, ourselves and the whole universe. By His grace we fare well. And establishing communion with Him people practise hard austerities in this world.

O Devas, in the northern division and on the northern bank of the ocean of milk there is a most excellent place called Amrita (nectar): so the wise say. Go there and being self-controlled practise hard austerities. There you will hear most sacred, purified words relating to Brahman grave like the muttering of clouds surcharged with water in the rainy season. That celestial speech is destructive of all sins and was spoken by the god of gods of pure soul. So long as your vow will not terminate you will hear that great universal speech. O gods, you have come to me and I am ready to grant you boons. Tell me what boon you do want.

Thereupon having bowed unto that one identical with Yoga Kashyapa and Aditi touched his feet and accepted the following boon. "May Lord forsooth be born as our son." When they with great reverence said so Brahma said "So be it. Let the Devas pray to Him for becoming their brother and he will agree." Having obtained this boon from him and been successful in their mission the gods repaired to their respective habitations. Saying 'so be it' the Suras, Kashyapa and Aditi touched Brahma's feet and repaired to the northern quarter. Within a short time they reached the northern bank of the ocean of milk as ordered by the Divine Brahma. Crossing many oceans, mountains and rivers those leading celestials saw a highly dreadful quarter enshrouded with darkness and divested of the sun and creatures. Reaching that place called Amrita the Suras along with Kashyapa began to practise hard austerities for many years with a view to propitiate the thousand-eyed, intelligent Yogin Narayana endowed with all lordly powers. Observing the vows of celibacy and silence and controlling their senses and movements the Suras practised hard austerities there. The divine Kashyapa recited for pleasing the Lord Narayana many Vedic verses of eulogy.

CHAPTER 44. VISHNU PROMISES HELP TO THE GODS.

Vaishampayana said:—"Hearing those most excellent eulogistic verses recited by the foremost of the twice-born Kashyapa the Lord Narayana, having a grave but sweet voice, delightedly and distinctly said to the great gods through the muttering of clouds. The words were heard from the sky, but nobody could see the Lord. Isvara said it with great delight.

Vishnu said:—"O leading celestials, I am pleased with you. May you fare well. Do you pray for boons and I am ready to grant them.

Kashyapa said:—"O immortals, blessed are we all since the Lord has been pleased with us. Thou art our supreme refuge. If O Lord, thou art propitiated and desirous of giving us boons, be thou born as Vasava's younger brother, ever enhancing the joy of thy kinsmen and as the son of myself and Aditi.

Vaishampayana said:—"Then Aditi, the mother of Devas, desirous of praying for a boon, said to the Lord:—"I pray to thee for a boon. For the well being of all the gods be thou born as my son".

The Gods said:—"O lord, do thou become our brother, master, king and protector. If thou art born as Aditi's son Vasava and other celestials will be able to hear the name of Deva. Do thou therefore be born as Kashyapa's son.

Vaishampayana said:—"Thereupon Vishnu said to the Devas and Kashyapa:—"O gods, your enemies will not be

able to stand even for a moment before me. Having slain the Asuras and other enemies of the celestials I will make the latter partake of sacrificial offerings. By my creative power I will make the gods partake of Havya and the Pitris of Kavya. Therefore O ye gods, return by the same way by which you came. I will satisfy the desire of Aditi the mother of gods as well as that of the great Kashyapa. Do you repair to your respective abodes. May good betide you and may you attain to your desired-for objects".

Thus addressed by the powerful Vishnu the gods delightedly worshipped the Lord. Having bowed unto the Deity, the great Vishwadevas, Kashyapa, Aditi, Sadyas, Maruts, and the highly powerful Indra repaired to the great hermitage of Kashyapa in the eastern quarter. And having arrived at that hermitage filled with saints they engaged in the study of the Vedas and awaited Aditi's conception. Aditi, the mother of gods, held in her womb that great one, the soul of the universe of great power for a thousand celestial years. After the completion of the thousand year she gave birth to the son, the protector of the gods and the destroyer of the Asuras. Living in the womb the Lord withdrew the energies of the three worlds and saved the gods. When that master of gods, the joy of the three worlds, the fear of the Daityas and the enhancer of the delight of the gods was born the celestials were freed from fear.

CHAPTER 45. VISHNU'S BIRTH AS A DWARF.

Vaishampayana said:—"When that Deity was born the seven Patriarchs, Marichi and others and the seven saints bowed unto him, Bharadwaja, Kashyapa, Goutama, Vishwamitra, Jamadagni, Vasistha, and the lord Atri, who comes into view when the sun is completely clouded, came there. Marichi, Angira, Pulastya, Pulaha, Kratu and the patriarch Daksha bowed unto him. Aurya, Vashistha's son Stamva, Kashyapa, Kapivan, Akapivan, Dattoli, Chyavana, and Vasistha's seven other sons who passed by the name of Vasishthas, Hiranyagarbha's son, the highly energetic Auryajata, Gargya, Prithu, Agrya, Janya, Vamana, Devavashu, Yadudhra, Somaja, Parjanya, Hiranyama, Vedashira, Satyanetra, Nimva, Atimbimva, Chyavana, Sudhatma, Viraja, Atinama and Sahishnu bowed unto him. Apsaras, having shining persons adorned with various ornaments, danced before Narayana. The Gandharvas played on bugles in the sky. Tumvaru, with other Gandharvas, began to sing. Mahasruti, Chitrashira, Urnavu, Anagha, Gomayu, Suryavaraha, Somavarcha, Yugapa, Trinapa, Karshni, Nandi, Chitraratha, Shashishira, Parjanya, Kali, Narendra, Haha, Huhu, and the highly effulgent Gandharva Hansa began to sing before Keshava. There beautiful Apsaras, of large eyes, endowed with all auspicious marks and adorned with various ornaments began to dance. Sumadhya, Charumadhya, Priyamukhya, the beautiful Anuka, Jami, Mishra keshi, Alamvusha, Marichi, Sruhika, Vidyutparna, Tilottama, Atrika, Lakshmana, Rambha, the charming Asita, Suvahu, Supnja, Subhaga, Urvashi, Chitralekha, Sugriva, Sulochana, Pundarikasugandha, Suratha, Pramathini, Nanda, Sarashwati, Menaka, Sahajanya, Parnika, Punjikasthali and thousands of other Apsaras danced there. Dhata, Aryama, Mitra, Varuna, Angsha, Bhaga, Indra, Vivashwan, Pusha, Twastha, Savita and Vishnu, these twelve Adityas, who are known as Kashyapeyas and effulgent like the sun bowed unto the high souled lord of celestials.

O king, Mrigavyadha, Sarpa, the highly powerful Nirhiti, Ajaikapat Ahivridhna, Aparajita, Pinaki, Dahana, Ishwara, Kapila, Sthanu and Bharga, these Rudras were also present there. The two Ashwinis, the eight Vasus, the highly powerful Maruts, Vishwadevas and Sadyas all stood before him with folded hands. Svesha's younger brother the great Vasuki, Apukunja, Dhritrasashtra, Valahaka and other highly powerful, wrathful and effulgent Nagas all stood before him with folded hands. Tarksha, Arishthanemi the highly powerful Garuda, Aruna and Aruni all stood before him with folded hands. The creator of the world himself with all the great patriarchs came there and said. Brahma said:—"He is the Eternal Lord, the powerful Vishnu from whom have emanated all the worlds." Having said this the Lord Brahma, along with other celestial saints, bowed unto the king of gods and returned to the celestial region. When the Lord was born as Kashyapa's son he had eyes blood-red like the clouds of an unfair day and was of the form of a dwarf. On his breast was the mystic mark of Srivatsa. With expanded eyes the Apsaras looked at him. His effulgence was like that of a thousand suns rising simultaneously in the sky. That beautiful Lord was the supporter of Bhur, Bhuva and other lokas, had high shoulders and pure hairs, was the refuge of the pious and offered no shelter unto the iniquitous. The great Yogins regard him as the most excellent Yoga. He has eight sorts of lordly powers. People call him the foremost of Devas. The Vipras long for emancipation through knowing that Eternal Purusha and persons, afraid of the world, are freed from birth and death. All the Ashramas designate him as Tapas. Practising hard austerities and restricting their diet people serve him. As Anata of a thousand hoods and crimson eyes he is worshipped by Svesha and other Nagas in their region. The Vipras,

desirous of attaining to the celestial region, worship him as Yajna. Although present every where He is one. He is the most excellent poet and the Vedas sing Him as the ordainer of sacrificial offerings. Virtue is His effulgence. The sun and moon are His eyes and the sky is His body. That omnipotent Lord said to the Devas in most excellent words:—"Even knowing it I have attained to this boyhood through my Yoga power. What shall I do, O ye celestials, for you? What boon shall I give? Do you with pleasure pray for what you want." Hearing those words of the high-souled dwarf, Indra and other gods with folded-hands said to Kashyapa's son:—"By virtue of his ascetic penances and of the boon conferred on him by Brahma, the omniscient and highly powerful Daitya king Bali has possessed the entire universe through his prowess and self-control. He is not to be slain by any one of us. Thou art alone capable of vanquishing him. No one else can discomfit him. Therefore do we all seek refuge with thee, O lord, who art the remover of the fear of gods, fond of thy votaries and the giver of boons. O large-armed and great king of the celestials, for the well being of the Rishis and all the worlds and for the satisfaction of Kashyapa and Aditi let the Pitris partake of Kavya and the celestials partake duly of Hayya. Do thou bring back the three worlds for giving them back to the great king of the celestials, Mahendra. That Danava is celebrating a horse-sacrifice, do thou therefore think of an expedient by which thou mayst regain the worlds".

Vaishampayana said:—Thus addressed by the celestials Vishnu, in his dwarf form, said to the Devas, filling them with joy.

Vishnu said:—"Let Angira's son, the highly effulgent Rishi Vrihaspati, who has mastered the Vedas, take me to his sacrifice. Going to his sacrificial ground I will do what I think proper for regaining the three worlds" (54-55).

Thereupon the highly effulgent and intelligent Vrihaspati took the Omnipotent Dwarf to the sacrificial ground of the Daitya king Bali endued with high intellectual powers. That Dwarf assumed the form of a boy, had smoky eyes, wore sacrificial thread well-polished and deer-skin. He had an umbrella and staff in his hands. Though not aged he appeared like an old man. Meditated upon by Brahma and other gods that foremost of Suras, the Lord of the Patriarchs, went to the sacrificial ground of the Daitya king Virochana's son Bali. Although the gate was well-protected by properly armed and accoutered Daityas he all on a sudden entered there. The powerful Dwarf appeared before Bali, the king of Daityas and Danavas, completely encircled by priests well-versed in reciting mantras. Having arrived at the sacrificial ground filled with Brahmana saints the lord described himself as being identical with Yajna. Having described in detail the sacrifice that Eternal Purusha, identical with Yajna and a master of sacrificial rites, vanquished Sukra and other priests with various quotations and they could advance no reply. Before the Rishis and priests the Omnipotent Lord, of wonderful speech, with reasons and arguments laid down in the Vedas, but not visible to any, described himself unto Bali as being identical with sacrifice. Thereupon seeing the elderly Rishis and Upadhyayas (preceptors) silenced by that highly effulgent dwarfish boy Virochana's son Bali regarded it as a wonder. And filled with surprise and bending low his head, he, with folded hands, said:—"Whence have you come? Who are you? Whose son are you? What necessity have you here? I had never seen before such an intelligent, beautiful, good-looking, charming Brahmana boy endued with such spiritual culture and so well read in the Vedas. The Devas, the Rishis, Nagas, Yakshas, Asuras, Rakshasas, Pitris, Siddhas, Gandharvas, none amongst them, has such a son. Whoever you may be, I bow, unto you. Tell me what I can do for you".

Thus addressed by Bali that Dwarf, conversant with expedients, whose nature cannot be conceived by any, smiling a little, said.

CHAPTER 46. BALI PROMISES TO GIVE LANDS TO THE DWARF.

Vishnu said:—"What a wonderful sacrifice is this undertaken by the king of Asuras. There are various sorts of well prepared edibles. O highly powerful Danava king, your sacrifice has excelled that of the Great Creator Brahma, that of Sakra the king of the celestials and that of Yama, and Varuna. This horse-sacrifice, the best of all sacrifices leading to the attainment of heaven, which you have undertaken for destroying your sins, is full of all desirable objects and approved by the Brahmavadsins. The Sruti says that Ashwamedha is the best of sacrifices. This great Yajna, which is of the shape of a boar with golden horns, iron hoops and gait fleet like the mind, which has profuse gold and is the origin of the universe, is highly sacred. By performing this sacrifice a man rides the sacrificial horse and gets over his sins. The Vipras, well read in the Vedas, call this sacrificial horse fire. As the order of a householder is the best of all Ashramas, as the Brahmanas are the best of mankind, as you are now the foremost of Asuras, so the horse-sacrifice is the best of all sacrifices."

Vaishampayana said:—Hearing those words of the Dwarf, Bali, the king of Daityas, was highly pleased. Bali said:—"O

foremost of the twice-born, who art thou? What dost thou want? What shall I give thee? May god betide thee. Do thou pray for thy wished-for object and thou shalt have it". The Dwarf said:—"O Danava, I do not pray for kingdom, conveyances, jewels or women. If you are pleased, if you have your mind fixed on virtue, I pray from you for ground covering three foot-steps for the construction of the sacrificial house of my preceptor. Grant me this which is the highest object I pray for". Bali said:—"O foremost of orators, O best of Brahmanas, what object of yours will be accomplished with ground covering three foot-steps. Pray for ground measuring hundreds and thousands of feet". Shukra said:—"O you of large arms, O great Asura, do not promise him any gift; you do not know him. He is the Great Lord Hari. Having assumed the form of a dwarf through his Maya he has come here to impose on you for the well-being of the king of gods. The Omnipotent Lord can assume various forms". Thus addressed by Shukra Bali meditated for some time and then determining in his mind: "Where shall I do get a worthier person than he" he was filled with joy. Then holding up a golden grass he stood motionless there. Bali said:—"O foremost of Vipras having lotus eyes, sit down. I stand here with my face towards the east. Accept my gift saying 'give.' What lands will you take? What is the extent of your three feet? I will give it. Take up water, the words of your preceptor will not be falsified". Shukra said:—"O Daitya-king, do not make him any present. Forsooth I have come to know that he is Vishnu. What wonderful devotion! You have been imposed upon." Bali said:—"I have not been deceived, the Lord himself, Vishnu has come to my sacrifice. I shall give unto this god of gods whatever he will ask of me. What worthier person can there be than Vishnu to whom I may make a gift?" Saying this Bali at once took water. The Dwarf said:—"O sinless king of the Danavas, the land, covering my three foot-steps, will be enough for me. What I have said before is true. It can never be otherwise".

Vaishampayana said:—Hearing those words of the highly effulgent Dwarf, Virochana's son Bali, the king of Daityas and the slayer of his enemies, threw an antelope skin on his person. And then saying 'let it be so' he touched a jar full of water. Desirous of destroying the Asura king the Dwarf too extended his hand destructive of Daityas. As the king of Danavas, with his face towards east, was about to give him water Pralhada prevented him. Beholding the un-foreseen form of the Great Hari, who was willing to steal the prosperity of the Asuras, the greatly wise Pralhada said:—"Do not give any thing unto this dwarfish Brahmana. It is he who formerly killed your great grandfather. This greatly wise Vishnu has come to impose on you". Bali said:—"It is indeed a matter of great joy that I will be able to make gifts unto this Deity. I have obtained as an object of my gifts who is the lord of the universe, who shows such a favour and who is superior even to Brahma. O foremost of Asuras, one, who has been initiated for sacrifice, must make gifts." Having thus expressed himself in the midst of the Asuras Virochana's son Bali granted the Lord Narayana land measuring three feet.

Pralhada said:—"O king of Danavas, do not promise to give anything unto this Vipra. I do not consider him a Vipra you. A Brahmana is not like it. Beholding his form I think forsooth that the Man-lion has returned again." Thus addressed by Pralhada of unlimited energy, Bali, as if remonstrating with him, said.

Bali said:—Misfortune of the person who prays for alms and that of the Asura who drives him away disappointed visit the latter. The man, who having made a promise unto a Brahmana, does not satisfy it that sinful wight goes to hell with his friends and kinsmen. Afraid of suffering from poverty I am making a present of this earth to him; who is there a worthier Brahmana than he? While there is none superior to him, I confer this earth to him. Seeing the twice-born one beg alms from me in the shape of a dwarf I have been highly pleased. I will therefore make him a gift: do not prevent me. Bali again said to that dwarfish Brahmana:—"O you of little understanding, what will you do with land covering three foot steps? I will confer on you the entire earth surrounded by the oceans." The dwarf said:—"O foremost of Danavas, I do not pray for the entire earth. I am satisfied with land covering three foot-steps. This is what I like and pray for".

Vaishampayana said:—Having said "So be it" the Danavaking Bali made the Lord Narayana of unmeasured energy touch land covering three foot-steps. When his hand fell into water the Lord Dwarf considered himself insulted and displayed his universal form. The earth was his feet, the sky was his head, the sun and moon were his eyes, the Pishacas were the fingers of his feet and the Guhyakas were the fingers of his hands. The Vishwadevas were on his thighs, the Saddhyas were on his knees and the Devas and Apsaras emanated from his nails. Lightning formed his vision, the rays of the sun were his hairs, the stars were the holes of the hairs of his body and the Rishis were those hairs. The two Ashwinis were his two feet, and the highly powerful Vayu was his nose. The contrary quarters were his arms and the quarters were his ears. The moon was his delightfulness, virtue was his mind, truth was his speech, the goddess Saraswati was his tongue,

the great goddess Aditi was his neck, the effulgent sun was his throat, the gate of heaven was his navel, Mitras and Twastha were his two eye-brows, fire was his mouth, Prajapati was his testes, Brahma was his heart, and Kashyapa was his organ of pro-creation. Vasava was his back and the Maruts were his joints. The Vedas constituted his presence, lustre was his effulgence, Rudra was his breast, the great ocean was his patience, the highly powerful Gandhatvas and serpents were his belly, Lakshmi was his intelligence, Dhriti was his beauty, learning was his waist, and the seat of the soul was his forehead. All the luminous bodies formed his ascetic penance, and the king of gods Sakra was his energy, on his breast and sides were the gods, sacrifices Ishti rites, the works of the twice-born and beasts. Beholding that universal form of Vishnu the great Asuras were worked up with anger. And like insects going to a fire they approached him.

CHAPTER 47. THE DANAVAS DESCRIBED.

Vaishampayana said:—Hear now of the names, forms, accomplishments and the principal weapons of the Danavas. Viprachitti, Shivi, Shanku, Ayashanku, Ayasshira, Ashwashira, the powerful Hayagriva, Ketuman, Ugra, Syogra, Vyavra, the great Asura Pushkara, Pushkala, Swashwa, Ashwapati, Pralhada, Ashwashira, Kumbha, Sanglhada, Gaganaprya, Anuhrada, Harihara, Varaha, Sanhara, Aruja, Vrishaparva, Virupaksha, Munindra, Chandralochana, Nishprabha, Suprahva, Nirudara, Ekavakra, Mahavakra Dwivakra, Sherasa, Sharabha, Kunatha, Kupatha, Kvatha, Mahagarbha, Shankukarna, Mahadhvani, Dirghajish, Arkavadana, Mriduchapa, Mriduprya, Vayu, Garistha, Namachi, Shamvara, Vikshara, Chandrahanta, Krodhahanta, Krodhavardhana, Kalaka, Kalakaksha, Vitra, Krodhavimokshana, Garistha, Havistha, Pralamva, Naraka, Pritha, Indratapana, Vatapi, Ketuman, Asiloma, Vitoma, Vaskala, Pramada, Mada, Shrigalavavana, Keshi, Ekaksha, Rahu, Tuhunda, Samala, Sripa—these and many other Daityas appeared before the Great Vishnu who was about to place his feet. Of them, some took up nooses, some had their mouths wide open, some had the voice of asses, some took up Satghnis, some discs in their hands, some had thunder-bolts, some rods, some mortars, some swords, some Patticas, some Parashwadhas, some Praças, some clubs, some Parighas, some huge stones and some Pushalas in their hands. Some Danavas had trees in their hands, some had bows, some had clubs, some had Bhushundis, and some shook there with daggers in their hands. Those dreadful and highly powerful Danavas, dressed in various ways, were armed with diverse weapons. Some had their mouths like those of tortoises, some had like those of fowls, some had like those of swans, and some had like those of asses; some were camel-mouthed, some were boar-mouthed and some dreadful Danavas had mouths like Makaras. Some had their faces like hares, some like cats, some like Sukas, some like cows, some like deer, some like Garuda, some like swords and some like peacocks; some were horse-mouthed, some were elephant-mouthed and some had faces like those of various other weapons. They put on skins of elephant and antelope. Their persons were covered with bark. Some amongst them were adorned with gold. The Asuras put on crowns and wore Kundalas; they, clad in various raiments, were adorned with diverse garlands and pastes. Holding their burning weapons those Danavas and Asuras approached Hrishikesha who was about to place his feet. The effulgence of the Lord at that time, who was about to conquer the three worlds, was like that of the sun. Having smashed all the sons of Diti with his palms and feet the omnipotent lord possessed the three worlds with his three foot-steps. Having assumed a huge form he first attacked the earth; when he occupied the earth the sun and moon were in his heart. When he occupied the sky they were in his waist and when he occupied the heaven they were on his knees (13-29). The twice-born thus described the form of Vishnu of incomparable prowess. Having conquered the three worlds and slain the leading Asuras, Hari, adored of the universe, conferred the earth on Indra the king of gods. The powerful Vishnu assigned to Bali the region under the earth called Sutala. Obtaining that region for his residence the foremost of Asuras Bali was pleased. Since then the king of Asuras has been living in Rasatala. Living there the greatly effulgent Bali engaged in great meditation. The intelligent Bali said to Narayana, adored of the universe "O Lord, do thou command me particularly what I should do now." Thereupon Vishnu, the lord of celestials, said to the Daitya king Bali.

Vishnu said:—"O great Asura, I have been pleased with you; I am ready to grant you a boon: pray for it. May good betide you. Do you pray for desired-for objects. Never under any circumstances disobey the words of Sakra, the king of gods. This is my command to you. If you obey it you will meet with your well-being. O Daitya, the water, you offered, was taken by me in the cavity of my palm and therefore you have no fear anywhere from the gods. Along with all the Daityas and your followers, do you live by my favour in that part of the nether region which is called Sutala. Remembering my mandate do not disregard the words of Shakra of incomparable energy. O great Asura, all the gods are

worshipful unto you. You will attain to all your desirable objects; you will acquire many dresses both in this world and in the next. And by my favour you will always reign supreme over the Daityas. You will enjoy various objects and celebrate sacrifices accompanied with gifts. Whenever you will transgress this my command the highly powerful serpents will bind you with their hoods. You should always bow unto Mahendra and other gods, Indra, the king of gods, is my elder brother; you should therefore obey his command".

Bali said:—"O great God, O holder of conch-shell, discus and club O God of gods, O preceptor of the gods, and Asuras, O king of gods, O foremost of celestials, what position will be mine when I will live in that nether region? How shall I live there? How will my fame be unbroken?"

The Lord said:—"O foremost of Daityas, a Sraddha without a Shrotraya, study without vows, sacrifice without presents, Homa without Ritwikas, gifts without reverence and impure Havi, these six portions will belong to you. The virtue of those who are ill-disposed towards my votaries, the virtue of persons who are engaged in buying and selling, the virtue of Agnihotras, the virtue of those who make charities without reverence and the virtue of those who officiate as priests, will be your share, O king of Daityas, by my favour".

Vaishampayana said:—Hearing the words of the high souled Vishnu, the foremost of Asuras, Bali said "So be it." And carrying out the command of the Deity, he entered into the nether region. In the meantime the Divine Vishnu, adored by the gods, made divisions of the kingdom. He conferred the eastern quarter on the king of gods of incomparable prowess, the southern quarter on the great Yama the king of the departed manes, the western quarter on the high-souled Varuna, and the northern quarter on Kuvera, the king of Yakshas; the region under the earth he gave to the king of Nagas and the region above he conferred on Soma. Having thus parcelled out the three worlds the highly powerful lord of celestials Vishnu, adored of the great saints, repaired to the heavenly region. After the departure of that irrepressible dwarf all the gods, with the performer of hundred sacrifices before them, were filled with joy.

Vaishampayana said:—After Krishna had departed having bound Virochana's son Bali with seven hooded serpents such as Kampana, Ashwatara etc. the celestial saint Narada, of his own accord, came to him who was stricken with pain in consequence thereof. Seeing him thus afflicted and filled with compassion he said to that king of Danavas:—"I will find out means for releasing you. O king of Daityas, with a purified soul meditate on the god of gods Vasudeva who is without beginning or end and who is eternal and undecaying; with your mind devoted to him you will in no time acquire emancipation".

Thereupon his soul purified and mind controlled Virochana's son, with folded hands, learnt from Narada the means of attaining to emancipation. Having learnt that celestial hymn sung by Narada the great Asura Bali began to recite the names of that Great God by whom the Earth was raised up. Salutation unto the Eternal and Great Lord without end. Salutation unto the lotus-navelled Deity Vishnu who lay on water. Assuming a body endued with the energies of seven forms thou dost invade the three worlds. O lord, thou art the death of Kala. Do thou release me. When the sky is divested of the sun and the moon, when sacrifices and ascetic penances are on the wane, do thou think of creating the universe again. Do thou release me by this thy power. Markandeya, the foremost of the twice-born, saw in thee Brahma, Rudra, Indra, Vayu, fire, rivers, serpents and mountains. Do thou release me. In the previous Kalpa Markandeya Muni entered into thy belly and saw the entire universe mobile and immobile. Do thou save me by this thy power. Resorting to thy Yoga power supported by thy learning thou dost alone create the three worlds and again engage in Yoga. Do thou save me by this thy power. Lying in water thou dost enjoy Yoga sleep and again think of the creation. Do thou save me by this thy power. Assuming the form of a sacrificial boar thou didst formerly upraise the earth. Do thou save me by that power of thine. Raising up the earth with thy tusks thou didst ordain three Pindas for the departed manes. Do thou save me by that power of thine. Afraid of Hiranyaksha the celestials fled away. Thou didst however save them. Do thou by that power release me. Having assumed a form with a huge mouth thou didst cut off in battle Hiranyaksha's head with thy discus. Do thou by that power save me. With thy roaring formerly the Daitya Hiranyakshipu was killed with his head and bones smashed. Do thou, by that power of thine, save me. Formerly before the very eyes of Brahma the Vedas were pilfered by the two Daityas. But thou didst regain them however. Do thou save me by that power of thine. Assuming the form of Hayashira thou didst slay the two Danavas, Madhu and Kaitabha and return the Vedas unto Brahma. Do thou save me by that power of thine. The Devas, Danavas, Gandharvas, Yakshas, Siddhas and Urugas cannot see thy end. Do thou save me by this power. Thou didst beget a son by name Apantaramala who explained the Vedas. Do thou save me by this power. O lord, Agnihotra and other Vedic rites, the sacrifices in honour of the Pitris and Havi are

all thy mysteries. Do thou save me by that power of thine. The Rishi Dirghatama was born blind on account of the imprecation of his preceptor. By thy favour he regained his eye-sight; by that power of thine do thou save me. Thou didst release thy poor votary elephant possessed by Rahu. Thou art undecaying, eternal, devoted to Brahma and thy votaries. Thou art the chastiser of those who wend evil ways. Do thou save me. I bow unto conch-shell, discus, club, quiver, Shringa bow and Garuda: may they release me from my fetters. Thereupon conch shell, discus, club, quiver, Shringa and Garuda propitiated the Lord and requested him to release Bali from his fetters. Thereupon pleased the Lord ordered the king of birds Garuda, the destroyer of serpents, saying "Release Bali from the fetters." Thereupon flapping his wings Garuda, of incomparable prowess, went to Patala where Bali was bound by the serpents. Informed of the arrival of Garuda, the serpents, releasing the great Asura Bali, fled away to the city of Bhagovati in fear of Vinata's son. Garuda, who used to eat up serpents, said to Bali, who had lost his prosperity and released from the noose by Krishna's favour who was meditating with his head hanging down. Garuda said:—"O you of large arms, O king of Danavas, the powerful Vishnu has ordered you, freed from fetters, to live in Patala with your children and friends. O Danava, do not move away an inch from this place. If you break this contract your head will be sundered into a hundred pieces".

Hearing the words of that king of birds the Danava said:—"I am obeying the orders of that Great One. O king of birds let the Lord make some arrangements for my livelihood so that I may live here happily" Hearing the words of Bali Garuda said:—"The Lord has already made arrangements for your maintenance. You will be entitled to the offerings of those sacrifices that are celebrated without priests and regulations by persons unacquainted with the means of penance. The celestials do not partake of such offerings. Nourished by such sacrificial offerings you will live here happily".

Vaishampayana said:—Kashyapa's son Vishnu, the supporter of the three worlds, sent this message to the large armed king of Danavas. The man, who reverentially recites this hymn destructive of all sins, has his iniquities destroyed. The destroyer of a cow is freed from the sin consequent thereon and the murderer of a Brahmana is also freed from his sins. A man, having no son, gets one. A maiden acquires a husband after her heart. A woman is soon freed from her labour pain and gives birth to a son. Kapila, the founder of Sankhya school and other Rishis, desirous of emancipation, repaired, freed from sins, to the insular continent of Shweta the seat of Moksha, by reciting this hymn. This hymn grants all heavenly objects. For sooth does a man acquire all desirable objects, who, rising up early in the morning and purifying himself, reads it with a controlled mind. This dwarf incarnation of the Lord is recounted by Vipras well read in the Vedas as a glorious deed of Vishnu. The man, who reverentially listens on every Parva to the recitation of this heavenly theme of dwarf incarnation, vanquishes all his enemies, being a powerful king like the highly powerful Vishnu himself. He acquires also un sullied fame and immense riches and objects of enjoyment. As the dwarf is the favourite so he becomes beloved of all. His sons and grand-sons multiply, enjoy freedom from diseases and are endowed with all accomplishments. The Lord Janarddana is pleased with him who reads it; and he obtains all desirable objects. So has Krishna Dwaipayana said.

CHAPTER 48. THE FRUITS OF THE RECITATION OF THE BHARATA.

Janamejaya said:—O Revered Sir, according to what rules the learned hear the Bharata? What are the fruits thereof. What gods should be worshipped when it is complete? What charities should be made after every Parva? What sort of a reciter is desirable? Describe all this to me.

Vaishampayana said:—O king, hear how the Bharata should be listened to and what are the fruits thereof. Hear, O king, I will answer your questions. The gods, living in the celestial region, came down on earth for sporting. Having finished that work they returned to their own region. Hear with attention, I will describe the origin of gods and Rishis on earth. O foremost of Bharatas, Rudras, Suddhyas, Vishwadevas, Adityas, the two Ashwinas, the regents of the quarters, the great saints, Guhyakas, Gandharvas, Nagas, Vidyaharas, Sraddhya, Dharma, Brahma, the ascetic Katyayana, the mountains, oceans, rivers, Apsaras, the planets, years, the two courses of the sun, seasons, the mobile and immobile objects, the gods and Asuras are all seen simultaneously described in (this history of) Bharata. By listening to their names and illustrious deeds a man is immediately freed from even dreadful sins. If one duly and in order listens to this history, if one, controlling his senses and purifying his soul, masters this Bharata, he should then make charities to commemorate the occasion. With reverence and according to his might he should make presents unto the Brahmans of various jewels, cows with bi-metallic vessels for milching them, well adorned and accomplished maidens,

various conveyances and houses, lands, dresses, gold, horses, beds carried by infuriated elephants, vehicles, and well furnished cars. He should give away unto the twice-born whatever excellent and costly articles he has got in his house. What more he should even give away his own self, his wife and sons. If one makes these gifts reverentially he can master the Bharata. Hear how a man, according to his might, acquires spiritual powers by being pleased, of good spirits, bent upon serving, truthful, simple, self-controlled, and reverential. The one who will recite this Bharata, must be endued with a pure character and conduct, clad in a white raiment, self-controlled, initiated, well versed in all scriptures, respectful and divested of malice. He must be truthful, worthy of respect and discreet (4-20). He should read it with ease, without delay or haste, distinctly and with motion. While reading he should distinctly pronounce words and letters. He should read it with concentration and in good health and spirits. The rule is that having saluted Narayana, the foremost of Beings Nara as also the goddess of learning Saraswati one should recite the Bharata.

O great king of Bharata's race, if one observing regulations and purifying himself hears the Bharata from such a person he reaps the fruits (thereof). After hearing it from the very beginning to the end of Harivamsha one should satisfy the Brahmans by giving them all they want. The man who once hears it recited, obtains the fruits of Agnistoma sacrifice, and acquires a vehicle filled with nymphs in the celestial region. With great pleasure he repairs to Dyuloka with the celestials. If he hears it twice he obtains the fruits of the Atriratra sacrifice, drives celestial cars filled with all jewels, wears celestial garlands and raiments, enjoys heavenly scents and always lives in the land of gods armed with a heavenly coat of mail. If he hears it thrice he obtains the fruits of Dwadashaha sacrifice. And he lives like a god for a million of years in heaven. If he hears it four times he obtains the fruits of Vajapeya sacrifice. If he hears it five times he obtains the double fruits and repairs to heaven. Seated with celestials on a car effulgent like the sun and burning fire, he enjoys for a million of years in Indra's palace in the celestial region. By hearing it six times he enjoys fruits four times as much and by hearing it seven times he enjoys them three times as much. And riding on a car coursing at will, huge like the summit of mount Kailasha, consisting of seats made of emerald, diamond and sapphire, he ranges every where along with the Apsaras like the second sun. If one hears it eight times he obtains the fruits of a Rajasuya sacrifice, drives in a charming car drawn by horses like unto the rays of the moon and fleet like the mind and sees the faces, more charming than the moon itself, of beautiful damsels. And lying asleep on the lap of celestial damsels he hears the tinkling sound of waist-chains and other ornaments. If one hears it for nine times he obtains the fruits of the king of sacrifices, Vajmedha. Seated on a car filled with Gandharvas and Apsaras and windows made of gold, and adorned with golden pillars and diamond seats, wearing celestial garlands and raiments and pasted with sandal he enjoys in the company of gods in the celestial region. By hearing it ten times and saluting the twice-born one drives in a car filled with Gandharvas, expert in singing and Apsaras, with the sound of a net-work of small bells, adorned with flags and pennons, jewelled seats, diamond gates and surrounded with golden nets. Wearing a sunny, crown adorned with golden ornaments, celestial garlands and unguents he roams at large in the celestial region. He possesses great prosperity by the favour of gods. In this wise he lives for many years in the celestial region. He thus enjoys for twenty-one thousand years the company of the Gandharvas and the king of gods in his region encircled by celestial damsels; he lives like an immortal in various lokas.

Thereupon living gradually in the lunar region, solar region, and that of Shiva he attains to Vishnu's region. O great king, such is the case; one should not discuss about it. My preceptor has said that, one should cherish reverence. Whatever one wishes for in his mind he should give it to the reciter. He should make presents of elephants, horses, cars, conveyances, beasts of burden, golden Kundalas, golden thread, various raiments and scents. He should be like a god and then he will attain to Vishnu's region. O king, afterwards at the time of the recitation of the Bharata one should make presents unto Brahmans at every Parva. I will describe them. O king, O foremost of Bharata's descendants, informed of birth, country, wealth, greatness and virtuous conduct of a Brahmana a Kshatriya should first make him recite benedictory verses and then begin the work. Afterwards at the termination of the Parva he should please the twice-born with presents proportionate to his might. He should first duly give unto the reciter raiments and scents and then entertain him with sweet pudding. At the time of the recitation of the Astika Parva he should first entertain the Brahmans with sweet meats and then make him presents. While the Sabha Parva is recited he should entertain the Brahmans with vegetable dishes. Whilst the Aranya Parva is recited he should entertain them with fruits and roots. Whilst the Aranya Parva is recited he should present the Brahmans with jars full of water and entertain them with sweet and delicious fruits and roots

THE GRAND BIBLE

grown in the forest and wholesome dishes. Whilst the Virat Parva is recited he should make presents of various raiments. O foremost of Bharatas, at the time of the recitation of the Udyoga Parva he should entertain the Brahmanas, adorned with garlands and unguents, with various wholesome and sweet dishes. O king, at the time of the recitation of the Bhishma Parva he should present the Brahmanas with most excellent conveyances and entertain them with well cooked dishes endowed with many virtues. Whilst the Drona Parva is recited he should feed the Brahmanas to their fill and present them with bows, arrows and swords. Whilst the Karna Parva is recited he should, with a controlled mind, entertain the Brahmanas with various well cooked dishes. Whilst the Shalya Parva is recited one should offer wine, molasses and various sweet dishes. Whilst the Gada Parva is recited one should offer food of barley and whilst Stri Parva is read out one should please the Brahmanas with presents of jewels. Whilst Aishi Parva is recited one should offer first Ghee and then well-cooked dishes. Whilst the Shanti Parva is recited one should entertain the Brahmanas with vegetable dishes and whilst the Ashramavasi Parva is recited one should entertain the Brahmanas with vegetable dishes and whilst the Aswamedha Parva is recited one should entertain the Brahmanas with dishes after their own hearts. Whilst the Moushala Parva is recited one should make presents of garlands and unguents, whilst the Mahaprasthanas Parva is recited one should make presents of the articles mentioned before. And after the recitation of Harivamsha is over one should feed thousand Brahmanas and present each of them with a cow and a golden coin. A poor man cannot afford to do it he should do half as much. After the termination of each Parva a wise man should present to the reciter a book and a gold coin. After the termination of the Harivamsha Parva he should entertain the Brahmanas with milk and rice.

At the end of every Parva a person, well read in Shastras and honoured by the good, clad in a white raiment and adorned with nice ornaments, should, being self-controlled, finish Sanhitas. And then covering them with a silken cloth he should place them in a holy place and adore them with garlands and scents. He then distribute meat, various articles, drinks, gold, cows and raiments. A self-controlled man should always distribute three tolas of gold. An incapable man should give half or one fourth of it. He should offer to the Brahmanas various articles after his own heart. With reverence he should propitiate the reciter like unto his own preceptor. He should then recite the names of all the gods especially that of Nara-Narayana. Thereupon having adorned the Brahmanas with garlands and scents he should gratify them with various gifts. By doing so a man obtains the fruit of the Atiratna sacrifice at every Parva.

O foremost of Bharatas, a reciter, who can distinctly read letters and words and has a sweet voice, should recite the future section of the Bharata before the twice-born. He should first feast the reciter well adorned and then the twice-born ones. He should then adore the former. If a reciter is pleased one enjoys eternal and most excellent bliss. If the Brahmanas are pleased all the gods are propitiated. O foremost of Bharatas, so the pious should duly and in order gratify the twice-born with gifts, after their own hearts. O foremost of men, I have thus described to you the rules. I have answered all your questions, therefore you should be respectful in this matter. O great king, he who wishes to acquire most excellent bliss, should assiduously listen to the recitation of the Bharata and fulfill conditions at its completion. One should daily listen to Bharata and recite it. He, who has Bharata in his house, acquires victory. The Bharata is highly sacred; various episodes have been described in the Bharata. The gods even read it. Bharata is the most excellent refuge. The Bharata is superior to all Shastras, Through Bharata one can acquire Moksha (emancipation). This is what I tell you. If a man recites the great Bharata, the names of the earth, cow, Saraswati, Brahmana and Keshava he does not meet with ruin. O foremost of Bharatas, in the beginning, middle and end of the Vedas, Ramayana and Mahabharata Hari has been described. Man, wishing to acquire the great station, should listen to the recitation of the glorious deeds of Vishnu and Srutis. This great work is the cannon of religion and is endowed with all virtues. He who wishes to acquire lordly powers should hear it. Dwaipayana has said that one, listening to Harivamsha in this unreal world, acquires all wished-for objects. Having finished a complete recitation of Harivamsha one acquires the fruit yielded by thousands of Aswamedha and hundreds of Vajapeya sacrifices. O Vishnu, thou art without birth and decay, thou art the only One worthy of being meditated upon. Thou art gross and subtle and art beyond the reach of perception. Thou art Saguna and Nirguna. Only the Yogins can comprehend thee through their knowledge. Thou art the preceptor of the three worlds and creator. I seek refuge with thee. May all tide over calamities, may all meet with well-being, and may all acquire their wished-for objects for the completion of the recitation of the Bharata.

CHAPTER 49. THE FRUITS OF THE RECITATION OF HARIVAMSHA.

Janamejaya said:—O foremost of Munis, do you describe to me the fruits one can acquire by listening to Harivamsha and what gifts he should make.

Vaishampayana said:—O foremost of Bharatas, if a man listens to Harivamsha Purana, all his sins, committed by body, words and thought, are dissipated like the dew on the rising of the sun. Forsooth does a Vaishnava reap, by listening to Harivamsha, the fruits yielded by the hearing of the eighteen Puranas. Those, who reverentially listen to one half or even one portion of a sloka of Harivamsha, attain to the dignity of Vishnu. In the Kaliyuga living in the insular continent of Janvu the number of hearers will be limited. Women, who wish to have sons, should listen to Vishnu's glorious deeds. He, who, after hearing it, wishes to acquire fruits, should give, to the reciter according to his might, gold of the weight of three Nishkas. For his own well-being he should present the reciter with a Kapila cow, with a cloth, its calf and golden horns. O foremost of Bharatas, ornaments for the ear and hand yield special fruits. O king, you should give lands unto the Brahmanas. There is no other gift like it and there will be none.

THE END.

THE ARTHASHASTRA

The Political Science of Wealth

Author: Kautilya / Chanakya

Discovered in 1905 by Rudrapatna Shamasastri

Bangalore: Government Press

Translation: R. Shamasastri, 1915

Estimated Range of Dating: 325-283 B.C.

(The Arthashastra is an sophisticated treatise on statecraft, economic policy and military strategy. Its title means The "Political Science of Wealth" and it is said to have been written by Kautilya, also known by the name Chanakya or Vishnugupta, the prime minister of India's first great emperor, Chandragupta Maurya (c. 340-293 BC). Chanakya served as the chief advisor to both emperors Chandragupta and his son Bindusara.

The ancient Arthashastra has been traditionally attributed to Chanakya (c.355 or 350-283 BC; dating uncertain) by a number of scholars. The Arthashastra identifies its author as Kautilya, a gotra or clan name, except for one verse in the Panchatantra that refers to him by the personal name of Vishnugupta. Kautilya is presumably the name of the author's gotra (clan). He is generally called Chanakya (taken from his father's name "Chanak") but, in his capacity as author of the Arthashastra, is generally referred to as Kautilya derived from his gotra's name "Kotil" (Kautilya means "of Kotil").

His works were lost near the end of the Gupta Empire in the 6th century AD and not rediscovered until the early 20th century. [Waldauer, C., Zahka, W.J. and Pal, S. 1996. Kautilya's Arthashastra: A neglected precursor to classical economics. Indian Economic Review, Vol. 31, No. 1, pp. 101-108.] The Arthashastra was discovered in 1905 by librarian Rudrapatna Shamasastri in an uncatalogued group of ancient palm-leaf manuscripts donated by an unknown pandit to the Oriental Research Institute Mysore.

The Arthashastra could be called The First Constitution of India. The original text was most likely composed in Sanskrit and written with the newly created Brahmi script, an abugida type alphabet developed out of the Aramaic Karoshti script but with some Greek influence as regards to stylistic clarity. Estimated range of dating: Shortly after the conquest of Alexander the Great (327-325 BC), so about 325-280 BC with additional editings up to the 3rd century AD. Actually, the Arthashastra was written down as a reaction of Alexander's conquests in the northwest of India which were felt as an insult by the Indians. Attacks like that happened before from the Persian Achaemenid Empire (550-330 BC) but they were perhaps not felt so humiliating as the Iranians were linguistically and culturally closely related to the Indians. Chanakya, however, realised that all the little fragmented states of India had to be united - not only in religion but this time politically and militarily. The Arthashastra was the result of this thinking process. Something had to be done soon and therefore Chanakya argued in the Arthashastra for an autocracy managing an efficient and solid economy.

Together, Emperor Chandragupta Maurya and Chanakya built one of the largest empires on the Indian subcontinent. Chandragupta's life and accomplishments are described in ancient Greek, Hindu, Buddhist and Jain texts, but they vary significantly. In Ancient Greek and Latin accounts, Chandragupta is referred as Sandrokottos or Androcottus.

Chandragupta's son Bindusara Maurya (r.c.297-273 BC) consolidated the empire created by his father and with the help of Chanakya's book Arthashastra. The 16th century Tibetan Buddhist author Taranatha (1575-1634) credits his administration with extensive territorial conquests in southern India. The Buddhist texts Samantapasadika and Mahavamsa suggest that Bindusara followed Brahmanism,

calling him a "Brahmana bhatto" ("votary of the Brahmanas"). According to the Jain sources, Bindusara's father Chandragupta adopted Jainism before his death. However, they are silent on Bindusara's faith, and there is no evidence to show that Bindusara was a Jain. A 3rd century BC inscription fragment in the ruins of Temple 40 in Sanchi suggests Bindusara may have been connected to its construction and to Buddhism. According to the Mahavamsa, Bindusara reigned for 28 years, while according to the Puranas, he ruled for 25 years. Historical evidence suggests that Bindusara died around 274 or 273 BC.

In a coup d'etat, probably supported by the governors and the military, Emperor Ashoka, son of Bindusara and grandson of Chandragupta, killed his elder half-brother Susima and took the throne. He then largely followed the advice given in Chanakya's book Arthashastra. Ashoka continued the unification process and expanded Chandragupta's empire to reign over an empire stretching from present-day Afghanistan in the west to Bangladesh in the east. It covered the entire Indian subcontinent except for parts of present-day Tamil Nadu, Karnataka and Kerala. The empire's capital was Pataliputra (today Patna in Magadha), with provincial capitals at Takshasila (modern Taxila in northern Pakistan) and Ujjain (in the west of modern Madhya Pradesh).

Unexpectedly and quite suddenly, Ashoka promoted the spread of Buddhism in his Indian Empire as well as abroad. And there is a story for it, which he even published: Ashoka waged a destructive war against the state of Kalinga (modern Odisha, eastern India), which he conquered in about 260 BC. According to an interpretation of his Edicts, he converted to Buddhism after witnessing the mass deaths of the Kalinga War, which he had waged to unify India and which reportedly directly resulted in more than 100,000 deaths and 150,000 deportations. It turns out, like the story of Emperor Constantine, who allegedly converted to Christianity over 550 years later, this is only half of the story.

In fact, the true reason is the same as in Constantine's story: Ashoka needed to have a unifying set of ethics throughout his empire. The Hindu Faith could not provide it as the Hindus were split into dozens of major groups and into the 4 main castes or "Varna communities" [Brahmins (priests, scholars and teachers), Kshatriyas (rulers, warriors and administrators), Vaishyas (farmers, food providers, merchants), Shudra (service providers, workers), and as 5th caste the Dalits, the so-called "Untouchables" (street sweepers, latrine cleaners, and foreigners). They all are regarded as unclean]. Buddhism with its teachings of equality was much better suited to serve as unifier. The success of Buddhism as religion is indivisibly linked with Ashoka's activities - but also its downfall in India. Ashoka enforced Buddhist doctrine in an exaggerated form, one of the main reasons why the popularity of a faith can decline. In this case, there are three issues that wiped Buddhism out: (1st) eating meat was strictly forbidden and brought harsh punishment, (2nd) Buddhism's exaggerated peacefulness spread complacency, lethargy, and fatalism among its communities; another similarity with Christianity [that rendered these religions almost defenseless during the conquest of Islam], (3rd) the 4 leading castes did not accept the egalitarianism of their formerly high status; 50 years after Ashoka's death, Buddhism was wiped out in India, its symbols and temples were destroyed by the Hindus.

He is remembered for sending Buddhist monks [scholars, philosophers] to Greece, Sri Lanka and Central Asia, and for establishing monuments across his vast empire, such as his edict inscriptions in Brahmi, Aramaic, and Greek on stone pillars and rock surfaces, or Buddha's tomb at Piprahwa [found in 1889 by William Claxton Peppé; See "The Questions of Milinda."] near the Buddha's place of birth Lumbini [Nepal]. Today, Ashoka is considered by many to be one of India's greatest emperors. All these activities can be traced back to the Arthashastra.

The Arthashastra is indeed a remarkable outline on almost everything that is involved. It discusses the ethics of economics, monetary and fiscal policies, welfare, international relations, and war strategies in detail as well as the duties and obligations of a king. The scope of the Arthashastra is, however, far wider than statecraft, and it offers an outline of the entire legal and bureaucratic framework for administering a kingdom, with a wealth of descriptive cultural detail on topics such as mineralogy, mining and metals, agriculture, animal husbandry and medicine. The Arthashastra also focuses on issues of welfare (for instance, redistribution of wealth during a famine) and the collective ethics that hold a society together. In the Arthashastra, Kautilya mixes the harsh pragmatism for which he is famed with compassion for the poor, for slaves, and for women. He reveals an imagination and attention to detail that was far ahead of his time. The work contains these 15 books:

Book 1, Concerning Discipline

Book 2, The Duties of Government Superintendents

Book 3, Concerning Law

Book 4, The Removal of Thorns

Book 5, The Conduct of Courtiers

Book 6, *The Source of Sovereign States*
 Book 7, *The End of the Six-Fold Policy*
 Book 8, *Concerning Vices and Calamities*
 Book 9, *The Work of an Invader*
 Book 10, *Relating to War*
 Book 11, *The Conduct of Corporations*
 Book 12, *Concerning a Powerful Enemy*
 Book 13, *Strategic Means to Capture a Fortress*
 Book 14, *Secret Means*
 Book 15, *The Plan of a Treatise*

Biographical Material on Chanakya

There is little documented historical information about Chanakya. Most of what is known about him comes from semi-legendary accounts which are a bit hazy. There are at least four distinct accounts of the ancient Chanakya-Chandragupta katha (legend): 1st: the Jain version; 2nd: the Buddhist version; 3rd: the Kashmiri version; and 4th: the Vishakhadatta's version. In all the four versions, Chanakya feels insulted by the Nanda king, and vows to destroy him. After dethroning the Nanda, he installs Chandragupta as the new king.

JAIN VERSION: The Chandragupta-Chanakya legend is mentioned in several commentaries of the Svetambara canon. The most well-known version of the Jain legend is contained in the *Sthaviravali-Charita* or *Parishishta-Parvan*, written by the 12th-century writer Hemachandra. Hemachandra's account is based on the Prakrit kathanaka literature (legends and anecdotes) composed between the late 1st century AD and mid-8th century AD. These legends are contained in the commentaries (churnis and tikas) on canonical texts such as *Uttaradhyayana* and *Avashyaka Nirukti*. It might be older and appears to be more consistent than the other versions of the legend.

According to the Jain account, Chanakya was born to two lay Jains (shravaka) named Chanin and Chaneshvari. His birthplace was the Chanaka village in Golla vishaya (region). The identity of "Golla" is not certain, but Hemachandra states that Chanakya was a Dramila, implying that he was a native of South India.

Chanakya was born with a full set of teeth. According to the monks, this was a sign that he would become a king in the future. Chanin did not want his son to become haughty, so he broke Chanakya's teeth. The monks prophesied that the baby would go on to become a power behind the throne. Chanakya grew up to be a learned shravaka, and married a Brahmin woman. Her relatives mocked her for being married to a poor man. This motivated Chanakya to visit Pataliputra, and seek donations from the king Nanda, who was famous for his generosity towards Brahmins. While waiting for the king at the royal court, Chanakya sat on the king's throne. A *dasi* (servant girl) courteously offered Chanakya the next seat, but Chanakya kept his kamandal (a water jar, cup, or pot, known as *Natla* [from Greek *Antlion*], used for ritual washing in Judaism, the *Mikve* or *Mikvah*) on it, while remaining seated on the throne. The servant offered him a choice of four more seats, but each time, he kept his various items on the seats, refusing to budge from the throne. Finally, the annoyed servant kicked him off the throne. Enraged, Chanakya vowed to uproot Nanda and his entire establishment, like "a great wind uproots a tree".

Chanakya knew that he was prophesied to become a power behind the throne. So, he started searching for a person worthy of being a king. While wandering, he did a favour for the pregnant daughter of a village chief, on the condition that her child would belong to him. Chandragupta was born to this lady. When Chandragupta grew up, Chanakya came to his village and saw him playing "king" among a group of boys. To test him, Chanakya asked him for a donation. The boy told Chanakya to take the cows nearby, declaring that nobody would disobey his order. This display of power convinced Chanakya that Chandragupta was the one worthy of being a king.

Chanakya took Chandragupta to conquer Pataliputra, the capital of Nanda. He assembled an army using the wealth he had acquired through alchemy (*dhatuvada-visaradan*). The army suffered a severe defeat, forcing Chanakya and Chandragupta to flee the battlefield. They reached a lake while being pursued by an enemy officer. Chanakya asked Chandragupta to jump into the lake, and disguised himself as a meditating ascetic. When the enemy soldier reached the lake, he asked the 'ascetic' if he had seen Chandragupta. Chanakya pointed at the lake. As the soldier removed his armour to jump into the lake, Chanakya took his sword and killed him. When Chandragupta came out of the water, Chanakya asked him, "What went through your mind, when I disclosed your location to the enemy?" Chandragupta replied that he trusted his master to make the best decision. This convinced Chanakya that Chandragupta would remain under his influence even after becoming the king. On another occasion, Chanakya similarly escaped the enemy by chasing away a washerman, and disguising himself as one. Once, he cut open the belly of a Brahmin who had just eaten food, and took out the food to feed a hungry Chandragupta.

One day, Chanakya and Chandragupta overheard a woman scolding her son. The child had burnt his finger by putting it in the middle of a bowl of hot gruel. The woman told her son that by not starting from the cooler edges, he was being foolish like Chanakya, who attacked the capital before conquering the bordering regions. Chanakya realized his mistake, and made a new plan to defeat Nanda. He formed an alliance with Parvataka, the king of a mountain kingdom called Himavatkuta, offering him half of Nanda's kingdom.

After securing Parvataka's help, Chanakya and Chandragupta started besieging the towns other than Pataliputra. One particular town offered a strong resistance. Chanakya entered this town disguised as a Shaivite mendicant, and declared that the siege would end if the idols of the seven mothers were removed from the town's temple. As soon as the superstitious defenders removed the idols from the temple, Chanakya ordered his army to end the siege. When the defenders started celebrating their victory, Chanakya's army launched a surprise attack and captured the town.

Gradually, Chanakya and Chandragupta subdued all the regions outside the capital. Finally, they captured Pataliputra and Chandragupta became the king. They allowed the king Nanda to go into exile, with all the goods he could take on a cart. As Nanda and his family were leaving the city on a cart, his daughter saw Chandragupta, and fell in love with the new king. She chose him as her husband by *svayamvara* tradition. As she was getting off the cart, 9 spokes of the cart's wheel broke. Interpreting this as an omen, Chanakya declared that Chandragupta's dynasty would last for 9 generations.

Meanwhile, Parvataka fell in love with one of Nanda's *visha kanyas* (poison girl). Chanakya approved the marriage, and Parvataka collapsed when he touched the girl during the wedding. Chanakya asked Chandragupta not to call a physician. Thus, Parvataka died and Chandragupta became the sole ruler of Nanda's territories.

Chanakya then started consolidating the power by eliminating Nanda's loyalists, who had been harassing people in various parts of the kingdom. Chanakya learned about a weaver who would burn any part of his house infested with cockroaches. Chanakya assigned the responsibility of crushing the rebels to this weaver. Soon, the kingdom was free of insurgents. Chanakya also burned a village that had refused him food in the past. He filled the royal treasury by inviting rich merchants to his home, getting them drunk and gambling with a loaded dice.

Once, the kingdom suffered a 12-year long famine. Two young Jain monks started eating from the king's plate, after making themselves invisible with a magic ointment. Chanakya sensed their presence by covering the palace floor with a powder, and tracing their footprints. At the next meal, he caught them by filling the dining room with thick smoke, which caused the monks' eyes to water, washing off the ointment. Chanakya complained about the young monks' behavior to the head monk Acharya Sushrita. The Acharya blamed people for not being charitable towards monks, so Chanakya started giving generous alms to the monks.

Meanwhile, Chandragupta had been patronizing the non-Jain monks. Chanakya decided to prove to him that these men were not worthy of his patronage. He covered the floor of the palace area near the women's rooms with a powder, and left the non-Jain monks there. Their footprints showed that they had sneaked up to the windows of the women's rooms to peep inside. The Jain monks, who were assessed using the same method, stayed away from the women's rooms. After seeing this, Chandragupta appointed the Jain monks as his spiritual counsellors.

Chanakya used to mix small doses of poison in Chandragupta's food to make him immune to poisoning attempts. The king, unaware of this, once shared his food with Queen Durdhara. Chanakya entered the room at the instant she died. He cut open the dead queen's belly and took out the baby. The baby, who had been touched by a drop ("bindu") of the poison, was named Bindusara.

After Chandragupta abdicated the throne to become a Jain monk, Chanakya anointed Bindusara as the new king. Chanakya asked Bindusara to appoint a man named Subandhu as one of his ministers. However, Subandhu wanted to become a higher minister and grew jealous of Chanakya. So, he told Bindusara that Chanakya was responsible for the death of his mother. Bindusara confirmed the allegations with the nurses, who told him that Chanakya had cut open the belly of his mother. And enraged Bindusara started hating Chanakya. As a result, Chanakya, who had grown very old by this time, retired and decided to starve himself to death. Meanwhile, Bindusara came to know about the detailed circumstances of his birth, and implored Chanakya to resume his ministerial duties. After failing to pacify Chanakya, the emperor ordered Subandhu to convince Chanakya to give up his suicide plan. Subandhu, while pretending to appease Chanakya, burned him to death. Subandhu then took possession of Chanakya's home. Chanakya had anticipated this, and before retiring, he had set up a cursed trap for Subandhu. He had left behind a chest with a hundred locks. Subandhu broke the locks, hoping to find precious jewels. He

found a sweet-smelling perfume and immediately inhaled it. But then his eyes fell on a birch bark note with a curse written on it. The note declared that anybody who smelled this perfume will have to either become a monk or face death. Subandhu tested the perfume on another man, and then fed him luxurious food (something that the monks abstain from). The man died, and then Subandhu was forced to become a monk to avoid death. According to another Jain text – the *Rajavali-Katha* – Chanakya accompanied Chandragupta to forest for retirement, once Bindusara became the king.

BUDDHIST VERSION: The legend of Chanakya and Chandragupta is detailed in the Pali-language Buddhist chronicles of Sri Lanka. It is not mentioned in *Dipavamsa*, the oldest of these chronicles. The earliest Buddhist source to mention the legend is *Mahavamsa*, which is generally dated between 5th and 6th centuries AD. *Vamsathappakasini* (also known as *Mahavamsa Tika*), a commentary on *Mahavamsa*, provides some more details about the legend. Its author is unknown, and it is dated variously from 6th century AD to 13th century AD. Some other texts provide additional details about the legend; for example, the *Maha-Bodhi-Vamsa* and the *Atthakatha* give the names of the nine Nanda kings said to have preceded Chandragupta.

According to the Buddhist legend, the Nanda kings who preceded Chandragupta were robbers-turned-rulers. Chanakya was a Brahmin from Takkasila (Takshashila). He was well-versed in three Vedas and politics. He had canine teeth, which were believed to be a mark of royalty. His mother feared that he would neglect her after becoming a king. To pacify her, Chanakya broke his teeth.

Chanakya was said to be ugly, accentuated by his broken teeth and crooked feet. One day, the king Dhana Nanda organised an alms-giving ceremony for Brahmins. Chanakya went to Puppapura (Pushpapura) to attend this ceremony. Disgusted by his appearance, the king ordered him to be thrown out of the assembly. Chanakya broke his sacred thread in anger, and cursed the king. The king ordered his arrest, but Chanakya escaped in the disguise of an *Ajivika*. He befriended Dhananada's son Pabbata, and instigated him to seize the throne. With help of a signet ring given by the prince, Chanakya led the palace through a secret door.

Chanakya escaped to the Vinjha forest. There, he made 800 million gold coins (*kahapanas*), using a secret technique that allowed him to turn 1 coin into 8 coins. After hiding this money, he started searching for a person worthy of replacing Dhana Nanda. One day, he saw a group of children playing: the young Chandragupta (called Chandagutta in *Mahavamsa*) played the role of a king, while other boys pretended to be vassals, ministers, or robbers. The "robbers" were brought before Chandragupta, who ordered their limbs to be cut off, but then miraculously re-attached them. Chandragupta had been born in a royal family, but was brought up by a hunter after his father was killed by an usurper, and the devatas caused his mother to abandon him. Astonished by the boy's miraculous powers, Chanakya paid 1000 gold coins to his foster-father, and took Chandragupta away, promising to teach him a trade.

Chanakya had two potential successors to Dhana Nanda: Pabbata and Chandragupta. He gave each of them an amulet to be worn around the neck with a woolen thread. One day, he decided to test them. While Chandragupta was asleep, he asked Pabbata to remove Chandragupta's woolen thread without breaking it and without waking up Chandragupta. Pabbata failed to accomplish this task. Some time later, when Pabbata was sleeping, Chanakya challenged Chandragupta to complete the same task. Chandragupta retrieved the woolen thread by cutting off Pabbata's head. For the next seven years, Chanakya trained Chandragupta for royal duties. When Chandragupta became an adult, Chanakya dug up his hidden treasure of gold coins, and assembled an army.

The army of Chanadragupta and Chanakya invaded Dhana Nanda's kingdom, but disbanded after facing a severe defeat. While wandering in disguise, the two men once listened to the conversation between a woman and her son. The child had eaten the middle of a cake, and thrown away the edges. The woman scolded him, saying that he was eating food like Chandragupta, who attacked the central part of the kingdom instead of conquering the border villages first. Chanakya and Chandragupta realized their mistake. They assembled a new army, and started conquering the border villages. Gradually, they advanced to the kingdom's capital Pataliputra (*Pataliputta* in *Mahavamsa*), where they killed the king Dhana Nanda. Chanakya ordered a fisherman to find the place where Dhana Nanda had hidden his treasure. As soon as the fisherman informed Chanakya about its location, Chanakya had him killed. Chanakya anointed Chandragupta as the new king, and tasked a man named *Panijyatappa* with eliminating rebels and robbers from the kingdom.

Chanakya started mixing small doses of poison in the new king's food to make him immune to poisoning attempts by the enemies. Chandragupta, who was not aware of this, once shared the food with his pregnant queen, who was seven days away from delivery. Chanakya arrived just as the queen ate the poisoned morsel. Realizing that she was going to die,

Chanakya decided to save the unborn child. He cut off the queen's head and cut open her belly with a sword to take out the foetus. Over the next seven days, he placed the foetus in the belly of a goat freshly killed each day. After seven days, Chandragupta's son was "born". He was named Bindusara, because his body was spotted with drops (bindu) of goat's blood.

The earliest Buddhist legends do not mention Chanakya in their description of the Mauryan dynasty after this point. Dhammapala's commentary on Theragatha, however, mentions a legend about Chanakya and a Brahmin named Subandhu. According to this account, Chanakya was afraid that the wise Subandhu would surpass him at Chandragupta's court. So, he got Chandragupta to imprison Subandhu, whose son Tekicchakani escaped and became a Buddhist monk. The 16th-century Tibetan Buddhist author Taranatha mentions Chanakya as one of Bindusara's "great lords". According to him, Chanakya destroyed the nobles and kings of 16 towns and made Bindusara the master of all the territory between the eastern and the western seas (Arabian Sea and the Bay of Bengal).

KASHMIRI VERSION: Brihatkatha-Manjari by Kshemendra and Kathasaritsagara by Somadeva are two 11th-century Kashmiri Sanskrit collections of legends. Both are based on a now-lost Prakrit-language Brihatkatha-Sarit-Sagara. It was based on the now-lost Paishachi-language Brihatkatha by Gunadhy. The Chanakya-Chandragupta legend in these collections features another character, named Shakatala.

The Kashmiri version of the legend goes like this: Vararuchi (identified with Katyayana), Indradatta and Vyadi were three disciples of the sage Varsha. Once, on behalf of their guru Varsha, they traveled to Ayodhya to seek a gurudakshina (guru's fee) from king Nanda. As they arrived to meet Nanda, the king died. Using his yogic powers, Indradatta entered Nanda's body, and granted Vararuchi's request for 10 million dinars (gold coins). The royal minister Shakatala realised what was happening, and had Indradatta's body burnt. But before he could take any action against the fake king (Indradatta in Nanda's body, also called Yogananda), the king had him arrested. Shakatala and his 100 sons were imprisoned, and were given food sufficient only for one person. Shakatala's 100 sons starved to death, so that their father could live to take revenge.

Meanwhile, the fake king appointed Vararuchi as his minister. As the king's character kept deteriorating, a disgusted Vararuchi retired to a forest as an ascetic. Shakatala was then restored as the minister, but kept planning his revenge. One day, Shakatala came across Chanakya, a Brahmin who was uprooting all the grass in his path, because one blade of the grass had pricked his foot. Shakatala realised that he could use a man so vengeful to destroy the fake king. He invited Chanakya to the king's assembly, promising him 100,000 gold coins for presiding over a ritual ceremony.

Shakatala hosted Chanakya in his own house, and treated him with great respect. But the day Chanakya arrived at the king's court, Shakatala got another Brahmin named Subandhu to preside over the ceremony. Chanakya felt insulted, but Shakatala blamed the king for this dishonour. Chanakya then untied his topknot (sikha), and vowed not to re-tie it until the king was destroyed. The king ordered his arrest, but he escaped to Shakatala's house. There, using materials supplied by Shakatala, he performed a magic ritual which made the king sick. The king died of fever after 7 days.

Shakatala then executed Hiranyagupta, the son of the fake king. He anointed Chandragupta, the son of the real king Nanda, as the new king (in Kshemendra's version, it is Chanakya who installs Chandragupta as the new king). Shakatala also appointed Chanakya as the royal priest (purohita). Having achieved his revenge, he then retired to the forest as an ascetic.

MUDRARAKSHASA VERSION: Mudrarakshasa ("The signet ring of Rakshasa") is a Sanskrit play by Vishakhadatta. Its date is uncertain, but it mentions the Huna, who invaded northern India during the Gupta period. Therefore, it could not have been composed before the Gupta era. It is dated variously from the late 4th century to the 8th century. The Mudrarakshasa legend contains narratives not found in other versions of the Chanakya-Chandragupta legend. Because of this difference, Trautmann suggests that most of it is fictional or legendary, without any historical basis.

According to the Mudrarakshasa version, the king Nanda once removed Chanakya from the "first seat of the kingdom" (this possibly refers to Chanakya's expulsion from the king's assembly). For this reason, Chanakya vowed not to tie his top knot (shikha) until the complete destruction of Nanda. Chanakya made a plan to dethrone Nanda, and replace him with Chandragupta, his son by a lesser queen. Chanakya engineered Chandragupta's alliance with another powerful king Parvateshvara (or Parvata), and the two rulers agreed to divide Nanda's territory after subjugating him. Their allied army included Bahlika, Kirata, Parasika, Kamboja, Shaka, and Yavana soldiers. The army invaded Pataliputra

(Kusumapura) and defeated the Nandas. Parvata is identified with King Porus by some scholars.

Nanda's prime minister Rakshasa escaped Pataliputra, and continued resisting the invaders. He sent a vishakanya (poison girl) to assassinate Chandragupta. Chanakya had this girl assassinate Parvata instead, with the blame going to Rakshasa. However, Parvata's son Malayaketu learned the truth about his father's death, and defected to Rakshasa's camp. Chanakya's spy Bhagurayana accompanied Malayaketu, pretending to be his friend.

Rakshasa continued to plot Chandragupta's death, but all his plans were foiled by Chanakya. For example, once Rakshasa arranged for assassins to be transported to Chandragupta's bedroom via a tunnel. Chanakya became aware of them by noticing a trail of ants carrying the leftovers of their food. He then arranged for the assassins to be burned to death.

Meanwhile, Parvata's brother Vairodhaka became the ruler of his kingdom. Chanakya convinced him that Rakshasa was responsible for killing his brother, and agreed to share half of Nanda's kingdom with him. Secretly, however, Chanakya hatched a plan to get Vairodhaka killed. He knew that the chief architect of Pataliputra was a Rakshasa loyalist. He asked this architect to build a triumphal arch for Chandragupta's procession to the royal palace. He arranged the procession to be held at midnight citing astrological reasons, but actually to ensure poor visibility. He then invited Vairodhaka to lead the procession on Chandragupta's elephant, and accompanied by Chandragupta's bodyguards. As expected, Rakshasa's loyalists arranged for the arch to fall on who they thought was Chandragupta. Vairodhaka was killed, and once again, the assassination was blamed on Rakshasa.

Malayaketu and Rakshasa then formed an alliance with five kings: Chiravarman of Kauluta (Kultu), Meghaksha of Parasika, Narasimha of Malaya, Pushkaraksha of Kashmir, and Sindhusena of Saindhava. This allied army also included soldiers from Chedi, Gandhara, Hunas, Khasa, Magadha, Shaka, and Yavana territories.

In Pataliputra, Chanakya's agent informed him that three Rakshasa loyalists remained in the capital: the Jain monk Jiva-siddhi, the scribe Shakata-dasa and the jewelers' guild chief Chandana-dasa. Of these, Jiva-siddhi was actually a spy of Chanakya, unknown to his other spies. Chandana-dasa sheltered Rakshasa's wife, who once unknowingly dropped her husband's signet-ring (mudra). Chanakya's agent got hold of this signet-ring, and brought it to Chanakya. Using this signet ring, Chanakya sent a letter to Malayaketu warning him that his allies were treacherous. Chanakya also asked some of Chandragupta's princes to fake defection to Malayaketu's camp. In addition, Chanakya ordered Shakata-dasa's murder, but had him 'rescued' by Siddharthaka, a spy pretending to be an agent of Chandana-dasa. Chanakya's spy then took Shakata-dasa to Rakshasa.

When Shakata-dasa and his 'rescuer' Siddharthaka reached Rakshasa, Siddharthaka presented him the signet-ring, claiming to have found it at Chandana-dasa's home. As a reward, Rakshasa gave him some jewels that Malayaketu had gifted him. Sometime after this, another of Chanakya's agents, disguised as a jeweler, sold Parvata's jewels to Rakshasa.

Sometime later, Rakshasa sent his spies disguised as musicians to Chandragupta's court. But Chanakya knew all about Rakshasa's plans thanks to his spies. In front of Rakshasa's spies, Chanakya and Chandragupta feigned an angry argument. Chandragupta pretended to dismiss Chanakya, and declared that Rakshasa would make a better minister. Meanwhile, Malayaketu had a conversation with Chanakya's spy Bhagurayana while approaching Rakshasa's house. Bhagurayana made Malayaketu distrustful of Rakshasa, by saying that Rakshasa hated only Chanakya, and would be willing to serve Nanda's son Chandragupta. Shortly after this, a messenger came to Rakshasa's house, and informed him that Chandragupta had dismissed Chanakya while praising him. This convinced Malayaketu that Rakshasa could not be trusted.

Malayaketu then decided to invade Pataliputra without Rakshasa by his side. He consulted the Jain monk Jiva-siddhi to decide an auspicious time for beginning the march. Jiva-siddhi, a spy of Chanakya, told him that he could start immediately. Jiva-siddhi also convinced him that Rakshasa was responsible for his father's death, but Bhagurayana persuaded him not to harm Rakshasa. Shortly after, Chanakya's spy Siddharthaka pretended to get caught with a fake letter addressed to Chandragupta by Rakshasa. Wearing the jewels given by Rakshasa, he pretended to be an agent of Rakshasa. The letter, sealed with Rakshasa's signet-ring, informed Chandragupta that Rakshasa only wished to replace Chanakya as the prime minister. It also stated that five of Malayaketu's allies were willing to defect to Chandragupta in return for land and wealth. An angry Malayaketu summoned Rakshasa, who arrived wearing Parvata's jewels that Chanakya's agent had sold him. When Malayaketu saw Rakshasa wearing his father's jewels, he was convinced that

there was indeed a treacherous plan against him. He executed his five allies in a brutal manner.

The rest of Malayaketu's allies deserted him, disgusted at his treatment of the five slayed allies. Rakshasa managed to escape, tracked by Chanakya's spies. One of Chanakya's spies, disguised as a friend of Chandana-dasa, got in touch with him. He told Rakshasa that Chandana-dasa was about to be executed for refusing to divulge the location of Rakshasa's family. On hearing this, Rakshasa rushed to Pataliputra to surrender and save the life of his loyal friend Chandana-dasa. When he reached Pataliputra, Chanakya, pleased with his loyalty to Chandana-dasa, offered him clemency. Rakshasa pledged allegiance to Chandragupta and agreed to be his prime minister, in return for release of Chandana-dasa and a pardon for Malayaketu. Chanakya then bound his top knot, having achieved his objective, and retired.)

ARTHASHASTRA BOOK 1

Contents: The end of Sciences; association with the aged; restraint of the organs of sense; the creation of ministers; the creation of councillors and priests; ascertaining by temptations purity or impurity in the character of ministers; the institution of spies. Protection of parties for or against one's own cause in one's own state; winning over the factions for or against an enemy's cause in an enemy's state; the business of council meeting; the mission of envoys; protection of princes; the conduct of a prince kept under restraint; treatment of a prince kept under restraint; the duties of a king; duty towards the harem; personal safety.

CHAPTER 1 & 2. THE LIFE OF A KING & THE END OF SCIENCES.

Anvikshaki, the triple Vedas (Trayi), Varta (agriculture, cattle-breeding and trade), and Danda-Niti (science of government) are what are called the four sciences.

The school of Manu (Manava) hold that there are only three sciences: the triple Vedas, Varta and the science of government, inasmuch as the science of Anvikshaki is nothing but a special branch of the Vedas.

The school of Brihaspati say that there are only two sciences: Varta and the science of government, inasmuch as the Triple Vedas are merely an abridgement (Samvarana, pretext?) for a man experienced in affairs temporal (Lokayatradivah).

The school of Usanas declare that there is only one science, and that the science of government; for, they say, it is in that science that all other sciences have their origin and end.

But Kautilya holds that four and only four are the sciences; wherefore it is from these sciences that all that concerns righteousness and wealth is learnt, therefore they are so called.

Anvikshaki comprises the Philosophy of Sankhya, Yoga, and Lokayata.

Righteous and unrighteous acts (Dharmadharmau) are learnt from the triple Vedas; wealth and non-wealth from Varta; the expedient and the inexpedient (Nayanayau), as well as potency and impotency (Balabale) from the science of government.

When seen in the light of these sciences, the science of Anvikshaki is most beneficial to the world, keeps the mind steady and firm in weal and woe alike, and bestows excellence of foresight, speech and action.

Light to all kinds of knowledge, easy means to accomplish all kinds of acts and receptacle of all kinds of virtues, is the Science of Anvikshaki ever held to be.

[Thus ends Chapter 2, "Determination of the place of Anvikshaki" among Sciences in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 3. THE END OF SCIENCES.

Determination of the place of the Triple Vedas.

The three Vedas, Sama, Rig and Yajus, constitute the triple Vedas. These together with Atharvaveda and the Itihasaveda are (known as) the Vedas.

Siksha (Phonetics), Kalpa (ceremonial injunctions), Vyakarana (grammar), Nirukta (glossarial explanation of obscure Vedic terms), Chandas (Prosody), and Astronomy form the Angas.

As the triple Vedas definitely determine the respective duties of the four castes and of the four orders of religious life, they are the most useful.

The duty of the Brahman is study, teaching, performance of sacrifice, officiating in others' sacrificial performance and the giving and receiving of gifts.

That of a Kshatriya is study, performance of sacrifice, giving gifts, military occupation, and protection of life.

That of a Vaishya is study, performance of sacrifice, giving gifts, agriculture, cattle breeding, and trade.

That of a Sudra is the serving of twice-born (dvijati), agriculture, cattle-breeding, and trade (varta), the profession of artisans and court-bards (karukusilavakarma).

The duty of a householder is earning livelihood by his own profession, marriage among his equals of different ancestral Rishis, intercourse with his wedded wife after her monthly

ablution, gifts to gods, ancestors, guests, and servants, and the eating of the remainder.

That of a student (Brahmacharin) is learning the Vedas, fire-worship, ablution, living by begging, and devotion to his teacher even at the cost of his own life, or in the absence of his teacher, to the teacher's son, or to an elder classmate.

That of a Vanaprastha (forest-recluse) is observance of chastity, sleeping on the bare ground, keeping twisted locks, wearing deer-skin, fire-worship, ablution, worship of gods, ancestors, and guests, and living upon food stuffs procurable in forests.

That of an ascetic retired from the world (Parivrajaka) is complete control of the organs of sense, abstaining from all kinds of work, disowning money, keeping from society, begging in many places, dwelling in forests, and purity both internal and external.

Harmlessness, truthfulness, purity, freedom from spite, abstinence from cruelty, and forgiveness are duties common to all.

The observance of one's own duty leads one to Svarga and infinite bliss (Anantya). When it is violated, the world will come to an end owing to confusion of castes and duties.

Hence the king shall never allow people to swerve from their duties; for whoever upholds his own duty, ever adhering to the customs of the Aryas, and following the rules of caste and divisions of religious life, will surely, be happy both here and hereafter. For the world, when maintained in accordance with injunctions of the triple Vedas, will surely progress, but never perish.

[Thus ends Chapter 3, "Determination of the place of the Triple Vedas" among Sciences in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 4. THE END OF SCIENCES.

Varta and Dandaniti.

Agriculture, cattle-breeding and trade constitute Varta. It is most useful in that it brings in grains, cattle, gold, forest produce (kupyā), and free labour (vishṭi). It is by means of the treasury and the army obtained solely through Varta that the king can hold under his control both his and his enemy's party.

That sceptre on which the well-being and progress of the sciences of Anvikshaki, the triple Vedas, and Varta depend is known as Danda (punishment). That which treats of Danda is the law of punishment or science of government (dandaniti).

It is a means to make acquisitions, to keep them secure, to improve them, and to distribute among the deserved the profits of improvement. It is on this science of government that the course of the progress of the world depends.

"Hence," says my teacher, "whoever is desirous of the progress of the world shall ever hold the sceptre raised (udyatadanda). Never can there be a better instrument than the sceptre to bring people under control."

"No," says Kautilya; for whoever imposes severe punishment becomes repulsive to the people; while he who awards mild punishment becomes contemptible. But whoever imposes punishment as deserved becomes respectable. For punishment (danda) when awarded with due consideration, makes the people devoted to righteousness and to works productive of wealth and enjoyment; while punishment, when ill-awarded under the influence of greed and anger or owing to ignorance, excites fury even among hermits and ascetics dwelling in forests, not to speak of householders.

But when the law of punishment is kept in abeyance, it gives rise to such disorder as is implied in the proverb of fishes (matsyanayamudbhavayati); for in the absence of a magistrate (dandadharabhave), the strong will swallow the weak; but under his protection, the weak resist the strong.

This people (loka) consisting of four castes and four orders of religious life, when governed by the king with his sceptre, will keep to their respective paths, ever devotedly adhering to their respective duties and occupations.

[Thus ends Chapter 4, "Determination of the Place of Varta and of Dandaniti" among Sciences in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya. "The End of Sciences" is completed.]

CHAPTER 5. ASSOCIATION WITH THE AGED.

Hence the (first) three sciences (out of the four) are dependent for their well-being on the science of government. Danda, punishment, which alone can procure safety and security of life is, in its turn, dependent on discipline (vinaya).

Discipline is of two kinds: artificial and natural; for instruction (kriya) can render only a docile being conformable to the rules of discipline, and not an undocile being (advayam). The study of sciences can tame only those who are possessed of such mental faculties as obedience, hearing, grasping, retentive memory, discrimination, inference, and deliberation, but not others devoid of such faculties.

Sciences shall be studied and their precepts strictly observed under the authority of specialist teachers.

Having undergone the ceremony of tonsure, the student shall learn the alphabet (lipi) and arithmetic. After investiture with sacred thread, he shall study the triple Vedas, the science

of Anvikshaki under teachers of acknowledged authority (sishta), the science of Vatra under government superintendents, and the science of Dandaniti under theoretical and practical politicians (vaktriprayoktribhyah).

He (the prince) shall observe celibacy till he becomes sixteen years old. Then he shall observe the ceremony of tonsure (godana) and marry.

In view of maintaining efficient discipline, he shall ever and invariably keep company with aged professors of sciences in whom alone discipline has its firm root.

He shall spend the forenoon in receiving lessons in military arts concerning elephants, horses, chariots, and weapons, and the afternoon in hearing the Itihasa.

Purana, Itivritta (history), Akhyayika (tales), Udaharana (illustrative stories), Dharmashastra, and Arthashastra are (known by the name) Itihasa.

During the rest of the day and night, he shall not only receive new lessons and revise old lessons, but also hear over and again what has not been clearly understood.

For from hearing (sutra) ensues knowledge; from knowledge steady application (yoga) is possible; and from application self-possession (atmavatta) is possible. This is what is meant by efficiency of learning (vidhyasamarthyam).

The king who is well educated and disciplined in sciences, devoted to good Government of his subjects, and bent on doing good to all people will enjoy the earth unopposed.

[Thus ends Chapter 5, "Association with the Aged" in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 6. RESTRAINT OF THE ORGANS OF SENSE.

The Shaking off of the Aggregate of the Six Enemies.

Restraint of the organs of sense, on which success in study and discipline depends can be enforced by abandoning lust, anger, greed, vanity (mana), haughtiness (mada), and overjoy (harsha).

Absence of discrepancy (avipratipatti) in the perception of sound, touch, colour, flavour, and scent by means of the ear, the skin, the eyes, the tongue, and the nose, is what is meant by the restraint of the organs of sense. Strict observance of the precepts of sciences also means the same; for the sole aim of all the sciences is nothing but restraint of the organs of sense.

Whoever is of reverse character, whoever has not his organs of sense under his control, will soon perish, though possessed of the whole earth bounded by the four quarters.

For example: Bhoja, known also by the name, Dandakya, making a lascivious attempt on a Brahman maiden, perished along with his kingdom and relations;

So also Karala, the Vaideha. Likewise Janamejaya under the influence of anger against Brahmans, as well as Talajanga against the family of Bhrgu.

Aila in his attempt under the influence of greed to make exactions from Brahmans, as well as Ajabindu, the Sauvira (in a similar attempt);

Ravana unwilling under the influence of vanity to restore a stranger's wife, as well as Duryodhana to part with a portion of his kingdom; Dambhodbhava as well as Arjuna of Haihaya dynasty being so haughty as to despise all people;

Vatapi in his attempt under the influence of overjoy to attack Agastya, as well as the corporation of the Vishnis in their attempt against Dvaipayana.

Thus these and other several kings, falling a prey to the aggregate of the six enemies and having failed to restrain their organs of sense, perished together with their kingdom and relations. Having driven out the aggregate of the six enemies, as well as Ambarisha of Jamadagnya famous for his restraint of the organs of sense Nabhaga long enjoyed the earth.

[Thus ends Chapter 6, "The Shaking off of the Aggregate of the Six Enemies" in the section of the "Restraint Of the Organs of Sense" in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 7. RESTRAINT OF THE ORGANS OF SENSE.

The Life of a Sainly King.

Hence by overthrowing the aggregate of the six enemies, he shall restrain the organs of sense; acquire wisdom by keeping company with the aged; see through his spies; establish safety and security by being ever active; maintain his subjects in the observance of their respective duties by exercising authority; keep up his personal discipline by receiving lessons in the sciences; and endear himself to the people by bringing them in contact with wealth and doing good to them.

Thus with his organs of sense under his control, he shall keep away from hurting the women and property of others; avoid not only lustfulness, even in dream, but also falsehood, haughtiness, and evil proclivities; and keep away from unrighteous and uneconomic transactions.

Not violating righteousness and economy, he shall enjoy his desires. He shall never be devoid of happiness. He may enjoy in an equal degree the three pursuits of life, charity, wealth, and desire, which are inter-dependent upon each other. Any one of these three, when enjoyed to an excess, hurts not only the other two, but also itself.

Kautilya holds that wealth and wealth alone is important, inasmuch as charity and desire depend upon wealth for their realisation.

Those teachers and ministers who keep him from falling a prey to dangers, and who, by striking the hours of the day as determined by measuring shadows (chhayanalikapratodena) warn him of his careless proceedings even in secret shall invariably be respected.

Sovereignty (rajatva) is possible only with assistance. A single wheel can never move. Hence he shall employ ministers and hear their opinion.

[Thus ends Chapter 7, "The Life of a Sainly King" in the section of the "Restraint of the Organs of Sense," in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya; "Restraint of the Organs of Sense" is completed.]

CHAPTER 8. CREATION OF MINISTERS.

"The King," says Bharadvaja, "shall employ his classmates as his ministers; for they can be trusted by him inasmuch as he has personal knowledge of their honesty and capacity."

"No," says Visalaksha, "for, as they have been his playmates as well, they would despise him. But he shall employ as ministers those whose secrets, possessed of in common, are well known to him. Possessed of habits and defects in common, with the king, they would never hurt him lest he would betray their secrets."

"Common is this fear," says Parasara, "for under the fear of betrayal of his own secrets, the king may also follow them in their good and bad acts."

"Under the control of as many persons as are made aware by the king of his own secrets, might he place himself in all humility by that disclosure. Hence he shall employ as ministers those who have proved faithful to him under difficulties fatal to life and are of tried devotion."

"No," says Pisuna, "for this is devotion, but not intelligence (buddhigunah). He shall appoint as ministers those who, when employed as financial matters, show as much as, or more than, the fixed revenue, and are thus of tried ability."

"No," says Kaunapadanta, "for such persons are devoid of other ministerial qualifications; he shall, therefore, employ as ministers those whose fathers and grandfathers had been ministers before; such persons, in virtue of their knowledge of past events and of an established relationship with the king, will, though offended, never desert him; for such faithfulness is seen even among dumb animals; cows, for example, stand aside from strange cows and ever keep company with accustomed herds."

"No," says Vatavyadhi, "for such persons, having acquired complete dominion over the king, begin to play themselves as the king. Hence he shall employ as ministers such new persons as are proficient in the science of polity. It is such new persons who will regard the king as the real sceptre-bearer (dandadhara) and dare not offend him."

"No," says the son of Bahudanti (a woman); "for a man possessed of only theoretical knowledge and having no experience of practical politics is likely to commit serious blunders when engaged in actual works. Hence he shall employ as ministers such as are born of high family and possessed of wisdom, purity of purpose, bravery and loyal feelings inasmuch as ministerial appointments shall purely depend on qualifications."

"This," says Kautilya, "is satisfactory in all respects; for a man's ability is inferred from his capacity shown in work. And in accordance in difference in the working capacity,

Having divided the spheres of their powers and having definitely taken into consideration the place and time where and when they have to work, such persons shall be employed not as councillors (mantrinah) but as ministerial officers (amatyah).

[Thus ends Chapter 8, "Creation of Ministers" in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 9. THE CREATION OF COUNCILLORS AND PRIESTS.

Native, born of high family, influential, well trained in arts, possessed of foresight, wise, of strong memory, bold, eloquent, skillful, intelligent, possessed of enthusiasm, dignity, and endurance, pure in character, affable, firm in loyal devotion, endowed with excellent conduct, strength, health and bravery, free from procrastination and fickle-mindedness, affectionate, and free from such qualities as excite hatred and enmity—these are the qualifications of a ministerial officer (amatyasampat).

Such as are possessed of one-half or one-quarter of the above qualifications come under middle and low ranks.

Of these qualifications, native birth and influential position shall be ascertained from reliable persons; educational qualifications (silpa) from professors of equal learning; theoretical and practical knowledge, foresight, retentive memory, and affability shall be tested from successful, application in works; eloquence, skillfulness and flashing intelligence from power shown in narrating stories (kathayogeshu, i.e., in conversation); endurance, enthusiasm, and bravery in troubles; purity of life, friendly disposition,

and loyal devotion by frequent association; conduct, strength, health, dignity, and freedom from indolence and ficklemindedness shall be ascertained from their intimate friends; and affectionate and philanthropic nature by personal experience.

The works of a king may be visible, invisible (paroksha) and inferential.

That which he sees is visible; and that which he is taught by another is invisible; and inference of the nature of what is not accomplished from what is accomplished is inferential..

As works do not happen to be simultaneous, are various in form, and pertain to distant and different localities, the king shall, in view of being abreast of time and place, depute his ministers to carry them out. Such is the work of ministers.

Him whose family and character are highly spoken of, who is well educated in the Vedas and the six Angas, is skillful in reading portents providential or accidental, is well versed in the science of government, and who is obedient and who can prevent calamities providential or human by performing such expiatory rites as are prescribed in the Atharvaveda, the king shall employ as high priest. As a student his teacher, a son his father, and a servant his master, the king shall follow him.

That Kshatriya breed which is brought up by Brahmins, is charmed with the counsels of good councillors, and which faithfully follows the precepts of the sastras becomes invincible and attains success though unaided with weapons.

[Thus ends Chapter 9, "Creation of Councillors and Priests" in Book I "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 10. ASCERTAINING BY TEMPTATIONS PURITY OR IMPURITY IN THE CHARACTER OF MINISTERS.

Assisted by his prime minister (mantri) and his high priest, the king shall, by offering temptations, examine the character of ministers (amatya) appointed in government departments of ordinary nature.

The king shall dismiss a priest who, when ordered, refuses to teach the Vedas to an outcaste person or to officiate in a sacrificial performance (apparently) undertaken by an outcaste person (ayajya).

Then the dismissed priest shall, through the medium of spies under the guise of class-mates (satri), instigate each minister one after another, saying on oath "this king is unrighteous; well let us set up in his place another king who is righteous, or who is born of the same family as of this king, or who is kept imprisoned, or a neighbouring king of his family and of self-sufficiency (ekapragraha), or a wild chief (atavika), or an upstart (aupapadika); this attempt is to the liking of all of us; what dost thou think?"

If any one or all of the ministers refuse to acquiesce in such a measure, he or they shall be considered pure. This is what is called religious allurements.

A commander of the army, dismissed from service for receiving condemnable things (asatpragraha) may, through the agency of spies under the guise of class-mates (satri), incite each minister to murder the king in view of acquiring immense wealth, each minister being asked "this attempt is to the liking of all of us; what dost thou think?"

If they refuse to agree, they are to be considered pure. This is what is termed monetary allurements.

A woman-spy under the guise of an ascetic and highly esteemed in the harem of the king may allure each prime minister (mahamatra) one after another, saying "the queen is enamoured of thee and has made arrangements for thy entrance into her chamber; besides this, there is also the certainty of large acquisitions of wealth."

If they discard the proposal, they are pure. This is what is styled love-allurement.

With the intention of sailing on a commercial vessel (prahavananimitam), a minister may induce all other ministers to follow him. Apprehensive of danger, the king may arrest them all. A spy under the guise of a fraudulent disciple, pretending to have suffered imprisonment may incite each of the ministers thus deprived of wealth and rank, saying, "the king has betaken himself to an unwise course; well, having murdered him, let us put another in his stead. We all like this; what dost thou think?"

If they refuse to agree, they are pure. This is what is termed allurement under fear.

Of these tried ministers, those whose character has been tested under religious allurements shall be employed in civil and criminal courts (dharmaasthaniyakantaka sodhaneshu); those whose purity has been tested under monetary allurements shall be employed in the work of a revenue collector and chamberlain; those who have been tried under love-allurements shall be appointed to superintend the pleasure-grounds (vihara) both external and internal; those who have been tested by allurements under fear shall be appointed to immediate service; and those whose character has been tested under all kinds of allurements shall be employed as prime ministers (mantrinah), while those who are proved impure under one or all of these allurements shall be

appointed in mines, timber and elephant forests, and manufactories.

Teachers have decided that in accordance with ascertained purity, the king shall employ in corresponding works those ministers whose character has been tested under the three pursuits of life, religion, wealth and love, and under fear.

Never, in the view of Kautilya, shall the king make himself or his queen an object (laksham, butt) of testing the character of his councillors, nor shall he vitiate the pure like water with poison.

Sometimes the prescribed medicine may fail to reach the person of moral disease; the mind of the valiant, though naturally kept steadfast, may not, when once vitiated and repelled under the four kinds of allurements, return to and recover its original form.

Hence having set up an external object as the butt for all the four kinds of allurements, the king shall, through the agency of spies (satri), find out the pure or impure character of his ministers (amatya).

[Thus ends Chapter 10, "Ascertaining by Temptations Purity or Impurity in the Character of Ministers," in Book I, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 11. THE INSTITUTION OF SPIES.

Assisted by the council of his ministers tried under espionage, the king shall proceed to create spies:—Spies under the guise of a fraudulent disciple (kapatika-chhatra), a recluse (udasthita), a householder (grihapaitika), a merchant (vaidehaka), an ascetic practising austerities (tapasa), a classmate or a colleague (satri), a fire-brand (tikshna), a poisoner (rasada), and a mendicant woman (bhikshuki).

A skillful person capable of guessing the mind of others is a fraudulent disciple. Having encouraged such a spy with honour and money rewards, the minister shall tell him, "sworn to the king and myself, thou shalt inform us of whatever wickedness thou findest in others."

One who is initiated in asceticism and is possessed of foresight and pure character is a recluse. This spy, provided with much money and many disciples, shall carry on agriculture, cattle-rearing, and trade (vartakarma) on the lands allotted to him for the purpose. Out of the produce and profits thus acquired, he shall provide all ascetics with subsistence, clothing and lodging, and send on espionage such among those under his protection as are desirous to earn a livelihood (vrittikama), ordering each of them to detect a particular kind of crime committed in connection with the king's wealth and to report of it when they come to receive their subsistence and wages. All the ascetics (under the recluse) shall severally send their followers on similar errands.

A cultivator, fallen from his profession, but possessed of foresight and pure character is termed a householder spy. This spy shall carry on the cultivation of lands allotted to him for the purpose, and maintain cultivators, etc.—as before.

A trader, fallen from his profession, but possessed of foresight and pure character, is a merchant spy. This spy shall carry on the manufacture of merchandise on lands allotted to him for the purpose, etc.—as before.

A man with shaved head (munda) or braided hair (jatila) and desirous to earn livelihood is a spy under the guise of an ascetic practising austerities. Such a spy surrounded by a host of disciples with shaved head or braided hair may take his abode in the suburbs of a city, and pretend as a person barely living on a handful of vegetables or meadow grass (yavasamushi) taken once in the interval of a month or two, but he may take in secret his favourite food-stuffs (gudhamishtamaharam).

Merchant spies pretending to be his disciples may worship him as one possessed of preternatural powers. His other disciples may widely proclaim that "this ascetic is an accomplished expert of preternatural powers."

Regarding those persons who, desirous of knowing their future, throng to him, he may, through palmistry, foretell such future events as he can ascertain by the nods and signs of his disciples (angavidyaya sishyasanjabhischa) concerning the works of high-born people of the country,— viz., small profits, destruction by fire, fear from robbers, the execution of the seditious, rewards for the good, forecast of foreign affairs (videsa pravrittivijnanam), saying, "this will happen to-day, that to-morrow, and that this king will do." Such assertions of the ascetic his disciples shall corroborate (by adding facts and figures).

He shall also foretell not only the rewards which persons possessed of foresight, eloquence, and bravery are likely to receive at the hands of the king, but also probable changes in the appointments of ministers.

The king's minister shall direct his affairs in conformity to the forecast made by the ascetic. He shall appease with offer of wealth and honour those who have had some well known cause to be disaffected, and impose punishments in secret on those who are for no reason disaffected or who are plotting against the king.

Honoured by the king with awards of money and titles, these five institutes of espionage (samstah) shall ascertain the purity of character of the king's servants.

[Thus ends Chapter 11, "The Institution of Spies" in Book I, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 12. INSTITUTION OF SPIES.

Creation of Wandering Spies.

Those orphans (asambandhinah) who are to be necessarily fed by the state and are put to study science, palmistry (angavidya), sorcery (mayagata), the duties of the various orders of religious life, legerdemain (jambhakavidya), and the reading of omens and augury (antara-chakra), are classmate spies or spies learning by social intercourse (samsargavidyasatrinah).

Such brave desperados of the country who, reckless of their own life, confront elephants or tigers in fight mainly for the purpose of earning money are termed fire-brands or fiery spies (tikshna).

Those who have no trace of filial affection left in them and who are very cruel and indolent are poisoners (rasada).

A poor widow of Brahman caste, very clever, and desirous to earn her livelihood is a woman ascetic (parivrajika). Honoured in the king's harem, such a woman shall frequent the residences of the king's prime ministers (mahamatrakulini).

The same rule shall apply to women with shaved head (munda), as well as to those of sudra caste. All these are wandering spies (sancharah).

Of these spies, those who are of good family, loyal, reliable, well-trained in the art of putting on disguises appropriate to countries and trades, and possessed of knowledge of many languages and arts shall be sent by the king to spy in his own country the movements of his ministers, priests, commanders of the army, the heir-apparent, the door-keepers, the officer in charge of the harem, the magistrate (prasastris), the collector-general (samahartri), the chamberlain (sannidhatri), the commissioner (pradeshtri), the city constable (nayaka), the officer in charge of the city (paura), the superintendent of transactions (vyavaharika), the superintendent of manufactories (karmantika), the assembly of councillors (mantriparishad), heads of departments (adhyakshah), the commissary-general (dandapala), and officers in charge of fortifications, boundaries, and wild tracts.

Fiery spies, such as are employed to hold the royal umbrella, vase, fan, and shoes, or to attend at the throne, chariot, and conveyance shall spy the public character (bahyam charam) of these (officers).

Classmate spies shall convey this information (i.e., that gathered by the fiery spies) to the institutes of espionage (samsthasvarparyeyuh).

Poisoners such as a sauce-maker (suda), a cook (aralika), procurer of water for bathing (snapaka) shampooer, the spreader of bed (astaraka), a barber (kalpaka), toilet-maker (prasadaka), a water-servant; servants such as have taken the appearance of a hump-backed person, a dwarf, a pigmy (kirata), the dumb, the deaf, the idiot, the blind; artisans such as actors, dancers, singers, players on musical instruments, buffoons, and a bard; as well as women shall spy the private character of these officers.

A mendicant woman shall convey this information to the institute of espionage.

The immediate officers of the institutes of espionage (samsthanamantevasinah) shall by making use of signs or writing (samjalipibhish) set their own spies in motion (to ascertain the validity of the information).

Neither the institutes of espionage nor they (the wandering spies) shall know each other.

If a mendicant woman is stopped at the entrance, the line of door-keepers, spies under the guise of father and mother (matapitri vyanjanah), women artisans, court-bards, or prostitutes shall, under the pretext of taking in musical instruments, or through cipher-writing (gudhalekhya), or by means of signs, convey the information to its destined place (charam nirhareyuh).

(Spies of the institutes of espionage) may suddenly go out under the pretext of long standing disease, or lunacy, or by setting fire (to something) or by administering poison (to some one).

When the information thus received from these three different sources is exactly of the same version, it shall be held reliable. If they (the three sources) frequently differ, the spies concerned shall either be punished in secret or dismissed.

Those spies who are referred to in Book IV, "Removal of Thorns," shall receive their salaries from those kings (para, i.e., foreign) with whom they live as servants; but when they aid both the states in the work of catching hold of robbers, they shall become recipients of salaries from both the states (ubhayavetanah).

Those whose sons and wives are kept (as hostages) shall be made recipients of salaries from two states and considered as under the mission of enemies. Purity of character of such persons shall be ascertained through persons of similar profession.

Thus with regard to kings who are inimical, friendly, intermediate, of low rank, or neutral, and with regard to

their eighteen government departments (ashtaldasa-tirtha), spies shall be set in motion.

The hump-backed, the dwarf, the eunuch, women of accomplishments, the dumb, and various grades of Mlechcha caste shall be spies inside their houses.

Merchant spies inside forts; saints and ascetics in the suburbs of forts; the cultivator and the recluse in country parts; herdsmen in the boundaries of the country; in forests, forest-dwellers, sramanas, and chiefs of wild tribes, shall be stationed to ascertain the movements of enemies. All these spies shall be very quick in the dispatch of their work.

Spies set up by foreign kings shall also be found out by local spies; spies by spies of like profession. It is the institutes of espionage, secret or avowed, that set spies in motion.

Those chiefs whose inimical design has been found out by spies supporting the king's cause shall, in view of affording opportunity to detect the spies of foreign kings, be made to live on the boundaries of the state.

[Thus ends Chapter 12, "Creation of Wandering Spies" in the section of "The Institution of Spies," in Book 1. "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 13. PROTECTION OF PARTIES FOR OR AGAINST ONE'S OWN CAUSE IN ONE'S OWN STATE.

Having set up spies over his prime ministers (mahamatra), the king shall proceed to spy both citizens and country people.

Classmate spies (satri) formed as opposing factions shall carry on disputations in places of pilgrimage (tirtha), in assemblies, houses, corporations (puga), and amid congregations of people. One spy may say:-- "This king is said to be endowed with all desirable qualities; he seems to be a stranger to such tendencies as would lead him to oppress citizens and country people by levying heavy fines and taxes."

Against those who seem to commend this opinion, another spy may interrupt the speaker and say:-- "People suffering from anarchy as illustrated by the proverbial tendency of a large fish swallowing a small one (matsyanyayabhibhutah prajah), first elected Manu, the Vaivasvata, to be their king; and allotted one-sixth of the grains grown and one-tenth of merchandise as sovereign dues. Fed by this payment, kings took upon themselves the responsibility of maintaining the safety and security of their subjects (yogakshemavahah), and of being answerable for the sins of their subjects when the principle of levying just punishments and taxes has been violated. Hence hermits, too, provide the king with one-sixth of the grains gleaned by them, thinking that 'it is a tax payable to him who protects us.' It is the king in whom the duties of both Indra (the rewarder) and Yama (the punisher) are blended, and he is a visible dispenser of punishments and rewards (heda-prasada); whoever disregards kings will be visited with divine punishments, too. Hence kings shall never be despised."

Thus treacherous opponents of sovereignty shall be silenced.

Spies shall also know the rumours prevalent in the state. Spies with shaved heads or braided hair shall ascertain whether there prevails content or discontent among those who live upon the grains, cattle, and gold of the king, among those who supply the same (to the king) in weal or woe, those who keep under restraint a disaffected relative of the king or a rebellious district, as well as those who drive away an invading enemy or a wild tribe. The greater the contentment of such persons, the more shall be the honour shown to them; while those who are disaffected shall be gratified by rewards or conciliation; or dissension may be sown among them so that they may alienate themselves from each other, from a neighbouring enemy, from a wild tribe, or from a banished or imprisoned prince. Failing this measure, they may be so employed in collecting fines and taxes as to incur the displeasure of the people. Those who are inebriated with feelings of enmity may be put down by punishment in secret or by making them incur the displeasure of the whole country. Or having taken the sons and wives of such treacherous persons under State protection, they may be made to live in mines, lest they may afford shelter to enemies.

Those that are angry, those that are greedy, those that are alarmed, as well as those that despise the king are the instruments of enemies. Spies under the guise of astrologers and tellers of omens and augury shall ascertain the relationship of such persons with each other and with foreign kings.

Honours and rewards shall be conferred upon those that are contented, while those that are disaffected shall be brought round by conciliation, by gifts, or by sowing dissension, or by punishment.

Thus in his own state a wise king shall guard factions among his people, friendly or hostile, powerful or powerless against the intrigue of foreign kings.

[Thus ends Chapter 13, "Protection of Parties for or against One's Own Cause in One's Own State," in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 14. WINNING OVER FACTIONS FOR OR AGAINST AN ENEMY'S CAUSE IN AN ENEMY'S STATE.

Protection of parties for or against one's own cause in one's own state has been dealt with. Similar measures in connection with parties in a foreign state are to be treated of.

Those who are deluded with false promise of large rewards; those of whom one party, though equally skillful as another party in artistic work or in turning out productive or beneficial works, is slighted by bestowing larger rewards on its rival party; those who are harassed by courtiers (Vallabharuddhah); those who are invited to be slighted; those who are harassed by banishment; those who in spite of their large outlay of money have failed in their undertakings; those who are prevented from the exercise of their rights or from taking possession of their inheritance; those who have fallen from their rank and honours in government service; those who are shoved to the corner by their own kinsmen; those whose women are violently assaulted; those who are thrown in jail; those who are punished in secret; those who are warned of their misdeeds; those whose property has been wholly confiscated; those who have long suffered from imprisonment; those whose relatives are banished--all these come under the group of provoked persons.

He who has fallen a victim to misfortune by his own misdeeds; he who is offended (by the king); he whose sinful deeds are brought to light; he who is alarmed at the award of punishment on a man of like guilt; he whose lands have been confiscated; he whose rebellious spirit is put down by coercive measures; he who, as a superintendent of all government departments, has suddenly amassed a large amount of wealth; he who, as a relative of such a rich man aspires to inherit his wealth; he who is disliked by the king; and he who hates the king--all these come under the group of persons alarmed.

He who is impoverished; he who has lost much wealth; he who is niggardly; he who is addicted to evil propensities; and he who is engaged in dangerous transactions--all these constitute the group of ambitious persons.

He who is self-sufficient; he who is fond of honours; he who is intolerant of his rival's honour; he who is esteemed low; he who is of a fiery spirit; he who is foolhardy as well as he who is not content with what he has been enjoying--all these come under the group of haughty persons.

Of these, he who clings to a particular faction shall be so deluded by spies with shaved head or braided hair as to believe that he is intriguing with that party. Partisans under provocation, for example, may be won over by telling that 'just as an elephant in rut and mounted over by a driver under intoxication tramples under its foot whatever it comes across, so this king, dispossessed of the eye of science, blindly attempts to oppress both citizens and country people; it is possible to restrain him by setting up a rival elephant against him; so have forbearance enough (to wait).'

Likewise alarmed persons may be won over by telling that 'just as a hidden snake bites and emits poison over whatever alarms it, so this king apprehensive of danger from thee will ere long emit the poison of his resentment on thee; so thou mayest better go elsewhere.'

Similarly ambitious persons may be won over by telling that 'just as a cow reared by dog-keepers gives milk to dogs, but not to Brahmans, so this king gives milk (rewards) to those who are devoid of valour, foresight, eloquence and bravery, but not to those who are possessed of noble character; so the other king who is possessed of power to discriminate men from men may be courted.'

In like manner haughty persons may be won over by telling that 'just as a reservoir of water belonging to Chandalas is serviceable only to Chandalas, but not to others, so this king of low-birth confers his patronage only on low-born people, but not on Aryas like thee; so the other king who is possessed of power to distinguish between men and men may be courted.'

All these disaffected persons, when acquiescing to the above proposals, may be made under a solemn compact (panakarmana) to form a combination together with the spies to achieve their end.

Likewise friends of a foreign king may also be won over by means of persuasion and rewards, while implacable enemies may be brought round by sowing dissensions, by threats, and by pointing out the defects of their master.

[Thus ends Chapter 14, "Winning over Factions for or against an Enemy's Cause in an Enemy's State," in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 15. THE BUSINESS OF COUNCIL MEETING.

Having gained a firm hold on the affection of both local and foreign parties both in his own and enemy's state, the king shall proceed to think of administrative measures.

All kinds of administrative measures are preceded by deliberations in a well-formed council. The subject matter of a council shall be entirely secret and deliberations in it shall be so carried that even birds cannot see them; for it is said that the secrecy of counsels was divulged by parrots, minas, dogs and other low creatures of mean birth. Hence without

providing himself with sufficient safeguard against disclosure, he shall never enter into deliberations in a council.

Whoever discloses counsels shall be torn to pieces. The disclosure of counsels may be detected by observing changes in the attitude and countenance of envoys, ministers, and masters. Change in conduct is change in attitude (ingitamanyathavritih); and observation of physical appearance is countenance (akritigrahanamakarah).

Maintenance of the secrecy of a council-matter, and keeping guard over officers that have taken part in the deliberation over it (shall be strictly observed) till the time of starting the work so considered approaches.

Carelessness, intoxication, talking in sleep, love and other evil habits of councillors are the causes of the betrayal of counsels.

Whoever is of hidden nature or is disregarded will disclose counsels. Hence steps shall be taken to safeguard counsels against such dangers. Disclosure of counsels is advantageous to persons other than the king and his officers.

"Hence," says Bharadvaja, "the king shall singly deliberate over secret matters; for ministers have their own ministers, and these latter some of their own; this kind of successive line of ministers tends to the disclosure of counsels."

"Hence no outside person shall know anything of the work which the king has in view. Only those who are employed to carry it out shall know it either when it is begun or when accomplished."

"No deliberation," says Visalaksha, "made by a single person will be successful; the nature of the work which a sovereign has to do is to be inferred from the consideration of both the visible and invisible causes. The perception of what is not or cannot be seen, the conclusive decision of whatever is seen, the clearance of doubts as to whatever is susceptible of two opinions, and the inference of the whole when only a part is seen--all this is possible of decision only by ministers. Hence he shall sit at deliberation with persons of wide intellect."

He shall despise none, but hear the opinions of all. A wise man shall make use of even a child's sensible utterance.

"This is," says Parasara "ascertaining the opinions of others, but not keeping counsels. He shall ask his ministers for their opinion, on a work similar to the one he has in view, telling them that 'this is the work; it happened thus; what is to be done if it will turn out thus'; and he shall do as they decide. If it is done thus, both the ascertainment of opinions and maintenance of secrecy can be attained."

"Not so," says Pisuna, "for ministers, when called for their opinions regarding a distant undertaking, or an accomplished or an unaccomplished work, either approach the subject with indifference or give their opinions half-heartedly. This is a serious defect. Hence he shall consult such persons as are believed to be capable of giving decisive opinion regarding those works about which he seeks for advice. If he consults thus, he can secure good advice as well as secrecy of counsel."

"Not so," says Kautilya, "for this (kind of seeking for advice) is infinite and endless. He shall consult three or four ministers. Consultation with a single (minister) may not lead to any definite conclusion in cases of complicated issues. A single minister proceeds willfully and without restraint. In deliberating with two ministers, the king may be overpowered by their combined action, or imperiled by their mutual dissension. But with three or four ministers he will not come to any serious grief, but will arrive at satisfactory results. With ministers more than four in number, he will have to come to a decision after a good deal of trouble; nor will secrecy of counsel be maintained without much trouble. In accordance with the requirements of place, time, and nature of the work in view, he may, as he deems it proper, deliberate with one or two ministers or by himself."

Means to carry out works, command of plenty of men and wealth, allotment of time and place, remedies against dangers, and final success are the five constituents of every council-deliberation.

The king may ask his ministers for their opinion either individually or collectively, and ascertain their ability by judging over the reasons they assign for their opinions.

He shall lose no time when the opportunity waited for arrives; nor shall he sit long at consultation with those whose parties he intends to hurt.

The school of Manu say that the assembly of ministers (mantriparishad) shall be made to consist of twelve members.

The school of Brihaspathi say that it shall consist of sixteen members.

The school of Usanas say that it shall consist of twenty members.

But Kautilya holds that it shall consist of as many members as the needs of his dominion require (yathasamarthyam).

Those ministers shall have to consider all that concerns the parties of both the king and his enemy. They shall also set themselves to start the work that is not yet begun, to complete what has been begun, to improve what has been accomplished, and to enforce strict obedience to orders (niyogasampadam).

He shall supervise works in company with his officers that are near (asannah); and consult by sending writs (patrasampreshanena) those that are (not) near (asanna).

One thousand sages form Indra's assembly of ministers (mantriparishad). They are his eyes. Hence he is called thousand-eyed though he possesses only two eyes.

In works of emergency, he shall call both his ministers and the assembly of ministers (mantrino mantriparishadam cha), and tell them of the same. He shall do whatever the majority (bhuyishthah) of the members suggest or whatever course of action leading to success (karyasiddhikaram va) they point out. And while doing any work.

None of his enemies (pare) shall know his secret, but he shall know the weak points of his enemy. Like a tortoise he shall draw in his limbs that are stretched out.

Just as balls of meal offered to ancestors by a person not learned in the Vedas are unfit to be eaten by wise men, so whoever is not well versed in sciences shall be unfit to hear of council deliberations.

[Thus ends Chapter 15, "The Business of Council-meeting" in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 16. THE MISSION OF ENVOYS.

Whoever has succeeded as a councillor is an envoy.

Whoever possesses ministerial qualifications is a charge-d'affaires (nisrishtarthah).

Whoever possesses the same qualifications less by one-quarter is an agent entrusted with a definite mission (parimitarthah).

Whoever possesses the same qualifications less by one-half is a conveyer of royal writs (sasanaharah).

Having made excellent arrangements for carriage, conveyance, servants and subsistence, he (an envoy) shall start on his mission, thinking that "the enemy shall be told thus: the enemy (para) will say, thus; this shall be the reply to him; and thus he shall be imposed upon."

The envoy shall make friendship with the enemy's officers such as those in charge of wild tracts, of boundaries, of cities, and of country parts. He shall also contrast the military stations, sinews of war, and strong-holds of the enemy with those of his own master. He shall ascertain the size and area of forts and of the state, as well as strongholds of precious things and assailable and unassailable points.

Having obtained permission, he shall enter into the capital of the enemy and state the object of the mission as exactly as entrusted to him even at the cost of his own life.

Brightness in the tone, face, and eyes of the enemy; respectful reception of the mission; enquiry about the health of friends; taking part in the narration of virtues; giving a seat close to the throne; respectful treatment of the envoy; remembrance of friends; closing the mission with satisfaction;—all these shall be noted as indicating the good graces of the enemy and the reverse his displeasure.

A displeased enemy maybe told:—"Messengers are the mouth-pieces of kings, not only of thyself; but of all; hence messengers who, in the face of weapons raised against them, have to express their mission as exactly as they are entrusted with do not, though outcasts, deserve death; where is then reason to put messengers of Brahman caste to death? This is another's speech. This (i.e., delivery of that speech verbatim) is the duty of messengers."

Not puffed up with the respects shown to him, he shall stay there till he is allowed to depart. He shall not care for the mightiness of the enemy; shall strictly avoid women and liquor; shall take bed single; for it is well-known that the intentions of envoys are ascertained while they are asleep or under the influence of liquor.

He shall, through the agency of ascetic and merchant spies or through their disciples or through spies under the disguise of physicians, and heretics, or through recipients of salaries from two states (ubhayavetana), ascertain the nature of the intrigue prevalent among parties favourably disposed to his own master, as well as the conspiracy of hostile factions, and understand the loyalty or disloyalty of the people to the enemy besides any assailable points.

If there is no possibility of carrying on any such conversation (conversation with the people regarding their loyalty), he may try to gather such information by observing the talk of beggars, intoxicated and insane persons or of persons babbling in sleep, or by observing the signs made in places of pilgrimage and temples or by deciphering paintings and secret writings (chitra-gudha-lekhyasamjna-bhii).

Whatever information he thus gathers he shall try to test by intrigues.

He shall not check the estimate which the enemy makes of the elements of sovereignty of his own master; but he shall only say in reply, 'All is known to thee.' Nor shall he disclose the means employed (by his master) to achieve an end in view.

If he has not succeeded in his mission, but is still detained, he shall proceed to infer thus:—Whether seeing the imminent danger into which my master is likely to fall and desirous of averting his own danger; whether in view of inciting against my master an enemy threatening in the rear or a king whose dominion in the rear is separated by other intervening states; whether in view of causing internal rebellion in my master's state, or of inciting a wild chief (atavika) against my master;

whether in view of destroying my master by employing a friend or a king whose dominion stretches out in the rear of my master's state (akranda); whether with the intention of averting the internal trouble in his own state or of preventing a foreign invasion or the inroads of a wild chief; whether in view of causing the approaching time of my master's expedition to lapse; whether with the desire of collecting raw materials and merchandise, or of repairing his fortifications, or of recruiting a strong army capable to fight; whether waiting for the time and opportunity necessary for the complete training of his own army; or whether in view of making a desirable alliance in order to avert the present contempt brought about by his own carelessness, this king detains me thus?

Then he may stay or get out as he deems it desirable; or he may demand a speedy settlement of his mission.

Or having intimated an unfavourable order (sasana) to the enemy, and pretending apprehension of imprisonment or death, he may return even without permission; otherwise he may be punished.

Transmission of missions, maintenance of treaties, issue of ultimatum (pratapa), gaining of friends, intrigue, sowing dissension among friends, fetching secret force; carrying away by stealth relatives and gems, gathering information about the movements of spies, bravery, breaking of treaties of peace, winning over the favour of the envoy and government officers of the enemy,—these are the duties of an envoy (duta).

The king shall employ his own envoys to carry on works of the above description, and guard himself against (the mischief of) foreign envoys by employing counter envoys, spies, and visible and invisible watchmen.

[Thus ends Chapter 16, "The Mission of Envoys" in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 17. PROTECTION OF PRINCES.

Protection of Princes

Having secured his own personal safety first from his wives and sons, the king can be in a position to maintain the security of his kingdom against immediate enemies as well as foreign kings.

We shall treat of "Protection of Wives" in connection with "Duties toward's the Harem."

Ever since the birth of princes, the king shall take special care of them.

"For," says Bharadvaja, "princes like crabs have a notorious tendency of eating up their begetter. When they are wanting in filial affection, they shall better be punished in secret (upamsudandah)."

"This is," says Visalaksha, "cruelty, destruction of fortune, and extirpation of the seed of the race of Kshatriyas. Hence it is better to keep them under guard in a definite place."

"This," says the school of Parasara, "is akin to the fear from a lurking snake (ahibhaya); for a prince may think that apprehensive of danger, his father has locked him up, and may attempt to put his own father on his lap. Hence it is better to keep a prince under the custody of boundary guards or inside a fort."

"This," says Pisuna, "is akin to the fear (from a wolf in the midst) of a flock of sheep (aurabhrakam bhayam); for after understanding the cause of his rustication, he may avail himself of the opportunity to, make an alliance with the boundary guards (against his father). Hence it is better to throw him inside a fort belonging to a foreign king far away from his own state."

"This," says Kaunapadanta, "is akin to the position of a calf (vatsasthanam); for just as a man milks a cow with the help of its calf, so the foreign king may milk (reduce) the prince's father. Hence it is better to make a prince live with his maternal relations."

"This," says Vatavyadhi "is akin to the position of a flag (dhvajasthanametat): for as in the case of Aditi and Kausika, the prince's maternal relations may, unfurling this flag, go on begging. Hence princes may be suffered to dissipate their lives by sensual excesses (gramyadhama) inasmuch as revelling sons do not dislike their indulgent father."

"This," says Kautilya, "is death in life; for no sooner is a royal family with a prince or princes given to dissipation attacked, than it perishes like a worm-eaten piece of wood. Hence when the queen attains the age favourable for procreation, priests shall offer to Indra and Brihaspati the requisite oblations. When she is big with a child, the king shall observe the instructions of midwifery with regard to gestation and delivery. After delivery, the priests shall perform the prescribed purificatory ceremonials. When the prince attains the necessary age, adepts shall train him under proper discipline."

"Any one of the classmate spies," say (politicians known as) Ambhiyas, "may allure the prince towards hunting, gambling, liquor, and women, and instigate him to attack his own father and snatch the reins of government in his own hands. Another spy shall prevent him from such acts."

"There can be," says Kautilya, "no greater crime or sin than making wicked impressions on an innocent mind; just as a fresh object is stained with whatever it is brought in close

association, so a prince with fresh mind is apt to regard as scientific injunctions all that he is told of. Hence he shall be taught only of righteousness and of wealth (artha), but not of unrighteousness and of non-wealth. Classmate spies shall be so courteous towards him as to say "thine are we." When under the temptation of youth, he turns his eye towards women, impure women under the disguise of Aryas shall, at night and in lonely places, terrify him; when fond of liquor, he shall be terrified by making him drink such liquor as is adulterated with narcotics (yogapana); when fond of gambling, he shall be terrified by spies under the disguise of fraudulent persons; when fond of hunting, he shall be terrified by spies under the disguise of highway robbers; and when desirous of attacking his own father, he shall, under the pretence of compliance, be gradually persuaded of the evil consequences of such attempts, by telling: a king is not made by a mere wish; failure of thy attempt will bring about thy own death; success makes thee fall into hell and causes the people to lament (for thy father) and destroy the only clod (ekaloshnavadhasca, i.e., thyself)."

When a king has an only son who is either devoid of worldly pleasures or is a favourite child, the king may keep him under chains. If a king has many sons, he may send some of them to where there is no heir apparent, nor a child either just born or in the embryo.

When a prince is possessed of good and amicable qualities, he may be made the commander-in-chief or installed as heir apparent.

Sons are of three kinds: those of sharp intelligence; those of stagnant intelligence; and those of perverted mind.

Whoever carries into practice whatever he is taught concerning righteousness and wealth is one of sharp intelligence; whoever never carries into practice the good instructions he has imbibed is one of stagnant intelligence; and whoever entangles himself in dangers and hates righteousness and wealth is one of perverted mind.

If a king has an only son (of the last type), attempts shall be made to procreating a son to him; or sons may be begotten on his daughters.

When a king is too old or diseased (to beget sons), he may appoint a maternal relation or a blood relation (kulya) of his or any one of his neighbouring kings possessed of good and amicable qualities to sow the seed in his own field (kshetrebijam, i.e., to beget a son on his wife.)

But never shall a wicked and an only son be installed on the royal throne.

A royal father who is the only prop for many (people) shall be favourably disposed towards his son. Except in dangers, sovereignty falling to the lot of the eldest (son) is always respected. Sovereignty may (sometimes) be the property of a clan; for the incorporation of clans is invincible in its nature and being free from the calamities of anarchy, can have a permanent existence on earth.

[Thus ends Chapter 17, "Protection of Princes" in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 18. THE CONDUCT OF A PRINCE KEPT UNDER RESTRAINT AND THE TREATMENT OF A RESTRAINED PRINCE.

A Prince, though put to troubles and employed in an unequal task, shall yet faithfully follow his father unless that task costs his life, enrages the people, or causes any other serious calamities. If he is employed in a good or meritorious work, he shall try to win the good graces of the superintendent of that work, carry the work to a profitable end beyond expectation, and present his father with the proportional profit derived from that work as well as with the excessive profit due to his skill. If the king is not still pleased with him and shows undue partiality to another prince and other wives, he may request the king to permit him for a forest-life.

Or if he apprehends imprisonment or death, he may seek refuge under a neighbouring king who is known to be righteous, charitable, truthful, and not given to cunning, but also welcomes and respects guests of good character. Residing therein he may provide himself with men and money, contract marriage-connection with influential personages, and not only make alliance with wild tribes, but win over the parties (in his father's state).

Or moving alone, he may earn his livelihood by working in gold mines or ruby mines or by manufacturing gold and silver ornaments or any other commercial commodities. Having acquired close intimacy with heretics (pashanda), rich widows, or merchants carrying on ocean traffic he may, by making use of poison (madanarasa), rob them of their wealth as well as the wealth of gods unless the latter is enjoyable by Brahmans learned in the Vedas. Or he may adopt such measures as are employed to capture the villages of a foreign king. Or he may proceed (against his father) with the help of the servants of his mother.

Or having disguised himself as a painter, a carpenter, court-bard, a physician, a buffoon, or a heretic, and assisted by spies under similar disguise, he may, when opportunity affords itself, present himself armed with weapons and poison before the king, and address him:—

"I am the heir-apparent; it does not become thee to enjoy the state alone when it is enjoyable by both of us, or when others justly desire such enjoyment; I ought not to be kept away by awarding an allowance of double the subsistence and salary."

These are the measures that a prince kept under restraint has to take.

Spies or his mother, natural or adoptive, may reconcile an heir-apparent under restraint and bring him to the court.

Or secret emissaries armed with weapons and poison may kill an abandoned prince. If he is not abandoned, he may be caught hold of at night by employing women equal to the occasion, or by making use of liquor, or on the occasion of hunting, and brought back (to the court).

When thus brought back, he shall be conciliated by the king with promise of sovereignty 'after me' (i.e., after the king's death), and kept under guard, in a definite locality. Or if the king has many sons, an unruly prince may be banished.

[Thus ends Chapter 18, "The Conduct of a Prince kept under Restraint and the Treatment of a Restrained Prince," in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 19. THE DUTIES OF A KING.

If a king is energetic, his subjects will be equally energetic. If he is reckless, they will not only be reckless likewise, but also eat into his works. Besides, a reckless king will easily fall into the hands of his enemies. Hence the king shall ever be wakeful.

He shall divide both the day and the night into eight *nalikas* (1½ hours), or according to the length of the shadow (cast by a gnomon standing in the sun): the shadow of three *purushas* (36 *angulas* or inches), of one *purusha* (12 inches), of four *angulas* (4 inches), and absence of shadow denoting midday are the four one-eighth divisions of the forenoon; like divisions (in the reverse order) in the afternoon.

Of these divisions, during the first one-eighth part of the day, he shall post watchmen and attend to the accounts of receipts and expenditure; during the second part, he shall look to the affairs of both citizens and country people; during the third, he shall not only bathe and dine, but also study; during the fourth, he shall not only receive revenue in gold (*hiranya*), but also attend to the appointments of superintendents; during the fifth, he shall correspond in writs (*patrasampreshanena*) with the assembly of his ministers, and receive the secret information gathered by his spies; during the sixth, he may engage himself in his favourite amusements or in self-deliberation; during the seventh, he shall superintend elephants, horses, chariots, and infantry, and during the eighth part, he shall consider various plans of military operations with his commander-in-chief.

At the close of the day, he shall observe the evening prayer (*sandhya*).

During the first one-eighth part of the night, he shall receive secret emissaries; during the second, he shall attend to bathing and supper and study; during the third, he shall enter the bed-chamber amid the sound of trumpets and enjoy sleep during the fourth and fifth parts; having been awakened by the sound of trumpets during the sixth part, he shall recall to his mind the injunctions of sciences as well as the day's duties; during the seventh, he shall sit considering administrative measures and send out spies; and during the eighth division of the night, he shall receive benedictions from sacrificial priests, teachers, and the high priest, and having seen his physician, chief cook and astrologer, and having saluted both a cow with its calf and a bull by circumambulating round them, he shall get into his court.

Or in conformity to his capacity, he may alter the timetable and attend to his duties.

When in the court, he shall never cause his petitioners to wait at the door, for when a king makes himself inaccessible to his people and entrusts his work to his immediate officers, he may be sure to engender confusion in business, and to cause thereby public disaffection, and himself a prey to his enemies.

He shall, therefore, personally attend to the business of gods, of heretics, of Brahmans learned in the Vedas, of cattle, of sacred places, of minors, the aged, the afflicted, and the helpless, and of women;—all this in order (of enumeration) or according to the urgency or pressure of those works.

All urgent calls he shall hear at once, but never put off; for when postponed, they will prove too hard or impossible to accomplish.

Having seated himself in the room where the sacred fire has been kept, he shall attend to the business of physicians and ascetics practising austerities; and that in company with his high priest and teacher and after preliminary salutation (to the petitioners).

Accompanied by persons proficient in the three sciences (*trividyā*) but not alone lest the petitioners be offended, he shall look to the business of those who are practising austerities, as well as of those who are experts in witchcraft and *Yōga*.

Of a king, the religious vow is his readiness to action; satisfactory discharge of duties is his performance of sacrifice;

equal attention to all is the offer of fees and ablution towards consecration.

In the happiness of his subjects lies his happiness; in their welfare his welfare; whatever pleases himself he shall not consider as good, but whatever pleases his subjects he shall consider as good.

Hence the king shall ever be active and discharge his duties; the root of wealth is activity, and of evil its reverse.

In the absence of activity acquisitions present and to come will perish; by activity he can achieve both his desired ends and abundance of wealth.

[Thus ends Chapter 19, "The Duties of a King" in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 20. DUTY TOWARDS THE HAREM.

On a site naturally best fitted for the purpose, the king shall construct his harem consisting of many compartments, one within the other, enclosed by a parapet and a ditch, and provided with a door.

He shall construct his own residential palace after the model of his treasury-house; or he may have his residential abode in the centre of the delusive chamber (*mōhanagriha*), provided with secret passages made into the walls; or in an underground chamber provided with the figures of goddesses and of altars (*chaitya*) carved on the wooden door-frame, and connected with many underground passages for exit; or in an upper storey provided with a staircase hidden in a wall, with a passage for exit made in a hollow pillar, the whole building being so constructed with mechanical contrivance as to be caused to fall down when necessary.

Or considering the danger from his own classmates (*sahadhyāyī*), such contrivances as the above, mainly intended as safeguards against danger, may be made on occasions of danger or otherwise as he deems fit.

No other kind of fire can burn that harem which is thrice circumambulated from right to left by a fire of human make (*manushenagnina*); nor can there be kindled any other fire. Nor can fire destroy that harem the walls of which are made of mud mixed with ashes produced by lightning, and wetted in hail-water (*karaka-vari*).

Poisonous snakes will not dare to enter into such buildings as are provided with *Jivanti* (*Fæderia Fætida*), *sveta* (*Aconitum Ferox*), *mushkakapushpa* (?), and *vandaka* (*Epidendrum Tesselatum*), and as are protected by the branches of *pejata* (?) and of *asvattha* (*Ficus Religiosa*).

Cats, peacocks, mangooses, and the spotted deer eat up snakes.

Parrots, minas (*sarika*), and Malbar birds (*bhringaraja*) shriek when they perceive the smell of snake-poison.

The heron (*crauncha*) swoons in the vicinity of poison; the pheasant (*givanjivaka*) feels distress; the youthful cuckoo (*mattakōkila*) dies; the eyes of partridge (*chakōra*) are reddened.

Thus remedies shall be applied against fire and poison.

On one side in the rear of the harem, there shall be made for the residence of women compartments provided not only with all kinds of medicines useful in midwifery and diseases, but also with well known pot-herbs (*prakhyatasamsthavriksha*), and a water-reservoir; outside these compartments, the residences of princes and princesses; in front (of the latter building), the toilet-ground (*alankara bhumi*), the council-ground (*mantrabhumi*), the court, and the offices of the heir-apparent and of superintendents.

In the intervening places between two compartments, the army of the officer in charge of the harem shall be stationed.

When in the interior of the harem, the king shall see the queen only when her personal purity is vouchsafed by an old maid-servant. He shall not touch any woman (unless he is apprised of her personal purity); for hidden in the queen's chamber, his own brother slew king *Bhadrasena*; hiding himself under the bed of his mother, the son killed king *Karusa*; mixing fried rice with poison, as though with honey, his own queen poisoned *Kasiraja*; with an anklet painted with poison, his own queen killed *Vairantya*; with a gem of her zone bedaubed with poison, his own queen killed *Sauvira*; with a looking glass painted with poison, his own queen killed *Jalutha*; and with a weapon hidden under her tuft of hair, his own queen slew *Viduratha*.

Hence the king shall always be careful to avoid such lurking dangers. He shall keep away his wives from the society of ascetics with shaved head or braided hair, of buffoons, and of outside prostitutes (*dasi*). Nor shall women of high birth have occasion to see his wives except appointed midwives.

Prostitutes (*rupajiva*) with personal cleanliness effected by fresh bath and with fresh garments and ornaments shall attend the harem.

Eighty men and fifty women under the guise of fathers and mothers, and aged persons, and eunuchs shall not only ascertain purity and impurity in the life of the inmates of the harem, but also so regulate the affairs as to be conducive to the happiness of the king.

Every person in the harem shall live in the place assigned to him, and shall never move to the place assigned to others. No

one of the harem shall at any time keep company with any outsider.

The passage of all kinds of commodities from or into the harem shall be restricted and shall, after careful examination, be allowed to reach their destination either inside or outside the harem as indicated by the seal-mark (*mudra*).

[Thus ends Chapter 20, "Duty towards the Harem" in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya.]

CHAPTER 21. PERSONAL SAFETY.

On getting up from the bed, the king shall be received by troops of women armed with bows. In the second compartment, he shall be received by the *Kanchuki* (presenter of the king's coat), the *Ushnisi* (presenter of king's head-dress), aged persons, and other harem attendants.

In the third compartment, he shall be received by crooked and dwarfish persons; in the fourth, by prime ministers, kinsmen, and door-keepers with barbed missiles in their hand.

The king shall employ as his personal attendants those whose fathers and grandfathers had been royal servants, those who bear close relationship to the king, those who are well trained and loyal, and those who have rendered good service.

Neither foreigners, nor those who have earned neither rewards nor honour by rendering good service, nor even natives found engaged in inimical works shall form the bodyguard of the king or the troops of the officers in charge of the harem.

In a well-guarded locality, the head-cook (*mahanasika*) shall supervise the preparation of varieties of relishing dishes. The king shall partake of such fresh dishes after making an oblation out of them first to the fire and then to birds.

When the flame and the smoke turn blue and crackle, and when birds (that eat the oblation) die, presence of poison (in the dish) shall be inferred. When the vapour arising from cooked rice possesses the colour of the neck of a peacock, and appears chill as if suddenly cooled, when vegetables possess an unnatural colour, and are watery and hardened, and appear to have suddenly turned dry, being possessed of broken layers of blackish foam, and being devoid of smell, touch and taste natural to them; when utensils reflect light either more or less than usual, and are covered with a layer of foam at their edges; when any liquid preparation possesses streaks on its surface; when milk bears a bluish streak in the centre of its surface; when liquor and water possess reddish streaks; when curd is marked with black and dark streaks, and honey with white streaks; when watery things appear parched as if overcooked and look blue and swollen; when dry things have shrunk and changed in their colour; when hard things appear soft, and soft things hard; when minute animalculæ die in the vicinity of the dishes; when carpets and curtains possess blackish circular spots, with their threads and hair fallen off; when metallic vessels set with gems appear tarnished as though by roasting, and have lost their polish, colour, shine, and softness of touch, presence of poison shall be inferred.

As to the person who has administered poison, the marks are parched and dry mouth; hesitation in speaking; heavy perspiration; yawning; too much bodily tremour; frequent tumbling; evasion of speech; carelessness in work; and unwillingness to keep to the place assigned to him.

Hence physicians and experts capable of detecting poison shall ever attend upon the king.

Having taken out from the store-room of medicines that medicine the purity of which has been proved by experiment, and having himself together with the decoctioner and the purveyor (*pachaka* and *pōshaka*) tasted it, the physician shall hand over the medicine to the king. The same rule shall apply to liquor and other beverages.

Having cleaned their person and hands by fresh bath and put on newly-washed garment, servants in charge of dresses, and toilets shall serve the king with dresses and toilets received under seal from the officer in charge of the harem.

Prostitutes shall do the duty of bath-room servants, shampooers, bedding-room servants, washermen, and flower garland-makers, while presenting to the king water, scents, fragrant powders, dress and garlands, servants along with the above prostitutes shall first touch these things by their eyes, arms and breast.

The same rule shall apply to whatever has been received from an outside person.

Musicians shall entertain the king with those kinds of amusements in which weapons, fire, and poison are not made use of. Musical instruments as well as the ornaments of horses, chariots, and elephants shall invariably be kept inside (the harem).

The king shall mount over chariots or beasts of burden only when they are first mounted over by his hereditary driver or rider.

He shall get into a boat only when it is piloted by a trustworthy sailor and is conjoined to a second boat. He shall never sail on any ship which had once been weatherbeaten; and (while boating on a good ship) his army shall all the while stand on the bank or the shore.

He shall get into such water as is free from large fishes (matsya) and crocodiles. He shall ramble only in such forests as are freed from snakes and crocodiles (graha).

With a view of acquiring efficiency in the skill of shooting arrows at moving objects, he shall engage himself in sports in such forests as are cleared by hunters and hound-keepers from the fear of high-way-robbers, snakes, and enemies.

Attended by trustworthy bodyguard armed with weapons, he shall give interview to saints and ascetics. Surrounded by his assembly of ministers, he shall receive the envoys of foreign states.

Attired in military dress and having mounted a horse, a chariot, or an elephant, he shall go see his army equipped in military array.

On the occasion of going out of, and coming into (the capital), the king's road shall on both sides be well guarded by staff-bearers and freed from the presence of armed persons, ascetics, and the cripple (vyanga).

He shall go to witness festive trains, fairs (yatra), procession, or sacrificial performances only when they are policed by bands of 'The Ten Communities.' (dasavargikadhishthitani).

Just as he attends to the personal safety of others through the agency of spies, so a wise king shall also take care to secure his person from external dangers.

[This ends Chapter 20, "Personal Safety" in Book 1, "Concerning Discipline" of the Arthashastra of Kautilya. With this, the Book I, "Concerning Discipline" of the Arthashastra of Kautilya, has ended.]

BOOK 2

"The Duties of Government Superintendents" CHAPTER 1. FORMATION OF VILLAGES.

Either by inducing foreigners to immigrate (paradesapravahanena) or by causing the thickly-populated centres of his own kingdom to send forth the excessive population (svadesabhishyandavamanena va), the king may construct villages either on new sites or on old ruins (bhutapurvama va).

Villages consisting each of not less than a hundred families and of not more than five-hundred families of agricultural people of sudra caste, with boundaries extending as far as a krōsa (2250 yds.) or two, and capable of protecting each other shall be formed. Boundaries shall be denoted by a river, a mountain, forests, bulbous plants (grishti), caves, artificial buildings (setubandha), or by trees such as salmali (silk cotton tree), sami (Acacia Suma), and kshiravriksha (milky trees).

There shall be set up a sthaniya (a fortress of that name) in the centre of eight-hundred villages, a drōnamukha in the centre of four-hundred villages, a kharvatika in the centre of two-hundred villages and sangrahana in the midst of a collection of ten villages.

There shall be constructed in the extremities of the kingdom forts manned by boundary-guards (antapala) whose duty shall be to guard the entrances into the kingdom. The interior of the kingdom shall be watched by trap-keepers (vagurika), archers (sabara), hunters (pulinda), chandalas, and wild tribes (aranyachara).

Those who perform sacrifices (ritvik), spiritual guides, priests, and those learned in the Vedas shall be granted Brahmadaya lands yielding sufficient produce and exempted from taxes and fines (adandkarani).

Superintendents, Accountants, Gopas, Sthanikas, Veterinary Surgeons (Anikastha), physicians, horse-trainers, and messengers shall also be endowed with lands which they shall have no right to alienate by sale or mortgage.

Lands prepared for cultivation shall be given to tax-payers (karada) only for life (ekapurushikani).

Unprepared lands shall not be taken away from those who are preparing them for cultivation.

Lands may be confiscated from those who do not cultivate them; and given to others; or they may be cultivated by village labourers (gramabhratika) and traders (vaidehaka), lest those owners who do not properly cultivate them might pay less (to the government). If cultivators pay their taxes easily, they may be favourably supplied with grains, cattle, and money.

The king shall bestow on cultivators only such favour and remission (anugrahapariharau) as will tend to swell the treasury, and shall avoid such as will deplete it.

A king with depleted treasury will eat into the very vitality of both citizens and country people. Either on the occasion of opening new settlements or on any other emergent occasions, remission of taxes shall be made.

He shall regard with fatherly kindness those who have passed the period of remission of taxes.

He shall carry on mining operations and manufactures, exploit timber and elephant forests, offer facilities for cattlebreeding and commerce, construct roads for traffic both by land and water, and set up market towns (panyapatana).

He shall also construct reservoirs (setu) filled with water either perennial or drawn from some other source. Or he may provide with sites, roads, timber, and other necessary things those who construct reservoirs of their own accord. Likewise

in the construction of places of pilgrimage (punyasthana) and of groves.

Whoever stays away from any kind of cooperative construction (sambhuya setubhandat) shall send his servants and bullocks to carry on his work, shall have a share in the expenditure, but shall have no claim to the profit.

The king shall exercise his right of ownership (swamyam) with regard to fishing, ferrying and trading in vegetables (haritapanya) in reservoirs or lakes (setushu).

Those who do not heed the claims of their slaves (dasa), hirelings (ahitaka), and relatives shall be taught their duty.

The king shall provide the orphans (bala), the aged, the infirm, the afflicted, and the helpless with maintenance. He shall also provide subsistence to helpless women when they are carrying and also to the children they give birth to.

Elders among the villagers shall improve the property of bereaved minors till the latter attain their age; so also the property of Gods.

When a capable person other than an apostate (patita) or mother neglects to maintain his or her child, wife, mother, father, minor brothers, sisters, or widowed girls (kanya vidhavascha), he or she shall be punished with a fine of twelve panas.

When, without making provision for the maintenance of his wife and sons, any person embraces ascetism, he shall be punished with the first amercement; likewise any person who converts a woman to ascetism (pravrajayatah).

Whoever has passed the age of copulation may become an ascetic after distributing the properties of his own acquisition (among his sons); otherwise, he will be punished.

No ascetic other than a vanaprastha (forest-hermit), no company other than the one of local birth (sajatadanyassanghah), and no guilds of any kind other than local cooperative guilds (samutthayikadanyassamayambandhab) shall find entrance into the villages of the kingdom. Nor shall there be in villages buildings (salah) intended for sports and plays. Nor, in view of procuring money, free labour, commodities, grains, and liquids in plenty, shall actors, dancers, singers, drummers, buffoons (vagjivana), and bards (kusilava) make any disturbance to the work of the villagers; for helpless villagers are always dependent and bent upon their fields.

The king shall avoid taking possession of any country which is liable to the inroads of enemies and wild tribes and which is harassed by frequent visitations of famine and pestilence. He shall also keep away from expensive sports.

He shall protect agriculture from the molestation of oppressive fines, free labour, and taxes (dandavishtikarabandhaih); herds of cattle from thieves, tigers, poisonous creatures and cattle-disease.

He shall not only clear roads of traffic from the molestations of courtiers (vallabha), of workmen (karmika), of robbers, and of boundary-guards, but also keep them from being destroyed by herds of cattle.

Thus the king shall not only keep in good repair timber and elephant forests, buildings, and mines created in the past, but also set up new ones.

[This ends Chapter 1, "Formation of Villages" in Book 2, "The Duties of Government Superintendents," of the Arthashastra of Kautilya. End of twenty-second chapter from the beginning.]

CHAPTER 2. DIVISION OF LAND.

The King shall make provision for pasture grounds on uncultivable tracts.

Brahmans shall be provided with forests for sōma plantation, for religious learning, and for the performance of penance, such forests being rendered safe from the dangers from animate or inanimate objects, and being named after the tribal name (gōtra) of the Brahmans resident therein.

A forest as extensive as the above, provided with only one entrance rendered inaccessible by the construction of ditches all round, with plantations of delicious fruit trees, bushes, bowers, and thornless trees, with an expansive lake of water full of harmless animals, and with tigers (vyala), beasts of prey (margayuka), male and female elephants, young elephants, and bisons—all deprived of their claws and teeth—shall be formed for the king's sports.

On the extreme limit of the country or in any other suitable locality, another game-forest with game-beasts; open to all, shall also be made. In view of procuring all kinds of forest-produce described elsewhere, one or several forests shall be specially reserved.

Manufactories to prepare commodities from forest produce shall also be set up.

Wild tracts shall be separated from timber-forests. In the extreme limit of the country, elephant forests, separated from wild tracts, shall be formed.

The superintendent of forests with his retinue of forest guards shall not only maintain the up-keep of the forests, but also acquaint himself with all passages for entrance into, or exit from such of them as are mountainous or boggy or contain rivers or lakes.

Whoever kills an elephant shall be put to death.

Whoever brings in the pair of tusks of an elephant, dead from natural causes, shall receive a reward of four-and-a-half panas.

Guards of elephant forests, assisted by those who rear elephants, those who enchain the legs of elephants, those who guard the boundaries, those who live in forests, as well as by those who nurse elephants, shall, with the help of five or seven female elephants to help in tethering wild ones, trace the whereabouts of herds of elephants by following the course of urine and dung left by elephants and along forest-tracts covered over with branches of Bhallataki (Semicarpus Anacardium), and by observing the spots where elephants slept or sat before or left dungs, or where they had just destroyed the banks of rivers or lakes. They shall also precisely ascertain whether any mark is due to the movements of elephants in herds, of an elephant roaming single, of a stray elephant, of a leader of herds, of a tusker, of a rogue elephant, of an elephant in rut, of a young elephant, or of an elephant that has escaped from the cage.

Experts in catching elephants shall follow the instructions given to them by the elephant doctor (anikastha) and catch such elephants as are possessed of auspicious characteristics and good character.

The victory of kings (in battles) depends mainly upon elephants; for elephants, being of large bodily frame, are capable not only to destroy the arrayed army of an enemy, his fortifications, and encampments, but also to undertake works that are dangerous to life.

Elephants bred in countries, such as Kalinga, Anga, Karusa, and the East are the best; those of the Dasarna and western countries are of middle quality; and those of Saurashtra and Panchajana countries are of low quality. The might and energy of all can, however, be improved by suitable training.

[This ends Chapter 2, "Division of Land" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of twenty-third chapter from the beginning.]

CHAPTER 3. CONSTRUCTION OF FORTS

On all the four quarters of the boundaries of the kingdom, defensive fortifications against an enemy in war shall be constructed on grounds best fitted for the purpose: a water-fortification (audaka) such as an island in the midst of a river, or a plain surrounded by low ground; a mountainous fortification (parvata) such as a rocky tract or a cave; a desert (dhanvana) such as a wild tract devoid of water and overgrown with thicket growing in barren soil; or a forest fortification (vanadurga) full of wagtail (khajana), water and thickets.

Of these, water and mountain fortifications are best suited to defend populous centres; and desert and forest fortifications are habitations in wilderness (atavisthanam).

Or with ready preparations for flight the king may have his fortified capital (sthaniya) as the seat of his sovereignty (samudayasthanam) in the centre of his kingdom: in a locality naturally best fitted for the purpose, such as the bank of the confluence of rivers, a deep pool of perennial water, or of a lake or tank, a fort, circular, rectangular, or square in form, surrounded with an artificial canal of water, and connected with both land and water paths (may be constructed).

Round this fort, three ditches with an intermediate space of one danda (6 ft.) from each other, fourteen, twelve and ten dandas respectively in width, with depth less by one quarter or by one-half of their width, square at their bottom and one-third as wide as at their top, with sides built of stones or bricks, filled with perennial flowing water or with water drawn from some other source, and possessing crocodiles and lotus plants shall be constructed.

At a distance of four dandas (24 ft.) from the (innermost) ditch, a rampart six dandas high and twice as much broad shall be erected by heaping mud upwards and by making it square at the bottom, oval at the centre pressed by the trampling of elephants and bulls, and planted with thorny and poisonous plants in bushes. Gaps in the rampart shall be filled up with fresh earth.

Above the rampart, parapets in odd or even numbers and with an intermediate, space of from 12 to 24 hastas from each other shall be built of bricks and raised to a height of twice their breadth.

The passage for chariots shall be made of trunks of palm trees or of broad and thick slabs of stones with spheres like the head of a monkey carved on their surface; but never of wood as fire finds a happy abode in it.

Towers, square throughout and with moveable staircase or ladder equal to its height, shall also be constructed.

In the intermediate space measuring thirty dandas between two towers, there shall be formed a broad street in two compartments covered over with a roof and two-and-half times as long as it is broad.

Between the tower and the broad street there shall be constructed an Indrakōsa which is made up of covering pieces of wooden planks affording seats for three archers.

There shall also be made a road for Gods which shall measure two hastas inside (the towers?), four times as much by the sides, and eight hastas along the parapet.

THE GRAND BIBLE

Paths (charya, to ascend the parapet ?) as broad as a danda (6 ft.) or two shall also be made.

In an unassailable part (of the rampart), a passage for flight (pradhavitikam), and a door for exit (nishkuradwaram) shall be made.

Outside the rampart, passages for movements shall be closed by forming obstructions such as a knee-breaker (janubhanjani), a trident, mounds of earth, pits, wreaths of thorns, instruments made like the tail of a snake, palm leaf, triangle, and of dog's teeth, rods, ditches filled with thorns and covered with sand, frying pans and water-pools.

Having made on both sides of the rampart a circular hole of a danda-and-a-half in diameter, an entrance gate (to the fort) one-sixth as broad as the width of the street shall be fixed.

A square (chaturasra) is formed by successive addition of one danda up to eight dandas commencing from five, or in the proportion, one-sixth of the length up to one-eighth.

The rise in level (talotsedhah) shall be made by successive addition of one hasta up to 18 hastas commencing from 15 hastas.

In fixing a pillar, six parts are to form its height, on the floor, twice as much (12 parts) to be entered into the ground, and one-fourth for its capital.

Of the first floor, five parts (are to be taken) for the formation of a hall (sala), a well, and a boundary-house; two-tenths of it for the formation of two platforms opposite to each other (pratimanchau); an upper storey twice as high as its width; carvings of images; an upper-most storey, half or three-fourths as broad as the first floor; side walls built of bricks; on the left side, a staircase circumambulating from left to right; on the right, a secret staircase hidden in the wall; a top-support of ornamental arches (toranasirah) projecting as far as two hastas; two door-panels, (each) occupying three-fourths of the space; two and two cross-bars (parigah), to fasten the door; an iron-bolt (indrakila) as long as an aratni (24 angulas); a boundary gate (anidvaram) five hastas in width; four beams to shut the door against elephants; and turrets (hastinakha) (outside the rampart) raised up to the height of the face of a man, removable or irremovable, or made of earth in places devoid of water.

A turret above the gate and starting from the top of the parapet shall be constructed, its front resembling an alligator up to three-fourths of its height.

In the centre of the parapets, there shall be constructed a deep lotus pool; a rectangular building of four compartments, one within the other; an abode of the Goddess Kumiri (Kumaripuram), having its external area one-and-a-half times as broad as that of its innermost room; a circular building with an arch way; and in accordance with available space and materials, there shall also be constructed canals (kulya) to hold weapons and three times as long as broad.

In those canals, there shall be collected stones, spades (kuddala), axes (kuthari), varieties of staffs, cudgel (musrinthi), hammers (mudgara), clubs, discs, machines (yantra), and such weapons as can destroy a hundred persons at once (sataghni), together with spears, tridents, bamboo-sticks with pointed edges made of iron, camel-necks, explosives (agnisamyogas), and whatever else can be devised and formed from available materials.

[Thus ends Chapter 3, "Construction of Forts," in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of twenty-fourth chapter from the beginning.]

CHAPTER 4. BUILDINGS WITHIN THE FORT.

Demarcation of the ground inside the fort shall be made first by opening three royal roads from west to east and three from south to north.

The fort shall contain twelve gates, provided with both a land and water-way kept secret.

Chariot-roads, royal roads, and roads leading to drónamukha, sthaniya, country parts, and pasture grounds shall each be four dandas (24 ft.) in width.

Roads leading to sayóniya (?), military stations (vyuha), burial or cremation grounds, and to villages shall be eight dandas in width.

Roads to gardens, groves, and forests shall be four dandas.

Roads leading to elephant forests shall be two dandas.

Roads for chariots shall be five aratnis (7½ ft.). Roads for cattle shall measure four aratnis; and roads for minor quadrupeds and men two aratnis.

Royal buildings shall be constructed on strong grounds.

In the midst of the houses of the people of all the four castes and to the north from the centre of the ground inside the fort, the king's palace, facing either the north or the east shall, as described elsewhere (Chapter XX, Book I), be constructed occupying one-ninth of the whole site inside the fort.

Royal teachers, priests, sacrificial place, water-reservoir and ministers shall occupy sites east by north to the palace.

Royal kitchen, elephant stables, and the store-house shall be situated on sites east by south.

On the eastern side, merchants trading in scents, garlands, grains, and liquids, together with expert artisans and the people of Kshatriya caste shall have their habitations.

The treasury, the accountant's office, and various manufactories (karmanishadyascha) shall be situated on sites south by east.

The store-house of forest produce and the arsenal shall be constructed on sites south by west.

To the south, the superintendents of the city, of commerce, of manufactories, and of the army as well as those who trade in cooked rice, liquor, and flesh, besides prostitutes, musicians, and the people of Vaisya caste shall live.

To the west by south, stables of asses, camels, and working house.

To the west by north, stables of conveyances and chariots.

To the west, artisans manufacturing worsted threads, cotton threads, bamboo-mats, skins, armours, weapons, and gloves as well as the people of Sudra caste shall have their dwellings.

To the north by west, shops and hospitals.

To the north by east, the treasury and the stables of cows and horses.

To the north, the royal tutelary deity of the city, ironsmiths, artisans working on precious stones, as well as Brahmans shall reside.

In the several corners, guilds and corporations of workmen shall reside.

In the centre of the city, the apartments of Gods such as Aparajita, Apratihata, Jayanta, Vaijayanta, Siva, Vaisravana, Asvina (divine physicians), and the honourable liquor-house (Sri-madiragriham), shall be situated.

In the corners, the guardian deities of the ground shall be appropriately set up.

Likewise the principal gates such as Brahma, Aindra, Yama, and Sainapatya shall be constructed; and at a distance of 100 bows (dhanus = 108 angulas) from the ditch (on the counterscarp side), places of worship and pilgrimage, groves and buildings shall be constructed.

Guardian deities of all quarters shall also be set up in quarters appropriate to them.

Either to the north or the east, burial or cremation grounds shall be situated; but that of the people of the highest caste shall be to the south (of the city).

Violation of this rule shall be punished with the first amercement.

Heretics and Chandalas shall live beyond the burial grounds.

Families of workmen may in any other way be provided with sites befitting with their occupation and field work. Besides working in flower-gardens, fruit-gardens, vegetable-gardens, and paddy-fields allotted to them, they (families) shall collect grains and merchandise in abundance as authorised.

There shall be a water-well for every ten houses.

Oils, grains, sugar, salt, medicinal articles, dry or fresh vegetables, meadow grass, dried flesh, haystock, firewood, metals, skins, charcoal, tendons (snayu), poison, horns, bamboo, fibrous garments, strong timber, weapons, armour, and stones shall also be stored (in the fort) in such quantities as can be enjoyed for years together without feeling any want. Of such collection, old things shall be replaced by new ones when received.

Elephants, cavalry, chariots, and infantry shall each be officered with many chiefs inasmuch as chiefs, when many, are under the fear of betrayal from each other and scarcely liable to the insinuations and intrigues of an enemy.

The same rule shall hold good with the appointment of boundary, guards, and repairers of fortifications.

Never shall bahirikas who are dangerous to the well being of cities and countries be kept in forts. They may either be thrown in country parts or compelled to pay taxes.

[Thus ends Chapter 4, "Buildings within the Fort" in Book 2, "The Duties of the Government Superintendents" of the Arthashastra of Kautilya. End of twenty-fifth chapter from the beginning.]

CHAPTER 5. THE DUTIES OF THE CHAMBERLAIN.

The Chamberlain (sannidhata = one who ever attends upon the king) shall see to the construction of the treasury-house, trading-house, the store-house of grains, the store-house of forest produce, the armoury and the jail.

Having dug up a square well not too deep to be moist with water, having paved both the bottom and the sides with slabs of stone, he shall, by using strong timber, construct in that well a cage-like under-ground chamber of three stories high, the top-most being on a level with the surface of the ground, with many compartments of various design, with floor plastered with small stones, with one door, with a movable staircase, and solemnised with the presence of the guardian deity.

Above this chamber, the treasury house closed on both sides, with projecting roofs and extensively opening into the store-house shall be built of bricks.

He may employ outcast men (abhityakta-purusha) to build at the extreme boundary of the kingdom a palacious mansion to hold substantial treasure against dangers and calamities.

The trading-house shall be a quadrangle enclosed by four buildings with one door, with pillars built of burnt bricks,

with many compartments, and with a row of pillars on both sides kept apart.

The store-house shall consist of many spacious rooms and enclose within itself the store-house of forest produce separated from it by means of wall and connected with both the underground chamber and the armoury.

The court (dharmasthiya) and the office of the ministers (mahamatriya) shall be built in a separate locality.

Provided with separate accommodation for men and women kept apart and with many compartments well guarded, a jail shall also be constructed.

All these buildings shall be provided with halls (sala) pits (khata—privy ?), water-well, bath-room, remedies against fire and poison, with cats, mangooses, and with necessary means to worship the guardian gods appropriate to each.

In (front of) the store-house a bowl (kunda) with its mouth as wide as an aratni (24 angulag) shall be set up as rain-gauge (varshamana).

Assisted by experts having necessary qualifications and provided with tools and instruments, the chamberlain shall attend to the business of receiving gems either old or new, as well as raw materials of superior or inferior value.

In cases of deception in gems, both the deceiver and the abettor shall be punished with the highest amercement; in the case of superior commodities, they shall be punished with the middle-most amercement; and in that of commodities of inferior value, they shall be compelled not only to restore the same, but also pay a fine equal to the value of the articles.

He shall receive only such gold coins as have been declared to be pure by the examiner of coins.

Counterfeit coins shall be cut into pieces.

Whoever brings in counterfeit coins shall be punished with the first amercement.

Grains pure and fresh shall be received in full measures; otherwise a fine of twice the value of the grains shall be imposed.

The same rule shall hold good with the receipt of merchandise, raw materials, and weapons.

In all departments, whoever, whether as an officer (yukta), a clerk (upayukta), or a servant (tatpurusha), misappropriates sums from one to four panas or any other valuable things shall be punished with the first, middlemost, and highest amercements and death respectively.

If the officer who is in charge of the treasury causes loss in money, he shall be whipped (ghatah), while his abettors shall receive half the punishment; if the loss is due to ignorance, he shall be censured.

If, with the intention of giving a hint, robbers are frightened (by the guards), (the latter) shall be tortured to death.

Hence assisted by trustworthy persons, the chamberlain shall attend to the business of revenue collection.

He shall have so thorough a knowledge of both external and internal incomes running even for a hundred years that, when questioned, he can point out without hesitation the exact amount of net balance that remains after expenditure has been met with.

[Thus ends Chapter 5, "The Duty of the Chamberlain" in Book 2, "The Duties of the Government Superintendents" of the Arthashastra of Kautilya. End of twenty-sixth chapter from the beginning.]

CHAPTER 6. THE BUSINESS OF COLLECTION OF REVENUE BY THE COLLECTOR-GENERAL.

The Collector-General shall attend to (the collection of revenue from) forts (durga), country-parts (rashtra), mines (khani), buildings and gardens (setu), forests (vana), herds of cattle (vraja), and roads of traffic (vanikpatha).

Tolls, fines, weights and measures, the town-clerk (nagaraka), the superintendent of coinage (lakshanadhikshah), the superintendent of seals and passports, liquor, slaughter of animals, threads, oils, ghee, sugar (kshara), the state-goldsmith (sauvarnika), the warehouse of merchandise, the prostitute, gambling, building sites (vastuka), the corporation of artisans and handicrafts-men (karusilpiganah), the superintendent of gods, and taxes collected at the gates and from the people (known as) Bahirikas come under the head of forts.

Produce from crown-lands (sita), portion of produce payable to the government (bhaga), religious taxes (bali), taxes paid in money (kara), merchants, the superintendent of rivers, ferries, boats, and ships, towns, pasture grounds, road-cress (vartani), ropes (rajju) and ropes to bind thieves (chórarajju) come under the head of country parts.

Gold, silver, diamonds, gems, pearls, corals, conch-shells, metals (loha), salt, and other minerals extracted from plains and mountain slopes come under the head of mines.

Flower-gardens, fruit-gardens, vegetable-gardens, wet fields, and fields where crops are grown by sowing roots for seeds (mulavapah, i.e., sugar-cane crops, etc.) come under setu.

Game-forests, timber-forests, and elephant-forests are forests.

Cows, buffaloes, goats, sheep, asses, camels, horses, and mules come under the head of herds.

Land and water ways are the roads of traffic.

All these form the body of income (ayasariram).

Capital (mula), share (bhaga), premia (vyaji), parigha (?) fixed taxes (klripta), premia on coins (rupika), and fixed fines (atyaya) are the several forms of revenue (ayamukha, i.e., the mouth from which income is to issue).

The chanting of auspicious hymns during the worship of gods and ancestors, and on the occasion of giving gifts, the harem, the kitchen, the establishment of messengers, the store-house, the armoury, the warehouse, the store-house of raw materials, manufactories (karmanta), free labourers (vishti), maintenance of infantry, cavalry, chariots, and elephants, herds of cows, the museum of beasts, deer, birds, and snakes, and storage of firewood and fodder constitute the body of expenditure (vyayasariram).

The royal year, the month, the paksha, the day, the dawn (yushta), the third and seventh pakshas of (the seasons such as) the rainy season, the winter season, and the summer short of their days, the rest complete, and a separate intercalary month are (the divisions of time).

He shall also pay attention to the work in hand (karaniya), the work accomplished (siddham), part of a work in hand (sesha), receipts, expenditure, and net balance.

The business of upkeeping the government (samsthanam), the routine work (pracharaha), the collection of necessities of life, the collection and audit of all kinds of revenue,—these constitute the work in hand.

That which has been credited to the treasury; that which has been taken by the king; that which has been spent in connection with the capital city not entered (into the register) or continued from year before last, the royal command dictated or orally intimated to be entered (into the register),—all these constitute the work accomplished.

Preparation of plans for profitable works, balance of fines due, demand for arrears of revenue kept in abeyance, and examination of accounts,—these constitute what is called part of a work in hand which may be of little or no value.

Receipts may be (1st) current, (2nd) last balance, and (3rd) accidental (anyajatah= received from external source).

What is received day after day is termed current (vartamana).

Whatever has been brought forward from year before last, whatever is in the hands of others, and whatever has changed hands is termed last balance (purushita).

Whatever has been lost and forgotten (by others), fines levied from government servants, marginal revenue (parsva), compensation levied for any damage (parihinikam), presentations to the king, the property of those who have fallen victims to epidemics (damaragatakasvam) leaving no sons, and treasure-troves,—all these constitute accidental receipts.

Investment of capital (vikshepa), the relics of a wrecked undertaking, and the savings from an estimated outlay are the means to check expenditure (vyayapratyayah).

The rise in price of merchandise due to the use of different weights and measures in selling is termed vyaji; the enhancement of price due to bidding among buyers is also another source of profit.

Expenditure is of two kinds—daily expenditure and profitable expenditure.

What is continued every day is daily.

Whatever is earned once in a paksha, a month, or a year is termed profit.

Whatever is spent on these two heads is termed as daily expenditure and profitable expenditure respectively.

That which remains after deducting all the expenditure already incurred and excluding all revenue to be realised is net balance (nivi) which may have been either just realised or brought forward.

Thus a wise collector-general shall conduct the work of revenue-collection, increasing the income and decreasing the expenditure.

[Thus ends Chapter 6, "The Business of Collection of Revenue by the Collector-General" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the twenty-seventh chapter from the beginning.]

CHAPTER 7. THE BUSINESS OF KEEPING UP ACCOUNTS IN THE OFFICE OF ACCOUNTANTS.

The superintendent of accounts shall have the accountant's office constructed with its door facing either the north or the east, with seats (for clerks) kept apart and with shelves of account-books well arranged.

Therein the number of several departments; the description of the work carried on and of the results realised in several manufactories (Karmanta); the amount of profit, loss, expenditure, delayed earnings, the amount of vyaji (premia in kind or cash) realised,—the status of government agency employed, the amount of wages paid, the number of free labourers engaged (vishti) pertaining to the investment of capital on any work; likewise in the case of gems and commodities of superior or inferior value, the rate of their price, the rate of their barter, the counterweights (pratimana) used in weighing them, their number, their weight, and their

cubical measure; the history of customs, professions, and transactions of countries, villages, families, and corporations; the gains in the form of gifts to the king's courtiers, their title to possess and enjoy lands, remission of taxes allowed to them, and payment of provisions and salaries to them; the gains to the wives and sons of the king in gems, lands, prerogatives, and provisions made to remedy evil portents; the treaties with, issues of ultimatum to, and payments of tribute from or to, friendly or inimical kings,— all these shall be regularly entered in prescribed registers.

From these books the superintendent shall furnish the accounts as to the forms of work in hand, of works accomplished, of part of works in hand, of receipts, of expenditure, of net balance, and of tasks to be undertaken in each of the several departments.

To supervise works of high, middling and low description, Superintendents with corresponding qualifications shall be employed.

The king will have to suffer in the end if he curtails the fixed amount of expenditure on profitable works.

(When a man engaged by Government for any work absents himself), his sureties who conjointly received (wages?) from the government, or his sons, brothers, wives, daughters or servants living upon his work shall bear the loss caused to the Government.

The work of 354 days and nights is a year. Such a work shall be paid for more or less in proportion to its quantity at the end of the month, Ashadha (about the middle of July). (The work during) the intercalary month shall be (separately) calculated.

A government officer, not caring to know the information gathered by espionage and neglecting to supervise the despatch of work in his own department as regulated, may occasion loss of revenue to the government owing to his ignorance, or owing to his idleness when he is too weak to endure the trouble of activity, or due to inadvertence in perceiving sound and other objects of sense, or by being timid when he is afraid of clamour, unrighteousness, and untoward results, or owing to selfish desire when he is favourably disposed towards those who are desirous to achieve their own selfish ends, or by cruelty due to anger, or by lack of dignity when he is surrounded by a host of learned and needy sycophants, or by making use of false balance, false measures, and false calculation owing to greediness.

The school of Manu hold that a fine equal to the loss of revenue and multiplied by the serial number of the circumstances of the guilt just narrated in order shall be imposed upon him.

The school of Parasara hold that the fine in all the cases shall be eight times the amount lost.

The school of Brihaspathi say that it shall be ten times the amount.

The school of Usanas say that it shall be twenty times the amount.

But Kautilya says that it shall be proportional to the guilt. Accounts shall be submitted in the month of Ashadha.

When they (the accountants of different districts) present themselves with sealed books, commodities and net revenue, they shall all be kept apart in one place so that they cannot carry on conversation with each other. Having heard from them the totals of receipts, expenditure, and net revenue, the net amount shall be received.

By how much the superintendent of a department augments the net total of its revenue either by increasing any one of the items of its receipts or by decreasing anyone of the items of expenditure, he shall be rewarded eight times that amount. But when it is reversed (i.e., when the net total is decreased), the award shall also be reversed (i.e., he shall be made to pay eight times the decrease).

Those accountants who do not present themselves in time or do not produce their account books along with the net revenue shall be fined ten times the amount due from them.

When a superintendent of accounts (karanika) does not at once proceed to receive and check the accounts when the clerks (karmika) are ready, he shall be punished with the first amercement. In the reverse case (i.e., when the clerks are not ready), the clerks shall be punished with double the first amercement.

All the ministers (mahamaras) shall together narrate the whole of the actual accounts pertaining to each department.

Whoever of these (ministers or clerks ?) is of undivided counsel or keeps himself aloof, or utters falsehood shall be punished with the highest amercement.

When an accountant has not prepared the table of daily accounts (akritahorupaharam) he may be given a month more (for its preparation). After the lapse of one month he shall be fined at the rate of 200 panas for each month (during which he delays the accounts).

If an accountant has to write only a small portion of the accounts pertaining to net revenue, he may be allowed five nights to prepare it.

Then the table of daily accounts submitted by him along with the net revenue shall be checked with reference to the regulated forms of righteous transactions and precedents and

by applying such arithmetical processes as addition, subtraction, inference and by espionage. It shall also be verified with reference to (such divisions of time as) days, five nights, pakshas, months, four-months, and the year.

The receipt shall be verified with reference to the place and time pertaining to them, the form of their collection (i.e., capital, share), the amount of the present and past produce, the person who has paid it, the person who caused its payment, the officer who fixed the amount payable, and the officer who received it. The expenditure shall be verified with reference to the cause of the profit from any source in the place and time pertaining to each item, the amount payable, the amount paid, the person who ordered the collection, the person who remitted the same, the person who delivered it, and the person who finally received it.

Likewise the net revenue shall be verified with reference to the place, time, and source pertaining to it, its standard of fineness and quantity, and the persons who are employed to guard the deposits and magazines (of grains, etc.).

When an officer (karanika) does not facilitate or prevents the execution of the king's order, or renders the receipts and expenditure otherwise than prescribed, he shall be punished with the first amercement.

Any clerk who violates or deviates from the prescribed form of writing accounts, enters what is unknown to him, or makes double or treble entries (punaruktam) shall be fined 12 panas.

He who scrapes off the net total shall be doubly punished.

He who eats it up shall be fined eight times.

He who causes loss of revenue shall not only pay a fine equal to five times the amount lost (panchabandha), but also make good the loss. In case of uttering a lie, the punishment levied for theft shall be imposed. (When an entry lost or omitted) is made later or is made to appear as forgotten, but added later on recollection, the punishment shall be double the above.

The king shall forgive an offence when it is trifling, have satisfaction even when the revenue is scanty, and honour with rewards (pragraha) such of his superintendents as are of immense benefit to him.

[Thus ends Chapter 7, "The Business of Keeping up the Accounts in the Office of Accountants," in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of twenty-eighth chapter from the beginning.]

CHAPTER 8. DETECTION OF WHAT IS EMBEZZLED BY GOVERNMENT SERVANTS OUT OF STATE REVENUE.

All undertakings depend upon finance. Hence foremost attention shall be paid to the treasury.

Public prosperity (pracharasamridhhih), rewards for good conduct (charitranugrahaah), capture of thieves, dispensing with (the service of too many) government servants, abundance of harvest, prosperity of commerce, absence of troubles and calamities (upasargapramokshah), diminution of remission of taxes, and income in gold (hiranyopayanam) are all conducive to financial prosperity.

Obstruction (pratibandha), loan (prayoga), trading (vyavahara), fabrication of accounts (avastara), causing the loss of revenue (parihapana), self-enjoyment (upabhoga), barter (parivartana), and defalcation (apahara) are the causes that tend to deplete the treasury.

Failure to start an undertaking or to realise its results, or to credit its profits (to the treasury) is known as obstruction. Herein a fine of ten times the amount in question shall be imposed.

Lending the money of the treasury on periodical interest is a loan.

Carrying on trade by making use of government money is trading.

These two acts shall be punished with a fine of twice the profit earned.

Whoever makes as unripe the ripe time or as ripe the unripe time (of revenue collection) is guilty of fabrication. Herein a fine of ten times the amount (panchabandha) shall be imposed.

Whoever lessens a fixed amount of income or enhances the expenditure is guilty of causing the loss of revenue. Herein a fine of four times the loss shall be imposed.

Whoever enjoys himself or causes others to enjoy whatever belongs to the king is guilty of self-enjoyment. Herein death-sentence shall be passed for enjoying gems, middlemost amercement for enjoying valuable articles, and restoration of the articles together with a fine equal to their value shall be the punishment for enjoying articles of inferior value.

The act of exchanging government articles for (similar) articles of others is barter. This offence is explained by self-enjoyment.

Whoever does not take into the treasury the fixed amount of revenue collected, or does not spend what is ordered to be spent, or misrepresents the net revenue collected is guilty of defalcation of government money. Herein a fine of twelve times the amount shall be imposed.

There are about forty ways of embezzlement: what is realised earlier is entered later on; what is realised later is entered earlier; what ought to be realised is not realised; what is hard to realise is shown as realised; what is collected is

shown as not collected; what has not been collected is shown as collected; what is collected in part is entered as collected in full; what is collected in full is entered as collected in part; what is collected is of one sort, while what is entered is of another sort; what is realised from one source is shown as realised from another; what is payable is not paid; what is not payable is paid; not paid in time; paid untimely; small gifts made large gifts; large gifts made small gifts; what is entered is of one sort while what is entered is of another; the real donee is one while the person entered (in the register) as donee is another; what has been taken into (the treasury) is removed while what has not been credited to it is shown as credited; raw materials that are not paid for are entered, while those that are paid for are not entered; an aggregate is scattered in pieces; scattered items are converted into an aggregate; commodities of greater value are bartered for those of small value; what is of smaller value is bartered for one of greater value; price of commodities enhanced; price of commodities lowered; number of nights increased; number of nights decreased; the year not in harmony with its months; the month not in harmony with its days; inconsistency in the transactions carried on with personal supervision (samagamavishanah); misrepresentation of the source of income; inconsistency in giving charities; incongruity in representing the work turned out; inconsistency in dealing with fixed items; misrepresentation of test marks or the standard of fineness (of gold and silver); misrepresentation of prices of commodities; making use of false weight and measures; deception in counting articles; and making use of false cubic measures such as bhajan— these are the several ways of embezzlement.

Under the above circumstances, the persons concerned such as the treasurer (nidhayaka), the prescriber (nibandhaka), the receiver (pratigrahaka), the payer (dayaka), the person who caused the payment (dapaka), the ministerial servants of the officer (mantri-vaiyavriyakara) shall each be separately examined. If any one of these tells a lie, he shall receive the same punishment as the chief-officer, (yukta) who committed the offence.

A proclamation in public (prachara) shall be made to the effect "whoever has suffered at the hands of this offender may make their grievances known to the king."

Those who respond to the call shall receive such compensation as is equal to the loss they have sustained.

When there are a number of offences in which a single officer is involved, and when his being guilty of parokta in any one of those charges has been established, he shall be answerable for all those offences. Otherwise (i.e., when it is not established), he shall be tried for each of the charges.

When a government servant has been proved to be guilty of having misappropriated part of a large sum in question, he shall be answerable for the whole.

Any informant (suchaka) who supplies information about embezzlement just under perpetration shall, if he succeeds in proving it, get as reward one-sixth of the amount in question; if he happens to be a government servant (bhratika), he shall get for the same act one-twelfth of the amount.

If an informant succeeds in proving only a part of a big embezzlement, he shall, nevertheless, get the prescribed share of the part of the embezzled amount proved.

An informant who fails to prove (his assertion) shall be liable to monetary or corporal punishment, and shall never be acquitted.

When the charge is proved, the informant may impute the tale-bearing to someone else or clear himself in any other way from the blame. Any informant who withdraws his assertion prevailed upon by the insinuations of the accused shall be condemned to death.

[Thus ends Chapter 8, "Detection of what is Embezzled by Government Servants out of State Revenue," in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of twenty-ninth chapter from the beginning.]

CHAPTER 9. EXAMINATION OF THE CONDUCT OF GOVERNMENT SERVANTS.

Those who are possessed of ministerial qualifications shall, in accordance with their individual capacity, be appointed as superintendents of government departments. While engaged in work, they shall be daily examined; for men are naturally fickle-minded and like horses at work exhibit constant change in their temper. Hence the agency and tools which they make use of, the place and time of the work they are engaged in, as well as the precise form of the work, the outlay, and the results shall always be ascertained.

Without dissension and without any concert among themselves, they shall carry on their work as ordered.

When in concert, they eat up (the revenue).

When in disunion, they mar the work.

Without bringing to the knowledge of their master (bhartri, the king), they shall undertake nothing except remedial measures against imminent dangers.

A fine of twice the amount of their daily pay and of the expenditure (incurred by them) shall be fixed for any inadvertence on their part.

Whoever of the superintendents makes as much as, or more than, the amount of fixed revenue shall be honoured with promotion and rewards.

(My) teacher holds that that officer who spends too much and brings in little revenue eats it up; while he who proves the revenue (i.e., brings in more than he spends) as well as the officer who brings inasmuch as he spends does not eat up the revenue.

But Kautilya holds that cases of embezzlement or no embezzlement can be ascertained through spies alone.

Whoever lessens the revenue eats the king's wealth. If owing to inadvertence he causes diminution in revenue, he shall be compelled to make good the loss.

Whoever doubles the revenue eats into the vitality of the country. If he brings in double the amount to the king, he shall, if the offence is small, be warned not to repeat the same; but if the offence be grave he should proportionally be punished.

Whoever spends the revenue (without bringing in any profit) eats up the labour of workmen. Such an officer shall be punished in proportion to the value of the work done, the number of days taken, the amount of capital spent, and the amount of daily wages paid.

Hence the chief officer of each department (adhikarana) shall thoroughly scrutinise the real amount of the work done, the receipts realised from, and the expenditure incurred in that departmental work both in detail and in the aggregate.

He shall also check (pratishedhayet) prodigal, spend-thrift and niggardly persons.

Whoever unjustly eats up the property left by his father and grandfather is a prodigal person (mulahara).

Whoever eats all that he earns is a spendthrift (tadatvika).

Whoever hordes money, entailing hardship both on himself and his servants is niggardly.

Whoever of these three kinds of persons has the support of a strong party shall not be disturbed; but he who has no such support shall be caught hold of (paryadatavyah).

Whoever is niggardly in spite of his immense property, hordes, deposits, or sends out—hordes in his own house, deposits with citizens or country people or sends out to foreign countries;—a spy shall find out the advisers, friends, servants, relations, partisans, as well as the income and expenditure of such a niggardly person. Whoever in a foreign country carries out the work of such a niggardly person shall be prevailed upon to give out the secret. When the secret is known, the niggardly person shall be murdered apparently under the orders of (his) avowed enemy.

Hence the superintendents of all the departments shall carry on their respective works in company with accountants, writers, coin-examiners, the treasurers, and military officers (uttaradyaksha).

Those who attend upon military officers and are noted for their honesty and good conduct shall be spies to watch the conduct of accountants and other clerks.

Each department shall be officered by several temporary heads.

Just as it is impossible not to taste the honey or the poison that finds itself at the tip of the tongue, so it is impossible for a government servant not to eat up, at least, a bit of the king's revenue. Just as fish moving under water cannot possibly be found out either as drinking or not drinking water, so government servants employed in the government work cannot be found out (while) taking money (for themselves).

It is possible to mark the movements of birds flying high up in the sky; but not so it is possible to ascertain the movement of government servants of hidden purpose.

Government servants shall not only be confiscated of their ill-earned hordes, but also be transferred from one work to another, so that they cannot either misappropriate Government money or vomit what they have eaten up.

Those who increase the king's revenue instead of eating it up and are loyally devoted to him shall be made permanent in service.

[Thus ends Chapter 9, "Examination of the Conduct of Government Servants" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of thirtieth chapter from the beginning.]

CHAPTER 10. THE PROCEDURE OF FORMING ROYAL WRITS.

(Teachers) say that (the word) sasana, command, (is applicable only to) royal writs (sasana).

Writs are of great importance to kings inasmuch as treaties and ultimate leading to war depend upon writs.

Hence one who is possessed of ministerial qualifications, acquainted with all kinds of customs, smart in composition, good in legible writing, and sharp in reading shall be appointed as a writer (lekhaka).

Such a writer, having attentively listened to the king's order and having well thought out the matter under consideration, shall reduce the order to writing.

As to a writ addressed to a lord (isvara), it shall contain a polite mention of his country, his possessions, his family and his name, and as to that addressed to a common man

(anisvara), it shall make a polite mention of his country and name.

Having paid sufficient attention to the caste, family, social rank, age, learning (sruta), occupation, property, character (sila), blood-relationship (yaunanubandha) of the addressee, as well as to the place and time (of writing), the writer shall form a writ befitting the position of the person addressed.

Arrangement of subject-matter (arthakrama), relevancy (sambandha), completeness, sweetness, dignity, and lucidity are the necessary qualities of a writ.

The act of mentioning facts in the order of their importance is arrangement.

When subsequent facts are not contradictory to facts just or previously mentioned, and so on till the completion of the letter, it is termed relevancy.

Avoidance of redundancy or deficiency in words or letters; impressive description of subject matter by citing reasons, examples, and illustrations; and the use of appropriate and suitably strong words (asrantapada) is completeness.

The description in exquisite style of a good purport with a pleasing effect is sweetness.

The use of words other than colloquial (agramya) is dignity. The use of well-known words is lucidity.

The alphabetical letters beginning with Akara are sixty-three.

The combination of letters is a word (pada). The word is of four kinds—nouns, verbs, prefixes of verbs, and particles (nipata).

A noun is that which signifies an essence (satva).

A verb is that which has no definite gender and signifies an action.

'Pra' and other words are the prefixes of verbs.

'Cha' and other indeclinable words are particles.

A group of words conveying a complete sense is a sentence (vakya).

Combination of words (varga) consisting of not more than three words and not less than one word shall be so formed as to harmonise with the meaning of immediately following words.

The word, 'iti,' is used to indicate the completion of a writ; and also to indicate an oral message as in the phrase 'vachikamasyeti,' an oral message along with this (writ).

Calumniation (ninda), commendation, inquiry, narration request, refusal, censure, prohibition, command, conciliation, promise of help, threat, and persuasion are the thirteen purposes for which writs are issued.

Calumniation (ninda) consists in speaking ill of one's family, body and acts.

Commendation (prasamsa) consists in praising one's family, person, and acts.

To inquire 'how is this?' is inquiry.

To point out the way as 'thus,' is narration (akhyana).

To entreat as 'give,' is request.

To say that 'I do not give,' is refusal.

To say that 'it is not worthy of thee,' is censure (upalambhah).

To say as 'do not do so,' is prohibition (pratishedha).

To say that 'this should be done,' is command (chodana).

To say 'what I am, thou art that; whichever article is mine is thine also, is conciliation (santvam).

To hold out help in trouble is promise of help (abhyavapatih).

Pointing out the evil consequences that may occur in future is threat (abhibartsanam).

Persuasion is of three kinds: that made for the purpose of money, that made in case of one's failure to fulfill a promise, and that made on occasion of any trouble.

Also writs of information, of command, and of gift; likewise writs of remission, of licence, of guidance, of reply, and of general proclamation are other varieties.

Thus says (the messenger); so says (the king); if there is any truth in this (statement of the messenger), then the thing (agreed to) should at once be surrendered; (the messenger) has informed the king of all the deeds of the enemy. (Parakara);—this is the writ of information which is held to be of various forms.

Wherever and especially regarding Government servants the king's order either for punishment or for rewards is issued, it is called writ of command (ajnalekha).

Where the bestowal of honour for deserving merit is contemplated either as help to alleviate affliction (adhi) or as gift (paridana), there are issued writs of gift (upagrahalekha).

Whatever favour (anugraha) to special castes, cities, villages, or countries of various description is announced in obedience to the king's order, it is called writ of remission (pariharalekha) by those who know it.

Likewise licence or permission (nirrishti) shall be enjoined either in word or deed; accordingly it is styled verbal order or writ of licence.

Various kinds of providential visitations or well ascertained evils of human make are believed to be the cause for issuing writs of guidance (pravrittiklekha) to attempt remedies against them.

Suvarnakudya, is as red as the sun, as soft as the surface of the gem, woven while the threads are very wet, and of uniform (chaturasra) or mixed texture (vyamisravana).

Single, half, double, treble and quadruple garments are varieties of the same.

The above will explain other kinds of fabrics such as Kasika, Benarese products, and Kshauma which is manufactured in Pandya (Paundraka).

Magadhika (product of the Magadha country), Paundraka, and Sauvarnakudyaka are fibrous garments.

Nagavriksha (a species of a tree), Likucha (Artocarpus Lakucha), and Vakula (Mimusops Elengi), and Vata (Ficus Indica) are the sources (of their fibres).

That of Nagavriksha is yellow (pita); that of Likucha is of the colour of wheat; that of Vakula is white; and the rest is of the colour of butter.

Of these, that which is produced in the country of Suvarnakudya is the best.

The above will explain the fabrics known as kauseya, silk-cloth, and chinapatta, fabrics of China manufacture.

Of cotton fabrics, those of Madhura, of Aparanta, western parts, of Kalinga, of Kasi, of Vanga, of Vatsa, and of Mahisha are the best.

As to other kinds of gems (which are not treated of here), the superintendent shall ascertain their size, their value, species, form, utility, their treatment, the repair of old ones, any adulteration that is not easily detected, their wear and tear due to lapse of time and place, as well as remedies against those which are inauspicious (himsra).

[Thus ends Chapter 11, "Examination of Gems that are to be entered into the Treasury," in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of thirty-second chapter from the beginning.]

CHAPTER 12. CONDUCTING MINING OPERATIONS AND MANUFACTURE.

Possessed of the knowledge of the science dealing with copper and other minerals (Sulbadhatusastra), experienced in the art of distillation and condensation of mercury (rasapaka) and of testing gems, aided by experts in mineralogy and equipped with mining labourers and necessary instruments, the superintendent of mines shall examine mines which, on account of their containing mineral excrement (kitta), crucibles, charcoal, and ashes, may appear to have been once exploited or which may be newly discovered on plains or mountain-slopes possessing mineral ores, the richness of which can be ascertained by weight, depth of colour, piercing smell, and taste.

Liquids which ooze out from pits, eaves, slopes, or deep excavations of well-known mountains; which have the colour of the fruit of rose-apple (jambu), of mango, and of fanpalm; which are as yellow as ripe turmeric, sulphurate of arsenic (haritala), honey-comb, and vermilion; which are as resplendent as the petals of a lotus, or the feathers of a parrot or a peacock; which are adjacent to (any mass of) water or shrubs of similar colour; and which are greasy (chikkana), transparent (visada), and very heavy are ores of gold (kanchanika). Likewise liquids which, when dropped on water, spread like oil to which dirt and filth adhere, and which amalgamate themselves more than cent per cent (satadupari veddharah) with copper or silver.

Of similar appearance as the above (tatpratirupakam), but of piercing smell and taste is Bitumen.

Those ores which are obtained from plains or slopes of mountains; which are either yellow or as red as copper or reddish yellow; which are disjoined and marked with blue lines; which have the colour of black beans (masha, Pharseolus Radiatus), green beans (mudga, Pharseolus Mungo), and sesamum; which are marked with spots like a drop of curd and resplendent as turmeric, yellow myrobalan, petals of a lotus, aquatic plant, the liver or the spleen; which possess a sandy layer within them and are marked with figures of a circle or a svastika; which contain globular masses (sagulika); and which, when roasted do not split, but emit much foam and smoke are the ores of gold (suvarnadhatavah), and are used to form amalgams with copper or silver (pratiparathaste stamrarupavyedharah).

Those ores which have the colour of a conch-shell, camphor, alum, butter, a pigeon, turtle-dove, Vimalaka (a kind of precious stone), or the neck of a peacock; which are as resplendent as opal (sasyaka), agate (gomedaka), cane-sugar (guda), and granulated sugar (matsyandika) which has the colour of the flower of kovidara (Bauhinia Variegata), of lotus, of patali (Bignonia Suaveolens), of kalaya (a kind of phraseolus), of kshauma (flax), and of atasi (Dinin Usitissimum); which may be in combination with lead or iron (anjana); which smell like raw meat, are disjoined gray or blackish white, and are marked with lines or spots; and which, when roasted, do not split, but emit much foam and smoke are silver ores.

The heavier the ores, the greater will be the quantity of metal in them (satvavridhdih).

The impurities of ores, whether superficial or inseparably combined with them can be got rid of and the metal melted

when the ores are (chemically) treated with Tikshna urine (mutra) and alkalies (kshara), and are mixed or smeared over with the mixture of (the powder of) Rajavriksha (Clitoria Ternatea), Vata (Ficus Indica), and Pelu (Carnea Arborea), together with cow's bile and the urine and dung of a buffalo, an ass and an elephant.

(Metals) are rendered soft when they are treated with (the powder of) kandali (mushroom), and vajrakanda, (Antiquorum) together with the ashes of barley, black beans, palasa (Butea Frondosa), and pelu (Carnea Arborea), or with the milk of both the cow and the sheep. Whatever metal is split into a hundred thousand parts is rendered soft when it is thrice soaked in the mixture made up of honey (madhu), madhuka (Bassia Latifolia), sheep's milk, sesamum oil, clarified butter, jaggery, kinva (ferment) and mushroom.

Permanent softness (mridustambhana) is also attained when the metal is treated with the powder of cow's teeth and horn.

Those ores which are obtained from plains or slopes of mountains; and which are heavy, greasy, soft, tawny, green, dark, bluish-yellow (harita), pale-red, or red are ores of copper.

Those ores which have the colour of kakamechaka (Solanum Indica), pigeon, or cow's bile, and which are marked with white lines and smell like raw meat are the ores of lead.

Those ores which are as variegated in colour as saline soil or which have the colour of a burnt lump of earth are the ores of tin.

Those ores which are of orange colour (kurumba), or pale-red (pandurohita), or of the colour of the flower of sinduvara (Vitex Trifolia) are the ores of tikshna.

Those ores which are of the colour of the leaf of kanda (Artemisia Indica) or of the leaf of birch are the ores of vaikrintaka.

Pure, smooth, effluent, sounding (when struck), very hard (sataivrah), and of little colour (tanuraga) are precious stones.

The yield of mines may be put to such uses as are in vogue.

Commerce in commodities manufactured from mineral products shall be centralized and punishment for manufacturers, sellers, and purchasers of such commodities outside the prescribed locality shall also be laid down.

A mine-labourer who steals mineral products except precious stones shall be punished with a fine of eight times their value.

Any person who steals mineral products or carries on mining operations without license shall be bound (with chains) and caused to work (as a prisoner).

Mines which yield such minerals as are made use of in preparing vessels (bhanda) as well as those mines which require large outlay to work out may be leased out for a fixed number of the shares of the output or for a fixed rent (bhagna prakrayena va) Such mines as can be worked out without much outlay shall be directly exploited (by Government agency).

The superintendent of metals (lohadyakshah) shall carry on the manufacture of copper, lead, tin, vaikrintaka (mercury [?]), arakuta (brass), vritta(?), kamsa (bronze or bell-metal), tala (sulphurate of arsenic), and lodhra (?), and also of commodities (bhanda) from them.

The superintendent of mint (lakshnadyakshah) shall carry on the manufacture of silver coins (rupyarupa) made up of four parts of copper and one-sixteenth part (masha) of any one of the metals, tikshna, trapu, sisa, and anjana. There shall be a pana, half a pana, a quarter and one-eighth.

Copper coins (tamrarupa) made up of four parts of an alloy (padajivam), shall be a mashaka, half a mashaka, kakani and half a kakani.

The examiner of coins (rupadarsaka) shall regulate currency both as a medium of exchange (vyavaharikim) and as legal tender admissible into the treasury (kosapravyesam): The premia levied on coins paid into the treasury shall be 8 per cent, known as rupika, 5 per cent known as vyaji, one-eighth pana per cent as parikshika (testing charge), besides (cha) a fine of 25 pana to be imposed on offenders other than the manufacturer, the seller, and the purchaser and the examiner.

The superintendent of ocean-mines (khanadyakshah) shall attend to the collection of conch-shells, diamonds, precious stones, pearls, corals, and salt (kshara) and also regulate the commerce in the above commodities.

Soon after crystallisation of salt is over, the superintendent of salt shall in time collect both the money-rent (prakraya) and the quantity of the shares of salt due to the government; and by the sale of salt (thus collected as shares) he shall realise not only its value (mulyam), but also the premium of five per cent (vyajim), both in cash (rupa).

Imported salt (agantulanavanam) shall pay one-sixth portion (shadbhaga) to the king. The sale of this portion (bhagavibhaga) shall fetch the premia of five per cent (vyaji), of eight per cent (rupika) in cash (rupa). The purchasers shall pay not only the toll (sulka), but also the compensation (vaidharana) equivalent to the loss entailed on the king's commerce. In default of the above payment, he shall be compelled to pay a fine of 600 panas.

Adulteration of salt shall be punished with the highest amercement; likewise persons other than hermits (vanaprastha) manufacturing salt without license.

Men learned in the Vedas, persons engaged in penance, as well as labourers may take with them salt for food; salt and alkalies for purposes other than this shall be subject to the payment of toll.

Thus; besides collecting from mines the ten kinds of revenue, such as (1st) value of the out-put (mulya), (2nd) the share of the out-put (vibhaga), (3rd) the premium of five per cent (vyaji), (4th) the testing charge of coins (parigha), (5th) fine previously announced (atyaya), (6th) toll (sulka), (7th) compensation for loss entailed on the king's commerce (vaidharana), (8th) fines to be determined in proportion to the gravity of crimes (danda), (9th), coinage (rupa), (10th) the premium of eight per cent (rupika), the government shall keep as a state monopoly both mining and commerce (in minerals).

Thus taxes (mukhasangraha) on all commodities intended for sale shall be prescribed once for all.

[Thus ends Chapter 12, "Conducting Mining Operations and Manufacture" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of thirty-third chapter from the beginning.]

CHAPTER 13. SUPERINTENDENT OF GOLD IN THE GOLDSMITH'S OFFICE.

In order to manufacture gold and silver jewelry, each being kept apart, the superintendent of gold shall have a goldsmiths office (akshasala) consisting of four rooms and one door.

In the centre of the high road a trained, skilful goldsmith of high birth and of reliable character shall be appointed to hold his shop.

Jambunada, that which is the product of the river, Jambu; Satakumbha, that which is extracted from the mountain of Satakumbha; Hataka, that which is extracted from the mines known as Hataka; Vainava, that which is the product of the mountain, Venu; and Sringasuktija, that which is extracted from sringasukti (?) are the varieties of gold.

(Gold may be obtained) either pure or amalgamated with mercury or silver or alloyed with other impurities as mine gold (akarodgata).

That which is of the colour of the petals of a lotus, ductile, glossy, incapable of making any continuous sound (anadi), and glittering is the best; that which is reddish yellow (raktapita) is of middle quality; and that which is red is of low quality.

Impure gold is of whitish colour. It shall be fused with lead of four times the quantity of the impurity. When gold is rendered brittle owing to its contamination with lead, it shall be heated with dry cowdung (sushkapatala). When it splits into pieces owing to hardness, it shall be drenched (after heating) into oil mixed with cowdung (taila-gomaye).

Mine gold which is brittle owing to its contamination with lead shall be heated round with cloth (pakapatrani kritva); and hammered on a wooden anvil. Or it may be drenched in the mixture made of mushroom and vajrakhandana (Antiquorum).

Tutthodgata, what which is extracted from the mountain, Tuttha; gaudika, that which is the product of the country known as Gauda; kambuka, that which is extracted from the mountain, Kambu; and chakravalka, that which is extracted from the mountain Chakravala are the varieties of silver.

Silver which is white, glossy, and ductile is the best; and that which is of the reverse quality is bad.

Impure silver shall be heated with lead of one-fourth the quantity of the impurity.

That which becomes full of globules, white, glowing, and of the colour of curd is pure.

When the streak of pure gold (made on touch-stone) is of the colour of turmeric, it is termed suvarna. When from one to sixteen kakanis of gold in a suvarna (of sixteen mashakas) are replaced by from one to sixteen kakanis of copper, so that the copper is inseparably alloyed with the whole mass of the remaining quantity of the gold, the sixteen varieties (carats) of the standard of the purity of gold (shodasavarnakah) will be obtained.

Having first made a streak with suvarna on a touchstone, then (by the side of the streak) a streak with a piece of the gold (to be compared with it) shall be made.

Whenever a uniform streak made on the even surface of a touch-stone can be wiped off or swept away or when the streak is due to the sprinkling of any glittering powder (gairika) by the nail on touch-stone, then an attempt for deception can be inferred.

If, with the edge of the palm dipped in a solution, of vermilion (jathingulaka) or of sulphate of iron (pushpakasisa) in cow's urine, gold (suvarna) is touched, it becomes white.

A touch-stone with soft and shining splendour is the best. The touch-stone of the Kalinga country with the colour of green beans is also the best. A touch-stone of even or uniform colour is good in sale or purchase (of gold). That which possesses the colour of an elephant, tinged with green colour and capable of reflecting light (pratiragi) is good in selling

gold. That which is hard, durable, and of uneven colour and not reflecting light, is good for purchasers (krayahitah). That which is grey, greasy, of uniform colour, soft, and glossy is the best.

That (gold) which, when heated, keeps the same colour (tapo bahirantascha samah), is as glittering as tender sprouts, or of the colour of the flower of karandaka (?) is the best.

That which is black or blue (in gold) is the impurity (aprapakta).

We shall deal with the balance and weights under the "Superintendent of Weights and Measures" (Chap. XIX, Book II). In accordance with the instructions given thereunder silver and gold (rupyasuvarnam) may be given in exchange.

No person who is not an employee shall enter the goldsmiths' office. Any person who so enters shall be beheaded (uchchedyah).

Any workman who enters the office with gold or silver shall have to forfeit the same.

Goldsmiths who are engaged to prepare various kinds of ornaments such as kanchana (pure gold), prishita (hollow ornaments), tvashtri (setting gems in gold) and tapaniya; as well as blowers and sweepers shall enter into or exit from the office after their person and dress are thoroughly examined. All of their instruments together with their unfinished work shall be left where they have been at work. That amount of gold which they have received and the ornamental work which they were doing shall be put in the centre of the office. (Finished articles) shall be examined both morning and evening and be locked up with the seal of both the manufacturer and the superintendent (karayatri, the owner getting the articles prepared).

Kshepana, guna, and kshudra ate three kinds of ornamental work.

Setting jewels (kacha, glass bead) in gold is termed kshepana.

Thread-making or string making is called guna.

Solid work (ghana), hollow work (sushira), and the manufacture of globules furnished with a rounded orifice is what is termed kshudra, low or ordinary work.

For setting jewels in gold, five parts of kanchana (pure gold) and ten parts of gold alloyed with four parts of copper or silver shall be the required quantity (mana). Here the pure gold shall be preserved from the impure gold.

For setting jewels in hollow ornaments (prishitakacha karmanah), three parts of gold to hold the jewel and four parts for the bottom (shall be the required quantity).

For the work of tvashtri, copper and gold shall be mixed in equal quantities.

For silver article either solid or hollow, silver may be mixed with half of the amount of gold; or by making use of the powder or solution of vermilion, gold equal to one-fourth the amount of silver of the ornament may be painted (vasayet) on it.

Pure and glittering gold is tapaniya. This combined with an equal quantity of lead and heated with rock-salt (saindhav'ika) to melting point under dry cowdung becomes the basis of gold alloys of blue, red, white, yellow (harita), parrot and pigeon colours.

The colouring ingredient of gold is one kakani of tikshna which is of the colour of the neck of a peacock, tinged with white, and which is dazzling and full of copper (pitapuritam).

Pure or impure silver (tara) may be heated four times with asthituttha (copper sulphate mixed with powdered bone), again four times with an equal quantity of lead, again four times with dry copper sulphate (sushkatuttha) again three times in skull (kapala), and lastly twice in cowdung. Thus the silver acted upon seventeen times by tuttha (shodasatutthatikrantam) and lastly heated to white light with rock salt may be made to alloy with suvarna to the extent of from one kakani to two Mashas. Then the suvarna attains white colour and is called sveta-tara.

When three parts of tapaniya (pure gold) are melted with thirty-two parts of sveta-tara, the compound becomes reddish white (svetalohitakam). When three parts of tapaniya are combined with thirty-two parts of copper, the compound becomes yellow (pita, red!). Also when three parts of the colouring ingredient (ragatribhaga, i.e., tikshna referred to above) are heated with tapaniya, the compound becomes yellowish red (pita). When two parts of sveta-tara and one part of tapaniya are heated, the whole mass becomes as green as mudga (Phaseolus Mungo). When tapaniya is drenched in a solution of half the quantity of black iron (kalayasa), it becomes black.

When tapaniya is twice drenched in (the above) solution mixed with mercury (rasa), it acquires the colour of the feathers of a parrot.

Before these varieties of gold are put to use, their test streak shall be taken on touch-stone. The process of assaying tikshna and copper shall be well understood. Hence the various counterweights (avaneyimana) used in weighing diamonds, rubies, pearls, corals, and coins, (rupa), as well as the proportional amount of gold and silver necessary for various kinds of ornaments can be well understood.

Uniform in colour, equal in the colour of test streak to the standard gold, devoid of hollow bulbs, ductile (sthira), very smooth, free from alloys, pleasing when worn as an ornament, not dazzling though glittering, sweet in its uniformity of mass, and pleasing the mind and eyes,—these are the qualities of tapaniya, pure gold.

[Thus ends Chapter 13, "The Superintendent of Gold in the Goldsmiths' Office," in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of thirty-fourth chapter from the beginning.]

CHAPTER 14. THE DUTIES OF THE STATE GOLDSMITH IN THE HIGH ROAD.

The State Goldsmith shall employ artisans to manufacture gold and silver coins (rupyasuvarna) from the bullion of citizens and country people.

The artisans employed in the office shall do their work as ordered and in time. When under the excuse that time and nature of the work has not been prescribed, they spoil the work, they shall not only forfeit their wages, but also pay a fine of twice the amount of their wages. When they postpone work, they shall forfeit one-fourth the amount of their wages and pay a fine of twice the amount of the forfeited wages.

(The goldsmith of the mint) shall return (to the owners coins or ornaments) of the same weight, and of the same quality (varna) as that of the bullion (nikshepa) which they received (at the mint). With the exception of those (coins) which have been worn out or which have undergone diminution (kshinaparishirna), they shall receive the same coins (back into the mint) even after the lapse of a number of years.

The state goldsmith shall gather from the artisans employed in the mint information concerning pure gold, metallic mass (pudgala), coins (lakshana), and rate of exchange (prayoga).

In getting a suvarna coin (of 16 mashas) manufactured from gold or from silver, one kakani (one-fourth masha) weight of the metal more shall be given to the mint towards the loss in manufacture.

The colouring ingredient (ragaprakshepa) shall be two kakanis of tikshna (copper sulphate ?) one-sixth of which will be lost during the manufacture.

When the quality (varna) of a coin less than the standard of a masha is lowered, the artisans (concerned) shall be punished with the first amercement. When its weight is less than the standard weight, they shall be punished with the middlemost amercement. Deception in balance or weights shall be punished with the highest amercement. Deception in the exchange of manufactured coins (kritabhandopadhau) shall also be punished with the highest amercement.

Whoever causes (gold or silver articles) to be manufactured in any place other than the mint or without being noticed by the state goldsmith shall be fined 12 panas, while the artisan who does that work shall, if found out, be punished with twice the above fine. If he is not found out, measures such as are described in Book IV shall be taken to detect him. When thus detected, he shall be fined 200 panas or shall have his fingers cut off.

Weighing balance and counterweights shall be purchased from the superintendent in charge of them. Otherwise a fine of 12 panas shall be imposed.

Compact work (ghana), compact and hollow work (ghanasushira), soldering (samuyhya), amalgamation (avalepya), enclosing (samghatya), and gilding (vasitakam) are the various kinds of artisan work (karukasma).

False balances (tulavishama), removal (aparasana), dropping (visravana), folding (petaka), and confounding (pinka) are the several means employed by goldsmiths to deceive the public.

False balance are—that of bending arms (sannamini); that of high helm or pivot (utkarnika); that of broken head (bhinnamastaka); that of hollow neck (upakanthi); that of bad strings (kusikya); that of bad cups or pans (sakatukakshya); that which is crooked or shaking (parivellya); and that which is combined with a magnet (ayaskanta).

When, by what is called Triputaka which consists of two parts of silver and one part of copper, an equal portion of pure alluvial gold is replaced, that deceitful act is termed copper-removal (triputaka-vasaritam); when, by copper, an equal portion of gold is replaced, that act is termed copper-removal (sulbavasaritam); when by vellakaan equal portion of gold is replaced, it is termed vellaka-removal; and when pure alluvial gold is replaced by that gold half of which is mixed with copper, it is termed gold removal (hemavasaritam).

A crucible with a base metallic piece hidden in it; metallic excitement; piners; a pair of tongs; metallic pieces (jongami); and borax (sauvarchikalavanam),—these are the several things which are made use of by goldsmiths in stealing gold.

When, intentionally causing the crucible (containing the bullion) to burst, a few sandlike particles of the metal are picked up along with other particles of a base metal previously put therein, and the whole is wrought into a mass for the intended coin or ornament, this act is termed dropping (visravana); or when examining the folded or inlaid

leaves of an ornament (achitakapatraparikshayam) deception is perpetrated by substituting silver for gold, or when particles of a base metal are substituted for those of gold, it is termed dropping (visravana) likewise.

Folding (petaka) either firm (gadha) or loose (abhyuddharya) is practiced in soldering, in preparing amalgams, and in enclosing (a piece of base metal with two pieces of a superior metal).

When a lead piece (sisarupa—lead coin) is firmly covered over with gold leaf by means of wax (ashtaka), that act is termed gadhapetaka, firm folding; and when the same is loosely folded, it is termed loose folding.

In amalgams, a single or double layer (of a superior metal) is made to cover a piece (of base metal). Copper or silver may also be placed between two leaves (of a superior metal). A copper piece (sulbarupya) may be covered over with gold leaf, the surface and the edges being smoothed; similarly a piece of any base metal may be covered over with double leaf of copper or silver, the surface and the edges being smoothed.

The two forms of folding may be detected by heating, by testing on touch-stone (nikasha) or by observing absence of sound when it is rubbed (nissabdollekhana).

(They) find out loose folding in the acid juice of badaramla (Flacourtia Cataphracta or jujube fruit) or in salt water;—so much for folding (petaka).

In a compact and hollow piece (ghana-sushire rupe), small particles of gold-like mud (suvarnamrinvalukah) or bit of vermilion (hingulakalkah) are so heated as to make them firmly adhere to the piece inside. Even in a compact piece (dridhavastuke rupe), the waxlike mud of Gandhara mixed with the particles of goldlike sand is so heated as to adhere to the piece. These two kinds of impurities are got rid of by hammering the pieces when red hot.

In an ornament or a coin (sapari-bhande va rupe) salt mixed with hard sand (katusarkara) is so heated in flame as to make it firmly adhere to (the ornament or coin). This (salt and sand) can be got rid of by boiling (kvathana).

In some pieces, mica may be firmly fixed inside by wax and covered over with a double leaf (of gold or silver). When such a piece with mica or glass inside is suspended in water (udake) one of its sides dips more than the other; or when pierced by a pin, the pin goes very easily in the layers of mica in the interior (patalantareshu).

Spurious stones and counterfeit gold and silver may be substituted for real ones in compact and hollow pieces (ghanasushira). They are detected by hammering the pieces when red hot—so much for confounding (pinka).

Hence (the state goldsmith) shall have a thorough knowledge of the species, characteristics, colour, weight, and formation (pudgala-lakshana) of diamonds, precious stones (mani), pearls, corals and coins (rupa).

There are four ways of deception perpetrated when examining new pieces or repairing old ones: they are hammering, cutting, scratching and rubbing.

When, under the excuse of detecting the deception known as folding (petaka) in hollow pieces or in threads or in cups (made of gold or silver), the articles in question are hammered, that act is termed hammering.

When a lead piece (covered over with gold or silver leaf) is substituted for a real one and its interior is cut off, it is termed cutting (avachchedanam).

When compact pieces are scratched by tikshna (copper sulphate?), that act is termed scratching (ullekhana).

When, by a piece of cloth painted with the powder of sulphuret of arsenic (haritala), red arsenic (manassila), or vermilion or with the powder of kuruvinda (black salt?), gold or silver articles are rubbed, that act is termed rubbing.

By these acts, gold and silver articles (bhandani) undergo diminution; but no other kind of injury is done to them.

In all those pieces which are hammered, cut, scratched, or rubbed the loss can be inferred by comparing them with intact pieces of similar description. In amalgamated pieces (avalepya) which are cut off, the loss can be ascertained by cutting off an equal portion of a similar piece. Those pieces the appearance of which has changed shall be often heated and drenched in water.

(The state goldsmith) shall infer deception (kacham vidyat) when [the artisan preparing articles pays undue attention to] throwing away, counter-weight, fire, anvil (gadika), working instruments (bhandika), the seat (adhikarami), the assaying balance, folds of dress (chellachollakam), his head, his thigh, flies, eagerness to look at his own body, the water-pot, and the firepot.

Regarding silver, bad smell like that of rotten meat, hardness due to any alloy (mala), projection (prastina), and bad colour may be considered as indicating adulteration.

Thus articles (of gold and silver) new or old, or of bad or unusual colour are to be examined and adequate fines as described above shall be imposed.

[Thus ends Chapter 14, "The Duties of the State Goldsmith in the High Road" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of thirty-fifth chapter from the beginning.]

CHAPTER 15. THE SUPERINTENDENT OF STOREHOUSE.

The superintendent of storehouse (Koshthagara) shall supervise the accounts of agricultural produce (sita); taxes coming under Rashtra, country-parts; commerce (krayima); barter (parivartna); begging for grains (pramityaka); grains borrowed with promise to repay (apamityaka); manufacture of rice, oils, etc. (simhanika); accidental revenue (anyajata); statements to check expenditure (vyayapratyaya); and recovery of past arrears (upasthanam).

Whatever in the shape of agricultural produce is brought in by the superintendent of agriculture, (of crown-lands) is termed sita.

The taxes that are fixed (pindakara), taxes that are paid in the form of one-sixth of produce (shadbhaga), provision paid (by the people) for the army (senabhakta), taxes that are levied for religious purposes (bali), taxes or subsidies that are paid by vassal kings and others (kara), taxes that are specially collected on the occasion of the birth of a prince (utsanga), taxes that are collected when there is some margin left for such collection (parsva), compensation levied in the shape of grains for any damage done by cattle to crops (parihinaka), presentation made to the king, (aupayanika), and taxes that are levied on lands below tanks, lakes, etc., built by the king (Kaushtheyaka),--all these come under the head 'Rashtra.'

Sale proceeds of grains, grains purchased and the collection of interest in kind or grain debts (prayogapratyadana) are termed commerce.

Profitable exchange of grains for grains is termed barter (parivarthana).

Grains collected by begging is termed pramityaka.

Grains borrowed with promise to repay the same is termed apamityaka.

Pounding (rice, etc.), dividing (pulses, etc.), frying (corns and beans), manufacture of beverages (suktakarma), manufacture of flour by employing those persons who live upon such works, extracting oil by employing shepherds and oil-makers, and manufacture of sugar from the juice of sugar-cane are termed simhanika.

Whatever is lost and forgotten (by others) and the like form accidental revenue (anyajata).

Investment, the relic of a wrecked undertaking, and savings from an estimated outlay are the means to check expenditure (vyayapratyaya).

That amount or quantity of compensation which is claimed for making use of a different balance or for any error in taking a handful is termed vyaji.

Collection of arrears is termed 'upasthanam,' recovery of past arrears.'

Of grains, oils, sugar, and salt, all that concerns grains will be treated of in connection with the duties of the 'Superintendent of Agriculture.'

Clarified butter, oil, serum of flesh, and pith or sap (of plants, etc.), are termed oiks (sneha).

Decoction (phanita), jaggory, granulated sugar, and sugar-candy are termed kshara.

Saindhava, that which is the product of the country of Sindh; Samudra, that which is produced from seawater; Bida; Yavakshara, nitre, Sauvarchala, that which is the product of the country of suvarchala; and udbhedaja, that which is extracted from saline soil are termed lavana, salt.

The honey of the bee as well as the juice extracted from grapes are called madhu.

Mixture made by combining any one of the substances, such as the juice of sugar-cane, jaggory, honey, the juice of grapes, the essence of the fruits of jambu (Eugenia Jambolana) and of jaka tree—with the essence of meshasringa (a kind of plant) and long pepper, with or without the addition of the essence of chirbhita (a kind of gourd), cucumber, sugar-cane, mango-fruit and the fruit of myrobalam, the mixture being prepared so as to last for a month, or six months, or a year, constitute the group of astringents (sukta-varga).

The fruits of those trees which bear acid fruits, those of karamarda (Carissa Carandas), those of vidalamalka (myrobalam), those of matulanga (citron tree), those of kola (small jujuba), those of badara (Flacourtia Cataphracta), those of sauvira (big jujuba), and those of parushaka (Grewia Asiatica) and the like come under the group of acid fruits.

Curds, acid prepared from grains and the like are acids in liquid form.

Long pepper, black pepper, ginger, cumin seed, kiratatikta (Agathotes Chirayta), white mustard, coriander, choraka (a plant), damanaka (Artemisia Indica), maruvaka (Vangueria Spinosa), sigru (Hyperanthera Moringa), and the like together with their roots (kanda) come under the group of pungent substances (tiktavarga).

Dried fish, bulbous roots (kandamula), fruits and vegetables form the group of edibles (sakavarga).

Of the store, thus, collected, half shall be kept in reserve to ward off the calamities of the people and only the other half shall be used. Old collection shall be replaced by new supply.

The superintendent shall also personally supervise the increase or diminution sustained in grains when they are

pounded (kshunna), or frayed (ghrishta), or reduced to flour (pishta), or fried (bhrashta), or dried after soaking in water.

The essential part (sara, i.e., that which is fit for food) of kodrava (Paspalum Scrobiculatum) and of vrihi (rice) is one-half; that of sali (a kind of rice) is (half) less by one-eighth part; that of varaka (Phraseolus Trilobus) is (half) less by one-third part; that of priyangu (panic seed or millet) is one-half; that of chamasi (barley), of mudga (Phraseolus Mungo) and of masha (Phraseolus Radiatus) is (half) less by one-eighth part; that of saiba (simbi) is one-half; that of masura (Ervum Hirsutum) is (half) less by one-third part (than the raw material or grains from which it is prepared).

Raw flour and kulmasha (boiled and forced rice) will be as much as one and a half of the original quantity of the grains.

Barley gruel as well as its flour baked will be twice the original quantity.

Kodrava (Paspalum Scrobiculatum), varaka (Phraseolus Trilobus), udaraka (Panicum), and priyangu (millet) will increase three times the original quantity when cooked. Vrihi (rice) will increase four times when cooked. Sali (a kind of rice) will increase five times when cooked.

Grains will increase twice the original quantity when moistened; and two and a half times when soaked to sprouting condition.

Grains fried will increase by one-fifth the original quantity; leguminous seeds (kalaya), when fried, will increase twice the original; likewise rice when fried.

Oil extracted from atasi (linseed) will be one-sixth (of the quantity of the seed); that extracted from the seeds, nimba (Azadirachta Indica), kusamra (?), and Kapittha (Feronia Elephantum) will be one-fifth; and that extracted from tila (sesamum), kusumba (a sort of kidney bean), madhuka (Bassia Latifolia), and ingudi (Terminalia Catappa) will be one-fourth.

Five palas of karpasa (cotton) and of kshauma (flax) will yield one pala of threads.

Rice prepared in such a way that five drona of sali yield ten adhakas of rice will be fit to be the food of young elephants; eleven adhakas from five dronas for elephants of bad temper (vyala); ten adhakas from the same quantity for elephants trained for riding; nine adhakas from the same quantity for elephants used in war; eight adhakas from the same for infantry; eleven adhakas from the same for chiefs of the army; six adhakas from the same for queens and princes and five adhakas from the same quantity for kings.

One prastha of rice, pure and unsplit, one-fourth prastha of supa, and clarified butter or oil equal to one-fourth part of (supa) will suffice to form one meal of an Arya.

One-sixth prastha of supa for a man; and half the above quantity of oil will form one meal for low castes (avara).

The same rations less by one-fourth the above quantities will form one meal for a woman; and half the above rations for children.

For dressing twenty palas of flesh, half a kutumba of oil, one pala of salt, one pala of sugar (kshara), two dharanas of pungent substances (katuka, spices), and half a prastha of curd (will be necessary).

For dressing greater quantities of flesh, the same ingredients can be proportionally increased.

For cooking sakas (dried fish and vegetables), the above substances are to be added one and a half times as much.

For dressing dried fish, the above ingredients are to be added twice as much.

Measures of rations for elephants and horses will be described in connection with the "Duties of Their Respective Superintendents."

For bullocks, one drona of masha (Phraseolus Radiatus) or one drona of barley cooked with other things, as prescribed for horses, is the requisite quantity of food, besides the special and additional provision of one tula of oilcakes (ghanapinyaka) or ten adhakas of bran (kanakuttanakundaka).

Twice the above quantity for buffaloes and camels.

Half a drona for asses, red spotted deer and deer with white stripes.

One adhaka for an antelope and big red deer.

Half an adhaka or one adhaka of grain together with bran for a goat, a ram and a boar.

One prastha of cooked rice for dogs.

Half a prastha for a hamsa (goose), a krauncha (heron) and a peacock.

From the above, the quantity of rations enough for one meal for other beasts, cattle, birds, and rogue elephants (vyala) may be inferred.

Charcoal and chaff may be given over for iron smelting and lime-kiln (bhittilepya).

Bran and flour (kanika) may be given to slaves, labourers, and cooks. The surplus of the above may be given to those who prepare cooked rice, and rice-cakes.

The weighing balance, weights, measures, mill-stone (rochani), pestle, mortar, wooden contrivances for pounding rice, etc., (kuttakayantra), contrivances for splitting seeds into pieces (rochakayantra), winnowing fans, sieves (chalani)

grain-baskets (kandoli), boxes, and brooms are the necessary instruments.

Sweepers; preservers; those who weigh things (dharaka); those who measure grains, etc.; those who supervise the work of measuring grains (mapaka); those who supervise the supply of commodities to the store-house (dapaka); those who supply commodities (dayaka); those who are employed to receive compensation for any real or supposed error in measuring grains, etc. (salakapratigrahaka); slaves; and labourers;—all these are called vishti.

Grains are heaped up on the floor; jaggory (kshara) is bound round in grass-ropes (muta); oils are kept in earthenware or wooden vessels; and salt is heaped up on the surface of the ground.

[Thus ends Chapter 15, "The Superintendent of Storehouse," in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the thirty-sixth chapter from the beginning.]

CHAPTER 16. THE SUPERINTENDENT OF COMMERCE.

The Superintendent of Commerce shall ascertain demand or absence of demand for, and rise or fall in the price of, various kinds of merchandise which may be the products either of land or of water and which may have been brought in either by land or by water path. He shall also ascertain the time suitable for their distribution, centralisation, purchase, and sale.

That merchandise which is widely distributed shall be centralised and its price enhanced. When the enhanced rate becomes popular, another rate shall be declared.

That merchandise of the king which is of local manufacture shall be centralised; imported merchandise shall be distributed in several markets for sale. Both kinds of merchandise shall be favourably sold to the people.

He shall avoid such large profits as will harm the people.

There shall be no restriction to the time of sale of those commodities for which there is frequent demand; nor shall they be subject to the evils of centralisation (sankuladosha).

Or pedlars may sell the merchandise of the king at a fixed price in many markets and pay necessary compensation (vaidharana) proportional to the loss entailed upon it (chhedanurupam).

The amount of vyaji due on commodities sold by cubical measure is one-sixteenth of the quantity (shodasabhago manavyaji); that on commodities sold by weighing balance is one-twentieth of the quantity; and that on commodities sold in numbers is one-eleventh of the whole.

The superintendent shall show favour to those who import foreign merchandise: mariners (navika) and merchants who import foreign merchandise shall be favoured with remission of the trade-taxes, so that they may derive some profit (ayatikshamam pariharam adyat).

Foreigners importing merchandise shall be exempted from being sued for debts unless they are (local) associations and partners (anabhiyogas charthesshva gantunama nyatassabhyo pakari bhayah).

Those who sell the merchandise of the king shall invariably put their sale proceeds in a wooden box kept in a fixed place and provided with a single aperture on the top.

During the eighth part of the day, they shall submit to the superintendent the sale report, saying "this much has been sold and this much remains;" they shall also hand over the weights and measures. Such are the rules applicable to local traffic.

As regards the sale of the king's merchandise in foreign countries:--Having ascertained the value of local produce as compared with that of foreign produce that can be obtained in barter, the superintendent will find out (by calculation) whether there is any margin left for profit after meeting the payments (to the foreign king) such as the toll (sulka), road-cess (vartani), conveyance-cess (ativahika), tax payable at military stations (gulmadaya), ferry-charges (taradeya), subsistence to the merchant and his followers (bhakta), and the portion of merchandise payable to the foreign king (bhaga).

If no profit can be realised by selling the local produce in foreign countries, he has to consider whether any local produce can be profitably bartered for any foreign produce. Then he may send one quarter of his valuable merchandise through safe roads to different markets on land. In view of large profits, he (the deputed merchant) may make friendship with the forest-guards, boundary-guards, and officers in charge of cities and of country-parts (of the foreign king). He shall take care to secure his treasure (sara) and life from danger. If he cannot reach the intended market, he may sell the merchandise (at any market) free from all dues (sarvadeyavisuddham).

Or he may take his merchandise to other countries through rivers (nadipatha).

He shall also gather information as to conveyance-charges (yanabhagaka), subsistence on the way (pathyadana), value of foreign merchandise that can be obtained in barter for local merchandise, occasions of pilgrimages (yatrakala), means that

measure used in building sacrificial altars. 6 kamsas or 192 angulas are equal to 1 danda, used in measuring such lands as are gifted to Brahmans. 10 dandas are equal to

1 rajju. 2 rajjus are equal to 1 paridesa (square measure). 3 rajjus are equal to 1 nivartana (square measure). The same (3 rajjus) plus 2 dandas on one side only are equal to 1 bahu (arm). 1000 dhanus are equal to 1 goruta (sound of a cow). 4 gorutas are equal to 1 yojana.

Thus are the lineal and square measures dealt with.

Then with regard to the measures of time:— (The divisions of time are) a truti, lava, nimesha, kashtha, kala, nalika, muhurtas, forenoon, afternoon, day, night, paksha, month, ritu (season), ayana (solstice); samvatsara (year), and yuga. 2 trutis are equal to 1 lava. 2 lavas are equal to 1 nimesha. 5 nimeshas are equal to 1 kashtha. 30 kashthas are equal to 1 kala. 40 kalas are equal to 1 nalika, or the time during which one adhaka of water passes out of a pot through an aperture of the same diameter as that of a wire of 4 angulas in length and made of 4 mashes of gold. 2 nalikas are equal to 1 muhurtas. 15 muhurtas are equal to 1 day or 1 night.

Such a day and night happen in the months of Chaitra and Asvayuja. Then after the period of six months it increases or diminishes by three muhurtas.

When the length of shadow is eight paurushas (96 angulas), it is 1/18th part of the day.

When it is 6 paurushas (72 angulas), it is 1/14th part of the day; when 4 paurushas, 1/8th part; when 2 paurushas, 1/6th part; when 1 paurusha, 1/4th part; when it is 8 angulas, 3/10th part (trayodasabhabhagah); when 4 angulas, 3/8th part; and when no shadow is cast, it is to be considered midday.

Likewise when the day declines, the same process in reverse order shall be observed.

It is in the month of Ashadha that no shadow is cast in midday. After Ashadha, during the six months from Sravana upwards, the length of shadow successively increases by two angulas and during the next six months from Magha upwards, it successively decreases by two angulas.

Fifteen days and nights together make up one paksha. That paksha during which the moon waxes is white (sukla) and that paksha during which the moon wanes is bahula.

Two pakshas make one month (masa). Thirty days and nights together make one work-a-month (prakarmamasah). The same (30 days and nights) with an additional half a day makes one solar month (saura).

The same (30) less by half a day makes one lunar month (chandramasa).

Twenty-seven (days and nights) make a sidereal month (nakshatramasa).

Once in thirty-two months there comes one malamasa profane month, i.e., an extra month added to lunar year to harmonise it with the solar.

Once in thirty-five months there comes a malamasa for Asvavahas.

Once in forty months there comes a malamasa for hastivahas. Two months make one ritu (season).

Sravana and proshthapada make the rainy season (varsha).

Asvayuja and Karthika make the autumn (sarad).

Margashirsha and Phausha make the winter (hemanta).

Magha and Phalgunna make the dewy season (sisira).

Chaitra and Vaisakha make the spring (vasanta).

Jyeshthamulya and Ashadha make the summer (grishma).

Seasons from sisira and upwards are the summer-solstice (uttarayana), and (those) from varsha and upwards are the winter solstice (dakshinayana). Two solstices (ayanasa) make one year (samvatsara). Five years make one yuga.

The sun carries off (harati) 1/60th of a whole day every day and thus makes one complete day in every two months (ritau). Likewise the moon (falls behind by 1/60th of a whole day every day and falls behind one day in every two months). Thus in the middle of every third year, they (the sun and the moon) make one adhimasa, additional month, first in the summer season and second at the end of five years.

[Thus ends Chapter 20, "Measurement of Space and Time" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the forty-first chapter from the beginning.]

CHAPTER 21. THE SUPERINTENDENT OF TOLLS.

The Superintendent of Tolls shall erect near the large gate of the city both the toll-house and its flag facing either the north or the south. When merchants with their merchandise arrive at the toll-gate, four or five collectors shall take down who the merchants are, whence they come, what amount of merchandise they have brought and where for the first time the sealmark (abhijanamudra) has been made (on the merchandise).

Those whose merchandise has not been stamped with sealmark shall pay twice the amount of toll. For counterfeit seal they shall pay eight times the toll. If the sealmark is effaced or torn, (the merchants in question) shall be compelled to stand in ghatikasthana. When one kind of seal is used for another or when one kind of merchandise has been otherwise named (namakrite), the merchants shall pay a fine of 1 1/4 panas for each load (sapadapanikam vahanam dapaeyat).

The merchandise being placed near the flag of the toll-house, the merchants shall declare its quantity and price, cry out thrice "who will purchase this quantity of merchandise for this amount of price," and hand over the same to those who demand it (for that price). When purchasers happen to bid for it, the enhanced amount of the price together with the toll on the merchandise shall be paid into the king's treasury. When under the fear of having to pay a heavy toll, the quantity or the price of merchandise is lowered, the excess shall be taken by the king or the merchants shall be made to pay eight times the toll. The same punishment shall be imposed when the price of the merchandise packed in bags is lowered by showing an inferior sort as its sample or when valuable merchandise is covered over with a layer of an inferior one.

When under the fear of bidders (enhancing the price), the price of any merchandise is increased beyond its proper value, the king shall receive the enhanced amount or twice the amount of toll on it. The same punishment or eight times the amount of toll shall be imposed on the Superintendent of tolls if he conceals (merchandise).

Hence commodities shall be sold only after they are precisely weighed, measured, or numbered.

With regard to inferior commodities as well as those which are to be let off free of toll, the amount of toll due shall be determined after careful consideration.

Those merchants who pass beyond the flag of the toll-house without paying the toll shall be fined eight times the amount of the toll due from them.

Those who pass by to and from (the city) shall ascertain (whether or not toll has been paid on any merchandise going along the road.)

Commodities intended for marriages, or taken by a bride from her parents' house to her husband's (anvayanam), or intended for presentation, or taken for the purpose of sacrificial performance, confinement of women, worship of gods, ceremony of tonsure, investiture of sacred thread, gift of cows (godana, made before marriage), any religious rite, consecration ceremony (diksha), and other special ceremonials shall be let off free of toll.

Those who utter a lie shall be punished as thieves.

Those who smuggle a part of merchandise on which toll has not been paid with that on which toll has been paid as well as those who, with a view to smuggle with one pass a second portion of merchandise, put it along with the stamped merchandise after breaking open the bag shall forfeit the smuggled quantity and pay as much fine as is equal to the quantity so smuggled.

He who, falsely swearing by cowdung, smuggles merchandise, shall be punished with the highest amercement.

When a person imports such forbidden articles as weapons (sastra), mail armour, metals, chariots, precious stones, grains and cattle, he shall not only be punished as laid down elsewhere, but also be made to forfeit his merchandise. When any of such commodities has been brought in for sale, they shall be sold, free of toll far outside (the fort).

The officer in charge of boundaries (antapala) shall receive a pana-and-a-quarter as roadcess (vartani) on each load of merchandise (panyavahanasya).

He shall levy a pana on a single-hoofed animal, half a pana on each head of cattle, and a quarter on a minor quadruped.

He shall also receive a masha on a head-load of merchandise.

He shall also make good whatever has been lost by merchants (in the part of the country under his charge).

After carefully examining foreign commodities as to their superior or inferior quality and stamping them with his seal, he shall send the same to the superintendent of tolls.

Or he may send to the king a spy in the guise of a trader with information as to the quantity and quality of the merchandise. (Having received this information,) the king shall in turn send it to the superintendent of tolls in view of exhibiting the king's omniscient power. The superintendent shall tell the merchants (in question) that such and such a merchant has brought such and such amount of superior or inferior merchandise, which none can possibly hide, and that that information is due to the omniscient power of the king.

For hiding inferior commodities, eight times the amount of toll shall be imposed; and for hiding or concealing superior commodities, they shall be wholly confiscated.

Whatever causes harm or is useless to the country shall be shut out; and whatever is of immense good as well as seeds not easily available shall be let in free of toll.

[Thus ends Chapter 21, "The Superintendent of Tolls" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the forty-second chapter from the beginning.]

CHAPTER 22. REGULATION OF TOLL-DUES.

Merchandise, external (bahyam, i.e., arriving from country parts), internal (abhyantaram, i.e., manufactured inside forts), or foreign (atithyani, i.e., imported from foreign countries) shall all be liable to the payment of toll alike when exported (nishkramya) and imported (pravesyam).

Imported commodities shall pay 1/5th of their value as toll.

Of flower, fruit, vegetables (saka), roots (mula), bulbous roots (kanda), pallikya (?), seeds, dried fish, and dried meat, the superintendent shall receive 1/6th as toll.

As regards conch-shells, diamonds, precious stones, pearls, corals, and necklaces, experts acquainted with the time, cost, and finish of the production of such articles shall fix the amount of toll.

Of fibrous garments (ksauma), cotton cloths (dukula), silk (krimitana), mail armour (kankata), sulphuret of arsenic (haritala), red arsenic (manassila), vermilion (hingulaka), metals (lôha), and colouring ingredients (varnadhatu); of sandal, brown sandal (agaru), pungents (katuka), ferments (kinva), dress (avarana), and the like; of wine, ivory, skins, raw materials used in making fibrous or cotton garments, carpets, curtains (pravarana), and products yielded by worms (krimijata); and of wool and other products yielded by goats and sheep, he shall receive 1/10th or 1/15th as toll.

Of cloths (vastra), quadrupeds, bipeds, threads, cotton, scents, medicines, wood, bamboo, fibres (valkala), skins, and clay-pots; of grains, oils, sugar (ksvara), salt, liquor (madya) cooked rice and the like, he shall receive 1/20th or 1/25th as toll.

Gate-dues (dvaradeya) shall be 1/5th of toll dues; this tax may be remitted if circumstances necessitate such favour. Commodities shall never be sold where they are grown or manufactured.

When minerals and other commodities are purchased from mines, a fine of 600 panas shall be imposed.

When flower or fruits are purchased from flower or fruit gardens, a fine of 54 panas shall be imposed.

When vegetables, roots, bulbous roots are purchased from vegetable gardens, a fine 51 3/4 panas shall be imposed.

When any kind of grass or grain is purchased from field, a fine of 53 panas shall be imposed.

(Permanent) fines of 1 pana and 1 1/2 panas shall be levied on agricultural produce (sitatayyah).

Hence in accordance with the customs of countries or of communities, the rate of toll shall be fixed on commodities, either old or new; and fines shall be fixed in proportion to the gravity of offences.

[Thus ends Chapter 22, "Regulation of Toll-dues," in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the forty-third chapter from the beginning.]

CHAPTER 23. SUPERINTENDENT OF WEAVING.

The Superintendent of Weaving shall employ qualified persons to manufacture threads (sutra), coats (varma), cloths (vastra), and ropes.

Widows, cripple women, girls, mendicant or ascetic women (pravrajita), women compelled to work in default of paying fines (dandapatikarini), mothers of prostitutes, old women-servants of the king, and prostitutes (devadasi) who have ceased to attend temples on service shall be employed to cut wool, fibre, cotton, panicle (tula), hemp, and flax.

Wages shall be fixed according as the threads spun are fine, coarse (sthula, i.e., big) or of middle quality and in proportion to a greater or less quantity manufactured, and in consideration of the quantity of thread spun, those (who turn out a greater quantity) shall be presented with oil and dried cakes of myrobalan fruits (tailamalakôdvartanaih).

They may also be made to work on holidays (titishu) by payment of special rewards (prativapadanamanaih).

Wages shall be cut short, if making allowance for the quality of raw material, the quantity of the threads spun out is found to fall short.

Weaving may also be done by those artisans who are qualified to turn out a given amount of work in a given time and for a fixed amount of wages.

The superintendent shall closely associate with the workmen.

Those who manufacture fibrous cloths, raiments, silk-cloths, woollen cloths, and cotton fabrics shall be rewarded by presentations such as scents, garlands of flowers, or any other prizes of encouragement.

Various kinds of garments, blankets, and curtains shall be manufactured.

Those who are acquainted with the work shall manufacture mail armour.

Those women who do not stir out of their houses (anishkasinyah), those whose husbands are gone abroad, and those who are cripple or girls may, when obliged to work for subsistence, be provided with work (spinning out threads) in due courtesy through the medium of maid-servants (of the weaving establishment.)

Those women who can present themselves at the weaving house shall at dawn be enabled to exchange their spinnings for wages (bhandavetanavinimayam). Only so much light as is enough to examine the threads shall be kept. If the superintendent looks at the face of such women or talks about any other work, he shall be punished with the first amercement. Delay in paying the wages shall be punished with the middlemost amercement. Likewise when wages are paid for work that is not completed.

She who, having received wages, does not turn out the work shall have her thumb cut off.

Those who misappropriate, steal, or run away with, (the raw material supplied to them) shall be similarly punished.

Weavers, when guilty, shall be fined out of their wages in proportion to their offences.

The superintendent shall closely associate with those who manufacture ropes and mail armour and shall carry on the manufacture of straps (varatras) and other commodities.

He shall carry on the manufacture of ropes from threads and fibres and of straps from cane and bamboo bark, with which beasts for draught are trained or tethered.

[Thus ends Chapter 23, "The Superintendent of Weaving" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the forty-fourth chapter from the beginning.]

CHAPTER 24. THE SUPERINTENDENT OF AGRICULTURE.

Possessed of the knowledge of the science of agriculture dealing with the plantation of bushes and trees (krishtantragulmavrikshshayurvedajnah), or assisted by those who are trained in such sciences, the superintendent of agriculture shall in time collect the seeds of all kinds of grains, flowers, fruits, vegetables, bulbous roots, roots, pallikya (?), fibre-producing plants, and cotton.

He shall employ slaves, labourers, and prisoners (dandapratikartri) to sow the seeds on crown-lands which have been often and satisfactorily ploughed.

The work of the above men shall not suffer on account of any want in ploughs (karshanayantra) and other necessary instruments or of bullocks. Nor shall there be any delay in procuring to them the assistance of blacksmiths, carpenters, borers (medaka), ropemakers, as well as those who catch snakes, and similar persons.

Any loss due to the above persons shall be punished with a fine equal to the loss.

The quantity of rain that falls in the country of jangala is 16 dronas; half as much more in moist countries (anupanam); as to the countries which are fit for agriculture (desavapanam);--13 1/2 dronas in the country of asmakas; 23 dronas in avanti; and an immense quantity in western countries (aparantanam), the borders of the Himalayas, and the countries where water channels are made use of in agriculture (kulyavapanam).

When one-third of the requisite quantity of rain falls both during the commencement and closing months of the rainy season and two-thirds in the middle, then the rainfall is (considered) very even (sushumarupam).

A forecast of such rainfall can be made by observing the position, motion, and pregnancy (garbhadana) of the Jupiter (Brihaspati), the rise and set and motion of the Venus, and the natural or unnatural aspect of the sun.

From the sun, the sprouting of the seeds can be inferred; from (the position of) the Jupiter, the formation of grains (stambakarita) can be inferred; and from the movements of the Venus, rainfall can be inferred.

Three are the clouds that continuously rain for seven days; eighty are they that pour minute drops; and sixty are they that appear with the sunshine--this is termed rainfall. Where rain, free from wind and unmingled with sunshine, falls so as to render three turns of ploughing possible, there the reaping of good harvest is certain.

Hence, i.e., according as the rainfall is more or less, the superintendent shall sow the seeds which require either more or less water.

Sali (a kind of rice), vrihi (rice), kodrava (Paspalum Scrobiculatum), tila (sesamum), priyangu (panic seeds), daraka (?), and varaka (Phraseolus Trilobus) are to be sown at the commencement (purvavapah) of the rainy season.

Mudga (Phraseolus Mungo), masha (Phraseolus Radiatus), and saibya (?) are to be sown in the middle of the season.

Kusumbha (safflower), masura (Ervum Hirsutum), kulutha (Dolichos Uniflorus), yava (barley), godhuma (wheat), kalaya (leguminus seeds), atasi (linseed), and sarshapa (mustard) are to be sown last.

Or seeds may be sown according to the changes of the season.

Fields that are left unsown (vapattirikam, i.e., owing to the inadequacy of hands) may be brought under cultivation by employing those who cultivate for half the share in the produce (ardhasatika); or those who live by their own physical exertion (svaviryopajjivinah) may cultivate such fields for 1/4th or 1/5th of the produce grown; or they may pay (to the king) as much as they can without entailing any hardship upon themselves (anavasitam bhagam), with the exception of their own private lands that are difficult to cultivate.

Those who cultivate irrigating by manual labour (hastapravartimam) shall pay 1/5th of the produce as water-rate (udakabhagam); by carrying water on shoulders (skandhapravartimam) 1/4th of the produce; by water-lifts (srotoyantrapravartimam), 1/3rd of the produce; and by raising water from rivers, lakes, tanks, and wells (nadarasatatakupodghatam), 1/2rd or 1/4th of the produce.

The superintendent shall grow wet crops (kedara), winter-crops (haimana), or summer crops (graishmika) according to the supply of workmen and water.

Rice-crops and the like are the best (jyashtha, i.e., to grow); vegetables (shanda) are of intermediate nature; and sugarcane crops (ikshu) are the worst (pratyavarah, i.e., very difficult to grow), for they are subject to various evils and require much care and expenditure to reap.

Lands that are beaten by foam (phenagatah, i.e., banks of rivers, etc.) are suitable for growing valliphala (pumpkin, gourd and the like); lands that are frequently overflowed by water (parivahanta) for long pepper, grapes (mriddvika), and sugarcane; the vicinity of wells for vegetables and roots; low grounds (hariniparyantah) for green crops; and marginal furrows between any two rows of crops are suitable for the plantation of fragrant plants, medicinal herbs, cascus roots (usinara), hira (?), beraka (?), and pindaluka (lac) and the like.

Such medicinal herbs as grow in marshy grounds are to be grown not only in grounds suitable for them, but also in pots (sthalayam).

The seeds of grains are to be exposed to mist and heat (tusharapayanamushnam cha) for seven nights; the seeds of kosi are treated similarly for three nights; the seeds of sugarcane and the like (kandabijanam) are plastered at the cut end with the mixture of honey, clarified butter, the fat of hogs, and cowdung; the seeds of bulbous roots (kanda) with honey and clarified butter; cotton seeds (asthibija) with cow-dung; and water pits at the root of trees are to be burnt and manured with the bones and dung of cows on proper occasions.

The sprouts of seeds, when grown, are to be manured with a fresh haul of minute fishes and irrigated with the milk of snuhi (Euphorbia Antiquorum).

Where there is the smoke caused by burning the essence of cotton seeds and the slough of a snake, these snakes will not stay.

Always while sowing seeds, a handful of seeds bathed in water with a piece of gold shall be sown first and the following mantra recited:--

"Prajapatye Katyapaya devaya namah. Sada Sita medhyatam devi bijeshu cha dhaneshu cha. Chandavata he."

"Salutation to God Prajapati Kasyapa. Agriculture may always flourish and the Goddess (may reside) in seeds and wealth. Chandavata he."

Provisions shall be supplied to watchmen, slaves and labourers in proportion to the amount of work done by them.

They shall be paid a pana-and-a-quarter per mensem. Artisans shall be provided with wages and provision in proportion to the amount of work done by them.

Those that are learned in the Vedas and those that are engaged in making penance may take from the fields ripe flowers and fruits for the purpose of worshipping their gods, and rice and barley for the purpose of performing agrayana, a sacrificial performance at the commencement of harvest season, also those who live by gleaning grains in fields may gather grains where grains had been accumulated and removed from.

Grains and other crops shall be collected as often as they are harvested. No wise man shall leave anything in the fields, nor even chaff. Crops, when reaped, shall be heaped up in high piles or in the form of turrets. The piles of crops shall not be kept close, nor shall their tops be small or low. The threshing floors of different fields shall be situated close to each other. Workmen in the fields shall always have water but no fire.

[Thus ends Chapter 24, "The Superintendent of Agriculture" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the forty-fifth chapter from the beginning.]

CHAPTER 25. THE SUPERINTENDENT OF LIQUOR.

By employing such men as are acquainted with the manufacture of liquor and ferments (kinva), the Superintendent of Liquor shall carry on liquor-traffic not only in forts and country parts, but also in camps.

In accordance with the requirements of demand and supply (krayavikrayavasena) he may either centralize or decentralize the sale of liquor.

A fine of 600 panas shall be imposed on all offenders other than those who are manufacturers, purchasers, or sellers in liquor-traffic.

Liquor shall not be taken out of villages, nor shall liquor shops be close to each other.

Lest workmen spoil the work in hand, and Aryas violate their decency and virtuous character, and lest firebrands commit indiscreet acts, liquor shall be sold to persons of well known character in such small quantities as one-fourth or half-a-kudumba, one kudumba, half-a-prastha, or one prastha. Those who are well known and of pure character may take liquor out of shop.

Or all may be compelled to drink liquor within the shops and not allowed to stir out at once in view of detecting articles such as sealed deposits, unsealed deposits, commodities given for repair, stolen articles, and the like which the customer's may have acquired by foul means. When they are found to possess gold and other articles not their own,

the superintendent shall contrive to cause them to be arrested outside the shop. Likewise those who are too extravagant or spend beyond their income shall be arrested.

No fresh liquor other than bad liquor shall be sold below its price. Bad liquor may be sold elsewhere or given to slaves or workmen in lieu of wages; or it may form the drink of beasts for draught or the subsistence of hogs.

Liquor shops shall contain many rooms provided with beds and seats kept apart. The drinking room shall contain scents, garlands of flowers, water, and other comfortable things suitable to the varying seasons.

Spies stationed in the shops shall ascertain whether the expenditure incurred by customers in the shop is ordinary or extraordinary and also whether there are any strangers. They shall also ascertain the value of the dress, ornaments, and gold of the customers lying there under intoxication.

When customers under intoxication lose any of their things, the merchants of the shop shall not only make good the loss, but also pay an equivalent fine.

Merchants seated in half-closed rooms shall observe the appearance of local and foreign customers who, in real or false guise of Aryas lie down in intoxication along with their beautiful mistresses.

Of various kinds of liquor such as medaka, prasanna, asava, arista, maireya, and madhu:-- Medaka is manufactured with one drona of water, half, an adaka of rice, and three prastha of kinva (ferment).

Twelve adhaks of flour (pishta), five prasthas of kinva (ferment), with the addition of spices (jatisambhara) together with the bark and fruits of putraka (a species of tree) constitute prasanna.

One-hundred palas of kapittha (Feronia Elephantum) 500 palas of phanita (sugar), and one prastha of honey (madhu) form asava.

With an increase of one-quarter of the above ingredients, a superior kind of asava is manufactured; and when the same ingredients are lessened to the extent of one-quarter each, it becomes of an inferior quality.

The preparation of various kinds of arishta for various diseases are to be learnt from physicians.

A sour gruel or decoction of the bark of meshasringi (a kind of poison) mixed with jaggery (guda) and with the powder of long pepper and black pepper or with the powder of triphala (1 Terminalia Chebula, 2 Terminalia Bellerica, and 3 Phyllanthus Emblica) forms Maireya.

To all kinds of liquor mixed with jaggery, the powder of triphala is always added.

The juice of grapes is termed madhu. Its own native place (svadesa) the commentary on such of its various forms as kapisayana and harahuraka.

One drona of either boiled or unboiled paste of masha (Phraseolus Radiatus), three parts more of rice, and one karsha of morata (Alangium Hexapetalum) and the like form kinva (ferment).

In the manufacture of medaka and prasanna, five karshas of the powder of (each of) patha (Clypea Hermandifolia), lodhra (Symlocos Racemosa), tejovati (Piper Chaba), alavaluka (Solanium Melongena) honey, the juice of grapes (madhurasa), priyangu (panic seeds), daruharidra (a species of turmeric) black pepper and long pepper are added as sambhara, requisite spices.

The decoction of madhuka (Bassia Latifolia) mixed with granulated sugar (katasarkara), when added to prasanna, gives it a pleasing colour.

The requisite quantity of spices to be added to asava is one karsha of the powder of each of chocha (bark of cinnamon), chitraka (Plumbago Zeylanica), vilanga, and gajapippli (Scindapus Officialis), and two karshas of the powder of each of kramuka (betel nut), madhuka (Bassia Latifolia), musta (Cyprus Rotundus), and lodhra (Symlocos Racemosa).

The addition of one-tenth of the above ingredients (i.e., chocha, kramuka, etc.), is (termed) bijabandha.

The same ingredients as are added to prasanna are also added to white liquor (svetasura).

The liquor that is manufactured from mango fruits (sahakarapura) may contain a greater proportion of mango essence (rasottara), or of spices (bijottara). It is called mahasura when it contains sambhara (spices as described above).

When a handful (antarnakho mushtih, i.e., so much as can be held in the hand, the fingers being so bent that the nails cannot be seen) of the powder of granulated sugar dissolved in the decoction of morata (Alangium Hexapetalum), palasa (Butea Frondosa), datura (Datura Fastuosa), karanja (Robinia Mitis), meshasringa (a kind of poison) and the bark of milky trees (kshiravriksha) mixed with one-half of the paste formed by combining the powders of lodhra (Symlocos Racemosa), chitraka (Plumbago Zeylanica), vilanga, patha (clypea Hermandifolia), musta (cyprus Rotundus), kalaya (leguminus seeds), daruharidra (Amonum Xanthorrhizon), indivara (blue lotus), satapuspha (Anehum Sowa), apamarga (Achyranthes Aspera) saptaparna (Echites Scholaris), and nimba (Nimba Melia) is added to (even) a kumbha of liquor payable by the king, it renders it very pleasant. Five palas of

THE GRAND BIBLE

phanita (sugar) are added to the above in order to increase its flavour.

On special occasions (kriyeshu), people (kutumbinah, i.e., families) shall be allowed to manufacture white liquor (svetasura), arishta for use in diseases, and other kinds of liquor.

On the occasions of festivals, fairs (samaja), and pilgrimage, right of manufacture of liquor for four days (chaturahassaurikah) shall be allowed.

The Superintendent shall collect the daily fines (daivasikamatayayam, i.e., license fees) from those who on these occasions are permitted to manufacture liquor.

Women and children shall collect 'sura,' and 'kinva,' 'ferment.'

Those who deal with liquor other than that of the king shall pay five percent as toll.

With regard to sura, medaka, arishta, wine, phalamla (acid drinks prepared from fruits), and amlasidhu (spirit distilled from molasses):-- Having ascertained the day's sale of the above kinds of liquor, the difference of royal and public measures (manavyaji), and the excessive amount of sale proceeds realised thereby, the Superintendent shall fix the amount of compensation (vaidharana) due to the king (from local or foreign merchants for entailing loss on the king's liquor traffic) and shall always adopt the best course.

[Thus ends Chapter 25, "The Superintendent of Liquor" in Book 2, "The Duties of Government Superintendents," of the Arthashastra of Kautilya. End of the forty-sixth chapter from the beginning.]

CHAPTER 26. THE SUPERINTENDENT OF SLAUGHTER-HOUSE.

When a person entraps, kills, or molests deer, bison, birds, and fish which are declared to be under State protection or which live in forests under State-protection (abhayaranya), he shall be punished with the highest amercement.

Householders trespassing in forest preserves shall be punished with the middlemost amercement.

When a person entraps, kills, or molests either fish or birds that do not prey upon other animals, he shall be fined 26 3/4 panas; and when he does the same to deer and other beasts, he shall be fined twice as much.

Of beasts of prey that have been captured, the Superintendent shall take one-sixth; of fish and birds (of similar nature), he shall take one-tenth or more than one-tenth; and of deer and other beasts (mrigapasu), one-tenth or more than one-tenth as toll.

One-sixth of live animals such as birds and beasts shall be let off in forests under State-protection.

Elephants, horses or animals having the form of a man, bull or an ass living in oceans as well as fish in tanks, lakes, channels and rivers; and such game-birds as krauncha (a kind of heron), utkrosaka (osprey), datyuh (a sort of cuckoo), hamsa (flamingo), chakravaka (a brahmany duck), jivanjivaka (a kind of pheasant), bhringaraja (Lanius Malabaricus), chakora (partridge), mattakokila (cuckoo), peacock, parrot, and maina (madanasarika) as well as other auspicious animals, whether birds or beasts, shall be protected from all kinds of molestations.

Those who violate the above rule shall be punished with the first amercement.

(Butchers shall sell fresh and boneless flesh of beasts (mrigapasu) just killed.

If they sell bony flesh, they shall give an equivalent compensation (pratipakam).

If there is any diminution in weight owing to the use of a false balance, they shall give eight times the diminution.

Cattle such as a calf, a bull, or a milch cow shall not be slaughtered.

He who slaughters or tortures them to death shall be fined 50 panas.

The flesh of animals which have been killed outside the slaughter-house (parisunam), headless, legless and boneless flesh, rotten flesh, and the flesh of animals which have suddenly died shall not be sold. Otherwise a fine of 12 panas shall be imposed.

Cattle, wild beasts, elephants (vyala), and fish living in forests under State protection shall, if they become of vicious nature, be entrapped and killed outside the forest preserve.

[Thus ends Chapter 26, "The Superintendent of Slaughter-house" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the forty-seventh chapter from the beginning.]

CHAPTER 27. THE SUPERINTENDENT OF PROSTITUTES.

The Superintendent of Prostitutes shall employ (at the king's court) on a salary of 1,000 panas (per annum) a prostitute (ganika), whether born or not born of a prostitute's family, and noted for her beauty, youth, and accomplishments.

A rival prostitute (pratiganika) on half the above salary (kutumbardhena) shall also be appointed.

Whenever such a prostitute goes abroad or dies, her daughter or sister shall act for her and receive her property and salary. Or her mother may substitute another prostitute. In the absence of any of these, the king himself shall take the property.

With a view to add to the splendour of prostitutes holding the royal umbrella, golden pitcher, and fan, and attending upon the king seated on his royal litter, throne, or chariot, prostitutes shall be classified as of first, middle and highest rank according to their beauty and splendid jewellery; likewise their salary shall be fixed by thousands.

She who has lost her beauty shall be appointed as a nurse (matrika).

A prostitute shall pay 24,000 panas as ransom to regain her liberty; and a prostitute's son 12,000 panas.

From the age of eight years, a prostitute shall hold musical performance before the king.

Those prostitutes, female slaves, and old women who are incapable of rendering any service in the form of enjoyment (bhagnabhogah) shall work in the storehouse or kitchen of the king.

A prostitute who, putting herself under the protection of a private person, ceases to attend the king's court shall pay a pana-and-a-quarter perensem (to the Government).

The superintendent shall determine the earnings, inheritance, income (aya), expenditure, and future earnings (ayati) of every prostitute.

He shall also check their extravagant expenditure.

When a prostitute puts her jewellery in the hands of any person but her mother, she shall be fined 41/4 panas.

If she sells or mortgages her property (svapatayam), she shall be fined 50 1/4 panas.

A prostitute shall be fined 24 panas for defamation; twice as much for causing hurt; and 50 1/4 panas as well as 1 1/2 panas for cutting off the ear (of any person).

When a man has connection with a prostitute against her will or with a prostitute girl (kumari), he shall be punished with the highest amercement. But when he has connection with a willing prostitute, (under age), he shall be punished with the first amercement.

When a man keeps under confinement, or abducts, a prostitute against her will, or disfigures her by causing hurt, he shall be fined 1,000 panas or more rising up to twice the amount of her ransom (nishkraya) according to the circumstances of the crime and the position and the status of the prostitute (shnaviseshehena).

When a man causes hurt to a prostitute appointed at the court (praptadhikaram), he shall be fined thrice the amount of her ransom.

When a man causes hurt to a prostitute's mother, to her young daughter, or to a rupadasi, he shall be punished with the highest amercement.

In all cases of offences, punishment for offences committed for the first time shall be the first amercement; twice as much for offences committed for a second time; thrice as much for the third time; and for offences committed for the fourth time, the king may impose any punishment he likes.

When a prostitute does not yield her person to any one under the orders of the king, she shall receive 1000 lashes with a whip or pay a fine of 5,000 panas.

When having received the requisite amount of fees, a prostitute dislikes to yield her person, she shall be fined twice the amount of the fees.

When, in her own house, a prostitute deprives her paramour of his enjoyment, she shall be fined eight times the amount of the fees unless the paramour happens to be unassociable on account of disease and personal defects.

When a prostitute murders her paramour, she shall be burnt alive or thrown into water.

When a paramour steals the jewellery or money of, or deceives to pay the fees due to, a prostitute, he shall be fined eight times that amount.

Every prostitute shall supply information to the superintendent as to the amount of her daily fees (bhoga), her future income (ayati), and the paramour (under her influence).

The same rules shall apply to an actor, dancer, singer, player on musical instruments, a buffoon (vagjivana), a mimic player (kusilava), rope-dancer (plavaka), a juggler (saubhika), a wandering bard or herald (charana), pimps, and unchaste women.

When persons of the above description come from foreign countries to hold their performances, they shall pay 5 panas as license fee (prekshavetana).

Every prostitute (rupajiva) shall pay every month twice the amount of a day's earning (bhogadvigunam) to the Government.

Those who teach prostitutes, female slaves, and actresses, arts such as singing, playing on musical instruments, reading, dancing, acting, writing, painting, playing on the instruments like vina, pipe, and drum, reading the thoughts of others, manufacture of scents and garlands, shampooing, and the art of attracting and captivating the mind of others shall be endowed with maintenance from the State.

They (the teachers) shall train the sons of prostitutes to be chief actors (rangopajivi) on the stage.

The wives of actors and others of similar profession who have been taught various languages and the use of signals (sanja) shall, along with their relatives, be made use of in detecting the wicked and murdering or deluding foreign spies.

[Thus ends Chapter 27, "The Superintendent of Prostitutes" in Book 2, "The Duties of Government Superintendents," of the Arthashastra of Kautilya. End of the forty-eighth chapter from the beginning.]

CHAPTER 28. THE SUPERINTENDENT OF SHIPS.

The Superintendent of Ships shall examine the accounts relating to navigation not only on oceans and mouths of rivers, but also on lakes natural or artificial, and rivers in the vicinity of shaniya and other fortified cities.

Villages on seashores or on the banks of rivers and lakes shall pay a fixed amount of tax (kriptam).

Fishermen shall give 1/6th of their haul as fees for fishing license (naukahatakam).

Merchants shall pay the customary toll levied in port-towns. Passengers arriving on board the king's ship shall pay the requisite amount of sailing fees (yatravetanam).

Those (who make use of the king's boats in) fishing out conch-shells and pearls shall pay the requisite amount of hire (Naukahatakam), or they may make use of their own boats.

The duties of the superintendent of mines will explain those of the superintendent of conch-shells and pearls.

The superintendent of ships shall strictly observe the customs prevalent in commercial towns as well as the orders of the superintendent of towns (pattana, port town).

Whenever a weatherbeaten ship arrives at a port-town, he shall show fatherly kindness to it.

Vessels carrying on merchandise spoiled by water may either be exempted from toll or may have their toll reduced to half and let to sail when the time for setting sail approaches.

Ships that touch at harbours on their way may be requested the payment of toll.

Pirate ships (himsrika), vessels which are bound for the country of an enemy, as well as those which have violated the customs and rules in force in port towns shall be destroyed.

In those large rivers which cannot be forded even during the winter and summer seasons, there shall be launched large boats (mahananvah) provided with a captain (sasaka), a steersman (niyamaka), and servants to hold the sickle and the ropes and to pour out water.

Small boats shall be launched in those small rivers which overflow during the rainy season.

Forcing or crossing the rivers (without permission) shall be prohibited lest traitors may cross them (and escape).

When a person fords or crosses a river outside the proper place and in unusual times, he shall be punished with the first amercement.

When a man fords or crosses a river at the usual place and time without permission, he shall be fined 26 3/4 panas.

Fishermen, carriers of firewood, grass, flowers, and fruits, gardeners, vegetable-dealers, and herdsmen, persons pursuing suspected criminals, messengers following other messengers going in advance, servants engaged to carry things, provisions, and orders to the army, those who use their own ferries, as well as those who supply villages of marshy districts with seeds, necessities of life, commodities and other necessary things shall be exempted (to cross rivers at any time and place).

Brahmans, ascetics (pravrajita), children, the aged, the afflicted, royal messengers, and pregnant women shall be provided by the superintendent with free passes to cross rivers.

Foreign merchants who have often been visiting the country as well as those who are well known to local merchants shall be allowed to land in port-towns.

Any person who is abducting the wife or daughter of another, one who is carrying off the wealth of another, a suspected person, one who seems to be of perturbed appearance, one who has no baggage, one who attempts to conceal, or evade the cognisance of the valuable load in one's hand, one who has just put on a different garb, one who has removed or renounced one's usual garb, one who has just turned out an ascetic, one who pretends to be suffering from disease, one who seems to be alarmed, one who is stealthily carrying valuable things, or going on a secret mission, or carrying weapons or explosives (agniyoga), one who holds poison in one's hand, and one who has come from a long distance without a pass shall all be arrested.

A minor quadruped as well as a man carrying some load shall pay one masha.

A head-load, a load carried on shoulders (kayabharah), a cow, and a horse shall each pay 2 mashas.

A camel and a buffalo shall each pay 4 mashas.

A small cart (laghuyana) 5 mashas; and a cart (of medium size) drawn by bulls (golingam) shall pay 6 mashas and a big cart (sakata) 7 mashas.

A head-load of merchandise 1/4 masha; this explains other kinds of loads. In big rivers, ferry-fees are double the above. Villages near marshy places shall give (to the ferry-men) the prescribed amount of food-stuff and wages.

THE GRAND BIBLE

In boundaries, ferry-men shall receive the toll, carriage-cess, and road-cess. They shall also confiscate the property of the person travelling without a pass. The Superintendent of Boats shall make good the loss caused by the loss of the boat due to the heavy load, sailing in improper time or place, want of ferry-men, or lack of repair. Boats should be launched between the months of Ashadha, the first seven days being omitted, and Kartika; the evidence of a ferryman should be given and the daily income should be remitted.

[Thus ends Chapter 28, "The Superintendent of Ships" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the forty-ninth chapter from the beginning.]

CHAPTER 29. THE SUPERINTENDENT OF COWS.

The Superintendent of cows shall supervise (1st) herds maintained for wages (vetanopagrahikam), (2nd) herds surrendered for a fixed amount of dairy produce (karapatikara), (3rd) useless and abandoned herds (bhagnotsristakam), (4th) herds maintained for a share in dairy produce (bhaganupravistam), (5th) classes of herds (vrajaparyagram), (6th) cattle that strayed (nashtam), (7th) cattle that are irrecoverably lost (vinashtam), and (8) the amassed quantity of milk and clarified butter.

(1) When a cowherd, a buffalo-herdsman, a milker, a churner, and a hunter (lubdhaka) fed by wages graze milch cows (dhenu) in hundreds (satam satam)—for if they graze the herds for the profit of milk and ghi, they will starve the calves to death,—that system of rearing the cattle is termed 'herds maintained for wages.'

(2) When a single person rears a hundred heads (rupasatam) made up of equal numbers of each of aged cows, milch cows, pregnant cows, heifers, and calves (vatsatari) and gives (to the owner) 8 varakas of clarified butter per annum, as well as the branded skin (of dead cows if any), that system is called 'herds surrendered for a fixed amount of dairy produce.'

(3) When those who rear a hundred heads made up of equal numbers of each of afflicted cattle, crippled cattle, cattle that cannot be milked by any one but the accustomed person, cattle that are not easily milked, and cattle that kill their own calves give in return (to the owner) a share in dairy produce, it is termed 'useless and abandoned herd.'

(4) When under the fear of cattle-lifting enemies (parachakratavibhayat), cattle are kept under the care of the superintendent, giving him 1/10th of the dairy produce for his protection, it is termed "herds maintained for a share in dairy produce."

(5) When the superintendent classifies cattle as calves, steers, tameable ones, draught oxen, bulls that are to be trained to yoke, bulls kept for crossing cows, cattle that are fit only for the supply of flesh, buffaloes and draught buffaloes; female calves, female steer, heifer, pregnant cows, milch cattle, barren cattle—either cows or buffaloes; calves that are a month or two old as well as those which are still younger; and when, as he ought to, he brands them all inclusive of their calves of one or two months old along with those stray cattle which have remained unclaimed in the herds for a month or two; and when he registers the branded marks, natural marks, colour and the distance from one horn to another of each of the cattle, that system is known as 'class of herds.'

(6) When an animal is carried off by thieves or finds itself into the herds of others or strays unknown, it is called 'lost.'

(7) When an animal is entangled in a quagmire or precipice or dies of disease or of old age, or drowned in water: or when it is killed by the fall of a tree or of river bank, or is beaten to death with a staff or stone, or is struck by lightning (isana), or is devoured by a tiger or bitten by a cobra, or is carried off by a crocodile, or is involved in the midst of a forest fire, it is termed as "irrecoverably lost."

Cowherds shall endeavour to keep them away from such dangers.

Whoever hurts or causes another to hurt, or steals or causes another to steal a cow, should be slain.

When a person substitutes an animal (rupa) bearing the royal brand mark for a private one, he shall be punished with the first amercement.

When a person recovers a local cattle from thieves, he shall receive the promised reward (panitam rupam); and when a man rescues a foreign cattle (from thieves), he shall receive half its value.

Cowherds shall apply remedies to calves or aged cows or cows suffering from diseases.

They shall graze the herds in forests which are severally allotted as pasture grounds for various seasons and from which thieves, tigers and other molesting beasts are driven away by hunters aided by their hounds.

With a view to scare out snakes and tigers and as a definite means of knowing the whereabouts of herds, sounding bells shall be attached to (the neck of) timid cattle.

Cowherds shall allow their cattle to enter into such rivers or lakes as are of equal depth all round, broad, and free from mire and crocodiles, and shall protect them from dangers under such circumstances.

Whenever an animal is caught hold of by a thief, a tiger, a snake, or a crocodile, or when it is too infirm owing to age or disease, they shall make a report of it; otherwise they shall be compelled to make good the loss.

When an animal dies a natural death, they shall surrender the skin with the brand mark, if it is a cow or a buffalo; the skin together with the ear (karnalakshanam) if it is a goat or sheep; the tail with the skin containing the brand mark, if it is an ass or a camel; the skin, if it is a young one; besides the above, (they shall also restore) the fat (vasti), bile, marrow (snayu), teeth, hoofs, horns, and bones.

They (the cowherds) may sell either fresh flesh or dried flesh. They shall give buttermilk as drink to dogs and hogs, and reserve a little (buttermilk) in a bronze vessel to prepare their own dish: they may also make use of coagulated milk or cheese (kilata) to render their oilcakes relishing (ghanapinyakledartha).

He who sells his cow (from among the herds) shall pay (to the king) 1/4th rupa (value of the cow).

During the rainy, autumnal, and the first part of winter (hemanta) seasons, they shall milk the cattle both the times (morning and evening); and during the latter part of winter and the whole of the spring and summer seasons, they shall milk only once (i.e., only in the morning). The cowherd who milks a cow a second time during these seasons shall have his thumb cut off.

If he allows the time of milking to lapse, he shall forfeit the profit thereof (i.e., the milk).

The same rule shall hold good in case of negligence of the opportune moment for putting a string through the nose of a bull and other animals, and for taming or training them to the yoke.

One droma of a cow's milk will, when churned, yield one prastha of butter; the same quantity of a buffalo's milk will yield 1/7th prastha more; and the same quantity of milk of goats and sheep will produce ½ prastha more.

In all kinds of milk, the exact quantity of butter shall be ascertained by churning; for increase in the supply of milk and butter depends on the nature of the soil and the quantity and quality of fodder and water.

When a person causes a bull attached to a herd to fight with another bull, he shall be punished with the first amercement; when a bull is injured (under such circumstances), he shall be punished with the highest amercement.

Cattle shall be grouped in herds of ten each of similar colour, while they are being grazed.

According to the protective strength of the cowherds the capacity of the cattle to go far and wide to graze, cowherds shall take their cattle either far or near.

Once in six months, sheep and other animals shall be shorn of their wool.

The same rules shall apply to herds of horses, asses, camels, and hogs.

For bulls which are provided with nose-rings, and which equal horses in speed and in carrying loads, half a bhara of meadow grass (yavasa), twice the above quantity of ordinary grass (trina), one tula (100 palas) of oil cakes, 10 adhakas of bran, 5 palas of salt (mukhalavanam), one kudumba of oil for rubbing over the nose (nasya), 1 prastha of drink (pana), one tula of flesh, 1 adhaka of curis, 1 droma of barley or of cooked masha (Phaseolus Radiatus), 1 droma of milk; or half an adhaka of sura (liquor), 1 prastha of oil or ghi (sneha) 10 palas of sugar or jaggery, 1 pala of the fruit of sringibera (ginger) may be substituted for milk (pratipana).

The same commodities less by one quarter each will form the diet for mules, cows, and asses; twice the quantity of the above things for buffaloes and camels.

Draught oxen and cows, supplying milk (payah), shall be provided with subsistence in proportion to the duration of time the oxen are kept at work, and the quantity of milk which the cows supply.

All cattle shall be supplied with abundance of fodder and water.

Thus the manner of rearing herds of cattle has been dealt with.

A herd of 100 heads of asses and mules shall contain 5 male animals; that of goats and sheep ten; and a herd of ten heads of either cows or buffaloes shall contain four male animals.

[Thus ends Chapter 29, "The Superintendent of Cows" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the fiftieth chapter from the beginning.]

CHAPTER 30. THE SUPERINTENDENT OF HORSES.

The Superintendent of Horses shall register the breed, age, colour, marks, group or classes, and the native place of horses, and classify as (1st) those that are kept in sale-house for sale (panyagarikam), (2nd) those that are recently purchased (krapopagatam), (3rd) those that have been captured in wars (ahavalabdham), (4th) those that are of local breed (ajatam), (5th) those that are sent thither for help (sahayyakagatam), (6th) those that are mortgaged (panasthitam), and (7th) those that are temporarily kept in stables (yavatkalikam).

He shall make a report (to the king) of such animals as are inauspicious, crippled, or diseased.

Every horseman shall know how to make an economic use of whatever he has received from the king's treasury and storehouse.

The superintendent shall have a stable constructed as spacious as required by the number of horses to be kept therein twice as broad as the length of a horse, with four doors facing the four quarters, with its central floor suited for the rolling of horses, with projected front provided with wooden seats at the entrance, and containing monkeys, peacocks, red spotted deer (prishata), mangoose, partridges (chakora), parrots, and maina birds (sarika); the room for every horse shall be four times as broad or long as the length of a horse, with its central floor paved with smoothed wooden planks, with separate compartments for fodder (khdanakoshthakam), with passages for the removal of urine and dung, and with a door facing either the north or the east. The distinction of quarters (digvibhaga) may be made as a matter of fact or relatively to the situation of the building.

Steeds, stallions and colts shall be separately kept.

A steed that has just given birth to a colt shall be provided for the first three days with a drink of 1 prastha of clarified butter; afterwards it shall be fed with a prastha of flour (saktu) and made to drink oil mixed with medicine for ten nights; after that time, it shall have cooked grains, meadow grass, and other things suited to the season of the day.

A colt, ten days old, shall be given a kudumba of flour mixed with 1/4th kudumba of clarified butter, and 1 prastha of milk till it becomes six months old; then the above rations shall be increased half as much during each succeeding month, with the addition of 1 prastha of barley till it becomes three years old, then one droma of barley till it grows four years old; at the age of four or five, it attains its full development and becomes serviceable.

The face (mukha) of the best horse measures 32 angulas; its length is 5 times its face; its shank is 20 angulas; and its height is 4 times its shank.

Horses of medium and lower sizes fall short of the above measurement by two and three angulas respectively.

The circumference (parinaha) of the best horse measures 100 angulas, and horses of medium and lower sizes fall short of the above measurement by five parts (panchabhagavaram).

For the best horse (the diet shall be) 2 dromas of any one of the grains, rice (sali, vrihi), barley, panic seeds (priyangu) soaked or cooked, cooked mudga (Phaseolus Munga) or masha (Phaseolus Radiatus); one prastha of oil, 5 palas of salt, 50 palas of flesh, 1 adhaka of broth (rasa) or 2 adhakas of curd, 5 palas of sugar (kshara), to make their diet relishing, 1 prastha of sura, liquor, or 2 prasthas of milk.

The same quantity of drink shall be specially given to those horses which are tired of long journey or of carrying loads.

One prastha of oil for giving enema (anuvasana), 1 kudumba of oil for rubbing over the nose, 1,000 palas of meadow grass, twice as much of ordinary grass (trina) and hay-stalk or grass shall be spread over an area of 6 aratins.

The same quantity of rations less by one-quarter for horses of medium and lower size.

A draught horse or stallion of medium size shall be given the same quantity as the best horse; and similar horses of lower size shall receive the same quantity as a horse of medium size.

Steeds and parasamas shall have one quarter less of rations. Half of the rations given to steeds shall be given to colts.

Thus is the distribution of ration dealt with.

Those who cook the food of horses, grooms, and veterinary surgeons shall have a share in the rations (pratisvadabhajah).

Stallions which are incapacitated owing to old age, disease or hardships of war, and, being therefore rendered unfit for use in war live only to consume food shall in the interests of citizens and country people be allowed to cross steeds.

The breed of Kambhoja, Sindhu, Aratta, and Vanayu countries are the best; those of Bahlika, Papaya, Sauvira, and Taitala, are of middle quality; and the rest ordinary (avarah).

These three sorts may be trained either for war or for riding according as they are furious (tikshna), mild (bhadra), or stupid or slow (manda).

The regular training of a horse is its preparation for war (sannahyam karma).

Circular movement (valgana), slow movement (nichairgata), jumping (langhana), gallop (dhorana), and response to signals (naroshtra) are the several forms of riding (aupavahya).

Aupavenuka, vardhmanaka, yamaka, alidhapluta, vrithatta and trivachali are the varieties of circular movement (valgana).

The same kind of movements with the head and ear kept erect are called slow movements.

These are performed in sixteen ways:--- Prakirnaka, prakirnottara, nishanna, parsvanuvritta, urmimarga, sarabhakridita, sarabhapluta, tritala, bahyanuvritta, panchapani, simhayata, svadhuta, klisha, slaghita, brimhita, pushabhikirma.

Jumping like a monkey (kapipluta), jumping like a frog (bhkapluta), sudden jump (ekapluta), jumping with one leg

(ekapadapluta), leaping like a cuckoo (kokila-samchari), dashing with its breast almost touching the ground (urasya), and leaping like a crane (bakasamchari) are the several forms of jumping.

Flying like a vulture (kanka), dashing like a water-duck (varikanaka), running like a peacock (mayura) half the speed of a peacock (ardhmayura), dashing like a mongoose (nakula), half the speed of a mongoose (ardha-nakula), running like a hog (varaha) and half the speed of a hog (ardha-varaha) are the several forms of gallop.

Movement following a signal is termed naroshtra.

Six, nine, and twelve yojanas (a day) are the distances (to be traversed) by carriage-horses.

Five, eight, and ten yojanas are the distances (to be traversed) by riding horses (prishthavahya).

Trotting according to its strength (vikrama), trotting with good breathing (bhadrasvasa), and pacing with a load on its back are the three kinds of trot.

Trotting according to strength (vikrama), trot combined with circular movement (valgita), ordinary trot (upakantha), middlemost speed (upajava), and ordinary speed are also the several kinds of trot (dhara).

Qualified teachers shall give instructions as to the manufacture of proper ropes with which to tether the horses.

Charioteers shall see to the manufacture of necessary war accoutrements of horses.

Veterinary surgeons shall apply requisite remedies against undue growth or diminution in the body of horses and also change the diet of horses according to changes in seasons.

Those who move the horses (sutragrahaka), those whose business is to tether them in stables, those who supply meadow-grass, those who cook the grains for the horses, those who keep watch in the stables, those who groom them and those who apply remedies against poison shall satisfactorily discharge their specified duties and shall, in default of it, forfeit their daily wages.

Those who take out for the purpose of riding such horses as are kept inside (the stables) either for the purpose of waving lights (nirajana) or for medical treatment shall be fined 12 panas.

When, owing to defects in medicine or carelessness in the treatment, the disease (from which a horse is suffering) becomes intense, a fine of twice the cost of the treatment shall be imposed; and when, owing to defects in medicine, or not administering it, the result becomes quite the reverse, a fine equal to the value of the animal (patramulya) shall be imposed.

The same rule shall apply to the treatment of cows, buffaloes, goats, and sheep.

Horses shall be washed, debauched with sandal powder, and garlanded twice a day. On new moon days sacrifice to Bhutas, and on full moon days the chanting of auspicious hymns shall be performed. Not only on the ninth day of the month of Asvayuja, but also both at the commencement and close of journeys (yatra) as well as in the time of disease shall a priest wave lights invoking blessings on the horses.

[Thus ends Chapter 30, "The Superintendent of Horses" in Book 2, "The Duties of Government Superintendents," of the Arthashastra of Kautilya. End of the fifty-first chapter from the beginning.]

CHAPTER 31. THE SUPERINTENDENT OF ELEPHANTS.

The Superintendent of elephants shall take proper steps to protect elephant-forests and supervise the operations with regard to the standing or lying in stables of elephants, male, female, or young, when they are tired after training, and examine the proportional quantity of rations and grass, the extent of training given to them, their accoutrements and ornaments, as well as the work of elephant-doctors, of trainers of elephants in warlike feats, and of grooms, such as drivers, binders and others.

There shall be constructed an elephant stable twice as broad and twice as high as the length (ayama) of an elephant, with separate apartments for female elephants, with projected entrance (sapravivam), with posts called kumari, and with its door facing either the east or the north.

The space in front of the smooth posts (to which elephants are tied) shall form a square, one side of which is equal to the length of an elephant and shall be paved with smooth wooden planks and provided with holes for the removal of urine and dung.

The space where an elephant lies down shall be as broad as the length of an elephant and provided with a flat form raised to half the height of an elephant for leaning on.

Elephants serviceable in war or for riding shall be kept inside the fort; and those that are still being tamed or are of bad temper shall be kept outside.

The first and the seventh of the eight divisions of the day are the two bathing times of elephants; the time subsequent to those two periods is for their food; forenoon is the time for their exercise; afternoon is the time for drink; two (out of eight) parts of the night are the time for sleep; one-third of the night is spent in taking wakeful rest.

The summer is the season to capture elephants.

That which is 20 years old shall be captured.

Young elephants (bikka), infatuated elephants (mugdha), elephants without tusks, diseased elephants, elephants which suckle their young ones (dhenuka), and female elephants (hastini) shall not be captured.

(That which is) seven aratnis in height, nine aratnis in length, ten aratnis in circumference and is (as can be inferred from such measurement), 40 years old, is the best.

That which is 30 years old is of middle class; and that which is 25 years old is of the lowest class.

The diet (for the last two classes) shall be lessened by one-quarter according to the class.

The rations for an elephant (of seven aratnis in height) shall be 1 drona of rice, 1/2 adhaka of oil, 3 prasthas of ghi, 10 palas of salt, 50 palas of flesh, 1 adhaka of broth (rasa) or twice the quantity (i.e., 2 adhakas) of curd; in order to render the dish tasteful, 10 palas of sugar (kshara), 1 adhaka of liquor, or twice the quantity of milk (payah); 1 prastha of oil for smearing over the body, 1/8 prastha (of the same) for the head and for keeping a light in the stables; 2 bharas of meadow grass, 2 1/4 bharas of ordinary grass (sashpa), and 2 1/2 bharas of dry grass and any quantity of stalks of various pulses (kadankara).

An elephant in rut (atyarala) and of 8 aratnis in height shall have equal rations with that of 7 aratnis in height.

The rest of 6 or 5 aratnis in height shall be provided with rations proportional to their size.

A young elephant (bikka) captured for the mere purpose of sporting with it shall be fed with milk and meadow grass.

That which is blood-red (samjatalohita), that which is fleshed, that which has its sides evenly grown (samalipatpaksha), that which has its girths full or equal (samakakshya), that whose flesh is evenly spread, that which is of even surface on its back (samatalpatala) and that which is of uneven surface (jatadrönika) are the several kinds of physical splendour of elephants.

Suitably to the seasons as well as to their physical splendour, elephants of sharp or slow sense (bhadra and mandra) as well as elephants possessed of the characteristics of other beasts shall be trained and taught suitable work.

[Thus ends Chapter 31, "The Superintendent of Elephants" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the fifty-second chapter from the beginning.]

CHAPTER 32. TRAINING OF ELEPHANTS.

Elephants are classified into four kinds in accordance with the training they are given: that which is tameable (damya), that which is trained for war (sannahya), that which is trained for riding (aupavahya), and rogue elephants (vyala).

Those which are tameable fall under five groups: that which suffers a man to sit on its withers (skandhagata), that which allows itself to be tethered to a post (stambhagata), that which can be taken to water (varigata), that which lies in pits (apapatagata), and that which is attached to its herd (yuthagata).

All these elephants shall be treated with as much care as a young elephant (bikka).

Military training is of seven kinds: Drill (upasthana), turning (samvartana), advancing (samyaana), trampling down and killing (vadhavadha), fighting with other elephants (hastiyuddha), assailing forts and cities (nagarayanam), and warfare.

Binding the elephants with girths (kakshyakarma), putting on collars (graiveyakakarma), and making them work in company with their herds (yuthakarma) are the first steps (upa-vichara) of the above training.

Elephants trained for riding fall under seven groups: that which suffers a man to mount over it when in company with another elephant (kunjaropavahya), that which suffers riding when led by a warlike elephant (sannahyopavahya), that which is taught trotting (dhorana), that which is taught various kinds of movements (adhanagatika), that which can be made to move by using a staff (yashyupavahya), that which can be made to move by using an iron hook (totropavahya), that which can be made to move without whips (suddhopavahya), and that which is of help in hunting.

Autumnal work (saradakarma), mean or rough work (hinakarma), and training to respond to signals are the first steps for the above training.

Rogue elephants can be trained only in one way. The only means to keep them under control is punishment. It has a suspicious aversion to work, is obstinate, of perverse nature, unsteady, willful, or of infatuated temper under the influence of rut.

Rogue elephants whose training proves a failure may be purely roguish (suddha), clever in roguery (svvrata), perverse (vishama), or possessed of all kinds of vice.

The form of fetters and other necessary means to keep them under control shall be ascertained from the doctor of elephants.

Tetherposts (alana), collars, girths, bridles, legchains, frontal fetters are the several kinds of binding instruments.

A hook, a bamboo staff, and machines (yantra) are instruments.

Necklaces such as vajjavanti and kshurapramala, and litter and housings are the ornaments of elephants.

Mail-armour (varma), clubs (totra), arrow-bags, and machines are war-accoutrements.

Elephant doctors, trainers, expert riders, as well as those who groom them, those who prepare their food, those who procure grass for them, those who tether them to posts, those who sweep elephant stables, and those who keep watch in the stables at night, are some of the persons that have to attend to the needs of elephants.

Elephant doctors, watchmen, sweepers, cooks and others shall receive (from the storehouse,) 1 prastha of cooked rice, a handful of oil, and 2 palas of sugar and of salt. Excepting the doctors, others shall also receive 10 palas of flesh.

Elephant doctors shall apply necessary medicines to elephants which, while making a journey, happen to suffer from disease, overwork, rut, or old age.

Accumulation of dirt in stables, failure to supply grass, causing an elephant to lie down on hard and unprepared ground, striking on vital parts of its body, permission to a stranger to ride over it, untimely riding, leading it to water through impassable places, and allowing it to enter into thick forests are offences punishable with fines. Such fines shall be deducted from the rations and wages due to the offenders.

During the period of Chaturmasya (the months of July, August, September and October) and at the time when two seasons meet, waving of lights shall be performed thrice. Also on new-moon and full-moon days, commanders shall perform sacrifices to Bhutas for the safety of elephants.

Leaving as much as is equal to twice the circumference of the tusk near its root, the rest of the tusks shall be cut off once in 2 1/2 years in the case of elephants born in countries irrigated by rivers (nadija), and once in 5 years in the case of mountain elephants.

[Thus ends Chapter 32, "The Training of Elephants" in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the fifty-third chapter from the beginning.]

CHAPTER 33. THE SUPERINTENDENT OF CHARIOTS; THE SUPERINTENDENT OF INFANTRY AND THE DUTY OF THE COMMANDER-IN-CHIEF.

The functions of the Superintendent of horses will explain those of the Superintendent of chariots.

The Superintendent of chariots shall attend to the construction of chariots.

The best chariot shall measure 10 purushas in height (i.e., 120 angulas), and 12 purushas in width. After this model, 7 more chariots with width decreasing by one purusha successively down to a chariot of 6 purushas in width shall be constructed. He shall also construct chariots of gods (devaratha), festival chariots (pushyaratha), battle chariots (sangramika), travelling chariots (pariyanka), chariots used in assailing an enemy's strong-holds (parapurabhiyanika), and training chariots.

He shall also examine the efficiency in the training of troops in shooting arrows, in hurling clubs and cudgels, in wearing mail armour, in equipment, in charioting, in fighting seated on a chariot, and in controlling chariot horses.

He shall also attend to the accounts of provision and wages paid to those who are either permanently or temporarily employed (to prepare chariots and other things). Also he shall take steps to maintain the employed contented and happy by adequate reward (yogyarakshanushthanam), and ascertain the distance of roads.

The same rules shall apply to the superintendent of infantry.

The latter shall know the exact strength or weakness of hereditary troops (maula), hired troops (bhrita), the corporate body of troops (sreni), as well as that of the army of friendly or unfriendly kings and of wild tribes.

He shall be thoroughly familiar with the nature of fighting in low grounds, of open battle, of fraudulent attack, of fighting under the cover of entrenchment (khanakayuddha), or from heights (akasyuddha), and of fighting during the day and night, besides the drill necessary for such warfare.

He shall also know the fitness or unfitness of troops on emergent occasions.

With an eye to the position which the entire army (chaturangabala) trained in the skillful handling of all kinds of weapons and in leading elephants, horses, and chariots have occupied and to the emergent call for which they ought to be ready, the commander-in-chief shall be so capable as to order either advance or retreat (ayogamayogam cha).

He shall also know what kind of ground is more advantageous to his own army, what time is more favourable, what the strength of the enemy is, how to sow dissension in an enemy's army of united mind, how to collect his own scattered forces, how to scatter the compact body of an enemy's army, how to assail a fortress, and when to make a general advance.

Being ever mindful of the discipline which his army has to maintain not merely in camping and marching, but in the

THE GRAND BIBLE

thick of battle, he shall designate the regiments (vyuha) by the names of trumpets, boards, banners, or flags.

[Thus ends Chapter 33, "The Superintendent of Chariots, the Superintendent of Infantry, and the Duties of the Commander-in-Chief " in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the fifty-fourth chapter from the beginning.]

CHAPTER 34. THE SUPERINTENDENT OF PASSPORTS.

The Superintendent of Passports shall issue passes at the rate of a masha per pass. Whoever is provided with a pass shall be at liberty to enter into, or go out of, the country. Whoever, being a native of the country enters into or goes out of the country without a pass shall be fined 12 panas. He shall be punished with the first amercement for producing a false pass. A foreigner guilty of the same offence shall be punished with the highest amercement.

The superintendent of pasture lands shall examine passes.

Pasture grounds shall be opened between any two dangerous places.

Valleys shall be cleared from the fear of thieves, elephants, and other beasts.

In barren tracts of the country, there shall be constructed not only tanks, buildings for shelter, and wells, but also flower gardens and fruit gardens.

Hunters with their hounds shall reconnoitre forests. At the approach of thieves or enemies, they shall so hide themselves by ascending trees or mountains as to escape from the thieves, and blow conch-shells or beat drums. As to the movements of enemies or wild tribes, they may send information by flying the pigeons of royal household with passes (mudra) or causing fire and smoke at successive distances.

It shall be his duty to protect timber and elephant forests, to keep roads in good repair, to arrest thieves, to secure the safety of mercantile traffic, to protect cows, and to conduct the transaction of the people.

[Thus ends Chapter 34, "The Superintendent of Passports, and the Superintendent of Pasture Lands," in Book 2, "The Duties of Government Superintendents," of the Arthashastra of Kautilya. End of the fifty-fifth chapter from the beginning.]

CHAPTER 35. THE DUTY OF REVENUE-COLLECTORS; SPIES IN THE GUISE OF HOUSEHOLDERS, MERCHANTS AND ASCETICS.

Having divided the kingdom (janapada) into four districts, and having also subdivided the villages (grama) as of first, middle and lowest rank, he shall bring them under one or another of the following heads:---Villages that are exempted from taxation (pariharaka); those that supply soldiers (ayudhiya); those that pay their taxes in the form of grains, cattle, gold (hiranya), or raw material (kupyaa); and those that supply free labour (vishti), and dairy produce in lieu of taxes (karapratikara).

It is the duty of Gopa, village accountant, to attend to the accounts of five or ten villages as ordered by the Collector-General.

By setting up boundaries to villages, by numbering plots of grounds as cultivated, uncultivated, plains, wet lands, gardens, vegetable gardens, fences (vata), forests, altars, temples of gods, irrigation works, cremation grounds, feeding houses (sattraa), places where water is freely supplied to travellers (prapa), places of pilgrimage, pasture grounds and roads, and thereby fixing the boundaries of various villages, of fields, of forests, and of roads, he shall register gifts, sales, charities, and remission of taxes regarding fields.

Also having numbered the houses as taxpaying or non-taxpaying, he shall not only register the total number of the inhabitants of all the four castes in each village, but also keep an account of the exact number of cultivators, cow-herds, merchants, artisans, labourers, slaves, and biped and quadruped animals, fixing at the same time the amount of gold, free labour, toll, and fines that can be collected from it (each house).

He shall also keep an account of the number of young and old men that reside in each house, their history (charitra), occupation (ajiva), income (aya), and expenditure (vyaya).

Likewise Sthanika, district officer, shall attend to the accounts of one quarter of the kingdom.

In those places which are under the jurisdiction of Gopa and Sthanika, commissioners (prodeshtarah) specially deputed by the Collector-general shall not only inspect the work done and the means employed by the village and district officers, but also collect the special religious tax known as bali (balipragraham kuryuh).

Spies under the disguise of householders (grihapatika, cultivators) who shall be deputed by the collector-general for espionage shall ascertain the validity of the accounts (of the village and district officers) regarding the fields, houses and families of each village--the area and output of produce regarding fields, right of ownership and remission of taxes with regard to houses, and the caste and profession regarding families.

They shall also ascertain the total number of men and beasts (janghagra) as well as the amount of income and expenditure of each family.

They shall also find out the causes of emigration and immigration of persons of migratory habit, the arrival and departure of men and women of condemnable (anartha) character, as well as the movements of (foreign) spies.

Likewise spies under the guise of merchants shall ascertain the quantity and price of the royal merchandise such as minerals, or products of gardens, forests, and fields or manufactured articles.

As regards foreign merchandise of superior or inferior quality arriving thither by land or by water, they shall ascertain the amount of toll, road-cess, conveyance-cess, military cess, ferry-fare, and one-sixth portion (paid or payable by the merchants), the charges incurred by them for their own subsistence, and for the accommodation of their merchandise in warehouse (panyagara).

Similarly spies under the guise of ascetics shall, as ordered by the Collector-general, gather information as to the proceedings, honest or dishonest, of cultivators, cow-herds, merchants, and heads of Government departments.

In places where altars are situated or where four roads meet, in ancient ruins, in the vicinity of tanks, rivers, bathing places, in places of pilgrimage and hermitage, and in desert tracts, mountains, and thick grown forests, spies under the guise of old and notorious thieves with their student bands shall ascertain the causes of arrival and departure, and halt of thieves, enemies, and persons of undue bravery.

The Collector-general shall thus energetically attend to the affairs of the kingdom. Also his subordinates constituting his various establishments of espionage shall along with their colleagues and followers attend to their duties likewise.

[Thus ends Chapter 35, "The Duty of revenue collectors; spies under the guise of house-holders, merchants, and ascetics," in Book 2, "The Duties of Government Superintendents" of the Arthashastra of Kautilya. End of the fifty-sixth chapter from the beginning.]

CHAPTER 36. THE DUTY OF A CITY SUPERINTENDENT.

Like the Collector-general, the Officer in charge of the Capital City (Nagaraka) shall look to the affairs of the capital.

A Gopa shall keep the accounts of ten households, twenty households, or forty households. He shall not only know the caste, gotra, the name, and occupation of both men and women in those households, but also ascertain their income and expenditure.

Likewise, the officer known as Sthanika shall attend to the accounts of the four quarters of the capital.

Managers of charitable institutions shall send information (to Gopa or Sthanika) as to any heretics (Pashanda) and travellers arriving to reside therein. They shall allow ascetics and men learned in the Vedas to reside in such places only when those persons are known to be of reliable character.

Artisans and other handicraftsmen may, on their own responsibility, allow others of their own profession to reside where they carry on their own work (i.e., in their own houses).

Similarly merchants may on their own responsibility allow other merchants to reside where they themselves carry on their mercantile work (i.e., their own houses or shops).

They (the merchants) shall make a report of those who sell any merchandise in forbidden place or time, as well as of those who are in possession of any merchandise other than their own.

Vintners, sellers of cooked flesh and cooked rice as well as prostitutes may allow any other person to reside with them only when that person is well-known to them.

They (vintners, etc.) shall make a report of spendthrifts and fool-hardy persons who engage themselves in risky undertakings.

Any physician who undertakes to treat in secret a patient suffering from ulcer or excess of unwholesome food or drink, as well as the master of the house (wherein such treatment is attempted) shall be innocent only when they (the physician and the master of the house) make a report of the same to either Gopa or Sthanika; otherwise both of them shall be equally guilty with the sufferer.

Masters of houses shall make a report of strangers arriving at, or departing from their houses; otherwise they shall be guilty of the offence (theft, etc.) committed during that night. Even during safe nights (i.e., nights when no theft, etc., seems to have been committed), they shall be fined 3 panas (for not making such a report).

Wayfarers going along a high road or by a foot path shall catch hold of any person whom they find to be suffering from a wound or ulcer, or possessed of destructive instruments, or tired of carrying a heavy load, or timidly avoiding the presence of others, or indulging in too much sleep, or fatigued from a long journey, or who appears to be a stranger to the place in localities such as inside or outside the capital, temples of gods, places of pilgrimage, or burial grounds.

(Spies) shall also make a search for suspicious persons in the interior of deserted houses, in the workshops or houses of

vintners and sellers of cooked rice and flesh, in gambling houses, and in the abode of heretics.

Kindling of fire shall be prohibited during the two middlemost parts of day-time divided into four equal parts during the summer. A fine of 1/8th of a pana shall be imposed for kindling fire at such a time.

Masters of houses may carry on cooking operations outside their houses.

(If a house-owner is not found to have ready with him) five water-pots (pancha ghatinam), a kumbha, a drona, a ladder, an axe, a winnowing basket, a hook (such as is used to drive an elephant), pincers, (kachagrahini), and a leather bag (driti), he shall be fined 1/4th of a pana.

They shall also remove thatched roofs. Those who work by fire (blacksmiths) shall all together live in a single locality.

Each houseowner shall ever be present (at night) at the door of his own house.

Vessels filled with water shall be kept in thousands in a row without confusion not only in big streets and at places where four roads meet but also in front of the royal buildings (rajaprigraheshu).

Any house-owner who does not run to give his help in extinguishing the fire of whatever is burning shall be fined 12 panas; and a renter (avakrayi, i.e., one who has occupied a house for rent) not running to extinguish fire shall be fined 6 panas.

Whoever carelessly sets fire (to a house) shall be fined 54 panas; but he who intentionally sets fire (to a house) shall be thrown into fire.

Whoever throws dirt in the street shall be punished with a fine of 1/8th of a pana; whoever causes mire or water to collect in the street shall be fined 1/4th of a pana; whoever commits the above offences in the king's road (rajamarga) shall be punished with double the above fines.

Whoever excretes faeces in places of pilgrimage, reservoirs of water, temples, and royal buildings shall be punished with fines rising from one pana and upwards in the order of the offences; but when such excretions are due to the use of medicine or to disease no punishment shall be imposed.

Whoever throws inside the city the carcass of animals such as a cat, dog, mangoose, and a snake shall be fined 3 panas; of animals such as an ass, a camel, a mule, and cattle shall be fined 6 panas; and human corpse shall be punished with a fine of 50 panas.

When a dead body is taken out of a city through a gate other than the usual or prescribed one or through a path other than the prescribed path, the first amercement shall be imposed; and those who guard the gates (through which the dead body is taken out) shall be fined 200 panas.

When a dead body is interred or cremated beyond the burial or cremation grounds, a fine of 12 panas shall be imposed.

The interval between six nalikas (2 2/5 hours) after the fall of night and six nalikas before the dawn shall be the period when a trumpet shall be sounded prohibiting the movement of the people.

The trumpet having been sounded, whoever moves in the vicinity of royal buildings during the first or the last yama (2 hours; 2x48 minutes: a day in India had 30 hours, each 48 minutes long) of the period shall be punished with a fine of one pana and a quarter; and during the middlemost yamas, with double the above fine; and whoever moves outside (the royal buildings or the fort) shall be punished with four times the above fine.

Whoever is arrested in suspicious places or as the perpetrator of a criminal act shall be examined.

Whoever moves in the vicinity of royal buildings or ascends the defensive fortifications of the capital shall be punished with the middlemost amercement.

Those who go out at night in order to attend to the work of midwifery or medical treatment, or to carry off a dead body to the cremation or burial grounds, or those who go out with a lamp in hand at night, as well as those who go out to visit the officer in charge of the city, or to find out the cause of a trumpet sound (turyapreksha), or to extinguish the outbreak of fire or under the authority of a pass shall not be arrested.

During the nights of free movement (chararatrishu) those who move out under disguise, those who stir out though forbidden (pravrajitah), as well as those who move with clubs and other weapons in hand shall be punished in proportion to the gravity of their guilt.

Those watchmen who stop whomever they ought not to stop, or do not stop whomever they ought to stop shall be punished with twice the amount of fine levied for untimely movement.

When a watchman has carnal connection with a slave woman, he shall be punished with the first amercement; with a free woman middlemost amercement; with a woman arrested for untimely movement, the highest amercement; and a woman of high birth (kulastris), he shall be put to death.

When the officer in charge of the city (nagaraka) does not make a report (to the king) of whatever nocturnal nuisance of animate or inanimate nature (chetanachetana) has occurred, or when he shows carelessness (in the discharge of his duty), he shall be punished in proportion to the gravity of his crime.

THE GRAND BIBLE

He shall make a daily inspection of reservoirs of water, of roads, of the hidden passage for going out of the city, of forts, fortwalls, and other defensive works. He shall also keep in his safe custody of whatever things he comes across as lost, forgotten or left behind by others.

On the days to which the birth star of the king is assigned, as well as on full moon days, such prisoners as are young, old, diseased, or helpless (anatha) shall be let out from the jail (bandhanāgāra); or those who are of charitable disposition or who have made any agreement with the prisoners may liberate them by paying an adequate ransom.

Once in a day or once in five nights, jails may be emptied of prisoners in consideration of the work they have done, or of whipping inflicted upon them, or of an adequate ransom paid by them in gold.

Whenever a new country is conquered, when an heir apparent is installed on the throne, or when a prince is born to the king, prisoners are usually set free.

[Thus ends Chapter 36, "The Duty of a City Superintendent" in Book 2, "The Duties of government Superintendents," of the Arthashastra of Kautilya. End of the fifty-seventh chapter from the beginning. With this ends the Second Book "The Duties of Government Superintendents" of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 3 "Concerning Law"

CHAPTER 1. DETERMINATION OF FORMS OF AGREEMENT; DETERMINATION OF LEGAL DISPUTES.

In the cities of Sangrahana, Dronamukha, and Sthaniya, and at places where districts meet, three members acquainted with Sacred Law (dharmasthas) and three ministers of the king (amātyas) shall carry on the administration of Justice.

(Valid and Invalid Transactions.)

They shall hold as void agreements (vyavahara) entered into in seclusion, inside the houses, in the dead of night, in forests, in secret, or with fraud.

The proposer and the accessory shall be punished with the first amercement [A fine ranging from 48 to 96 panas is called first amercement; from 200 to 500 panas, the middlemost; and from 500 to 1,000 panas the highest amercement. See Chap. 17, Book 3]; the witnesses (srotri = voluntary hearers) shall each be punished with half of the above fine; and accepters shall suffer the loss they may have sustained.

But agreements entered into within the hearing of others, as well as those not otherwise condemnable shall be valid.

Those agreements which relate to the division of inheritance, sealed or unsealed deposits, or marriage; or those in which are concerned women who are either afflicted with disease or who do not stir out; as well as those entered into by persons who are not known to be of unsound mind shall be valid though they might be entered into inside houses.

Transactions relating to robbery, duel, marriage, or the execution of the king's order, as well as agreements entered into by persons who usually do their business during the first part of the night shall be valid though they might be done at night.

With regard to those persons who live most part of their life in forests, whether as merchants, cowherds, hermits, hunters, or spies, their agreements though entered into in forests shall be valid.

If fraudulent agreements, only such shall be valid as are entered into by spies.

Agreements entered into by members of any association among themselves shall be valid though entered into in private.

Such agreements (i.e., those entered into in seclusion, etc.) except as detailed above shall be void.

So also agreements entered into by dependent or unauthorised persons, such as a father's mother, a son, a father having a son, an outcast brother, the youngest brother of a family of undivided interests, a wife having her husband or son, a slave, a hired labourer, any person who is too young or too old to carry on business, a convict (abhisasta), a cripple, or an afflicted person, shall not be valid. But it would be otherwise if he were authorised.

Even agreements entered into by an authorised person shall be void if he was at the time (of making the agreements) under provocation, anxiety, or intoxication, or if he was a lunatic or a haunted person.

In all these cases, the proposer, his accessory, and witnesses shall each be punished as specified above.

But such agreements as are entered into in person by any one with others of his own community in suitable place and time are valid provided the circumstances, the nature, the description, and the qualities of the case are credible.

Such agreements with the exception of orders (Adesa—probably a bill of exchange) and hypothecations may be binding though entered into by a third person. Thus the determination of the forms of agreement.

(The Trial.)

The year, the season, the month, the fortnight (paksha), the date, the nature and place of the deed, the amount of the debt as well as the country, the residence, the caste, the gotra, the name and occupation of both the plaintiff and the defendant both of whom must be fit to sue and defend (kritasamarthavasthaya), having been registered first, the statements of the parties shall be taken down in such order as is required by the case. These statements shall then be thoroughly scrutinised.

(The offence of Parokta.)

Leaving out the question at issue, either of the parties takes resort to another; his previous statement is not consistent with his subsequent one; he insists on the necessity of considering the opinion of a third person, though it is not worthy of any such consideration; having commenced to answer the question at issue, he breaks off at once, even though he is ordered to continue; he introduces questions other than those specified by himself; he withdraws his own statement; he does not accept what his own witnesses have deposed to; and he holds secret conversation with his witnesses where he ought not to do so.

These constitute the offence of Parokta.

(Punishment for Parokta.)

Fine for parokta is five times the amount (paroktadandah panchabandah).

Fine for self assertion (svayamvadi = asserting without evidence) is ten times the amount (dasabandha).

(Payments for Witnesses.)

Fees for witnesses (purushabhritih) shall cover 1/8th of the amount (astanga). Provision proportional to the amount sued for may also be made for the expenses incurred by witnesses in their journey. The defeated party shall pay these two kinds of costs.

(Countersuits.)

In cases other than duel, robbery, as well as disputes among merchants or trade-guilds, the defendant shall file no counterclaim against the plaintiff. Nor can there be a counterclaim for the defendant.

(Adjournments.)

The plaintiff shall ('rejoin') reply soon after the defendant has answered the questions at issue. Else he shall be guilty of parokta, for the plaintiff knows the determining factors of the case. But the defendant does not do so. The defendant may be allowed three or seven nights to prepare his defence. If he is not ready with his defence within that time, he shall be punished with a fine ranging from 3 to 12 panas. If he does not answer even after three fortnights, he shall be fined for parokta, and the plaintiff shall recover out of the defendant's property the amount of the case. But if the plaintiff sues for a mere return of gratitude (pratyupakarana), then no (decree shall be passed).

The same punishment shall be meted out to such of the defendants as fail in their defence.

If the plaintiff fails to prove his case, he shall (also) be guilty of parokta. If he fails to substantiate his case against a dead or diseased defendant, he shall pay a fine and perform the (funeral) ceremonies of the defendant, as determined by the witnesses. If he proves his case, he may be permitted to take possession of the property hypothecated to him.

But if he is not a Brahman, he may, on his failure to prove his case, be caused to perform such ceremonials as drive out demons (rakshoghna rakshitakam.)

• In virtue of his power to uphold the observance of the respective duties of the four castes and of the four divisions of religious life, and in virtue of his power to guard against the violation of the Dharmas, the king is the fountain of justice (dharma pravartaka.)

• Sacred law (Dharma), evidence (Vyavahara), history (Charitra), and edicts of kings (Rajasasana) are the four legs of Law. Of these four in order, the later is superior to the one previously named.

• Dharma is eternal truth holding its sway over the world; Vyavahara, evidence, is in witnesses; Charitra, history, is to be found in the tradition (sangraha), of the people; and the order of kings is what is called sasana.

• As the duty of a king consists in protecting his subjects with justice, its observance leads him to heaven. He who does not protect his people or upsets the social order wields his royal sceptre (danda) in vain.

• It is power and power (danda) alone which, only when exercised by the king with impartiality and in proportion to guilt either over his son or his enemy, maintains both this world and the next.

• The king who administers justice in accordance with sacred law (Dharma), evidence (vyavahara), history (samstha) and edicts of kings (Nyaya) which is the fourth will be able to conquer the whole world bounded by the four quarters (Chaturantam mahim).

• Whenever there is disagreement between history and sacred law or between evidence and sacred law, then the matter shall be settled in accordance with sacred law.

• But whenever sacred law (sastra) is conflict with rational law (Dharmanyaya=kings' law), then reason shall be held

authoritative; for there the original text (on which the sacred law has been based) is not available.

• Self-assertion (svayamvada) on the part of either of the parties has often been found faulty. Examination (anuyoga), honesty (arjava), evidence (hetu) and asseveration by oath (sapatha)—these alone can enable a man to win his cause.

• Whenever by means of the deposition of witnesses, the statements of either of the parties are found contradictory, and whenever the cause of either of the parties is found through the king's spies to be false, then the decree shall be passed against that party.

[Thus ends Chapter 1, "Determination of forms of Agreement; Determination of Legal Disputes" in Book 3, "Concerning Law," of the Arthashastra of Kautilya. End of the fifty-eighth chapter from the beginning.]

CHAPTER 2. CONCERNING MARRIAGE. THE DUTY OF MARRIAGE, THE PROPERTY OF A WOMAN, AND COMPENSATIONS FOR REMARRIAGE.

Marriage precedes the other calls of life (vyavahara). The giving in marriage of a maiden well-adorned is called Brahma-marriage. The joint-performance of sacred duties (by a man and a woman) is known as prajapatya marriage.

(The giving in marriage of a maiden) for a couple of cows is called Arsha. (The giving in marriage of a maiden) to an officiating priest in a sacrifice is called Daiva. The voluntary union of a maiden with her lover is called Gandharva. Giving a maiden after receiving plenty of wealth (sulka) is termed Asura. The abduction of a maiden is called Rakshasa. The abduction of a maiden while she is asleep and in intoxication is called Paisacha marriage.

Of these, the first four are ancestral customs of old and are valid on their being approved of by the father. The rest are to be sanctioned by both the father and the mother; for it is they that receive the money (sulka) paid by the bridegroom for their daughter. In case of the absence by death of either the father or the mother, the survivor will receive the sulka. If both of them are dead, the maiden herself shall receive it. Any kind of marriage is approvable, provided it pleases all those (that are concerned in it.)

(Property of Women.)

Means of subsistence (vritti) or jewellery (abadhya) constitutes what is called the property of a woman. Means of subsistence valued at above two thousand shall be endowed (on her name). There is no limit to jewellery. It is no guilt for the wife to make use of this property in maintaining her son, her daughter-in-law or herself whenever her absent husband has made no provision for her maintenance. In calamities, disease and famine, in warding off dangers and in charitable acts, the husband, too, may make use of this property. Neither shall there be any complaint against the enjoyment of this property by mutual consent by a couple who have brought forth a twin. Nor shall there be any complaint if this property has been enjoyed for three years by those who are wedded in accordance with the customs of the first four kinds of marriage. But the enjoyment of this property in the cases of Gandharva and Asura marriages shall be liable to be restored together with interest on it. In the case of such marriages as are called Rakshasa and Paisacha, the use of this property shall be dealt with as theft. Thus the duty of marriage is dealt with.

On the death of her husband a woman, desirous to lead a pious life, shall at once receive not only her endowment and jewellery (shapyabharanam), but also the balance of sulka due to her. If both of these two things are not actually in her possession, though nominally given to her, she shall at once receive both of them together with interest (on their value.) If she is desirous of a second marriage (kutumbakama), she shall be given on the occasion of her remarriage (nivesakale) whatever either her father-in-law or her husband or both had given to her. The time at which women can remarry shall be explained in connection with the subject of long sojourn of husbands.

If a widow marries any man other than of her father-in-law's selection (svasurapratilo- myenanivishita), she shall forfeit whatever had been given to her by her father-in-law and her husband.

The kinsmen (gnatis) of a woman shall return to her whatever property of her own she had placed in their custody. Whoever justly takes a woman under his protection shall equally protect her property. No woman shall succeed in her attempt to establish her title to the property of her husband.

If she lives a pious life, she may enjoy it (dharmakama bhunjita). No woman with a son or sons shall be at liberty to make free use of her own property (stridhana); for that property of hers her sons shall receive.

If a woman attempts to take possession of her own property under the plea of maintaining her sons, she shall be made to endow it in their name. If a woman has many male children, then she shall conserve her own property in the same condition as she had received from her husband. Even that property which has been given her with full powers of enjoyment and disposal she shall endow in the name of her sons.

A barren widow who is faithful to the bed of her dead husband may, under the protection of her teacher, enjoy her property as long as she lives: for it is to ward off calamities that women are endowed with property. On her death, her property shall pass into the hands of her kinsmen (dayada). If the husband is alive and the wife is dead, then her sons and daughters shall divide her property among themselves. If there are no sons, her daughters shall have it. In their absence her husband shall take that amount of money (sulka) which he had given her, and her relatives shall retake whatever in the shape of gift or dowry they had presented her. Thus the determination of the property of a woman is dealt with.

(Re-marriage of Males.)

If a woman either brings forth no (live) children, or has no male issue, or is barren, her husband shall wait for eight years, (before marrying another). If she bears only a dead child, he has to wait for ten years. If she brings forth only females, he has to wait for twelve years. Then if he is desirous to have sons, he may marry another. In case of violating this rule, he shall be made to pay her not only sulka, her property (stridhana) and an adequate monetary compensation (adhivedanikamartham), but also a fine of 24 panas to the Government. Having given the necessary amount of sulka and property (stridhana) even to those women who have not received such things on the occasion of their marriage with him, and also having given his wives the proportionate compensation and an adequate subsistence (vritti), he may marry any number of women; for women are created for the sake of sons. If many or all of them are at the same time in menses, he shall lie with that woman among them, whom he married earlier or who has a living son. In case of his concealing the fact of her being in menses or neglecting to lie with any of them after her menses, he shall pay a fine of 96 panas. Of women who either have sons or are pious or barren, or bring forth only a dead child or are beyond the age of menstruation, none shall be associated with against her liking. If a man has no inclination, he may not lie with his wife who is either afflicted with leprosy or is a lunatic. But if a woman is desirous of having sons, she may lie with men suffering from such disease.

• If a husband either is of bad character or is long gone abroad or has become a traitor to his king or is likely to endanger the life of his wife or has fallen from his caste or has lost virility, he may be abandoned by his wife.

[Thus ends Chapter 2, "The Duty of Marriage, the Property of a Woman, and Compensation for Remarriage," in Book 3, "Concerning Law," of the Arthashastra of Kautilya. End of the fifty-ninth chapter from the beginning.]

CHAPTER 3. THE DUTY OF A WIFE; MAINTENANCE OF A WOMAN; CRUELTY TO WOMEN; ENMITY BETWEEN HUSBAND AND WIFE; A WIFE'S TRANSGRESSION; HER KINDNESS TO ANOTHER; AND FORBIDDEN TRANSACTIONS.

WOMEN, when twelve years old, attain their majority (praptavyavahara) and men when sixteen years old. If after attaining their majority, they prove disobedient to lawful authority (asusrushayam), women shall be fined 15 panas and men, twice the amount.

(Maintenance of a woman.)

A woman who has a right to claim maintenance for an unlimited period of time shall be given as much food and clothing (grasacchadana) as is necessary for her or more than is necessary in proportion to the income of the maintainer (yatha-purushaparivapam va). If the period (for which such things are to be given to her) is limited, then a certain amount of money fixed in proportion to the income of the maintainer shall be given to her; so also if she has not been given her sulka, property, and compensation (due to her for allowing her husband to remarry). If after parting with her husband, she places herself under the protection of any one belonging to her father-in-law's family (svarakula), or if she begins to live independently, then her husband shall not be sued for (for her maintenance). Thus the determination of maintenance is dealt with.

(Cruelty to women.)

Women of refractive nature shall be taught manners by using such general expressions as 'Thou, half naked; thou, fully naked; thou, cripple; thou, fatherless; thou, motherless, (nagne vinagne nyange pitrke matrke vinagne ityanirdesena vinayagrabhanam). Or three beats either with a bamboo-bark or with a rope or with the palm of the hand may be given on her hips. Violation of the above rules shall be liable to half the punishment levied for defamation and criminal hurt. The same kind of punishment shall be meted out to a woman who, moved with jealousy or hatred, shows cruelty to her husband. Punishments for engaging in sports at the door of, or outside her husband's house shall be as dealt with elsewhere. Thus cruelty to women is dealt with.

(Enmity between husband and wife.)

A woman, who hates her husband, who has passed the period of seven turns of her menses, and who loves another shall immediately return to her husband both the endowment and jewellery she has received from him, and allow him to lie

down with another woman. A man, hating his wife, shall allow her to take shelter in the house of a mendicant woman, or of her lawful guardians or of her kinsmen. If a man falsely accuses his wife of adultery with one of her or his kinsmen or with a spy—an accusation which can only be proved by eyewitnesses (drishtilinge)—or falsely accuses her of her intention to deprive him of her company, he shall pay a fine of 12 panas. A woman, hating her husband, can not dissolve her marriage with him against his will. Nor can a man dissolve his marriage with his wife against her will. But from mutual enmity, divorce may be obtained (parasparam dveshanmokshah). If a man, apprehending danger from his wife desires divorce (mokshamichhet), he shall return to her whatever she was given (on the occasion of her marriage). If a woman, under the apprehension of danger from her husband, desires divorce, she shall forfeit her claim to her property; marriages contracted in accordance with the customs of the first four kinds of marriages cannot be dissolved.

(Transgression.)

If a woman engages herself in amorous sports, or drinking in the face of an order to the contrary, she shall be fined 3 panas. She shall pay a fine of 6 panas for going out at day time to sports or to see a woman or spectacles. She shall pay a fine of 12 panas if she goes out to see another man or for sports. For the same offences committed at night, the fines shall be doubled. If a woman abducts another woman while the latter is asleep or under intoxication (suptamatta-pravrajane), or if she drags her husband as far as the door of the house, she shall be fined 12 panas. If a woman leaves her house at night, she shall pay double the above fine. If a man and a woman make signs to each other with a view to sensual enjoyment, or carry on secret conversation (for the same purpose), the woman shall pay a fine of 24 panas, and the man, double the amount. A woman, holding out her hair, the tie of her dress round her loins, her teeth or her nails, shall pay the first amercement, and a man, doing the same, twice the first amercement.

For holding conversation in suspicious places, whips may be substituted for fines. In the centre of the village, an outcaste person (chandala) may whip such women five times on each of the sides of their body. She may get rid of being whipped by paying a pana for each whip (panikam va praharam mokshayet). Thus transgression is dealt with.

(Forbidden transactions.)

With regard to a man and a woman who, though forbidden to carry on any mutual transaction, help each other, the woman shall be fined 12, 24 and 54 panas respectively according as the help consists of (1st) small things, of (2nd) heavy things and (3rd) of gold or gold-coin (hiranyasvarnayah); and the man, at double the above rates. With regard to similar transaction between a man and a woman who cannot mix with each other (agamvayah), half of the above punishment shall be levied. Similar punishment shall be meted out for any forbidden transaction with any men. Thus forbidden transactions are dealt with.

• Treason, transgression and wandering at will shall deprive a woman of her claim not only to (1st) stridhana, some form of subsistence of above 2,000 panas and jewellery, (2nd) and ahita, compensation she may have obtained for allowing her husband to marry another woman, but also (3rd) to sulka, money which her parents may have received from her husband.

[Thus ends Chapter 3, "The Duty of a Wife; Maintenance of a Woman; Enmity between Husband and Wife; a Wife's Transgression; and Forbidden Transactions" in the section "Concerning Marriage," in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the sixtieth chapter from the beginning.]

CHAPTER 4. VAGRANCY, ELOPEMENT AND SHORT AND LONG SOJOURNMENTS.

If under any other excuse than danger, a woman gets out of her husband's house, she shall be fined 6 panas. If she gets out against the order (of her husband) to the contrary, she shall be fined 12 panas. If she goes beyond her neighbouring house (prativesagrihatigatayah), she shall be fined 6 panas. If she allows into her house her neighbour, takes into her house the alms of any mendicant, or the merchandise of any merchant, she shall be fined 12 panas. If she deals as above though expressly forbidden, she shall be punished with the first amercement. If she goes out beyond the surrounding houses (parigrihatigatayam), she shall be fined 24 panas. If under any other excuse than danger, she takes into her house the wife of another man, she shall be fined 100 panas. But she will not be guilty if the entrance is effected without her knowledge or against her orders to the contrary.

My teacher says:—With a view to avoid danger, it is no offence for women to go to any male person who is a kinsman of her husband, or is a rich and prosperous gentleman (sukhavastha), or is the head-man of the village or is one of her guardians (anvadhikula), or who belongs to the family of a mendicant woman, or to any one of her own kinsmen.

But Kautilya questions:—How is it possible for good women (sadvijana) to know at least this fact that the family of her own kinsmen consisting of a number of males is good?

It is no offence for women to go to the houses of kinsmen under the circumstances of death, disease, calamities, and confinement of women. Whoever prevents her going under such circumstances, shall be fined 12 panas. If a woman conceals herself under such circumstances, she shall forfeit her endowment. If her kinsmen conceal her (with a view to exempt her from giving her aid under such circumstances), they shall lose the balance of sulka, money due to them from her husband for giving her in marriage. Thus vagrancy is dealt with.

(Elopement or Criminal Rendezvous.)

If leaving her husband's house, a woman goes to another village, she shall not only pay a fine of 12 panas, but also forfeit her endowment and jewels (sthyapabharanalopascha). If under any other excuse than receiving her subsistence or pilgrimage (bharmadanatirthagamanabhyamanyatra), a woman goes to any other place even in company with an associate man, she shall not only pay a fine of 24 panas, but also lose all kinds of social privileges (sarvadharmalopascha). But the man who allows such a woman to accompany him in his journey shall be punished with the first amercement. If both of them (man, and woman) have similar ideals in life (tulyasreyasoh) and are of sinful life (papiyasoh), each of them shall be punished with the middle-most amercement. If he whom a woman accompanies in her journey is her near relative, he shall not be punished. If a relative allows a woman to accompany him, though he is forbidden, he shall be punished with half the above fine (middlemost amercement). If on a road, or in the middle of a forest, or in any other concealed places a woman falls into the company of any other man, or if, with a view to enjoyment, she accompanies a suspicious or forbidden man, she shall be guilty of elopement (sangrahanam vidyati). It is no offence for women to fall into the company of actors, players, singers, fishermen, hunters, herdsman, vintners, or persons of any other kind who usually travel with their women. If a man takes a woman with him on his journey, though forbidden to do so, or if a woman accompanies a man though she is forbidden to do so, half of the above fines shall be meted out to them. Thus elopement is dealt with.

(Re-marriage of women.)

Wives who belong to Sudra, Vaisya, Kshatriya or Brahman caste, and who have not given birth to children should wait as long as a year for their husbands who have gone abroad for a short time; but if they are such as have given birth to children, they should wait for their absent husbands for more than a year. If they are provided with maintenance, they should wait for twice the period of time just mentioned. If they are not so provided with, their well-to-do gnatis should maintain them either for four or eight years. Then the gnatis should leave them to marry after taking what had been presented to them on the occasion of their marriages. If the husband is a Brahman, studying abroad, his wife who has no issue should wait for him for ten years; but if she has given birth to children, she should wait for twelve years. If the husband is of Kshatriya caste, his wife should wait for him till her death; but even if she bears children to a savarna husband, (i.e., a second husband belonging to the same gotra as that of the former husband) with a view to avoid the extinction of her race, she shall not be liable to contempt thereof (savarnatascha prajata na pavadam labheta). If the wife of an absent husband lacks maintenance and is deserted by well-to-do gnatis, she may remarry one whom she likes and who is in a position to maintain her and relieve her misery.

A young wife (kumari) who is wedded in accordance with the customs of the first four kinds of marriage (dharmavivahat), and whose husband has gone abroad and is heard of shall wait for him for the period of seven menses (saptatirthanyakanksheta), provided she has not publicly announced his name; but she shall wait for him a year in case of her having announced the name of her absent husband who is heard of. In the case of a husband who is gone abroad but who is not heard of, his wife shall wait for the period of five menses, but if the absent husband is not heard of, his wife shall wait for him for the period of ten menses. In the case of a husband who is gone abroad and is not heard of, his wife shall, if she has received only a part of sulka from him, wait for him for the period of three menses; but if he is heard of, she shall wait for him for the period of seven menses. A young wife who has received the whole amount of sulka shall wait for the period of five menses for her absent husband who is not heard of; but if he is heard of, she shall wait for him for the period of ten menses. Then with the permission of judges (dharma-sthairivrishtata), she may marry one whom she likes; for neglect of intercourse with wife after her monthly ablation is, in the opinion of Kautilya, a violation of one's duty (tirthoparodho hi dharmavadha iti Kautilyah).

In the case of husbands who have long gone abroad (dirgrhapravasinah), who have become ascetics, or who have been dead, their wives, having no issue, shall wait for them for the period of seven menses; but if they have given birth to children, they shall wait for a year. Then (each of these women) may marry the brother of her husband. If there are a number of brothers to her lost husband, she shall marry such a one of

them as is next in age to her former husband, or as is virtuous and is capable of protecting her, or one who is the youngest and unmarried. If there are no brothers to her lost husband, she may marry one who belongs to the same gotra as her husband's or relative. But if there are many such persons as can be selected in marriage, she shall choose one who is a nearer relation of her lost husband.

• If a woman violates the above rule by remarrying one who is not a kinsman (dayada) of her husband, then the woman and the man who remarry each other, those that have given her in remarriage and those who have given their consent to it shall all be liable to the punishment for elopement.

[Thus ends Chapter 4, "Vagrancy; Elopement; and Short and Long Sojournments," in the section "Concerning Marriage" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the Section "Concerning Marriage". End of the sixty-first chapter from the beginning.]

CHAPTER 5. DIVISION OF INHERITANCE.

Sons whose fathers and mothers or ancestors are alive cannot be independent (anisvarah). After their time, division of ancestral property among descendants from the same ancestor shall take place, calculating per stirpes (according to fathers).

Self-acquired property of any of the sons with the exception of that kind of property which is earned by means of parental property is not divisible. Sons or grandsons till the fourth generation from the first parent shall also have prescribed shares (amsabhajah) in that property which is acquired by means of their undivided ancestral property; for the line (pindah) as far as the fourth generation is uninterrupted (avichchinnah). But those whose line or genealogy from the first ancestor is interrupted (vichchinnapindah, i.e., those who are subsequent to the fourth generation), shall have equal divisions. Those who have been living together shall redivide their property whether they had already divided their ancestral property before or they had received no such property at all. Of sons, he who brings the ancestral property to a prosperous condition shall also have a share of the profit.

If a man has no male issue, his own brothers, or persons who have been living with him, (saha jivino va), shall take possession of his movable property (dravyam); and his daughters, (born of marriages other than the first four), shall have his immovable property (riktham). If one has sons, they shall have the property; if one has (only) daughters born of such marriage as is contracted in accordance with the customs of any of the first four kinds of marriage, they shall have the property; if there are neither sons nor such daughters, the dead man's father, if living, shall have it; if he, too, is not alive, the dead man's brothers and the sons of his brothers shall have it; if there are many fatherless brothers, all of them shall divide it; and each of the many sons of such brothers shall have one share due to his father (pitrukamamsam); if the brothers (sodarya) are the sons of many fathers, they shall divide it calculating from their fathers.

Among a dead man's father, brother, and brother's sons, the succeeding ones shall depend on the preceding ones if living (for their shares); likewise the youngest or the eldest claiming his own share.

A father, distributing his property while he is alive, shall make no distinction in dividing it among his sons. Nor shall a father deprive without sufficient reason any of the sons of his share. Father being dead, the elder sons shall show favour to the younger ones, if the latter are not of bad character.

(Time of dividing inheritance.)

Division of inheritance shall be made when all the inheritors have attained their majority. If it is made before, the minors shall have their shares, free of all debts.

These shares of the minors shall be placed in the safe custody of the relatives of their mothers, or of aged gentlemen of the village, till they attain their majority. The same rule shall hold good in the case of those who have gone abroad. Unmarried brothers shall also be paid as much marriage cost as is equal to that incurred in the marriages of married brothers (sannivishtasamamsannivishtebhyanivaesanikam dadyuh). Daughters, too, (unmarried) shall be paid adequate dowry (pradanikam), payable to them on the occasion of their marriages.

Both assets and liabilities shall be equally divided.

My teacher says that poor people (nishkinchanah) shall equally distribute among themselves even the mud-vessels (udapatram).

In the opinion of Kautilya, it is unnecessary to say so (chhalam); for as a rule, division is to be made of all that is in existence, but of nothing that is not in existence. Having declared before witnesses the amount of property common to all (samanya) as well as the property constituting additional shares (amsa) of the brothers (in priority of their birth), division of inheritance shall be carried on. Whatever is badly and unequally divided or is involved in deception, concealment or secret acquisition, shall be redivided.

Property for which no claimant is found (adayadakam) shall go to the king, except the property of a woman, of a dead man for whom no funeral rites have been performed, or

of a niggardly man with the exception of that of a Brahman learned in the Vedas. That (the property of the learned) shall be made over to those who are well-versed in the three Vedas.

Persons fallen from caste, persons born of outcaste men, and eunuchs shall have no share; likewise idiots, lunatics, the blind and lepers. If the idiots, etc., have wives with property, their issues who are not equally idiots, etc., shall share inheritance. All these persons excepting those that are fallen from caste (patitavarjah) shall be entitled to only food and clothing.

• If these persons have been married (before they became fallen, etc.) and if their line is likely to become extinct, their relatives may beget sons for them and give proportional shares of inheritance to those sons.

[Thus ends Chapter 5, "Procedure of Portioning Inheritance" in the section of "Division of Inheritance" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the sixty-second chapter from the beginning.]

CHAPTER 6. SPECIAL SHARES IN INHERITANCE.

Goats shall be the special shares of the eldest of sons, born of the same mother, among, Brahmans; horses among Kshatriyas; cows among Vaisiyas; and sheep among Sudras. The blind of the same animals shall be the special shares to the middle-most sons; species of variegated colour of the same animals shall be the special shares to the youngest of sons. In the absence of quadruped, the eldest shall take an additional share of the whole property excepting precious stones; for by this act alone, he will be bound in his duty to his ancestors.

The above method is in accordance with the rules observed among the followers of Usanas.

The father being dead, his carriage and jewellery shall be the special share to the eldest; his bed, seat, and bronze plate in which he used to take his meals (bhuktakamsyam), to the middle-most; and black grains, iron, domestic utensils, cows and cart to the youngest. The rest of the property, or the above things, too, may be equally divided among themselves. Sisters shall have no claim to inheritance; they shall have the bronze plate and jewellery of their mother after her death. An impotent eldest son shall have only 1/3rd of the special share usually given to the eldest; if the eldest son follows a condemnable occupation or if he has given up the observance of religious duties, he shall have only 1/4 of the special share; if he is unrestrained in his actions he shall have nothing.

The same rule shall hold good with the middlemost and youngest sons; of these two, one who is endowed with manliness (manushopetah), shall have half the special share usually given to the eldest.

With regard to sons of many wives:—

Of sons of two wives of whom only one woman has gone through all the necessary religious ceremonials, or both of whom have not, as maidens, observed necessary religious rites, or one of whom has brought forth twins, it is by birth that primogeniture is decided.

Shares in inheritance for such sons as Suta, Magadha, Vratya and Rathakara shall depend on the abundance of paternal property; the rest, i.e., sons other than Suta, etc., of inferior birth, shall be dependent on the eldest for their subsistence. Dependent sons shall have equal divisions.

Of sons begotten by a Brahman in the four castes, the son of a Brahman woman shall take four shares; the son of a Kshatriya woman three shares; the son of a Vaisya woman two shares, and the son of a Sudra woman one share.

The same rule shall hold good in the case of Kshatriya and Vaisya fathers begetting sons in three or two castes in order.

An Anantara son of a Brahman, i.e. a son begotten by a Brahman on a woman of next lower caste, shall, if endowed with manly or superior qualities (manushopetah), take an equal share (with other sons of inferior qualities); similarly Anantara sons of Kshatriya or Vaisya fathers shall if endowed with manly or superior qualities, take half or equal shares (with others). An only son to two mothers of different castes shall take possession of the whole property and maintain the relatives of his father. A Palrasava son begotten by a Brahman on a Sudra woman, shall take 1/3rd share; a sapinda, (an agnate) or a kulya (the nearest cognate), of the Brahman shall take the remaining two shares, being thereby obliged to offer funeral libation; in the absence of agnates or cognates, the deceased father's teacher or student shall take the two shares.

• Or on the wife of such a Brahman shall a sagotra, relative bearing the same family name, or a (matribandha) relative of his mother, beget a natural son (kshetraja), and this son may take that wealth.

[Thus ends Chapter 6, "Special Shares of Inheritance" in the section of "Division of inheritance" in Book 3, "Concerning law" of the Arthashastra of Kautilya. End of the sixty-third chapter from the beginning.]

CHAPTER 7. DISTINCTION BETWEEN SONS.

My preceptor says that the seed sown in the field of another shall belong to the owner of that field. Others hold that the mother being only the receptacle for the seed (mata bhastra), the child must belong to him from whose seed it is born. Kautilya says that it must belong to both the living parents.

The son begotten by a man on his wife who has gone through all the required ceremonials is called aurasa, natural son; equal to him is the son of an appointed daughter (putrikaputra); the son begotten on a wife by another man, appointed for the purpose, and of the same gotra as that of the husband; or of a different gotra, is called kshetraja; on the death of the begetter, the kshetraja son will be the son to both the fathers, follow the gotras of both, offer funeral libations to both, and take possession of the immovable property (riktha) of both of them; of the same status as the kshetraja is he who is secretly begotten in the house of relatives and is called gudhaja, secretly born; the son cast off by his natural parents is called apavidha and will belong to that man who performs necessary religious ceremonials to him; the son born of a maiden (before wedlock) is called kanina; the son born of a woman married while carrying is called sahodha; the son of a remarried woman (punarbhatayah.) is called paunarbhatayah. A natural son can claim relationship both with his father and his father's relatives; but a son born to another man can have relationship only with his adopter. Of the same status as the latter is he who is given in adoption with water by both the father and mother and is called datta. The son who, either of his own accord or following the intention of his relatives, offers himself to be the son of another, is called upagata. He who is appointed as a son is called kritaka; and he who is purchased is called kritika.

On the birth of a natural son, savarna sons shall have 1/3rd of inheritance while savarna sons shall have only food and clothing.

Sons begotten by Brahmans or Kshatriyas on women of next lower caste (anantaraputra) are called savarnas; but on women of castes lower by two grades are called asavarnas. (Of such asavarna sons), the son begotten by a Brahman on a Vaisya woman is called Ambashtha; on a Sudra woman is called Nishada or Parasava. The son begotten by a Kshatriya on a Sudra woman is known as Ugra; the son begotten by a Vaisya on a Sudra woman is no other than a Sudra. Sons begotten by men of impure life of any of the four castes on women of lower castes next to their own are called Vratyas. The above kinds of sons are called anuloma, sons begotten by men of higher on women of lower castes.

Sons begotten by a Sudra on women of higher castes are Ayogava, Kshatta, and Chandala; by a Vaisya, Magadha, and Vaidehaka; and by a Kshatriya, Suta. But men of the names, Suta and Magadha, celebrated in the Puranas, are quite different and of greater merit than either Brahmans or Kshatriyas. The above kinds of sons are pratiloma, sons begotten by men of lower on women of higher castes, and originate on account of kings violating all dharmas.

The son begotten by an Ugra on a Nishada woman is called kukkuta and the same is called Pulkasa, if begotten in the inverse order. The son begotten by an Ambashtha on a Vaidehaka woman is named Vaina; the same in the reverse order is called Kusilava. An Ugra begets on a Kshatta woman as vapaka. These and other sons are of mixed castes (Antaralasa).

A Vainya becomes a Rathakara, chariot-maker, by profession. Members of this caste shall marry among themselves. Both in customs and avocations they shall follow their ancestors. They may either become Sudras or embrace any other lower castes excepting Chandalas.

The king who guides his subjects in accordance with the above rules will attain to heaven; otherwise he will fall into the hell.

Offsprings of mixed castes (Antaralasa) shall have equal divisions of inheritance.

• Partition of inheritance shall be made in accordance with the customs prevalent in the country, caste, guild (sangha), or the village of the inheritors.

[Thus ends Chapter 7 "Distinction between Sons" in the section of "Division of Inheritance" in Book 3, "Concerning law" of the Arthashastra of Kautilya. End of "Division of Inheritance". End of the sixty-fourth chapter from the beginning.]

CHAPTER 8. BUILDINGS.

Disputes concerning Vastu are dependent for settlement on the evidences to be furnished by people living in the neighbourhood.

Houses, fields, gardens, building of any kind (setubandhah), lakes and tanks are each called Vastu.

The fastening of the roof of a house to the transverse beam by means of iron bolts is called setu (karna-kilaya- sabandho' nugriham setuh). In conformity to the stability of the setu, houses shall be constructed. Not encroaching upon what belongs to others, new houses may be constructed.

Foundation (pade bandhah) shall be 2 aratnis by 3 padas. Except in the case of temporary structures for the confinement of women for ten days, all permanent houses shall be provided with a dunghill (avaskara), water course (bhrama), and a well (udapanam). Violation of this rule shall be punished with the first amercement.

THE GRAND BIBLE

The same rule shall hold good regarding the necessity of constructing closets, pits and water courses on festive occasions.

From each house a water course of sufficient slope and 3 padas or 11 aratnis long shall be so constructed that water shall either flow from it in a continuous line or fall from it (into the drain).

Violation of this rule shall be punished with a fine of 54 panas.

Beginning with a pada or an aratni, an apartment measuring 3 padas by 4 padas shall be made for locating the fire for worship (agnishtham), or a waterbutt, (udanjaram), or a corn-mill (rochanim), or a mortar (kuttinin).

Violation of this rule shall be punished with a fine of 24 panas.

Between any two houses or between the extended portions of any two houses, the intervening space shall be 4 padas, or 3 padas. The roofs of adjoining houses may either be 4 angulas apart, or one of them may cover the other. The front door (anidvaram) shall measure a kishku; there shall be no impediment inside the house for opening one or the other of the folds of the door. The upper story shall be provided with a small but high window. [If a (neighbouring) house is obstructed by it, the window should be closed.] The owners of houses may construct their houses in any other way they collectively like, but they shall avoid whatever is injurious. With a view to ward off the evil consequences of rain, the top of the roof (vanalatyashordhvam) shall be covered over with a broad mat, not blowable by the wind. Neither shall the roof be such as will easily bend or break. Violation of this rule shall be punished with the first amercement. The same punishment shall be meted out for causing annoyance by constructing doors or windows facing those of others houses except when these houses are separated by the king's road or the high road.

If a pit, steps, water-course, ladder, dung-hill, or, any other parts of a house offer or cause annoyance to outsiders, or in any way obstruct the enjoyment of others (bhoganigraha cha), or cause water to collect and thereby injure the wall of a neighbouring house, the owner shall be punished with a fine of 12 panas. If the annoyance is due to feces and urine, the fine shall be double the above. The water-course or gutter shall offer free passage for water; otherwise the fine shall be 12 panas.

The same fine (12 panas) shall be meted out not only to a tenant who, though asked to evacuate, resides in the house, but also to the owner who forces out a renter who has paid his rent (from his house), unless the renter is involved in such acts as defamation, theft, robbery, abduction, or enjoyment with a false title. He who voluntarily evacuates a house shall pay the balance of the annual rent.

If any one of a party does not take part in the construction of a building which is intended for the common use of all the members of that party or if any one obstructs another member of a party in making use of any part of such a building, he shall be fined 12 panas. Similarly if any one mars another's enjoyment of such a building, he shall be fined double the above.

• With the exception of private rooms and parlours, (angana) all other open parts of houses as well as apartments where fire is ever kindled for worship or a mortar is situated shall be thrown open for common use.

[Thus ends Chapter 8, "House-building" in the section of "Buildings" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the sixty-fifth chapter from the beginning.]

CHAPTER 9. SALE OF BUILDINGS, BOUNDARY DISPUTES, DETERMINATION OF BOUNDARIES, AND MISCELLANEOUS HINDRANCES.

Rich persons among kinsmen or neighbours shall in succession go for the purchase of land and other holdings. Neighbours of good family, forty in number and different from the purchasers above mentioned, shall congregate in front of the building for sale and announce it as such. Accurate description of the exact boundaries of fields, gardens, buildings of any kind, lakes or tanks shall be declared before the elders of the village or of the neighbourhood. If, on crying aloud thrice "Who will purchase this at such and such a price?" no opposition is offered, the purchaser may proceed to purchase the holding in question. If at this time the value of the property is increased by bidding even among persons of the same community, the increased amount together with the toll on the value shall be handed over into the king's treasury. The bidder (vikrayapratikroshta) shall pay the toll. Bidding for a property in the absence of its owner shall be punished with a fine of 24 panas. If the owner does not come forward even on the expiration of seven nights, the bidder may take possession of the property. Sale of building, etc., (vastu) other than the bidder shall be punished with a fine of 200 panas; if the property is other than buildings, etc., (vastu), the fine for the above offence shall be 24 panas. Thus the sale of buildings is dealt with.

(Boundary disputes.)

In all disputes regarding the boundary between any two villages, neighbours or elders of five or ten villages (panchagrami dasagrami va) shall investigate the case on the evidence to be furnished from natural or artificial boundary marks.

Elders among cultivators and herdsmen, or outsiders who have had the experience of former possession in the place, or one or many persons (not) personally acquainted with the boundary marks under dispute shall first describe the boundary marks, and then, wearing unusual dress (viparitaveshah), shall lead the people (to the place). If the boundary marks just described are not found, a fine of 1,000 panas shall be imposed (on the misleading or guilty person). If, however, they arrive at the exact spot, the party who have either encroached upon the boundary or have destroyed the boundary marks shall be similarly punished.

The king shall beneficially distribute among others those holdings which have no boundary-marks or which have ceased to be enjoyed by any person.

(Disputes about fields.)

Disputes concerning fields shall be decided by the elders of the neighbourhood or of the village. If they are divided in their opinions, decision shall be sought for from a number of pure and respectable people, or, the disputants may equally divide the disputed holding among themselves. If both of these methods fail, the holding (vastu) under dispute shall be taken possession of by the king. The same rule shall hold good in the case of a holding for which no claimant is forthcoming; or it may beneficially be distributed among the people. Occupation of a holding (vastu) by force shall be punished as theft.

If a holding is taken possession of by another on some reasonable grounds, he shall be made to pay to the owner some rent, the amount of which is to be fixed after mature considerations of what is necessary for the subsistence of the cultivator of the holding by him.

Encroachment upon boundaries shall be punished with the first amercement. Destruction of boundaries shall be punished with a fine of 24 panas. The same rules shall hold good in disputes concerning hermitage in forests, pasture lands, high roads, cremation-grounds, temples, sacrificial places, and places of pilgrimage. Thus the determination of boundaries is dealt with.

(Miscellaneous hindrances.)

All kinds of disputes shall depend for their settlement on the evidence to be furnished by neighbours. Of pasture lands, fields (kedara), flower gardens, a threshing-floor (khala), houses, and stables of horses (vahanakoshtha), hindrance to any one coming first in order shall be removed in preference to the one or more coming later in the series. With the exception of people in forests of Brahmans and of Soma-plants, temples, and places of sacrifice and pilgrimage, any person causing, while making use of a by-path to go to tanks, rivers, or fields, damage to the seeds sown in the fields of others, shall pay as much compensation to the sufferers as is equivalent to the damage.

If the owner of any one of the following, viz., wet-fields, parks, or any kinds of buildings, causes damage to the rest owned by others, the fine shall be double the value of the damage.

The water of a lower tank shall not submerge the field irrigated by a higher tank.

The natural flow of water from a higher to a lower tank shall not be stopped unless the lower tank has ceased to be useful for three consecutive years. Violation of this rule shall be punished with the first amercement. The same punishment shall be meted out for emptying a tank of its water (tatakavamanam cha). Buildings of any kind (setubandha), neglected for five consecutive years shall be forfeited, except in calamities.

(Remission of taxes.)

In the case of construction of new works, such as tanks, lakes, etc., taxes (on the lands below such tanks) shall be remitted for five years (panchavarshikah pariharah). For repairing neglected or ruined works of similar nature, taxes shall be remitted for four years. For improving or extending water-works, taxes shall be remitted for three years. In the case of acquiring such newly started works by mortgage or purchase, taxes on the lands below such works shall be remitted for two years. If uncultivated tracts are acquired (for cultivation) by mortgage, purchase or in any other way, remission of taxes shall be for two years. Out of crops grown by irrigation by means of wind power or bullocks (vatapravartimanandinibandhayatana) or below tanks, in fields, parks, flower gardens, or in any other way, so much of the produce as would not entail hardship on the cultivators may be given to the Government. Persons who cultivate the lands below tanks, etc., of others at a stipulated price (prakraya), or for annual rent (avakraya), or for certain number of shares of the crops grown (bhaga) or persons who are permitted to enjoy such lands free of rent of any kind, shall keep the tanks, etc., in good repair; otherwise they shall be punished with a fine of double the loss.

• Persons, letting out the water of tanks, etc., at any other place than their sluice gate (apare), shall pay a fine of 6 panas;

and persons who recklessly obstruct the flow of water from the sluice-gate of tanks shall also pay the same fine.

[Thus ends Chapter 9, "Sale of buildings, boundary disputes, determination of boundaries, and miscellaneous hindrances" in the section of "Buildings" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the sixty-sixth chapter from the beginning.]

CHAPTER 10. DESTRUCTION OF PASTURE-LANDS, FIELDS AND ROADS, AND NON-PERFORMANCE OF AGREEMENTS.

Persons who obstruct, or make any kind of mischief with the flow of water intended for cultivation shall be punished with the first amercement. Construction in the sites belonging to others, of any buildings with a view to attract pilgrims thereto, of abodes of worship (chaitya), or of temples of gods; as also the sale or mortgage, or causing the sale or mortgage, of any long continued charitable building (purvanuvrittam dharmasetum) shall be punished with the middlemost amercement. Those who are witnesses to such transactions shall be punished with the highest amercement excepting in the case of neglected or ruined buildings. In the absence of claimants to dilapidated religious buildings, villagers (gramah), or charitable people (punyasilava) may repair them. (Blocking the roads.)

Forms of roads and paths have been dealt with in connection with the construction of forts. (First Chapter, Book 2).

Obstruction to roads for inferior beasts or men shall be punished with a fine of 12 panas; to roads for superior beasts 24 panas; to roads for elephants or to those leading to fields, 54 panas; to those leading to any buildings or forests (setuvanapatham), 600 panas; to those for burial grounds or villages, 200 panas; to those for dronamukha, a fortress, 500 panas; and those leading to sthanya, country parts, or pasture grounds, 1,000 panas. The same fines shall be meted out in case of ploughing the several roads too deep (atikarshane chaisam); and 1/4th of the same fines for ploughing merely on their surface.

If a cultivator or a neighbour makes encroachment upon a field during the time of sowing seeds, he shall be fined 12 panas, unless the encroachment is due to evils, calamities or intolerable occurrences arising otherwise from the field (anyatra doshopanipatavishayebhyah).

(Settling in villages.)

Taxpayers shall sell or mortgage their fields to taxpayers alone; Brahmans shall sell or mortgage their Brahmadaya or gifted lands only to those who are endowed with such lands; otherwise they shall be punished with the first amercement. The same punishment shall be meted out to a taxpayer who settles in a village not inhabited by taxpayers. If a taxpayer takes the place of another taxpayer, he shall enjoy all the holdings but the house of the latter. Even the house may be given to the new settler. If a person cultivates an inalienable land of another person who does not cultivate it, such a person shall restore the same after five years enjoyment on taking a certain amount of compensation equivalent to the improvement he made on the lands. Persons who are not taxpayers and who sojourn abroad shall retain the right of ownership (bhogam) of their lands.

(The Head-man of the village.)

When the head-man of a village has to travel on account of any business of the whole village, the villagers shall by turns accompany him.

Those who cannot do this shall pay 1 1/2 panas for every yojana. If the headman of a village sends out of the village any person except a thief, or an adulterer, he shall be punished with a fine of 24 panas, and the villagers with the first amercement (for doing the same).

Re-entrance into a village for a person previously sent out of it (nirastasya), is explained by 'settlement of persons in villages' (treated of above).

At a distance of 800 angulas around every village, an enclosure with timber posts shall be constructed.

(Trespassing cattle.)

Pasture lands, plains, and forests may be availed of for grazing cattle.

For camels or buffaloes allowed to stray after grazing in pasture grounds, the fine shall be 1/4th of a pana; for cows, horses, or asses, 1/8th of a pana; for inferior quadrupeds 1/16th of a pana; and for cattle found lying thereon after grazing, fines shall be double the above; for cattle ever found to live in the vicinity of pasture grounds, the fines shall be four times the above.

Bulls, let out in the name of the village deity (gramadevavrishah), cows which have not passed ten days inside the enclosure after calving, or bulls or bullocks kept for crossing cows shall not be punished. If crops are eaten away by animals, the owner or owners of them shall, if proved guilty, be made to pay twice as much as the loss. Persons driving their cattle through a field without intimating the owner shall be fined 12 panas. Any person who allows his cattle to stray shall be fined 24 panas; cowherds doing the same with the cattle under their care shall be fined half the

above. The same punishment shall be meted out for letting cattle graze in flower gardens. For breaking the fence of fields, the punishment shall be double the above. If cattle are allowed to stray and eat the grains stored in houses, a threshing floor, or a court yard, the owners of the cattle shall pay adequate compensation. If beasts maintained in reserve-forests are found grazing in a field, they shall be brought to the notice of the forest officers and the beasts shall be driven out without being hurt or killed. Stray cattle shall be driven out by the use of ropes or whips. Persons hurting them in any way shall be liable to the punishment for assault or violence. Persons who invite (cattle to graze in the fields of others) or who are caught while committing such offences shall by all means be put down. Thus the destruction of pasture lands, fields, and roads is dealt with.

(Non-performance of agreement.)

The fine levied on a cultivator who arriving at a village for work, does not work shall be taken by the village itself. He shall refund not only double the amount of the wages he received promising to work, but also double the value of food and drink with which he has been provided. If the work is one of sacrificial performance (prahavanesu), then also he shall pay double the amount of the wages. Any person who does not cooperate in the work of preparation for a public show, shall, together with his family, forfeit his right to enjoy the show (preksha). If a man who has not cooperated in preparing for a public play or spectacle is found hearing or witnessing it under hiding, or if any one refuses to give his aid in a work beneficial to all, he shall be compelled to pay double the value of the aid due from him. The order of any person attempting to do a work beneficial to all shall be obeyed. Disobedience in such a case shall be punished with a fine of 12 panas. If others unitedly beat or hurt such a person so ordering, each of them shall pay double the amount of the fine usually levied for such offence. If among the above offenders one is a Brahman or a person superior to a Brahman, he shall first be punished. If a Brahman does not take part in the combined performance of any sacrifice of his village, he shall not be violated, but may be persuaded to pay a share.

The above rules shall also apply to non-performance of agreements among countries (desa), castes, families, and assemblies.

- Those who, with their united efforts construct on roads buildings of any kind (setubandha) beneficial to the whole country and who not only adorn their villages, but also keep watch on them shall be shown favourable concessions by the king.

[Thus ends Chapter 10 "Destruction of pasture lands, fields, and roads," in the section of "Buildings" in Book 3, "Concerning Law" of the Arthashastra of Kautilya; end of "Buildings"; and of non-performance of agreements.] End of the sixty-seventh chapter from the beginning.]

CHAPTER 11. RECOVERY OF DEBTS.

An interest of a pana and a quarter per month per cent is just. Five panas per month per cent is commercial interest (vyavahariki). Ten panas per month per cent prevails among forests. Twenty panas per month per cent prevails among sear-traders (samudranam). Persons exceeding, or causing to exceed the above rate of interest shall be punished with the first amercement; and hearers of such transactions shall each pay half of the above fine.

The nature of the transactions between creditors and debtors, on which the welfare of the kingdom depends, shall always be scrutinised. Interest in grains in seasons of good harvest shall not exceed more than half when valued in money. Interest on stocks (prakshepa) shall be one-half of the profit and be regularly paid as each year expires. If it is allowed to accumulate owing either to the intention or to the absence abroad (of the receiver or payer), the amount payable shall be equal to twice the share or principal (mulyadvignah). A person claiming interest when it is not due, or representing as principal the total amount of his original principal and the interest thereon shall pay a fine of four times the amount under dispute (bandhachaturgunah).

A creditor who sues for four times the amount lent by him shall pay a fine of four times the unjust amount.

Of this fine, the creditor shall pay 3/4ths and the debtor 1/4th. Interest on debts due from persons who are engaged in sacrifices taking a long time (dirghasatra), or who are suffering from disease, or who are detained in the houses of their teachers (for learning), or who are either minors or too poor, shall not accumulate.

A creditor refusing to receive the payment of his debt shall pay a fine of 12 panas. If the refusal is due to some (reasonable) cause, then the amount free from interest (for subsequent time) shall be kept in the safe custody of others. Debts neglected for ten years, except in the case of minors, aged persons, diseased persons, persons involved in calamities, or persons who are sojourning abroad or have fled the country and except in the case of disturbances in the kingdom (rajyavibhrama), shall not be received back.

Sons of a deceased debtor shall pay the principal with interest (kusi dam). (In the absence of sons), kinsmen claiming

the share of the dead man or sureties, such as joint partners of the debt, (sahagrahinah pratibhuvu va) shall pay the same. No other kind of surety is valid (na pratibhavyamanyat); a minor, as surety, is inefficient (balapratibhavyam asaram = surety of a minor is not strong).

A debt, the payment of which is not limited by time or place or both (asamkhyata-desakalam), shall be paid by the sons, grandsons or any other heirs of the dead debtor. Any debt, the payment of which is not limited by time or place or both and for which life, marriage, or land is pledged, shall be borne by sons or grandsons.

(Regarding many debts against one.)

Excepting the case of a debtor going abroad, no debtor shall simultaneously be sued for more than one debt by one or two creditors. Even in the case of a debtor going abroad, he shall pay his debts in the order in which he borrowed them or shall first pay his debts due to the king or a learned Brahman.

Debts contracted from each other by either a husband or wife, either a son or a father, or by any one among brothers of undivided interests shall be irrecoverable.

Cultivators or government servants shall not be caught hold of for debts while they are engaged in their duties (or at work).

A wife, though she has (not) heard of the debt (pratisravani), shall not be caught hold of for the debt contracted by her husband, excepting in the case of herdsmen and joint cultivators (gopalakardhasitikebhayah). But a husband may be caught for the debt contracted by his wife. If it is admitted that a man fled the country without providing for the debt contracted by his wife, the highest amercement shall be meted out; if not admitted, witnesses shall be depended upon.

(Witnesses.)

It is obligatory to produce three witnesses who are reliable, honest and respected. At least two witnesses acceptable to the parties are necessary; never one witness in the case of debts.

Wife's brothers, copartners, prisoners (abaddha), creditors, debtors, enemies, maintained persons, or persons once punished by the Government shall not be taken as witnesses. Likewise persons legally unfit to carry on transactions, the king, persons learned in the Vedas, persons depending for their maintenance on villages (gramabhritaka), lepers, persons suffering from bodily eruptions, outcast persons, persons of mean avocation, the blind, the deaf, the dumb, egotistic persons, females, or government servants shall not be taken as witnesses excepting in the case of transactions in one's own community. In dispute concerning assault, theft, or abduction, persons other than wife's brothers, enemies, and co-partners, can be witnesses. In secret dealings, a single woman or a single man who has stealthily heard or seen them can be a witness, with the exception of the king or an ascetic. On the side of prosecution masters against servants, priests or teachers against their disciples, and parents against their sons can be witnesses (nigrahanasakshyam kuryuh); Persons other than these may also be witnesses in criminal cases. If the above persons (masters and servants, etc.) sue each other (parasparabhiyoge), they shall be punished with the highest amercement. Creditors guilty of parokta shall pay a fine of 10 times the amount (dasabandha) but if incapable to pay so much, they shall at least pay five times the amount sued for (panchabandham); thus the section on witnesses is dealt with.

(Taking oaths.)

Witness shall be taken before Brahmans, vessels of water and fire. A Brahman witness shall be told 'Tell the truth'; a Kshatriya or a Vaisya witness shall be told thus:--'If thou utterest falsehood, thou, do not attain the fruit of thy sacrificial and charitable deeds; but having broken the array of thy enemies in war, thou, do go a beggar with a skull in thy hand.'

A Sudra witness thus:--'Whatever thy merits are, in thy former birth or after thy death, shall they go to the king and whatever sins the king may have committed, shall they go to thee, if thou utterest falsehood; fines also shall be levied on thee, for facts as they have been heard or seen will certainly be subsequently revealed.'

If in the course of seven nights, witnesses are found to have unanimously made a false consent among themselves, a fine of 12 panas shall be levied. If they are thus found in the course of three fortnights, they shall pay the amount sued for (abhiyogam dadyuh).

If witnesses differ, judgment may be given in accordance with the statements of a majority of pure and respectable witnesses; or the mean of their statements may be followed; or the amount under dispute may be taken by the king. If witnesses give testimony for a less amount, the plaintiff shall pay a fine proportional to the increased amount; if they attest to a greater amount, the excess shall go to the king. In cases where the plaintiff proves himself stupid, or where bad hearing (on the part of witnesses at the time of the transaction) or bad writing is the cause of difficulty, or where the debtor is dead, the evidence of witnesses alone shall be depended on (sakshipratyayameva syat).

"Only," say the followers of Usanas, "in those cases where witnesses prove themselves to have been stupid or senseless and

where the investigation of the place, time or nature of the transaction is of no avail, the three amercements shall be levied."

"False witnesses," say the followers of Manu, "shall be fined ten times the amount which, no matter whether it is true or false, they cause to be lost."

"If," say the followers of Brihaspati, "owing to their having been stupid, they render a case suspicious, they shall be tortured to death."

"No" says Kautilya:--It is the truth that witnesses have to hear (when they are called to attest to any transaction); if they have not minded it, they shall be fined 24 panas; if they have attested to a false case (without scrutinising), they shall be fined half of the above fine.

- Parties shall themselves produce witnesses who are not far removed either by time or place; witnesses who are very far removed either by time or place; witnesses who are very far, or who will not, stir out, shall be made to present themselves by the order of the judges.

[Thus ends Chapter 11, "Recovery of debts" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the sixty-eighth chapter from the beginning.]

CHAPTER 12. CONCERNING DEPOSITS.

The rules concerning debts shall also apply to deposits. Whenever forts or country parts are destroyed by enemies or wild tribes; whenever villages, merchants, or herds of cattle are subjected to the inroads of invaders; whenever the kingdom itself is destroyed; whenever extensive fires or floods bring about entire destruction of villages, or partly destroy immovable properties, movable properties having been rescued before; whenever the spread of fire or rush of floods is so sudden that even movable properties could not be removed; or whenever a ship laden with commodities is either sunk or plundered (by pirates); deposits lost in any of the above ways shall not be reclaimed. The depositary who has made use of the deposit for his own comfort shall not only pay a compensation (bhogavetanam) to be fixed after considering the circumstances of the place and time but also a fine of 12 panas. Not only shall any loss in the value of the deposit, due to its use, be made good, but a fine of 24 panas also be paid. Deposits damaged or lost in any way shall also be made good. When the depositary is either dead or involved in calamities, the deposit shall not be sued for. If the deposit is either mortgaged or sold or lost, the depositary shall not only restore four times its value, but pay a fine of five times the stipulated value (panchabandho dandah). If the deposit is exchanged for a similar one (by the depositary), or lost in any other way, its value shall be paid.

(Pledges.)

The same rules shall hold good in the case of pledges whenever they are lost, used up, sold, mortgaged, or misappropriated.

A pledge, if productive, i.e. (a usufructory mortgage), shall never be lost to the debtor (nadhissopakarassidet), nor shall any interest on the debt be charged; but if unproductive (i.e., hypothecation), it may be lost, and interest on the debt shall accumulate. The pledgee who does not re-convey the pledge when the debtor is ready for it shall be fined 12 panas.

In the absence of the creditor or mediator (prayojahasannidhana), the amount of the debt may be kept in the custody of the elders of the village and the debtor may have the pledged property redeemed; or with its value fixed at the time and with no interest chargeable for the future, the pledge may be left where it is. When there is any rise in the value of the pledge or when it is apprehended that it may be depreciated or lost in the near future, the pledgee may, with permission from the judges (dharmastrasas), or on the evidence furnished by the officer in charge of pledges (adhivalapratyayo va), sell the pledge either in the presence of the debtor or under the presidency of experts who can see whether such apprehension is justified.

An immovable property, pledged and enjoyable with or without labour (prayasabhogyah phalabhogyova), shall not be caused to deteriorate in value while yielding interest on the money lent, and profit on the expenses incurred in maintaining it.

The pledgee who enjoys the pledge without permission shall not only pay the net profit he derived from it, but also forfeit the debt. The rules regarding deposits shall hold good in other matters connected with pledges.

(Property entrusted to another for delivery to a third person.)

The same rules shall apply to orders (adesa), and property entrusted for delivery to a third person (anvadhni).

If, through a merchant, a messenger is entrusted with a property for delivery to a third person (anvadhnihastha) and such messenger does not reach the destined place, or is robbed of the property by thieves, the merchant shall not be responsible for it; nor shall a kinsman of the messenger who dies on his way be responsible for the property.

For the rest, the rules regarding deposits shall also hold good here.

(Borrowed or hired properties.)

THE GRAND BIBLE

Properties either borrowed (yachitakam) or hired (avakritakam) shall be returned as intact as they were when received. If owing to distance in time or place, or owing to some inherent defects of the properties or to some unforeseen accidents, properties either borrowed or hired are lost or destroyed, they need not be made good. The rules regarding deposits shall also apply here.

(Retail sale.)

Retail dealers, selling the merchandise of others at prices prevailing at particular localities and times shall hand over to the wholesale dealers as much of the sale proceeds and profit as is realised by them. The rules regarding pledges shall also apply here. If owing to distance in time or place there occurs any fall in the value of the merchandise, the retail dealers shall pay the value and profit at that rate which obtained when they received the merchandise.

Servants selling commodities at prices prescribed by their masters shall realise no profit. They shall only return the actual sale proceeds. If prices fall, they shall pay only as much of the sale proceeds as is realised at the low rate.

But such merchants as belong to trade-guilds (samvyavaharikesu) or are trustworthy and are not condemned by the king need not restore even the value of that merchandise which is lost or destroyed owing to its inherent defects or to some unforeseen accidents. But of such merchandise as is distanced by time or place, they shall restore as much value and profit as remains after making allowance for the wear and tear of the merchandise.

For the rest the rules regarding deposits shall apply here. It explains retail sale.

(Sealed deposits.)

The rules laid down concerning unsealed deposits (upandhis) shall apply to sealed deposits also. A man handing over a sealed deposit to other than the real depositor shall be punished. In the case of a depository's denial of having received a deposit, the antecedent circumstances (purvapadanam) of the deposit and (the character and social position of) the depositor are the only evidences. Artisans (karavah) are naturally of impure character. It is not an approved custom with them to deposit for some reliable reason.

When a depository denies having received a sealed deposit which was not, however, deposited for any reasonable cause, the depositor may obtain secret permission (from the judges) to produce such witnesses as he might have stationed under a wall (gudhabhitti) while depositing.

In the midst of a forest or in the middle of a voyage an old or afflicted merchant might with confidence put in the custody of a depository some valuable article with certain secret mark, and go on his way. On his sending this information to his son or brother, the latter may ask for the sealed deposit. If the depository does not quietly return it, he shall not only forfeit his credit, but be liable to the punishment for theft besides being made to restore the deposit.

A reliable man, bent on leaving this world and becoming an ascetic, may place a certain sealed deposit with some secret mark in the custody of a man, and, returning after a number of years, ask for it. If the depository dishonestly denies it, he shall not only be made to restore it, but be liable to the punishment for theft.

A childish man with a sealed deposit with some secret mark may, while going through a street at night, feel frightened at his being captured by the police for untimely walking, and, placing the deposit in the custody of a man, go on his way. But subsequently put into the jail, he may ask for it. If the depository dishonestly denies, he shall not only be made to restore it, but be liable to the punishment for theft.

By recognising the sealed deposit in the custody of a man, any one of the depositor's family may probably ask not only for the deposit, but also for information as to the whereabouts of the depositor. If the custodian denies either, he shall be treated as before.

In all these cases, it is of first importance to inquire how the property under dispute came in one's possession, what are the circumstances connected with the various transactions concerning the property and what is the status of the plaintiff in society as to wealth (arthasamarthyam).

The above rules shall also apply to all kinds of transaction between any two persons (mithassamavayah).

• Hence before witnesses and with no secrecy whatever, shall all kinds of agreements be entered into; either with one's own or different people, shall the circumstances of the time and place be minutely considered first.

[Thus ends Chapter 12 "Concerning Deposits" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the sixty-ninth chapter from the beginning.]

CHAPTER 13. RULES REGARDING SLAVES AND LABOURERS.

The selling or mortgaging by kinsmen of the life of a Sudra who is not a born slave, and has not attained majority, but is an Arya in birth shall be punished with a fine of 12 panas; of a Vaisya, 24 panas; of a Kshatriya, 36 panas; and of a Brahman, 48 panas. If persons other than kinsmen do the same, they

shall be liable to the three amercements and capital punishment respectively: purchasers and abettors shall likewise be punished. It is no crime for Melechhas to sell or mortgage the life of their own offspring. But never shall an Arya be subjected to slavery.

But if in order to tide over family troubles, to find money for fines or court decrees, or to recover the (confiscated) household implements, the life of an Arya is mortgaged, they (his kinsmen) shall as soon as possible redeem him (from bondage); and more so if he is a youth or an adult capable of giving help.

Any person who has once voluntarily enslaved himself shall, if guilty of an offence (nishpatitah), be a slave for life. Similarly, any person whose life has been twice mortgaged by others shall, if guilty of an offence, be a slave for life. Both of these two sorts of men shall, if they are once found desirous to run away to foreign countries, be slaves for life.

Deceiving a slave of his money or depriving him of the privileges he can exercise as an Arya (Aryabhava), shall be punished with half the fine (levied for enslaving the life of an Arya).

A man who happens to have taken in mortgage the life of a convict, or of a dead or an afflicted man shall be entitled to receive back (from the mortgager) the value he paid for the slave.

Employing a slave to carry the dead or to sweep ordure, urine, or the leavings of food; keeping a slave naked; or hurting or abusing him; or violating (the chastity of) a female slave shall cause the forfeiture of the value paid for him or her. Violation (of the chastity) of nurses, female cooks, or female servants of the class of joint cultivators or of any other description shall at once earn their liberty for them. Violence towards an attendant of high birth shall entitle him to run away. When a master has connection with a nurse or pledged female slave against her will, he shall be punished with the first amercement; a stranger doing the same shall be punished with the middlemost amercement. When a man commits or helps another to commit rape with a girl or a female slave pledged to him, he shall not only forfeit the purchase value, but also pay a certain amount of money (sulka) to her and a fine of twice the amount (of sulka to the Government).

The offspring of a man who has sold off himself as a slave shall be an Arya. A slave shall be entitled to enjoy not only whatever he has earned without prejudice to his master's work, but also the inheritance he has received from his father.

On paying the value (for which one is enslaved), a slave shall regain his Aryahood. The same rule shall apply either to born or pledged slaves.

The ransom necessary for a slave to regain his freedom is equal to what he has been sold for. Any person who has been enslaved for fines or court decrees (dandapranitah) shall earn the amount by work. An Arya, made captive in war shall for his freedom pay a certain amount proportional to the dangerous work done at the time of his capture, or half the amount.

If a slave who is less than eight years old and has no relatives, no matter whether he is born a slave in his master's house, or fell to his master's share of inheritance, or has been purchased or obtained by his master in any other way, is employed in mean avocations against his will or is sold or mortgaged in a foreign land; or if a pregnant female slave is sold or pledged without any provision for her confinement, his or her master shall be punished with the first amercement. The purchaser and abettors shall likewise be punished.

Failure to set a slave at liberty on the receipt of a required amount of ransom shall be punished with a fine of 12 panas; putting a slave under confinement for no reason (samrodhaschakarana) shall likewise be punished.

The property of a slave shall pass into the hands of his kinsmen; in the absence of any kinsmen, his master shall take it.

When a child is begotten on a female slave by her master, both the child and its mother shall at once be recognised as free. If for the sake of subsistence, the mother has to remain in her bondage, her brother and sister shall be liberated.

Selling or mortgaging the life of a male or a female slave once liberated shall be punished with a fine of 12 panas with the exception of those who enslave themselves. Thus the rules regarding slaves.

(Power of Masters over their hired servants.)

Neighbours shall know the nature of agreement between a master and his servant. The servant shall get the promised wages. As to wages not previously settled the amount shall be fixed in proportion to the work done and the time spent in doing it (karmakalanurupam = at the rate prevailing at the time.) Wages being previously unsettled, a cultivator shall obtain 1/10th of the crops grown, a herdsman 1/10th of the butter clarified, a trader 1/10th of the sale proceeds. Wages previously settled shall be paid and received as agreed upon.

Artisans, musicians, physicians, buffoons, cooks, and other workmen, serving of their own accord, shall obtain as much wages as similar persons employed elsewhere usually get or as much as experts (kusalah) shall fix.

Disputes regarding wages shall be decided on the strength of evidences furnished by witnesses. In the absence of witnesses, the master who has provided his servant with work shall be examined. Failure to pay wages shall be punished with a fine of ten times the amount of wages (dasabandhah), or 6 panas; misappropriation of wages shall be punished with a fine of 12 panas or of five times the amount of the wages (panchabandho va).

Any person who, while he is being carried away by floods, or is caught in a fire, or is in danger from elephants or tigers, is rescued on his promise to offer to his rescuer not only the whole of his property, but also his sons, wife, and himself as slaves, shall pay only as much as will be fixed by experts. This rule shall apply to all cases where help of any kind is rendered to the afflicted.

• A public woman shall surrender her person as agreed upon; but insistence on the observance of any agreement which is ill-considered and improper shall not succeed.

[Thus ends Chapter 13, "Rules regarding slaves" in the section of "Rules regarding slaves" and the "Right of Masters" in the section of "Rules regarding Labourers" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the seventieth chapter from the beginning.]

CHAPTER 14. RULES REGARDING LABOURERS; AND CO-OPERATIVE UNDERTAKING.

A servant neglecting or unreasonably putting off work for which he has received wages shall be fined 12 panas and be caught-hold of till the work is done. He who is incapable to turn out work, or is engaged to do a mean job, or is suffering from disease, or is involved in calamities shall be shown some concession or allowed to get the work done by a substitute. The loss incurred by his master or employer owing to such delay shall be made good by extra work.

An employer may be at liberty to get the work done by (another) provided there is no such adverse condition that the former shall not employ another servant to execute the work, nor shall the latter go elsewhere for work.

An employer not taking work from his labourer or an employee not doing his employers work shall be fined 12 panas. An employee who has received wages to do a certain work which is however, not brought to termination shall not, of his own accord, go elsewhere for work.

My preceptor holds that not taking work on the part of an employer from his employee when the latter is ready, shall be regarded as work done by the labourer.

But Kautilya objects to it; for wages are to be paid for work done, but not for work that is not done. If an employer, having caused his labourer to do a part of work, will not cause him to do the rest for which the latter may certainly be ready, then also the unfinished portion of the work has to be regarded as finished. But owing to consideration of changes that have occurred in time and place or owing to bad workmanship of the labourer, the employer may not be pleased with what has already been turned out by the labourer. Also the workman may, if unrestrained, do more than agreed upon and thereby cause loss to the employer.

The same rules shall apply to guilds of workmen (sanghabhritah.)

Guilds of workmen shall have a grace of seven nights over and above the period agreed upon for fulfilling their engagement. Beyond that time they shall find substitutes and get the work completed. Without taking permission from their employer, they shall neither leave out anything undone nor carry away anything with them from the place of work. They shall be fined 24 panas for taking away anything and 12 panas for leaving out anything undone. Thus the Rules regarding labourers.

Guilds of workmen (sanghabhritah, workmen employed by Companies) as well as those who carry on any cooperative work (sambhuya samuttatharah) shall divide their earnings (vetanam = wages) either equally or as agreed upon among themselves.

Cultivators or merchants shall, either at the end or in the middle of their cultivation or manufacture, pay to their labourers as much of the latter's share as is proportional to the work done. If the labourers, giving up work in the middle, supply substitutes, they shall be paid their wages in full.

But when commodities are being manufactured, wages shall be paid out according to the amount of work turned out; for such payment does not affect the favourable or unfavourable results on the way (i.e., in the sale of merchandise by peddlars).

A healthy person who deserts his company after work has been begun shall be fined 12 panas; for none shall, of his own accord, leave his company. Any person who is found to have neglected his share of work by stealth shall be shown mercy (abhayam) for the first time and given a proportional quantity of work anew with promise of proportional share of earnings as well. In case of negligence for a second time or of going elsewhere, he shall be thrown out of the Company (pravasanam). If he is guilty of a glaring offence (mahaparadhe), he shall be treated as the condemned.

(Co-operation in sacrificial acts.)

Priests cooperating in a sacrifice shall divide their earnings either equally or as agreed upon excepting what is especially due to each or any of them. If a priest employed in such sacrifices as Agnistoma, etc., dies after the ceremony of consecration, (his claimant) shall get 1/5th of the promised or prescribed present (dakshina); after the ceremony consecrating the purchase of Soma, 1/4th of the present; after the ceremony called Madhyamopasad; or Pravargyodvasana, 1/3rd of the present; and after the ceremony called Maya, 1/2 of the share. If in the sacrifice called Sutya, the same thing happens after the ceremony called Pratassavana, 3/4ths, of the share shall be paid; after the ceremony called Madhyandina, the present shall be paid in full; for by that time the payment of presents shall be over. In every sacrifice except the one called Brihaspatisavana, it is usual to pay presents. The same rule shall apply to the presents payable in Aharganas, sacrifices so called.

The surviving priests carrying the balance of the present or any other relatives of a dead priest shall perform the funeral ceremony of the dead for ten days and nights.

If the sacrificer himself (he who has instituted the sacrifice) dies, then the remaining priests shall complete the sacrifice and carry away the presents. If a sacrificer sends out any priest before completing the sacrifice, he shall be punished with the first amercement. If a sacrificer sending out a priest happens to be a person who has not kept the sacrificial fire, or to be a preceptor or one who has already performed sacrifices, then the fines shall be 100, 1000, and 1000 panas respectively.

• As it is certain that sacrificial merits fall in value when performed in company with a drunkard, the husband of a Sudra woman, a murderer of a Brahman, or one who has violated the chastity of the wife of his preceptor, a receiver of condemnable gifts, or is a thief, or one whose performance of sacrificial acts is condemnable, it is no offence to send out such a priest.

[Thus ends Chapter 14, "Rules regarding labourers, and Co-operative undertaking" in the section of "Rules regarding slaves and labourers," in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the seventy-first chapter from the beginning.]

CHAPTER 15. RESCISSION OF PURCHASE AND SALE.

A merchant refusing to give his merchandise that he has sold shall be punished with a fine of 12 panas, unless the merchandise is naturally bad, or is dangerous, or is intolerable.

That which has inherent defects is termed naturally bad; whatever is liable to be confiscated by the king, or is subject to destruction by thieves, fire, or floods is termed as being dangerous; and whatever is devoid of all good qualities, or is manufactured by the deceased is called intolerable.

Time for rescission of a sale is one night for merchants; 3 nights for cultivators; 5 nights for herdsmen; and with regard to the sale or barter of precious things and articles of mixed qualities (vivritivikraye), 7 nights.

Merchandise which is likely to perish sooner may, if there is no loss to others, be shown the favour of early disposal by prohibiting the sale elsewhere of similar merchandise which is not likely to perish so soon. Violation of this rule shall be punished with a fine of 24 panas or 1/10th of the value of the merchandise sold against this rule.

A person who attempts to return an article purchased by him shall if the article is other than what is naturally bad, or is dangerous, or is intolerable, be punished with a fine of 12 panas. The same rescission rules that apply to a seller shall apply to the purchaser also.

(Marriage Contracts)

[As regards marriages among the three higher castes, rejection of a bride before the rite of panigrahana, clasping of hands, is valid; likewise among the Sudras, observing religious rites. Even in the case of a couple that has gone through the rite of panigrahana,] rejection of a bride whose guilt of having lain with another man has been afterwards detected is valid. But never so in the case of brides and bridegrooms of pure character and high family. Any person who has given a girl in marriage without announcing her guilt of having lain with another shall not only be punished with a fine of 96 panas, but also be made to return the sulka and stridhana. Any person receiving a girl in marriage without announcing the blemishes of the bridegroom shall not only pay double the above fine, but also forfeit the sulka and stridhana (he paid for the bride).

(Sale of bipeds, etc.)

Sale of bipeds and quadrupeds as strong, healthy, and clean though they are either unclean or actually suffering from leprosy and other diseases, shall be punished with a fine of 12 panas. The time of rescission of sale is three fortnights for quadrupeds and one year for men; for it is possible to know by that time their good or bad condition.

• An assembly convened for the purpose shall, in the matter of rescinding sales or gifts, decide in such a way that neither the giver nor the receiver shall be injured thereby.

[Thus ends Chapter 15, "Rescission of purchase and sale" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the seventy-second chapter from the beginning.]

CHAPTER 16. RESUMPTION OF GIFTS, SALE WITHOUT OWNERSHIP AND OWNERSHIP.

Rules concerning recovery of debts shall also apply to resumption of gifts. Invalid gifts shall be kept in the safe custody of some persons. Any person who has given as gift not only his whole property, his sons, and his wife, but also his own life shall bring the same for the consideration of rescissors. Gifts or charitable subscriptions to the wicked or for unworthy purposes, monetary help to such persons as are malevolent or cruel, and promise of sexual enjoyment to the unworthy shall be so settled by rescissors that neither the giver nor the receiver shall be injured thereby.

Those who receive any kind of aid from timid persons, threatening them with legal punishment, defamation, or loss of money, shall be liable to the punishment for theft; and the persons who yield such aids shall likewise be punished.

Co-operation in hurting a person, and showing a haughty attitude towards the king shall be punished with the highest amercement. No son, or heir claiming a dead man's property shall, against his own will, pay the value of the bail borne by the dead man (pratibhavyadanda), the balance of any dowry (sulkasaha), or the stakes of gambling; nor shall he fulfill the promise of gifts made by the dead man under the influence of liquor or love. Thus resumption of gifts is dealt with.

(Sale without ownership.)

As regards sale without ownership:--On the detection of a lost property in the possession of another person, the owner shall cause the offender to be arrested through the judges of a court. If time or place does not permit this action, the owner himself shall catch hold of the offender and bring him before the judges. The judge shall put the question; how the offender came by the property. If he narrates how he got it, but cannot produce the person who sold it to him, he shall be left off, and shall forfeit the property. But the seller, if produced, shall not only pay the value of the property, but also be liable to the punishment for theft.

If a person with a stolen property in his possession runs away or hides himself till the property is wholly consumed, he shall not only pay the value, but also be liable to the punishment for theft.

After proving his claim to a lost property (svakaranam kritva), its owner shall be entitled to take possession of it. On his failure to prove his title to it, he shall be fined 5 times the value of the property, (panchabandhadandah), and the property shall be taken by the king.

If the owner takes possession of a lost article without obtaining permission from the court, he shall be punished with the first amercement.

Stolen or lost articles shall, on being detected, be kept in the toll-gate. If no claimant is forthcoming within three fortnights, such articles shall be taken by the king.

He who proved his title to a lost or stolen biped shall pay 5 panas towards ransom (before taking possession of it). Likewise the ransom for a single-hoofed animal shall be 4 panas; for a cow or a buffalo, 2 panas, for minor quadrupeds 1/4th of a pana; and for articles such as precious stones, superior or inferior raw materials, five per cent of their value.

Whatever of the property of his own subjects the king brings back from the forests and countries of enemies, shall be handed over to its owner. Whatever of the property of citizens robbed by thieves the king cannot recover, shall be made good from his own pocket. If the king is unable to recover such things, he shall either allow any self-elected person (svayamgraha) to fetch them, or pay an equivalent ransom to the sufferer. An adventurer may enjoy whatever the king graciously gives him out of the booty he has plundered from an enemy's country, excepting the life of an Arya and the property belonging to gods, Brahmans or ascetics. Thus sale without ownership is dealt with.

(Ownership.)

As to the title of an owner to his property :-The owners who have quitted their country where their property lies shall continue to have their title to it. When the owners other than minors, the aged, those that are afflicted with disease or calamities, those that are sojourning abroad, or those that have deserted their country during national disturbances, neglect for ten years their property which is under the enjoyment of others, they shall forfeit their title to it.

Buildings left for 20 years in the enjoyment of others shall not be reclaimed. But the mere occupation of the buildings of others during the absence of the king by kinsmen, priests, or heretics shall not give them the right of possession. The same shall obtain with regard to open deposits, pledges, treasure trove (nidhi), boundary, or any property belonging to kings or priests (srotiyas).

Ascetics and heretics shall, without disturbing each other, reside in a large area. A new comer shall, however, be provided with the space occupied by an old resident. If not willing to do so, the old occupier shall be sent out.

The property of hermits, (vanaprastha) ascetics (yati), or bachelors learning the Vedas (Brahmachari) shall on their death be taken by their preceptors, disciples, their brethren (dharmabhratri), or class-mates in succession.

Whenever hermits, etc., have to pay any fines, they may, in the name of the king, perform penance, oblation to gods, fireworship, or the ritual called Mahakachchhavadhana for as many nights as the number of panas of their fines. Those heretics (pashandah) who have neither gold nor gold-coin shall similarly observe their fasts except in the case of defamation, theft, assault and abduction of women. Under these circumstances, they shall be compelled to undergo punishment.

• The king shall, under penalty of fines, forbid the wilful or improper proceedings of ascetics: for vice overwhelming righteousness will in the long run destroy the ruler himself.

[Thus ends Chapter 16, "Resumption of gifts, sale without ownership, and ownership" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the seventy-third chapter from the beginning.]

CHAPTER 17. ROBBERY.

SUDDEN and direct seizure (of person or property) is termed sahasa; fraudulent or indirect seizure (niranvaye'pavyayanecha) is theft.

The school of Manu hold that the fine for the direct seizure of precious stones and superior or inferior raw materials shall be equal to their value. It is equal to twice the value of the articles according to the followers of Usanas.

But Kautilya holds that it shall be proportional to the gravity of the crime.

In the case of such articles of small value as flowers, fruits, vegetables, roots, turnips, cooked rice, skins, bamboo, and pots (earthenware) the fine shall range from 12 to 24 panas; for articles of great value such as iron (kalayasa), wood, roping materials, and herds of minor quadrupeds, the fine shall range from 24 to 48 panas; and for such articles of still greater value as copper, brass, bronze, glass, ivory and vessels, etc., it shall range from 48 to 96 panas. This fine is termed the first amercement.

For the seizure of such as big quadrupeds, men, fields, houses, gold, gold-coins, fine fabrics, etc., the fine shall range from 200 to 500 panas, which is termed the middle-most amercement.

My preceptor holds that keeping or causing to keep by force either men or women in prison, or releasing them by force from imprisonment, shall be punished with fines ranging from 500 to 1,000 panas. This fine is termed the highest amercement.

He who causes another to commit sahasa after the plans prepared by himself shall be fined twice the value (of the person or property seized). An abettor who employs a hireling to commit sahasa by promising 'I shall pay thee as much gold as thou makest use of,' shall be fined four times the value.

The school of Brihaspati are of opinion that if with the promise 'I will pay thee this amount of gold,' an abettor causes another to commit sahasa, the former shall be compelled to pay the promised amount of gold and a fine. But Kautilya holds that if an abettor extenuates his crime by pleading anger, intoxication or loss of sense (moham), he shall be punished as described above.

• In all kinds of fines below a hundred panas, the king shall take in addition to the fine 8 per cent more as rupa and in fines above hundred, five per cent more; these two kinds of exaction, are just inasmuch as the people are full of sins on the one hand, and kings are naturally misguided on the other.

[Thus ends Chapter 17, "Robbery" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the seventy-fourth chapter from the beginning.]

CHAPTER 18. DEFAMATION.

Calumny, contemptuous talk, or intimidation constitutes defamation.

Among abusive expressions relating to the body, habits, learning, occupation, or nationalities, that of calling a deformed man by his right name such as 'the blind', 'the lame', etc. shall be punished with a fine of 3 panas; and by false name 6 panas. If the blind, the lame, etc., are insulted with such ironical expressions as 'a man of beautiful eyes', 'a man of beautiful teeth', etc. the fine shall be 12 panas. Likewise when a person is taunted for leprosy, lunacy, impotency and the like. Abusive expressions in general, no matter whether true, false, or reverse with reference to the abused, shall be punished with fines ranging above 12 panas, in the case of persons of equal rank.

If persons abused happen to be of superior rank, the amount of the fines shall be doubled; if of lower rank, it shall be halved. For calumniating the wives of others, the amount of the fines shall be doubled.

If abuse is due to carelessness, intoxication, or loss of sense, etc., the fines shall be halved.

As to the reality of leprosy and lunacy, physicians or neighbours shall be authorities.

As to the reality of impotency, women, the scum of urine, or the low specific gravity of faeces in water (the sinking of faeces in water) shall furnish the necessary evidence.

(Speaking ill of habits.)

If among Brahmans, Kshatriyas, Vaisyas, Sudras, and outcastes (antavasayins), any one of a lower caste abuses the habits of one of a higher caste, the fines imposed shall increase from 3 panas upwards (commencing from the lowest caste). If any one of a higher caste abuses one of a lower caste, fines imposed shall decrease from 2 panas.

Contemptuous expressions such as 'a bad Brahman' shall also be punished as above.

The same rules shall apply to calumnies regarding learning (sruta), the profession of buffoons (vagivana), artisans, or musicians, and relating to nationalities such as Prajjujuna, Gandhara, etc.

(Intimidation.)

If a person intimidates another by using such expressions as 'I shall render thee thus', the bravado shall be punished with half as much fine as will be levied on him who actually does so.

If a person, being unable to carry his threat into effect, pleads provocation, intoxication, or loss of sense as his excuse, he shall be fined 12 panas.

If a person capable to do harm and under the influence of enmity intimidates another, he shall be compelled to give life-long security for the well-being of the intimidated.

- Defamation of one's own nation or village shall be punished with the first amercement; that of one's own caste or assembly with the middlemost; and that of gods or temples (chaitya) with the highest amercement.

[This ends Chapter 18, "Defamation" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the seventy-fifth chapter from the beginning.]

CHAPTER 19. ASSAULT.

Touching, striking, or hurting constitutes assault.

When a person touches with hand, mud, ashes or dust the body of another person below the naval, he shall be punished with a fine of 3 panas; with some but unclean things, with the leg, or spittle, 6 panas; with saliva (Chhardi), urine, faeces, etc. 12 panas. If the same offence is committed above the naval, the fines shall be doubled; and on the head, quadrupled.

If the same offence is committed on persons of superior rank, the fines shall be twice as much; and on persons of lower rank, half of the above fines. If the same offence is committed on the women of others, the fines shall be doubled.

If the offence is due to carelessness, intoxication, or loss of sense, the fines shall be halved.

For catching hold of a man by his legs, clothes, hands or hair, fines ranging above 6 panas shall be imposed. Squeezing, rounding with arms, thrusting, dragging, or sitting over the body of another person shall be punished with the first amercement.

Running away after making a person fall, shall be punished with half of the above fines.

That limb of a Sudra with which he strikes a Brahman shall be cut off.

(Striking.)

For striking compensation is to be paid and half of the fines levied for touching. This rule shall also apply to Chandalas and other profane persons (committing the same offence). Striking with the hand, shall be punished with fines below 3 panas, with the leg twice as much as the above fine; and striking with an instrument so as to cause swellings shall be punished with the first amercement; and striking so as to endanger life shall be punished with the middle-most amercement.

(Hurting.)

Causing a bloodless wound with a stick, mud, a stone, an iron bar, or a rope shall be punished with a fine of 24 panas. Causing the blood to gush out excepting bad or diseased blood shall be punished with double the fine.

Beating a person almost to death, though without causing blood, breaking the hands, legs, or teeth, tearing off the ear or the nose, or breaking open the flesh of a person except in ulcers or boils shall be punished with the first amercement. Causing hurt in the thigh or the neck, wounding the eye, or hurting so as to impede eating, speaking, or any other bodily movements shall not only be punished with the middlemost amercement, but also be made liable to the payment (to the sufferer) of such compensation as is necessary to cure him.

If time or place does not permit the immediate arrest of an offender, he shall be dealt with as described in Book IV, treating of the measures to suppress the wicked.

Each one of a confederacy of persons who have inflicted hurt on another person shall be punished with double the usual fine.

My preceptor holds that quarrels or assaults of a remote date shall not be complained of.

But Kautilya holds that there shall be no acquittal for an offender.

My preceptor thinks that he who is the first to complain of a quarrel wins inasmuch as it is pain that drives one to law.

But Kautilya objects to it; for whether a complaint is lodged first or last, it is the evidence of witnesses that must be depended upon. In the absence of witnesses, the nature of the hurt and other circumstances connected with the quarrel in question shall be evidences. Sentence of punishment shall be passed the very day that a defendant accused of assault fails to answer the charge made against him.

(Robbery in quarrels.)

A person stealing anything under the tumult of a quarrel shall be fined 10 panas. Destruction of articles of small value shall be punished with a fine equal to the value of the articles besides the payment (to the sufferer) of an adequate compensation. Destruction of big things with a compensation equal to the value of the articles and a fine equal to twice the value. In the case of destruction of such things as clothes, gold, gold-coins, and vessels or merchandise, the first amercement together with the value of the articles shall be levied.

Causing damage to a wall of another man's house by knocking shall be fined 3 panas; breaking open or demolishing the same shall be fined 6 panas, besides the restoration of the wall.

Throwing harmful things inside the house of a man shall be fined 12 panas; and throwing such things as endanger the lives of the inmates shall be punished with the first amercement.

For causing pain with sticks, etc., to minor quadrupeds one or two panas shall be levied; and for causing blood to the same, the fine shall be doubled. In the case of large quadrupeds, not only double the above fines, but also an adequate compensation necessary to cure the beasts shall be levied.

For cutting off the tender sprouts of fruit-trees, flower-trees or shady trees in the parks near a city, a fine of 6 panas shall be imposed; for cutting off the minor branches of the same trees, 12 panas; and for cutting off the big branches, 24 panas shall be levied. Cutting off the trunks of the same shall be punished with the first amercement; and felling the same shall be punished with the middle-most amercement.

In the case of plants which bear flowers, fruits, or provide shade, half of the above fines shall be levied.

The same fines shall be levied in the case of trees that have grown in places of pilgrimage, forests of hermits, or cremation or burial grounds.

- For similar offences committed in connection with the trees which mark boundaries, or which are worshipped or observed (chaityeshvalakshiteshucha,) or trees which are grown in the king's forests, double the above fines shall be levied.

[This ends Chapter 19, "Assault" in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the seventy-sixth chapter from the beginning.]

CHAPTER 20. GAMBLING AND BETTING AND MISCELLANEOUS OFFENCES.

With a view to find out spies or thieves, the Superintendent of gambling shall, under the penalty of a fine of 12 panas if played elsewhere, centralise gambling.

My preceptor is of opinion that in complaints regarding gambling, the winner shall be punished with the first amercement and the vanquished with the middle-most amercement; for though not skillful enough to win as ardently desired by him, the vanquished fellow does not tolerate his defeat.

But Kautilya objects to it: for if the punishment for the vanquished were to be doubled, none would complain to the king. Yet gamblers are naturally false players.

The Superintendents of gambling shall, therefore, be honest and supply dice at the rate of a kakani of hire per pair. Substitution by tricks of hand of dice other than thus supplied shall be punished with a fine of 12 panas. A false player shall not only be punished with the first amercement and fines leviable for theft and deceit, but also be made to forfeit the stakes he has won.

The Superintendent shall take not only 5 per cent of the stakes won by every winner, and the hire payable for supplying dice and other accessories of diceplay, but also the fee chargeable for supplying water and accommodation, besides the charge for license.

He can at the same time carry on the transactions of sale or mortgage of things. If he does not forbid tricks of hand and other deceitful practices, he shall be punished with twice the amount of the fine (levied from the deceitful gamblers.)

The same rules shall apply to betting and challenging except those in learning and art.

(Miscellaneous offences.)

As regards miscellaneous offences:--

When a person does not return in required place or time the property he has borrowed or hired, or placed in his custody as a deposit, sits under the shade for more than one and a quarter of an hour (ayama) as prescribed, evades under the excuse of being a Brahman the payment due while passing military stations or crossing rivers, and bawls out or invites others to fight against his neighbours, he shall be punished with a fine of 12 panas.

When a person does not hand over the property entrusted to him for delivery to a third person, drags with his hand the wife of his brother, has connection with a public woman kept by another, sells merchandise that is under ill repute, breaks open the sealed door of a house, or causes hurt to any of the forty-house-holders or neighbours, a fine of 48 panas shall be imposed.

When a person misappropriates the revenue he collects as the agent of a household, violates by force the chastity of a widow of independent living, when an outcast (chandala) person touches an Arya woman, when a person does not run to render help to another in danger, or runs without a cause, and when a person entertains, in dinner dedicated to gods or ancestors Buddhists (sakyas,) Ajivakas, Sudras and exiled persons, (pravrajita) a fine of 100 panas shall be imposed.

When an unauthorised person examines (an offender) on oath, executes Government work though not a Government servant, renders minor quadrupeds impotent, or causes abortion to a female slave by medicine, he shall be punished with the first amercement.

When between father and son, husband and wife brother and sister, maternal uncle and nephew or teacher and student, one abandons the other while neither of them is an apostate; and when a person abandons in the centre of a village another person whom he brought there for his own help, the first amercement shall be levied.

When a person abandons his companion in the midst of a forest, he shall be punished with the middle-most amercement.

When a person threatens and abandons his companion in the midst of a forest, he shall be punished with the highest amercement.

Whenever persons who have started together on some journey abandon one another as above, half of the above fine shall be levied.

When a person keeps or causes to keep another person in illegal confinement, releases a prisoner from prison, keeps or causes another to keep a minor in confinement, he shall be punished with a fine of 1000 panas.

The rates of fines shall vary in accordance with the rank of persons concerned and the gravity of the crimes.

Such persons as a pilgrim, an ascetic engaged in penance, a diseased person, any one suffering from hunger, thirst, or fatigue from journey, a villager from country parts, any one that has suffered much from punishment and a money-less pauper shall be shown mercy.

Such transactions as pertain to gods, Brahmans, ascetics, women, minors, aged persons, diseased persons and helpless creatures shall, though not be complained of, be settled by the judges themselves; and in such transactions as the above, excuses due to time, place, or possession shall not be pleaded.

Such persons as are noted for their learning, intelligence, bravery, high birth, or magnificent works shall be honoured.

- Judges shall thus settle disputes free from all kinds of circumvention, with mind unchanged in all moods or circumstances, pleasing and affable to all.

[This ends Chapter 20, "Gambling, Betting, and Miscellaneous", in Book 3, "Concerning Law" of the Arthashastra of Kautilya. End of the seventy-seventh chapter from the beginning. With this, ends the third Book "Concerning Law" of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 4

"The Removal of Thorns"

CHAPTER 1. PROTECTION OF ARTISANS.

Three Commissioners (pradeshtarah) or three ministers shall deal with measures to suppress disturbance to peace (kantakasodhanam kuruyuh).

Those who can be expected to relieve misery, who can give instructions to artisans, who can be trusted with deposits, who can plan artistic work after their own design, and who can be relied upon by guilds of artisans, may receive the deposits of the guilds. The guilds (sreni) shall receive their deposits back in time of distress.

Artisans shall, in accordance with their agreement as to time, place, and form of work, fulfill their engagements. Those who postpone their engagements under the excuse that no agreement as to time, place and form of work has been entered into shall, except in troubles and calamities, not only forfeit 1/4th of their wages, but also be punished with a fine equal to twice the amount of their wages. They shall also make good whatever is thus lost or damaged. Those who carry on their work contrary to orders shall not only forfeit their wages, but also pay a fine equal to twice the amount of their wages.

(Weavers.)

Weavers shall increase the threads (supplied to them for weaving cloths) in the proportion of 10 to 11 (dasaikadasikam). They shall otherwise, not only pay either a fine equal to twice the loss in threads or the value of the whole yarn, but also forfeit their wages. In weaving linen or silk cloths (kshaumakauseyanam), the increase shall be 1 to 1 1/2. In weaving fibrous or woollen garments or blankets (patronakambaladukulanam), the increase shall be 1 to 2.

In case of loss in length, the value of the loss shall be deducted from the wages and a fine equal to twice the loss shall be imposed. Loss in weight (tulahine) shall be punished with a fine equal to four times the loss. Substitution of other kind of yarn, shall be punished with a fine equal to twice the value of the original.

The same rules shall apply to the weaving of broad cloths (divpatavanam).

The loss in weight in woollen threads due to threshing or falling of hair is 5 palas.

(Washermen.)

Washermen shall wash clothes either on wooden planks or on stones of smooth surface. Washing elsewhere shall not only be punished with a fine of 6 panas, but also be subject for the payment of a compensation equal to the damage.

Washermen wearing clothes other than such as are stamped with the mark of a cudgel shall be fined three panas. For selling, mortgaging, or letting out for hire the clothes of others, a fine of 12 panas shall be imposed.

In case of substitution of other clothes, they shall not only be punished with a fine equal to twice the value of the clothes, but also be made to restore the true ones.

For keeping for more than a night clothes which are to be made as white as a jasmine flower, or which are to attain the natural colour of their threads on washing on the surface of stones, or which are to be made whiter merely by removing their dirt by washing, proportional fines shall be imposed. For keeping for more than 5 nights such clothes as are to be given thin colouring, for more than six nights such as are to be made blue, for more than 7 nights such as are to be made either as white as flowers or as beautiful and shiny as lac, saffron, or blood and such clothes as require much skill and care in making brilliant, wages shall be forfeited.

Trustworthy persons shall be judges in disputes regarding colour and experts shall determine the necessary wages.

For washing the best garments, the wages shall be one pana; for those of middle quality, half a pana; and for those of inferior quality 1/4th of a pana.

For rough washing on big stones, the wages shall be 1/8th of a pana.

[In the first wash of red-coloured clothes, there is a loss of 1/4th part (of the colour); in the second wash, 1/5th part. This explains subsequent losses. The rules pertaining to washermen are also applicable to weavers.

Goldsmiths who, without giving information (to the government), purchase from unclean hands silver or golden articles without changing the form of the articles shall be fined 12 panas; if they do the same changing the form of the articles (i.e., melting), they shall be fined 24 panas; if they purchase the same from the hands of a thief, they shall be fined 48 panas; if they purchase an article for less than its value after melting it in secret, they shall be liable to the punishment for theft; likewise for deception with manufactured articles. When a goldsmith steals from a suvarna gold equal to the weight of a masha (1/16th of a suvarna), he shall be punished 200 panas; when he steals from a silver dharana silver equal to the value of a masha, he shall be fined 12 panas. This explains the proportional enhancement of punishments. When a goldsmith removes the whole amount of the gold (karsha) from a suvarna by apasarana method or by any other deceitful combination (yoga), he shall be punished with a fine of 500 panas. In case of contaminating them (gold and silver) in any way, the offence shall be regarded as loss of their intrinsic colour.

One masha shall be the fee for the manufacture of a silver dharana; for the manufacture of a suvarna, 1/8th of the same; or fees may be increased to twice the above according to the skill of the manufacturer. This explains the proportional increase of fees.

Fees for the manufacture of articles from copper, brass, vaikrinataka, and arakuta shall be five percent. In the manufacture of articles from copper (?), 1/10th of the copper will be lost. For the loss of a pala in weight, a fine of twice the loss shall be imposed. This explains the proportional increase of punishments. In the manufacture of articles from lead and tin, 1/20th of the mass will be lost. One kakani shall be the fee for manufacturing an article of a pala in weight of the above. In the manufacture of articles from iron, 1/5th of the mass will be lost; two kakanis shall be the fee for manufacturing an article of a pala in weight from iron. This explains the proportional increase of fees.

When the examiner of coins declares an unacceptable current coin to be worthy of being entered into the treasury or rejects an acceptable current coin, he shall be fined 12 panas. When the examiner of coins misappropriates a masha from a current coin of a pana, the tax, (Vyaji) of five percent on the coin having been duly paid, he shall be fined 12 panas. This explains the proportional increase of fines. When a person causes a counterfeit coin to be manufactured, or accepts it, or exchanges it, he shall be fined 1,000 panas; he who enters a counterfeit coin into the treasury shall be put to death.]

(Scavengers.)

Of whatever precious things sweepers come across while sweeping, one-third shall be taken by them and two-thirds by the king. But precious stones shall be wholly surrendered to the king. Seizure of precious stones shall be punished with the highest amercement.

A discoverer of mines, precious stones, or treasure troves shall, on supplying the information to the king, receive 1/6th of it as his share; but if the discoverer happens to be a peon (bhritaka), his share shall be only 1/12th of it.

Treasure troves valued beyond 100,000 shall wholly be taken by the king. But if they are of less value, the discoverer shall receive 1/6th of it as his share.

Such treasure troves as a man of pure and honest life can prove to be his ancestral property shall wholly be taken by the man himself. Taking possession of a treasure trove without establishing such claim shall be punished with a fine of 500 panas. Taking possession of the same in secret shall be punished with a fine of 1,000 panas.

(Medical Practice.)

Physicians undertaking medical treatment without intimating (to the government) the dangerous nature of the disease shall, if the patient dies, be punished with the first amercement. If the death of a patient under treatment is due to carelessness in the treatment, the physician shall be punished with the middle-most amercement. Growth of disease due to negligence or indifference (karmavadha) of a physician shall be regarded as assault or violence.

(Musicians.)

Bands of musicians (kusilavah) shall, during the rainy season, stay in a particular place. They shall strictly avoid giving too much indulgence or causing too much loss (atipatam) to any one. Violation of the above rule shall be punished with a fine of 12 panas. They may hold their performances to their liking in accordance with the procedure of their country, caste, family, profession, or copulation.

The same rules shall apply to dancers, dumb-players and other mendicants.

For offences, mendicants shall receive as many lashes with an iron rod as the number of panas imposed on them.

Wages for the works of other kinds of artisans shall be similarly determined.

• Thus traders, artisans, musicians, beggars, buffoons and other idlers who are thieves in effect though not in name shall be restrained from oppression on the country.

[Thus ends Chapter 1, "Protection of artisans" in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. End of the seventy-eighth chapter from the beginning.]

CHAPTER 2. PROTECTION OF MERCHANTS.

The Superintendent of Commerce shall allow the sale or mortgage of any old commodities (purana bhandanam) only when the seller or mortgagor of such articles proves his ownership of the same. With a view to prevent deception, he shall also supervise weights and measures.

Difference of half a pala in such measures as are called parimani and drona is no offence. But difference of a pala in them shall be punished with a fine of 12 panas.

Fines for greater differences shall be proportionally increased.

Difference of a karsha in the balance called tula is no offence. Difference of two karshas shall be punished with a fine of 6 panas. Fines for greater differences shall be proportionally increased.

Difference of half a karsha in the measure called adhaka is no offence; but difference of a karsha shall be punished with a fine of 3 panas.

For greater differences, fines shall be proportionally increased.

Fines for differences in weight in other kinds of balances shall be inferred on the basis of the above rule.

When a merchant purchases by a false balance a greater quantity of a commodity and sells under the same nominal weight a less quantity by the same or another false balance, he shall be punished with double the above fines.

Deception on the part of a seller to the extent of 1/8th part of the articles valued at a pana and sold by number shall be punished with a fine of 96 panas.

The sale or mortgage of articles such as timber, iron, brilliant stones, ropes, skins, earthenware, threads, fibrous garments, and woollen clothes as superior though they are really inferior shall be punished with a fine of 8 times the value of the articles thus sold.

When a trader sells or mortgages inferior as superior commodities, articles of some other locality, as the produce of a particular locality, adulterated things, or deceitful mixtures, or when he dexterously substitutes other articles for those just sold (samutparivartimam), he shall not only be punished with a fine of 54 panas but also be compelled to make good the loss.

By making the fine two panas for the loss of the value of a pana, and 200 panas for that of 100, fines can be determined for any of such false sales.

Those who conspire to lower the quality of the works of artisans, to hinder their income, or to obstruct their sale or purchase shall be fined thousand panas.

Merchants who conspire either to prevent the sale of merchandise or to sell or purchase commodities at higher prices shall be fined 1,000 panas.

Middlemen who cause to a merchant or a purchaser the loss of 1/8th of a pana by substituting with tricks of hand false weights or measures or other kinds of inferior articles shall be punished with a fine of 200 panas.

Fines for, greater losses shall be proportionally increased commencing from 200 panas.

Adulteration of grains, oils, alkalis, salts, scents, and medicinal articles with similar articles of no quality shall be punished with a fine of 12 panas.

It is the duty of the trader to calculate the daily earnings of middlemen and to fix that amount on which they are authorised to live; for whatever income falls between sellers and purchasers (i.e., brokerage) is different from profit.

Hence authorised persons alone shall collect grains and other merchandise. Collection of such things without permission shall be confiscated by the Superintendent of Commerce.

Hence shall merchants be favourably disposed towards the people in selling grains and other commodities.

The Superintendent of Commerce shall fix a profit of five per cent over and above the fixed price of local commodities, and ten per cent on foreign produce. Merchants who enhance the price or realise profit even to the extent of half a pana more than the above in the sale or purchase of commodities shall be punished with a fine of from five panas in case of realising 100 panas up to 200 panas.

Fines for greater enhancement shall be proportionally increased.

In case of failure to sell collected merchandise wholesale at a fixed rate, the rate shall be altered.

In case of obstruction to traffic, the Superintendent shall show necessary concessions.

Whenever there is an excessive supply of merchandise, the Superintendent shall centralise its sale and prohibit the sale of similar merchandise elsewhere before the centralised supply is disposed of.

Favourably disposed towards the people, shall merchants sell this centralised supply for daily wages.

The Superintendent shall, on consideration of the outlay, the quantity manufactured, the amount of toll, the interest on outlay, hire, and other kinds of accessory expenses, fix the price of such merchandise with due regard to its having been manufactured long ago or imported from a distant country (desakalantaritanam panyanam.)

[Thus ends Chapter 2, "Protection of merchants" in Book 4 "The Removal of Thorns" of the Arthashastra of Kautilya. End of the seventy-ninth chapter from the beginning.]

CHAPTER 3. REMEDIES AGAINST NATIONAL CALAMITIES.

There are eight kinds of providential visitations: They are fire, floods, pestilential diseases, famine, rats, tigers (vyalah), serpents, and demons. From these shall the king protect his kingdom.

(Fire.)

During the summer, villages shall carry on cooking operations outside. Or they shall provide themselves with the ten remedial instruments (dasamuli).

Precautionary measures against fire have been dealt with in connection with the description not only of the duties of superintendents of villages, but also of the king's, harem and retinue.

Not only on ordinary days, but also on full-moon days shall offerings, oblations, and prayers be made to fire.

(Floods.)

Villagers living on the banks of rivers shall, during the rainy reason, remove themselves to upcountries. They shall provide themselves with wooden planks, bamboos, and boats. They shall, by means of bottle-gourds, canoes, trunks of trees, or boats rescue persons that are being carried off by floods. Persons neglecting rescue with the exception of those who have no boats, etc., shall be fined 12 panas. On new and full-moon days shall rivers be worshipped. Experts in sacred magic and mysticism (mayayogavidah), and persons learned in the Vedas, shall perform, incantations against rain.

During drought shall Indra (sachinatha), the Ganges, mountains, and Mahakachchha be worshipped.

(Pestilences.)

Such remedial measures as will be treated of in the 14th book shall be taken against pestilences. Physicians with their medicines, and ascetics and prophets with their auspicious and purificatory ceremonials shall also overcome pestilences. The same remedial measures shall be taken against epidemics (maraka = killer). Besides the above measures, oblations to gods, the ceremonial called, Maha-kachchhavadhana, milking the cows on cremation or burial grounds, burning the trunk of a corpse, and spending nights in devotion to gods shall also be observed.

With regard to cattle diseases (pasuvyadhimarake), not only the ceremony of waving lights in cowsheds (nirajanam)

THE GRAND BIBLE

shall be half done, but also the worship of family-gods be carried out.

(Famines.)

During famine, the king shall show favour to his people by providing them with seeds and provision (bijabhaktopagraham).

He may either do such works as are usually resorted to in calamities; he may show favour by distributing either his own collection of provisions or the hoarded income of the rich among the people; or seek for help from his friends among kings.

Or the policy of thinning the rich by exacting excessive revenue (karsanam), or causing them to vomit their accumulated wealth (vamanam) may be resorted to.

Or the king with his subjects may emigrate to another kingdom with abundant harvest.

Or he may remove himself with his subjects to seashores or to the banks of rivers or lakes. He may cause his subjects to grow grains, vegetables, roots, and fruits wherever water is available. He may, by hunting and fishing on a large scale, provide the people with wild beasts, birds, elephants, tigers or fish.

(Rats.)

To ward off the danger from rats, cats and mongooses may be let loose. Destruction of rats that have been caught shall be punished with a fine of 12 panas. The same punishment shall be meted out to those who, with the exception of wild tribes, do not hold their dogs in check.

With a view to destroy rats, grains mixed with the milk of the milk-hedge plants (snuhi: Euphorbia Antiquorum), or grains mixed with such ingredients as are treated in the 14th book may be left on the ground. Ascetics and prophets may perform auspicious ceremonials. On new and full-moon days rats may be worshipped.

Similar measures may also be taken against the danger from locusts, birds and insects.

(Snakes.)

[When there is fear from snakes, experts in applying remedies against snake poison shall resort to incantations and medicines; or they may destroy snakes in a body; or those who are learned in the Atharvaveda may perform auspicious rites. On new and full moon days, (snakes) may be worshipped. This explains the measures to be taken against the dangers from water-animals.

(Tigers.)

In order to destroy tigers, either the carcasses of cattle mixed with the juice of madana plant, or the carcasses of calves filled with the juice of madana and kodrava plants may be thrown in suitable places.

Or hunters or keepers of hounds may catch tigers by entrapping them in nets. Or persons under the protection of armour may kill tigers with arms.

Negligence to rescue a person under the clutches of a tiger shall be punished with a fine of 12 panas. Similar sum of money shall be given as a reward to him who kills a tiger.

On new and full moon days mountains may be worshipped.

Similar measures may be taken against the inroad of beasts, birds, or crocodiles.

(Demons.)

Persons acquainted with the rituals of the Atharvaveda, and experts in sacred magic and mysticism shall perform such ceremonials as ward off the danger from demons.

On full-moon days the worship of Chaityas may be performed by placing on a verandah offerings such as an umbrella, the picture of an arm, a flag, and some goat's flesh.

In all kinds of dangers from demons, the incantation 'we offer thee cooked rice' shall be performed.

The king shall always protect the afflicted among his people as a father his sons.

Such ascetics as are experts in magical arts, and being endowed with supernatural powers, can ward off providential visitations, shall, therefore, be honoured by the king and made to live in his kingdom.

[Thus ends Chapter 3, "Remedies against national Calamities" in Book 4, "The Removal of Thorns," of the Arthashastra of Kautilya. End of the eightieth chapter from the beginning.]

CHAPTER 4. SUPPRESSION OF THE WICKED LIVING BY FOUL MEANS.

MEASURES necessary for the protection of countries have been briefly dealt with in connection with the description of the duties of the Collector-general.

We are now going to treat of in detail such measures as can remove the disturbing elements of peace.

The Collector-general shall employ spies disguised as persons endowed with supernatural power, persons engaged in penance, ascetics, world trotters (chakra-chara), bards, buffoons, mystics (prachchandaka), astrologers, prophets foretelling the future, persons capable of reading good or bad time, physicians, lunatics, the dumb, the deaf, idiots, the blind, traders, painters, carpenters, musicians, dancers, vintners, and manufacturers of cakes, flesh and cooked rice, and send them abroad into the country for espionage.

The spies shall ascertain the fair or foul dealings of villagers, or of the Superintendents of villages and report the same.

If any person is found to be of foul life (gudhajivi), a spy who is acquainted with similar avocation shall be let loose upon him.

On acquiring friendship with the suspected person who may be either a judge or a commissioner, the spy may request him that the misfortune in which a friend of the spy is involved may be warded off and that a certain amount of money may be accepted. If the judge accedes to the request, he shall be proclaimed as the receiver of bribes and banished. The same rule shall also apply to commissioners.

A spy may tell the congregation of villages (gramakutam) or its superintendent that a wealthy man of wicked character is involved in some trouble and that this opportunity may be availed of to squeeze money from him. If either the one or the other complies with the spy, banishment shall be ordered under the proclamation of 'extortion.'

Under the pretence of having been charged with criminal offence, a spy may, with promise of large sums money, begin to deal with false witnesses. If they agree with him, they shall be proclaimed as false witnesses and banished.

Manufacturers of counterfeit coins shall also be treated similarly.

Whoever is believed to secure for others the love of women by means of magical charms, drugs or ceremonials performed on cremation grounds may be approached by a spy with the request that the wife, daughter, or daughter-in-law of some one, whom the spy pretends to love may be made to return the love and that a certain amount of money may be accepted. If he consents to it, he shall be proclaimed as one engaged in witchcraft (samvadanakaraka) and banished.

Similar steps may be taken against persons engaged in such witchcraft as is hurtful to others.

Whoever is suspected of administering poison (rasa = mercury) to others by reason of his talking of it or selling or purchasing mercury, or using it in preparing medicines, may be approached with the tale that a certain enemy of the spy may be killed and that a certain amount of money may be received as reward. If he does so, he shall be proclaimed as a poisoner (rasada), and banished.

Similar steps may be taken against those who deal with medicines prepared from madana plant.

Whoever is suspected of manufacturing counterfeit coins in that he often purchases various kinds of metals, alkalis, charcoal, bellows, pincers, crucibles, stove, and hammers, has his hands and cloths dirty with ashes and smoke, or possesses such other accessory instruments as are necessary for this illegal manufacture, may be requested by a spy to take the latter as an apprentice, and being gradually betrayed by the spy, such person, on proclamation of his guilt as the manufacturer of false coins, shall be banished.

Similar steps may be taken against those who lower the quality of gold by mixing it with an alloy, or deal with counterfeit gold (suvarna = coin ?)

There are thirteen kinds of criminals who, secretly attempting to live by foul means, destroy the peace of the country. They shall either be banished or made to pay an adequate compensation according as their guilt is light or serious.

[Thus ends Chapter 4, "Suppression of the wicked living by foul means" in Book 4 "The Removal of Thorns" of the Arthashastra of Kautilya. End of the eighty-first chapter from the beginning.]

CHAPTER 5. DETECTION OF YOUTHS OF CRIMINAL TENDENCY BY ASCETIC SPIES.

On availing themselves of the opening made by ordinary spies sent in advance, special spies pretending to be endowed with supernatural powers may, under the pretence of knowing such incantations as cause rapid speed in running away, or render persons invisible, or cause hard fastened doors to open, induce highway robbers to robbery; and may under the pretence of knowing such incantations as secure the love of women, entice adulterers to take part in criminal actions planned for the purpose of proving their criminal intentions.

On taking these enthusiasts thus induced to a village, where persons under the guise of women and men are previously stationed and which is different from the one intended to be reached, the youths may be told that it is difficult to reach in time the village aimed at and that the power of incantation may be seen then and there alone.

Having opened the doors seemingly with the power of incantation, the youths may be asked to get in. Having, in the midst of wakeful watchmen under concert, rendered the youths invisible with incantation, they may be asked to go into the interior. Having caused the watchmen seemingly sleepy, the youths may, as ordered, move the beds of the watchmen with no hesitation. Persons under the guise of others, wives may, seemingly under the influence of incantation, please the youths.

Soon after the youths have actually experienced the powers of incantation, they may be taught the recitation and other accessory procedure of that art. They may afterwards be asked

to test the power of their new learning in plundering such houses as contain articles or money with marks of identification, and simultaneously caught hold of in the very act. They may either be arrested while selling, purchasing, or mortgaging articles with marks of identification, or caught hold of while under intoxication brought about by medicinal drinks (yogasuramatta).

From these youths thus arrested may be gathered information regarding the past life of them and of their accomplices.

Spies under the disguise of old and notorious thieves may similarly associate with robbers and, instituting similar measures, cause the latter to be arrested.

The Collector-general shall exhibit these arrested robbers and announce to the public that their arrest is due to the instructions obtained from the king who has learnt the divine art of catching robbers: 'I shall similarly catch hold of other robbers again and again, and you, people, ought to prevent any one of your own kinsmen from his wicked deeds.'

Whoever is known, through the information of spies, to have been a robber of yoking ropes, whips and other (agricultural) implements may be arrested and told that his arrest is due to the omniscient power of the king. Spies under the disguise of old and notorious robbers, herdsmen, hunters, or keepers of hounds may mix themselves with criminal tribes living in forests, and conspire with them to attack villages or caravanserais which, according to previous plan, contain plenty of counterfeit gold and other articles. During the tumult, they may be killed by armed men concealed for the purpose. Or on their securing plenty of stolen treasure, the robbers may either be made to eat such food as is mixed with the intoxicating juice of madana plant, or caught hold of either while sleeping with fatigue caused by incessant movements or while under intoxication due to the drinking of medicinal beverage on the occasions of religious festivals.

The Collector-general shall exhibit in public these and other arrested criminals and proclaim the omniscient power of the king among the people at large.

[Thus ends Chapter 5, "Detection of youths of criminal tendency by ascetic spies," in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. End of the eighty-second chapter from the beginning.]

CHAPTER 6. SEIZURE OF CRIMINALS ON SUSPICION OR IN THE VERY ACT.

In addition to the measures taken by spies under the guise of prophets, such steps as are suggested by suspicious movements or possession of stolen articles may also be taken.

(Suspicion.)

Persons whose family subsist on slender means of inheritance; who have little or no comfort; who frequently change their residence, caste and the names, not only of themselves, but also of their family (gotra); who conceal their own avocations and calls; who have betaken themselves to such luxurious modes of life as eating flesh and condiments, drinking liquor, wearing scents, garlands, fine dress, and jewels; who have been squandering away their money; who constantly move with profligate women, gamblers, or vintners; who frequently leave their residence; whose commercial transaction, journey, or destination is difficult to understand; who travel alone in such solitary places as forests and mountainous tracts; who hold secret meetings in lonely places near to, or far from, their residence; who hurry on to get their fresh wounds or boils cured; who always hide themselves in the interior of their houses; who are excessively attached to women; who are always inquisitive to gather information as to the women and property of others; who associate themselves with men of condemnable learning and work; who loiter in the dark behind walls or under shades; who purchase rare or suspicious articles in suspicious times or places; who are known for their inimical dealings; whose caste and avocation are very low; who keep false appearances or put on different caste signs; who change their ancestral customs under false excuses; whose notoriety is already marked; who, though in charge of villages, are terribly afraid of appearing before the prime minister and conceal themselves or go elsewhere; who pant in fear while sitting alone; who show undue agitation or palpitation of heart; whose face is pale and dry while the voice is indistinct and stammering; who always move in company with armed men; or who keep threatening appearance; these and other persons may be suspected to be either murderers or robbers or offenders guilty of misappropriation of treasure-trove or deposits or to be any other kind of knaves subsisting by foul means secretly employed.

Thus the seizure of criminals on suspicion is dealt with. (Seizure of stolen articles.)

AS regards the seizure of criminals in the very act:--

Information regarding such articles as are either lost or stolen shall, if the articles are not found out, be supplied to those who trade in similar articles. Traders who conceal the articles as to the loss of which they have already received information shall be condemned as abettors. If they are found

not to be aware of the loss, they may be acquitted on restoring the articles.

No person shall, without giving information to the superintendent of commerce, mortgage or purchase for himself any old or second-hand article.

On receiving information regarding the sale or mortgage of old articles, the Superintendent shall ask the owner how he came by it. He may reply: it has been inherited; it has been received from a third person; it is purchased by himself; or it has been made to order; or it is a secret pledge; he may definitely state that the time and place when and where it came into being. Or he may adduce evidence as to the price and commission (kshanamulyam) for which it was purchased. If his statement regarding the antecedent circumstances of the article is found to be true, he shall be let off.

If the article in question is found to be the one lost by another person whose deposition regarding the antecedent circumstances of the article in no way differs from the previous story, the article shall be considered to belong to that person who is found to have long been enjoying it and whose life is very pure. For while even quadrupeds and bipeds are found to bear such common evidences of identification as colour, gait and form, can there be any difficulty in identifying such articles as, in the form of raw materials, jewels, or vessels, are the product of a single source, definite materials, a particular manufacturer for a definite purpose?

The possessor of an article in question may plead that the article is either borrowed or hired, a pledge or a sealed deposit, or one obtained from a particular person for retail sale.

If he proves his allegation by producing the referee, he shall be let off; or the referee may deny having had any concern in the matter.

With regard to the reasons which a person, seized with an article lost by another, assigns as to his having taken the article as a gift from a third person, he shall corroborate them by producing as witnesses not only those who gave and caused to give the article to him, but also those who, being mediators, custodians, bearers, or witnesses, arranged for the transfer of the article.

When a person is found possessed of an article which he alleges to have been thrown out, lost, or forgotten by a third person, he shall prove his innocence by adducing evidence as to the time, place, and circumstances of finding the article. Otherwise he shall restore the article, besides paying a fine equal to its value; or he may be punished as a thief.

Thus the seizure of criminals in the very act is dealt with. (Circumstantial Evidence.)

As regards the seizure of criminals on the clue of circumstantial evidence:--

In cases of house breaking and theft the circumstances, such as entrance and exit effected through other than doors; breaking the door by means of special contrivances breaking the windows with or without lattice work, or pulling off the roof in houses consisting of upstairs, ascending and descending upstairs; breaking the wall; tunnelling; such contrivances as are necessary to carry off the treasure secretly hoarded, information about which can only be gathered from internal sources; these and other accessory circumstances of wear and tear cognisable in the interior shall tend to indicate the concern of internal hands in the crime, and those of reverse nature, external agencies. The blending of these two kinds of circumstances shall indicate both internal and external agencies.

Regarding crimes suspected to be the work of internal agencies: Any person of miserable appearance, present on the occasion, associated with rogues or thieves, and possessed of such instruments as are necessary for theft; a woman who is born of a poor family, or has placed her affections elsewhere; servants of similar condemnable character; any person addicted to too much sleep or who is suffering from want of sleep; any person who shows signs of fatigue, or whose face is pale and dry with voice stammering and indistinct and who may be watching the movements of others or bewailing too much; any person whose body bears the signs of scaling heights; any person whose body appears to have been scratched or wounded with dress torn off; any one whose legs and hands bear the signs of rubbing and scratching; any one whose hair and nails are either full of dirt or freshly broken; any one who has just bathed and daubed his body with sandal; any one who has smeared his body with oil and has just washed his hands and legs; any one whose foot-prints can be identified with those made near the house during ingress or egress; any one whose broken fragments of garlands, sandal or dress can be identified with those thrown out in or near the house during entrance or exit; any person the smell of whose sweat or drink can be ascertained from the fragments of his dress thrown out in or near the house;-- these and other persons shall be examined.

A citizen or a person of adulterous habits may also be suspected.

• A commissioner (pradeshta) with his retinue of gopas and thanikas shall take steps to find out external thieves; and the officer in charge of a city (nagaraka) shall, under the

circumstances sketched above, try to detect internal thieves inside fortified towns.

[Thus ends Chapter 6, "Seizure of criminals on suspicion or in the very act," in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. End of the eighty-third chapter from the beginning.]

CHAPTER 7. EXAMINATION OF SUDDEN DEATH.

In cases of sudden death, the corpse shall be smeared over with oil and examined.

Any person whose corpse is tainted with mucus and urine, with organs inflated with wind, with hands and legs swollen, with eyes open, and with neck marked with ligatures may be regarded as having been killed by suffocation and suppression of breathing.

Any person with contracted arms and thighs may be regarded as having been killed by hanging.

Any dead person with swollen hands, legs and belly, with sunken eyes and inflated navel may be regarded as having been killed by hanging.

Any dead person with stiffened rectum and eyes, with tongue bitten between the teeth, and with belly swollen, may be considered as having been killed by drowning.

Any dead person, wetted with blood and with limb, wounded and broken, may be regarded as having been killed with sticks or ropes.

Any dead person with fractures and broken limbs, may be regarded as having been thrown down.

Any dead person with dark coloured hands, legs, teeth, and nails, with loose skin, hairs fallen, flesh reduced, and with face bedaubed with foam and saliva, may be regarded as having been poisoned.

Any dead person of similar description with marks of a bleeding bite, may be considered as having been bitten by serpents and other poisonous creatures.

Any dead person, with body spread and dress thrown out after excessive vomiting and purging may be considered as having been killed by the administration of the juice of the madana plant.

Death due to any one of the above causes is, sometimes under the fear of punishment, made to appear as having been brought about by voluntary hanging, by causing marks of ligature round the neck.

In death due to poison, the undigested portion of meat may be examined in milk. Or the same extracted from the belly and thrown on fire may, if it makes 'chitchita' sound and assumes the rainbow colour, be declared as poisoned.

Or when the belly (hridayam) remains unburnt, although the rest of the body is reduced to ashes, the dead man's servants may be examined as to any violent and cruel treatments they may have received at the hands of the dead. Similarly such of the dead man's relatives as a person of miserable life, a woman with affections placed elsewhere or a relative defending some woman that has been deprived of her inheritance by the dead man may also be examined.

The same kind of examination shall be conducted concerning the hanging of the body of an already dead man.

Causes such as past evils or harm done to others by a dead man, shall be inquired into regarding any death due to voluntary hanging.

All kinds of sudden death, centre round one or the other of the following causes:--

Offence to women or kinsmen, claiming inheritance, professional competition, hatred against rivals, commerce, guilds and any one of the legal disputes, is the cause of anger: anger is the cause of death.

When, owing to false resemblance, one's own hirelings, or thieves for money, or the enemies of a third person murder one, the relatives of the deceased shall be inquired as follows:--

- Who called the deceased; who was with him; who accompanied him on his journey; and who took him to the scene of death?

Those who happened to be at the locality of murder shall be severally asked as follows:--

By whom the deceased was brought there; whether they (the witnesses) saw any armed person lurking in the place and showing signs of troubled appearance?

Any clue afforded by them shall be followed in further enquiry.

• After examining the personal property such as travelling requisites, dress, jewels, or other things which the deceased had on his body while murdered, such persons as supplied or had something to do with those things shall be examined as to the associates, residence, causes of journey, profession, and other calls of the deceased.

• If a man or woman under the infatuation of love, anger, or other sinful passions commits or causes to commit suicide by means of ropes, arms, or poison, he or she shall be dragged by means of a rope along the public road by the hands of a Chandala.

• For such murderers as the above, neither cremation rites nor any obsequies usually performed by relatives shall be observed.

• Any relative who performs funeral rites to such wretches, shall either himself be deprived of his own funerals or be abandoned by his kith and kin.

• Whoever associates himself with such persons as perform forbidden rites, shall with his other associates, if any, forfeit within a year the privileges of conducting or superintending a sacrifice, of teaching, and of giving or receiving gifts.

[Thus ends Chapter 7, "Examination of sudden death," in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. End of the eighty-fourth chapter from the beginning.]

CHAPTER 8. TRIAL AND TORTURE TO ELICIT CONFESSION.

Whether an accused is a stranger or a relative to a complainant, his defence witness shall, in the presence of the complainant, be asked as to the defendant's country, caste, family, name, occupation, property, friends, and residence. The answers obtained shall be compared with the defendant's own statements regarding the same. Then the defendant shall be asked as to not only the nature of the work he did during the day previous to the theft, but also the place where he spent the night till he was caught hold of. If his answers for these questions are attested to by reliable referees or witnesses, he shall be acquitted. Otherwise he shall be subjected torture (anyatha karmaprapta).

Three days after the commission of a crime, no suspected person (sankitakah) shall be arrested inasmuch as there is no room for questions unless there is strong evidence to bring home the charge.

Persons who charge an innocent man with theft, or conceal a thief shall themselves be liable to the punishment for theft.

When a person accused of theft proves in his defence the complainant's enmity or hatred towards himself he shall be acquitted.

Any person who keeps an innocent man in confinement (parivasayatah suddham) shall be punished with the first amercement.

Guilt against a suspected person shall be established by the production of such evidences as the instruments made use of by the accused, his accomplices or abettors, the stolen article, and any middlemen involved in selling or purchasing the stolen article. The validity of the above evidences shall also be tested with reference to both the scene of the theft and the circumstances connected with the possession and distribution of the stolen article.

When there are no such evidences and when the accused is wailing much, he shall be regarded as innocent. For owing to one's accidental presence on the scene of theft, or to one's accidental resemblance to the real thief in respect to his appearance, his dress, his weapons, or possession of articles similar to those stolen, or owing to one's presence near the stolen articles as in the case of Mandavya who under the fear of torture admitted himself to be the thief, one, though innocent, is often seized as a thief. Hence the production of conclusive evidences shall be insisted upon. (tasmatsamaptakaranam niyamayet = hence punishment shall be meted out only when the charge is quite established against the accused?)

Ignoramuses, youngsters, the aged, the afflicted, persons under intoxication, lunatics, persons suffering from hunger, thirst, or fatigue from journey, persons who have just taken more than enough of meal, persons who have confessed of their own accord (atmakasitam), and persons who are very weak,--none of these shall be subjected to torture.

Among the spies such as harlots, suppliers of water and other drinks to travellers, story-tellers, hotel-keepers providing travellers with boarding and lodging, any one who happens to be acquainted with the work similar to that of the suspected may be let off to watch his movements, as described in connection with misappropriation of sealed deposits.

Those whose guilt is believed to be true shall be subjected to torture (aptadosham karma karayet). But not women who are carrying or who have not passed a month after delivery.

Torture of women shall be half of the prescribed standard. Or women with no exception may be subjected to the trial of cross-examination (vakyanyuogo va).

Those of Brahman caste and learned in the Vedas as well as ascetics shall only be subjected to espionage.

Those who violate or cause to violate the above rules shall be punished with the first amercement. The same punishment shall be imposed in case of causing death to any one by torture.

There are in vogue four kinds of torture (karma):--

Six punishments (shatdandah), seven kinds of whipping (kasa), two kinds of suspension from above (upari nibandhau), and water-tube (udakanalika cha).

As to persons who have committed grave offences, the form of torture will be nine kinds of blows with a cane:--12 beats on each of the thighs; 28 beats with a stick of the tree (naktamala); 32 beats on each palm of the hands and on each sole of the feet; two on the knuckles, the hands being joined so as to appear like a scorpion; two kinds of suspensions, face downwards (ullambane chale); burning one of the joints of a finger after the accused has been made to drink rice gruel;

heating his body for a day after he has been made to drink oil; causing him to lie on coarse green grass for a night in winter. These are the 18 kinds of torture.

The instruments of the accused such as ropes, clubs, arrows, spades, knives, etc., shall be paraded on the back of an ass.

Each day a fresh kind of the torture may be employed.

Regarding those criminals who rob in accordance with the threat previously made by them, who have made use of the stolen articles in part, who have been caught hold of in the very act or with the stolen articles, who have attempted to seize the king's treasury, or who have committed culpable crime, may, in accordance with the order of the king, be subjected once or many times to one all of the above kinds of torture.

Whatever may be the nature of the crime, no Brahman offender shall be tortured. The face of a Brahman convict shall be branded so as to leave a mark indicating his crime:—the sign of a dog in theft, that of a headless body in murder; that of the female part (bhaga) in rape with the wife of a teacher, and that of the flag of vintners for drinking liquor.

After having thus branded to a wound and proclaimed his crime in public, the king shall either banish a Brahman offender or send him to the mines for life.

[Thus ends Chapter 8, "Trial and Torture to Elicit Confession" in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. End of the eighty-fifth chapter from the beginning.]

CHAPTER 9. PROTECTION OF ALL KINDS OF GOVERNMENT DEPARTMENTS.

Commissioners appointed by the Collector-general shall first check (the proceedings of) Superintendents and their subordinates.

Those who seize valuable articles or precious stones from either mines or any great manufactories shall be beheaded. Those who seize ordinary articles or necessities of life from manufactories of articles of small value shall be punished with the first amercement. Those who seize from manufactories or from the king's granary articles of 1/16 to 1/4 a pana in value shall be fined 12 panas; articles of 1/4 to 1/2 a pana in value, 24 panas; articles 1/2 to 3/4 pana in value, 36 panas; and articles of 3/4 to 1 pana in value, 48 panas.

Those who seize articles of 1 to 2 panas in value shall be punished with the first amercement; articles of 2 to 4 panas in value with the middlemost; and articles of 4 to 8 panas in value with the highest amercement. Those who seize articles of 8 to 10 panas in value shall be condemned to death.

When any one seizes from courtyards, shops, or arsenals commodities such as raw materials, manufactured articles, etc., of half the above value, he shall also be punished as above. When any person seizes articles of 1/4th of the above value from Government treasury, granaries, or offices of Superintendents, he shall be punished with twice the above fines.

It has already been laid down in connection with the king's harem that those who intimidate thieves (with a view to give them a signal to run away) shall be tortured to death.

When any person other than a Government servant steals during the day from fields, yards prepared for threshing out grains, houses, or shops commodities such as raw materials, manufactured articles, or necessities of life, of 1/16th to 1/4th of a pana in value, he shall be fined 3 panas or paraded through the streets, his body being smeared over with cowdung, and an earthen ware pan with blazing light tied round his loins (saravamekhalaya). When any person steals articles of 1/4 to 1/2 of a pana in value, he shall be fined 6 panas, or his head may be shaved, or he may be exiled (mundanam pravrajana va). When a person steals articles of 1/2 to 1/3 of a pana in value, he shall be fined 9 panas, or he may be paraded through streets, his body being bedaubed with cowdung or ashes or with an earthenware pan with blazing light tied round his waist. When a person steals articles of 1/3 to 1 pana in value, he shall be fined 12 panas, or his head may be shaved, or he may be banished. When a person steals commodities of 1 to 2 panas in value, he shall be fined 24 panas, or his head may be shaved with a piece of brick, or he may be exiled. When a person steals articles of 2 to 4 panas in value, he shall be punished with a fine of 36 panas; articles of 4 to 5 panas in value, 48 panas; articles of 5 to 10 panas in value, with the first amercement; articles of 10 to 20 panas in value, with a fine of 200 panas; articles of 20 to 30 panas in value, with a fine of 500 panas; articles of 30 to 40 panas in value, with a fine of 1,000 panas; and articles of 40 to 50 panas in value, he shall be condemned to death.

When a person seizes by force, whether during the early part of the day or night, articles of half the above values, he shall be punished with double the above fines.

When any person with weapons in hand seizes by force, whether during the day or night, articles of 1/4th of the above values, he shall be punished with the same fines.

When a master of a household (kutumbadhaksha,) a superintendent, or an independent officer (mukhyaswami) issues or makes use of unauthorised orders or seals, he shall be punished with the first, middlemost, or highest amercement,

or he may be condemned to death, or punished in any other way in proportion to the gravity of his crime.

When a judge threatens, browbeats, sends out, or unjustly silences any one of the disputants in his court, he shall first of all be punished with the first amercement. If he defames or abuses any one of them, the punishment shall be doubled. If he does not ask what ought to be asked, or asks what ought not to be asked, or leaves out what he himself has asked, or teaches, reminds, or provides any one with previous statement, he shall be punished with the middle-most amercement.

When a judge does not inquire into necessary circumstances, inquires into unnecessary circumstances, (desa), makes unnecessary delay in discharging his duty, postpones work with spite, causes parties to leave the court by tiring them with delay, evades or causes to evade statements that lead to the settlement of a case, helps witnesses giving them clues, or resumes cases already settled or disposed of, he shall be punished with the highest amercement. If he repeats the offence, he shall both be punished with double the above fine and dismissed.

When a clerk does not take down what has been deposed by parties, but enters what has not been deposed, evades what has been badly said (duruktam), or renders either diverse or ambiguous in meaning such depositions as are satisfactorily given out, he shall be punished either with the first amercement or in proportion to his guilt.

When a judge or commissioner imposes an unjust fine in gold, he shall be fined either double the amount of the fine, or eight times that amount of imposition which is either more or less than the prescribed limit.

When a judge or commissioner imposes an unjust corporeal punishment, he shall himself be either condemned to the same punishment or made to pay twice the amount of ransom leviable for that kind of injustice.

When a judge falsifies whatever is a true amount or declares as true whatever amount is false, he shall be fined eight times that amount.

When an officer lets out or causes to let out offenders from lock-up (charaka), obstructs or causes to obstruct prisoners in such of their daily avocations as sleeping, sitting, eating, or excreting, he shall be punished with fines ranging from 3 panas and upwards.

When any person lets out or causes to let out debtors from lock-up, he shall not only be punished with the middlemost amercement, but also be compelled to pay the debt the offender has to pay.

When a person lets out or causes to let out prisoners from jails (bandhanagara), he shall be condemned to death and the whole of his property confiscated.

When the superintendent of jails puts any person in lock-up without declaring the grounds of provocation (samkruddhakamanakhyaya), he shall be fined 24 panas; when he subjects any person to unjust torture, 48 panas; when he transfers a prisoner to another place, or deprives a prisoner of food and water, 96 panas; when he troubles or receives bribes from a prisoner, he shall be punished, with the middlemost amercement; when he beats a prisoner to death, he shall be fined 1,000 panas. When a person commits rape with a captive, slave, or hired woman in lock-up, he shall be punished with the first amercement; when he commits rape with the wife of a thief, or of any other man who is dead in an epidemic (damara), he shall be punished with the middlemost amercement; and when he commits rape with an Arya woman in lock-up, he shall be punished with the highest amercement.

When an offender kept in lock-up commits rape with an Arya woman in the same lock-up, he shall be condemned to death in the very place.

When an officer commits rape with an Arya woman who has been arrested for untimely movement at night (akshanagrihitayam), he shall also be hanged at the very spot; when a similar offence is committed with a woman under slavery, the offender shall be punished with the first amercement.

(An officer) who causes a prisoner to escape from a lock-up without breaking it open, shall be punished with the middlemost amercement. (An officer) who causes a prisoner to escape from a lock-up after breaking it open, shall be condemned to death. When he lets out a prisoner from the jail, he shall be put to death and his property confiscated.

Thus shall the king, with adequate punishments, test first the conduct of Government servants, and then shall, through those officers of approved character, examine the conduct of his people both in towns and villages.

[Thus ends Chapter 9, "Protection of all kinds of Government Departments" in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. End of the eighty-sixth chapter from the beginning.]

CHAPTER 10. FINES IN LIEU OF MUTILATION OF LIMBS.

When Government servants (arthachara) commit for the first time such offences as violation of sacred institutions (tirthagata), or pickpocketing (granthibheda), they shall have their index finger cut off or shall pay a fine of 54 panas;

when for a second time they commit the same, they shall have their (.) cut off or pay a fine of 100 panas; when for a third time, they shall have their right hand cut off or pay a fine of 400 panas; and when for a fourth time, they shall in any way be put to death.

When a person steals or destroys cocks, mangoose, cats, dogs or pigs, of less than 54 panas in value, he shall have the edge of his nose cut off or pay a fine of 54 panas. If these animals belong to either Chandalas or wild tribes half of the above fine shall be imposed.

When any person steals wild beasts, cattle, birds, elephants, tigers, fish, or any other animals confined in traps, fences, or pits, he shall not only pay a fine equal to the value of the stolen animals, but also restore the animals.

For stealing beasts or raw materials from forests, a fine of 100 panas shall be imposed. For stealing or destroying dolls, beasts, or birds from infirmaries, twice the above fine shall be levied.

When a person steals articles of small value, belonging to artisans, musicians, or ascetics he shall pay a fine of 100 panas; and when he steals big articles or any agricultural implements, he shall pay double the above fine.

When any person enters into a fort without permission, or carries off treasure through a hole or passage in the wall of the fort, he shall either be beheaded or be made to pay a fine of 200 panas.

When a person steals a cart, a boat or minor quadruped, he shall have one of his legs cut off or pay a fine of 300 panas.

When a gambler substitutes false dice to be hired for a kakani or any other accessory things of dice-play, or commits fraud by tricks of hand, he shall have his hand cut off or pay a fine of 400 panas.

When any person abets a thief or an adulterer, he as well as the woman who voluntarily yields herself for adultery shall have their ears and nose cut off or pay each a fine of 500 panas, while the thief or the adulterer shall pay double the above fine.

When any person steals a big animal, abducts a male or female slave, or sells the articles belonging to a dead body (pretabhandam), he shall have both of his legs cut off or pay a fine of 600 panas.

When a man contemptuously rushes against the hands or legs of any person of a higher caste, or of a teacher, or mounts the horse, elephant, coach, etc., of the king, he shall have one of his legs and one of his hands cut off or pay a fine of 700 panas.

When a Sudra calls himself a Brahman, or when any person steals the property of gods, conspires against the king, or destroys both the eyes of another, he shall either have his eyes destroyed by the application of poisonous ointment, or pay a fine of 800 panas.

When a person causes a thief or an adulterer to be let off or adds or omits anything while writing down the king's order, abducts a girl or a slave possessed of gold, carries off any deceitful transaction, or sells rotten flesh, he shall either have his two legs and one hand cut off or pay a fine of 900 panas.

Any person who sells human flesh shall be condemned to death.

When a person steals images of gods or of animals, abducts men, or takes possession of fields, houses, gold, gold-coins, precious stones, or crops of others, he shall either be beheaded or compelled to pay the highest amercement.

- Taking into consideration the (social position of) persons, the nature of the offence, the cause, whether grave or slight (that led to the perpetration of the offence), the antecedent and present circumstances, the time, and the place;

- and without failing to notice equitable distinctions among offenders, whether belonging to royal family or to the common people, shall the commissioner determine the propriety of imposing the first, middlemost, or highest amercements.

[Thus ends Chapter 10, "Fines in lieu of mutilation of limbs" in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. End of the eighty-seventh chapter from the beginning.]

CHAPTER 11. DEATH WITH OR WITHOUT TORTURE.

When a man murders another in a quarrel, he shall be tortured to death. When a person wounded in a fight dies within seven nights, he who caused the wound shall be put to instantaneous death (suddhavadhah). If the wounded man dies within a fortnight, the offender shall be punished with the highest amercement. If the wounded man dies within a month, the offender shall be compelled to pay not only a fine of 500 panas, but also an adequate compensation (to the bereaved).

When a man hurts another with a weapon, he shall pay the highest amercement; when he does so under intoxication, his hand shall be cut off; and when he causes instantaneous death, he shall be put to death.

When a person causes abortion in pregnancy by striking, or with medicine, or by annoyance, the highest, middlemost, and first amercements shall be imposed respectively.

Those who cause violent death either to men or women, or those who are in the habit of often going to meet prostitutes (abhisaraka), those who inflict unjust punishment upon

others, those who spread false or contemptuous rumours, who assault or obstruct travellers on their way, who commit house-breaking, or who steal or cause hurt to royal elephants, horses, or carriages shall be hanged.

Whoever burns or carries away the corpses of the above offenders shall meet with similar punishment or pay the highest amercement.

When a person supplies murderers or thieves with food, dress, any requisites, fire, information, any plan, or assistance in any way, he shall be punished with the highest amercement. When he does so under ignorance, he shall be censured.

Sons or wives of murderers or of thieves shall, if they are found not in concert, be acquitted; but they shall be seized if found to have been in concert.

Any person who aims at the kingdom, who forces entrance into the king's harem, who instigates wild tribes or enemies (against the king), or who creates disaffection in forts, country parts, or in the army shall be burnt alive from head to foot.

If a Brahman does similar acts, he shall be drowned.

Any person who murders his father, mother, son, brother, teacher, or an ascetic, shall be put to death by burning both his head and skin; if he insults any of the above persons, his tongue shall be cut off; if he bites any limb of these persons, he shall be deprived of the corresponding limb.

When a man wantonly murders another, or steals a herd of cattle, he shall be beheaded.

A herd of cattle shall be considered to consist of not more than ten heads.

When a person breaks the dam of a tank full of water, he shall be drowned in the very tank; of a tank without water, he shall be punished with the highest amercement; and of a tank which is in ruins owing to neglect, he shall be punished with the middle-most amercement.

Any man who poisons another and any woman who murders a man shall be drowned.

Any woman who murders her husband, preceptor, or offspring, sets fire to another's property, poisons a man or cuts off any of the bodily joints of another shall be torn off by bulls, no matter whether or not she is big with a child, or has not passed a month after giving birth to a child.

Any person who sets fire to pasture lands, fields, yards prepared for threshing out grains, houses, forests, of timber or of elephants shall be thrown into fire.

Any person who insults the king, betrays the king's council, makes evil attempts (against the king), or disregards the sanctity of the kitchens of Brahmins shall have his tongue cut off.

When a man other than a soldier steals weapons or armour, he shall be shot down by arrows; if he is a soldier, he shall pay the highest amercement.

He who castrates a man shall have his generative organ cut off.

He who hurts the tongue or nose of another shall have his fingers cut off.

Such painful punishments (klesadanda) as the above have been laid down in the Sastras of great sages; but it has been declared as just to put to simple death those offenders who have not been cruel.

[Thus ends Chapter 11, "Death with or without torture" in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. End of the eighty-eighth chapter from the beginning.]

CHAPTER 12. SEXUAL INTERCOURSE WITH IMMATURE GIRLS.

He who defiles a maiden of equal caste before she has reached her maturity shall have his hand cut off or pay a fine of 400 panas; if the maiden dies in consequence, the offender shall be put to death.

He who defiles a maiden who has attained maturity shall have his middle finger cut off or pay a fine of 200 panas, besides giving an adequate compensation to her father.

No man shall have sexual intercourse with any woman against her will.

He who defiles a willing maiden shall pay a fine of 54 panas, while the maiden herself shall pay a fine of half the amount.

When a man impersonates another man who has already paid the nuptial fee to a woman (parasulkopadhyam), he shall have his hand cut off or pay a fine of 400 panas, besides making good the nuptial fee.

No man who has connection with a maiden that has passed seven menses and has not yet succeeded in marrying her, though she has been betrothed to him, shall either be guilty or pay any compensation to her father; for her father has lost his authority over her in consequence of having deprived her so long of the result of her menses.

It is no offence for a man of equal caste and rank to have connection with a maiden who has been unmarried three years after her first menses. Nor is it an offence for a man, even of different caste, to have connection with a maiden who has spent more than three years after her first menses and has no jewellery on her person; for taking possession of paternal property (under such circumstances) shall be regarded as theft.

Any person who, while pretending to secure a bride to a particular person, ultimately obtains her for a third person shall be fined 200 panas.

No man shall have sexual intercourse with any woman against her will.

If a person substitutes in marriage another maiden for the one he has before shown, he shall, if the substitute is of the same rank, be fined 100 panas, and 200 panas if she is of lower rank. The substituted maiden shall be fined 54 panas, while the offender shall also be compelled to return both the nuptial fee and the amount of expenditure (incurred by the bridegroom).

When a man refuses to live in marriage a particular maiden as agreed upon, he shall pay double the above fine.

When a man substitutes in marriage a maiden of different blood or is found to have bestowed false praises (on her quality), he shall not only pay a fine of 200 panas and return the nuptial fee, but also make good the expenditure.

No man shall have sexual intercourse with any woman against her will.

When a woman being desirous of intercourse, yields herself to a man of the same caste and rank, she shall be fined 12 panas, while any other woman who is an abettor in the case shall be fined twice as much. Any woman who abets a man in having intercourse with a maiden against her will shall not only pay a fine of 100 panas, but also please the maiden providing her with an adequate nuptial fee.

A woman who, of her own accord, yields herself to a man shall be a slave to the king.

For committing intercourse with a woman outside a village, or for spreading false report regarding such things, double the usual fines shall be imposed.

He who carries off a maiden by force shall be fined 200 panas; if the maiden thus carried off has golden ornaments on her person, the highest amercement shall be imposed. If a number of persons abduct a maiden, each of them shall be punished as above.

When a man has connection with a harlot's daughter, he shall not only pay a fine of 54 panas, but also give her mother sixteen times her daily income.

When a man defiles the daughter of his own male or female slave, he shall not only pay a fine of 24 panas, but also provide the maiden with an adequate nuptial fee (sulka) and jewellery (abaddhya).

When a man has connection with a woman who has been held in slavery on account of certain ransom due from her, he shall not only pay a fine of 12 panas, but also provide the woman with dress and maintenance.

Abettors in all the above cases shall each have the same punishment as the principal offender.

A relative, or a servant of an absentee husband may take the latter's wife of loose character under his own protection (samgrihnyat = may marry her). Being under such protection, she shall wait for the return of her husband. If her husband, on his return, entertains no objection, both the protector and the woman shall be acquitted. If he raises any objection, the woman shall have her ears and nose cut off, while her keeper shall be put to death as an adulterer.

When a man falsely accuses another of having committed theft while in reality the latter is guilty of adultery, the complainant shall be fined 500 panas.

He who lets off an adulterer by receiving gold shall pay a fine of eight times the value of the gold (he received).

(Adultery may be proved by circumstances such as) hand to hand fight, abduction, any marks made on the body of the culprits, opinion of experts on consideration of the circumstances, or the statements of women involved in it.

When a man rescues a woman from enemies, forests, or floods, or saves the life of a woman who has been abandoned in forests, forsaken in famine, or thrown out as if dead, he may enjoy her as agreed upon during the rescue.

A woman of high caste, with children and having no desire for sexual enjoyment, may be let off after receiving an adequate amount of ransom.

Those women who have been rescued from the hands of thieves, from floods, in famine, or in national calamities, or who, having been abandoned, missed, or thrown out as if dead in forests, have been taken home may be enjoyed by the rescuer as agreed upon.

But no such women as have been cast out under royal edict, or by their own kinsmen; nor such as belong to high caste, or do not like to be rescued, nor even those who have children shall be rescued either for ransom or for their person.

[Thus ends Chapter 12, "Sexual Intercourse with Immature Girls," in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. End of the eighty-ninth chapter from the beginning.]

CHAPTER 13. PUNISHMENT FOR VIOLATING JUSTICE.

He who causes a Brahman to partake of whatever food or drink is prohibited shall be punished with the highest amercement. He who causes a Kshatriya to do the same shall

be punished with the middlemost amercement; a Vaisya, with the first amercement; and a Sudra, with a fine of 54 panas.

Those who voluntarily partake of whatever is condemned either as food or drink shall be outcast.

He who forces his entrance into another's house during the day shall be punished with the first amercement; and during the night with the middlemost. Any person who with weapon in hand enters into another's house either during the day or night shall be punished with the highest amercement.

When beggars or peddlers and lunatics or mad persons attempt to enter into a house by force, or when neighbours force their entrance into a house in danger, they shall not be punished provided no such entrance is specially prohibited.

He who mounts the roof of his own house after midnight shall be punished with the first amercement; and of another's house, with the middlemost amercement.

Those who break the fences of villages, gardens, or fields shall also be punished with the middlemost amercement.

Having made the value, etc., of their merchandise known (to the headman of the village), traders shall halt in some part of a village. When any part of their merchandise which has not been truly sent out of the village during the night has been stolen or lost, the headman of the village shall make good the loss.

Whatever of their merchandise is stolen or lost in the intervening places between any two villages shall the superintendent of pasture lands make good. If there are no pasture lands (in such places), the officer called Chorarajjuka shall make good the loss. If the loss of merchandise occurs in such parts of the country as are not provided even with such security (a Chorarajjuka), the people in the boundaries of the place shall contribute to make up the loss. If there are no people in the boundaries, the people of five or ten villages of the neighbourhood shall make up the loss.

Harm due to the construction of unstable houses, carts with no support or with a beam or weapon hung above or with damaged support or with no covering, and harm due to causing a cart to fall in pits, or a tank, or from a dam, shall be treated as assault.

Cutting of trees, stealing the rope with which a tameable animal is tied, employing untamed quadrupeds, throwing sticks, mud, stones, rods, or arrows on chariots or elephants, raising or waiving the arm against chariots or elephants, shall also be treated as assault.

(The charioteer) who cries out (to a passer-by) 'get out' shall not be punished for collision (samghattane).

A man who is hurt to death by an elephant under provocation (caused by himself) shall supply not only a kumbha of liquor (less by a drona), garlands, and scents but also as much cloth as is necessary to wash the tusks; for death caused by an elephant is as meritorious as the sacred bath taken at the end of a horse-sacrifice. Hence this offer (of liquor, etc.), is known as 'washing the legs.'

When an indifferent passer-by is killed by an elephant the driver shall be punished with the highest amercement.

When the owner of a horned or tusked animal does not rescue a man from being destroyed by his animal, he shall be punished with the first amercement. If he heedlessly keeps quite from rescuing though entreated, he shall be punished with twice the first amercement.

When a person causes or allows horned or tusked animals to destroy each other, he shall not only pay a fine equal to the value of the destroyed animal or animals, but also make good the loss (to the sufferer).

When a man rides over an animal which is left off in the name of gods, or over a bull, an ox, or over a female calf, he shall be fined 500 panas. He who drives away the above animals shall be punished with the highest amercement.

When a person carries off such inferior quadrupeds as are productive of wool or milk, or are useful for loading or riding, he shall not only pay a fine equal to their value, but also restore them.

The same punishment shall be imposed in the case of driving away inferior quadrupeds for purposes other than ceremonials performed in honour of gods or ancestors.

When an animal which has its nose-string cut off or which is not well tamed to yoke causes hurt; or when an animal, either coming furiously against a man or receding backwards with the cart to which it is tied, causes hurt or when an animal causes hurt in confusion brought about by the thronging of people and other animals; the owner of the animal shall not be punished; but for hurt caused to men under circumstances other than the above, fines shall be imposed as laid down before, while the loss of any animal life due to such causes shall be made good. If the driver of a cart or carriage causing hurt is a minor, the master inside the cart or carriage shall be punished. In the absence of the master, any person who is seated inside, or the driver himself if he has attained his majority shall be punished. Carts or carriages occupied by a minor or with no person shall be taken possession of by the king.

Whatever a man attempts to do to others by witch-craft shall be (practically) applied to the doer himself. Witch-craft merely to arouse love in an indifferent wife, in a maiden by her

lover, or in a wife by her husband is no offence. But when it is injurious to others, the doer shall be punished with the middle most amercement.

When a man performs witch-craft to win the sister of his own father or mother, the wife of a maternal uncle or of a preceptor, his own daughter-in-law, daughter, or sister, he shall have his limb cut off and also put to death, while any woman who yields herself to such an offender shall also, receive similar punishment. Any woman who yields herself to a slave, a servant, or a hired labourer shall be similarly punished.

A Kshatriya who commits adultery with an unguarded Brahman woman shall be punished with the highest amercement; a Vaisya doing the same shall be deprived of the whole of his property; and a Sudra shall be burnt alive wound round in mats.

Whoever commits adultery with the queen of the land shall be burnt alive in a vessel (kumbhīpakah.)

A man who commits adultery with a woman of low caste shall be banished with prescribed mark branded on his forehead, or shall be degraded to the same caste.

A Sudra or a svapaka who commits adultery with a woman of low caste shall be put to death, while the woman shall have her ears and nose cut off.

Adultery with a nun (pravrajita) shall be punishable with a fine of 24 panas while the nun who submits herself shall also pay a similar fine.

A man who forces his connection with a harlot shall be fined 12 panas.

When many persons perform witch-craft towards a single woman, each of them shall be punished with a fine of 24 panas.

When a man has connection with a woman against the order of nature (a-yonau), he shall be punished with the first amercement.

A man having sexual intercourse with another man shall also pay the first amercement.

- When a senseless man has sexual intercourse with beasts, he shall be fined 12 panas; when he comits the same act with idols (representatives) of goddesses (daivatapratima), he shall be fined twice as much.

- When the king punishes an innocent man, he shall throw into water dedicating to god Varuna a fine equal to thirty times the unjust imposition; and this amount shall afterwards be distributed among the Brahmans.

- By this act, the king will be free from the sin of unjust imposition; for king Varuna is the ruler of sinners among men.

[Thus ends Chapter 13, "Punishment for violating justice" in Book 4, "The Removal of Thorns" of the Arthashastra of Kautilya. This ends the ninetieth chapter from the beginning. With this ends the fourth Book, "The removal of thorns" of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 5

"The Conduct of Courtiers"

CHAPTER I. CONCERNING THE AWARDS OF PUNISHMENTS.

Measures necessary to remove the thorns of public peace both in fortified cities and country parts have been dealt with. We shall now proceed to treat of measures to suppress treason against the king and his kingdom.

With regard to those chiefs who, though living by service under the king, are inimically disposed towards him, or have taken the side of his enemy, a spy with secret mission or one in the guise of an ascetic and devoted to the king's cause shall set to work as described before; or a spy trained in the art of sowing the seeds of dissension may set to work, as will be described in connection with the 'Invasion of an enemy's villages.'

The king in the interests of righteousness may inflict punishment in secret on those courtiers or confederacy of chiefs who are dangerous to the safety of the kingdom and who cannot be put down in open daylight.

A spy may instigate the brother of a seditious minister and with necessary inducements, take him to the king for an interview. The king, having conferred upon him the title to possess and enjoy the property of his seditious brother, may cause him to attack his brother; and when he murders his brother with a weapon or with poison, he shall be put to death in the same spot under the plea that he is a parricide.

The same measure will explain the proceedings to be taken against a seditious Pārasava (one who is begotten by a Brahman on Sūdra wife), and a seditious son of a woman-servant.

Or instigated by a spy, the brother of a seditious minister may put forward his claim for inheritance. While the claimant is lying at night at the door of the house of the seditious minister or elsewhere, a fiery spy (tishna) may murder him and declare "Alas! the claimant for inheritance is thus murdered (by his brother)." Then taking the side of the injured party, the king may punish the other (the seditious minister).

Spies in the presence of a seditious minister may threaten to beat his brother claiming inheritance. Then "while the claimant is lying at the door of, etc." as before.

The same proceedings will explain the quarrel fraudulently caused to crop up between any two seditious ministers, in whose family a son or a father has had sexual intercourse with a daughter-in-law, or a brother with the wife of another brother.

A spy may flatter to the vanity of a seditious minister's son, of gentle manners and dignified conduct by telling him "Though thou art the king's son, thou art kept here in fear of enemies." The king may secretly honour this deluded person and tell him that "apprehending danger from the minister, I have put off thy installation, though thou hast attained the age of heir apparent." Then the spy may instigate him to murder the minister. The task being accomplished, he, too, may be put to death in the same spot under the plea that he is a parricide.

A mendicant woman, having captivated the wife of a seditious minister by administering such medicines as excite the feelings of love, may through that wife contrive to poison the minister.

Failing these measures, the king may send a seditious minister with an army of inefficient soldiers and fiery spies to put down a rebellious wild tribe or a village, or to set up a new superintendent of countries or of boundaries in a locality bordering upon a wilderness, or to bring under control a highly-rebellious city, or to fetch a caravan bringing in the tribute due to the king from a neighbouring country. In an affray (that ensues in consequence of the above mission) either by day or at night, the fiery spies, or spies under the guise of robbers (pratirodhaka) may murder the minister and declare that he was killed in the battle.

While marching against an enemy or being engaged in sports, the king may send for his seditious ministers for an interview. While leading the ministers to the king, fiery spies with concealed weapons shall, in the middle enclosure of the king's pavilion, offer themselves to be searched for admittance into the interior, and, when caught, with their weapons by the door-keepers, declare themselves to be the accomplices of the seditious ministers. Having made this affair known to the public, the door-keepers shall put the ministers to death, and in the place of the fiery spies, some others are to be hanged.

While engaged in sports outside the city, the king may honour his seditious ministers with accommodation close to his own. A woman of bad character under the guise of the queen may be caught in the apartment of these ministers and steps may be taken against them as before.

A sauce-maker or a sweetmeat-maker may request of a seditious minister some sauce and sweetmeat by flattering him—"thou alone art worthy of such things." Having mixed those two things and half a cup of water with poison, he may substitute those things in the luncheon (of the king) outside the city. Having made this event known to the public, the king may put them (the minister and the cook) to death under the plea that they are poisoners.

If a seditious minister is addicted to witchcraft, a spy under the guise of an accomplished wizard may make him believe that by manifesting (in witchcraft) any one of the beautiful things,—a pot containing an alligator, or a tortoise or crab—he can attain his desired end. While, with this belief, he is engaged in the act of witchcraft, a spy may murder him either by poisoning him or by striking him with an iron bar, and declare that he brought his own death by his proclivity to witchcraft.

A spy under the guise of a physician may make a seditious minister believe that he is suffering from a fatal or incurable disease and contrive to poison him while prescribing medicine and diet to him.

Spies under the guise of sauce-makers and sweet meat-makers may, when opportunity occurs, contrive to poison him.

Such are the secret measures to get rid of seditious persons.

As to measures to get rid of seditious persons conspiring against both the king and his kingdom:—

When a seditious person is to be got rid of, another seditious person with an army of inefficient soldiers and fiery spies may be sent with the mission: "Go out into this fort or country and raise an army or some revenue; deprive a courtier of his gold; bring by force the daughter of a courtier; build a fort; open a garden; construct a road for traffic; set up a new village; exploit a mine; form forest-preserves for timber or elephants; set up a district or a boundary; and arrest and capture those who prevent your work or do not give you help." Similarly the other party may be instructed to curb the spirit of the above person. When a quarrel arises between the two parties at work, fiery spies under cover may throw their weapons and murder the seditious person; and others are to be arrested and punished for the crime.

When with reference to boundaries, field-produce, and boundaries of houses, or with reference to any damage done to things, instruments, crops, and beasts of burden or on occasions of witnessing spectacles and processions, any dispute, real or caused by fiery spies, arises in seditious towns, villages, or families, fiery spies may hurl weapons and say: "This is

what is done to them who quarrel with this man"; and for this offence others may be punished.

When there arises a quarrel among seditious persons, fiery spies may set fire to their fields, harvest-grounds, and houses, hurl weapons on their relatives, friends and beasts of burden, and say that they did so at the instigation of the seditious; and for this offence others may be punished.

Spies may induce seditious persons in forts or in country parts to be each other's guests at a dinner in which poisoners may administer poison; and for this offence others may be punished.

A mendicant woman may delude a seditious chief of a district into the belief that the wife, daughter, or daughter-in-law of another seditious chief of another district loves the former. She may take the jewellery which the deluded chief gives her (for delivery to the wife, daughter, etc.), and, presenting it before the other chief, narrate that this chief in the pride of his youth makes love to the other's wife, daughter, or daughter-in-law. When at night a duel arises between the two chiefs, etc., as before.

The prince or the commander of the army may confer some benefit upon such inimical persons as have been cowed down by a seditious army, and may declare his displeasure against them afterwards. And then some other persons, who are equally cowed down by another seditious army of the king, may be sent against the former along with an army of inefficient soldiers and fiery spies. Thus all the measures to get rid of seditious persons are of the same type.

Whoever among the sons of the seditious persons thus put down shows no perturbation of mind shall receive his father's property. It is only thus that the whole of the country will loyally follow the sons and grandsons of the king, and will be free from all troubles caused by men.

- Possessed of forbearance and apprehending no disturbance either in the present or future, the king may award punishments in secret both upon his own subjects and those who uphold the enemy's cause.

[Thus ends Chapter 1, "Concerning the Awards of Punishments" in Book 5. "The Conduct of Courtiers" of the Arthashastra of Kautilya. End of the ninety-first chapter from the beginning.]

CHAPTER 2. REPLENISHMENT OF THE TREASURY.

The king who finds himself in a great financial trouble and needs money, may collect (revenue by demand). In such parts of his country as depend solely upon rain for water and are rich in grain, he may demand of his subjects one-third or one-fourth of their grain according to their capacity. He shall never demand of such of his subjects as live in tracts of middle or low quality; nor of people who are of great help in the construction of fortifications, gardens, buildings, roads for traffic, colonisation of waste lands, exploitation of mines, and formation of forest-preserves for timber and, elephants; nor of people who live on the border of his kingdom or who have not enough subsistence. He shall, on the other hand, supply with grain and cattle those who colonise waste lands. He may purchase for gold one-fourth of what remains, after deducting as much of the grain as is required for seeds and subsistence of his subjects. He shall avoid the property of forest tribes, as well as of Brahmans learned in the Vedas (srotriya). He may purchase this, too, offering favourable price (to the owners). Failing these measures, the servants of the collector-general may prevail upon the peasantry to raise summer crops. Saying that double the amount of fines will be levied from those who are guilty (among peasants), they (the king's employees) shall sow seeds in sowing seasons. When crops are ripe, they may beg a portion of vegetable and other ripe produce except what is gleaned in the form of vegetables and grains. They shall avoid the grains scattered in harvest-fields, so that they may be utilised in making offerings to gods and ancestors on occasions of worship, in feeding cows, or for the subsistence of mendicants and village employees (grālmabhrītaka).

Whoever conceals his own grain shall pay a fine of eight times the amount in each kind; and whoever steals the crops of another person shall pay a fine of fifty times the amount, provided the robber belongs to the same community (svavarga); but if he is a foreigner, he shall be put to death. They (the king's employees) may demand of cultivators one-fourth of their grain, and one-sixth of forest produce (vanya) and of such commodities as cotton, wax, fabrics, barks of trees, hemp, wool, silk, medicines, sandal, flowers, fruits, vegetables, firewood, bamboos, flesh, and dried flesh. They may also take one-half of all ivory and skins of animals, and punish with the first amercement those who trade in any article without obtaining a license from the king. So much for demands on cultivators.

Merchants dealing in gold, silver, diamonds, precious stones, pearls, coral, horses, and elephants shall pay 50 karas. Those that trade in cotton threads, clothes, copper, brass, bronze, sandal, medicines, and liquor shall pay 40 karas. Those that trade in grains, liquids, metals (loha), and deal with carts shall pay 30 karas. Those that carry on their trade in glass (kācha); and also artisans of fine workmanship shall pay 20 karas. Articles of inferior workmanship, as well as

those who keep prostitutes, shall pay 10 karas. Those that trade in firewood, bamboos, stones, earthen-pots, cooked rice, and vegetables shall pay 5 karas. Dramatists and prostitutes shall pay half of their wages. The entire property of goldsmiths shall be taken possession of; and no offence of theirs shall be forgiven; for they carry on their fraudulent trade while pretending at the same time to be honest and innocent. So much about demands on merchants.

Persons rearing cocks and pigs shall surrender to the Government half of their stock of animals. Those that rear inferior animals shall give one-sixth. Those that keep cows, buffaloes, mules, asses, and camels shall give one-tenth (of their live-stock). Those who maintain prostitutes (bandhakiposhaka), shall, with the help of women noted for their beauty and youth in the service of the king, collect revenue. So much about demands on herdsmen.

Such demands shall be made only once and never twice. When such demands are not made, the collector general shall seek subscriptions from citizens and country people alike under false pretences of carrying this or that kind of business. Persons taken in concert shall publicly pay handsome donations and with this example, the king may demand of others among his subjects. Spies posing as citizens shall revile those who pay less. Wealthy persons may be requested to give as much of their gold as they can. Those who, of their own accord or with the intention of doing good, offer their wealth to the king shall be honoured with a rank in the court, an umbrella, or a turban or some ornaments in return for their good.

Spies, under the guise of sorcerers, shall, under the pretence of ensuring safety, carry away the money, not only of the society of heretics and of temples, but also of a dead man and of a man whose house is burnt, provided that it is not enjoyable by Brahmins.

The Superintendent of Religious Institutions may collect in one place the various kinds of property of the gods of fortified cities and country parts and carry away the property (to the king's treasury).

Or having on some night set up a god or an altar, or having opened a sacred place of ascetics or having pointed out an evil omen, the king may collect subsistence under the pretence of holding processions and congregations (to avert calamities).

Or else he shall proclaim the arrival of gods, by pointing out to the people any of the sacred trees in the king's garden which has produced untimely flowers and fruits.

Or by causing a false panic owing to the arrival of an evil spirit on a tree in the city, wherein a man is hidden making all sorts of devilish noises, the king's spies, under the guise of ascetics, may collect money (with a view to propitiate the evil spirit and send it back).

Or spies may call upon spectators to see a serpent with numberless heads in a well connected with a subterranean passage and collect fees from them for the sight. Or they may place in a borehole made in the body of an image of a serpent, or in a hole in the corner of a temple, or in the hollow of an ant-hill, a cobra, which is, by diet, rendered unconscious, and call upon credulous spectators to see it (on payment of a certain amount of fee). As to persons who are not by nature credulous, spies may sprinkle over or give a drink of, such sacred water as is mixed with anesthetic ingredients and attribute their insensibility to the curse of gods. Or by causing an outcast person (abhityakta) to be bitten by a cobra, spies may collect revenue under the pretext of undertaking remedial measures against ominous phenomena.

Or one of the king's spies in the garb of a merchant, may become a partner of a rich merchant and carry on trade in concert with him. As soon as a considerable amount of money has been gathered as sale-proceeds, deposits and loans, he may cause himself to be robbed of the amount.

This will explain what the examiner of coins and the state-goldsmith may also do.

Or else a spy, in the garb of a rich merchant, or a real rich merchant famous for his vast commerce, may borrow or take on pledge vast quantities of gold, silver, and other commodities, or borrow from corporations bar gold, or coined gold for various kinds of merchandise to be procured from abroad. After having done this he may allow himself to be robbed of it the same night.

Prostitute spies under the garb of chaste women, may cause themselves to be enamoured of persons who are seditious. No sooner are the seditious persons seen within the abode of the female spies than they shall be seized and their property confiscated to the Government. Or whenever a quarrel arises between any two seditious parties of the same family, poisoners, previously engaged for the purpose, may administer poison to one party; and the other party may be accused of the offence and deprived of their property.

An outcast, under the guise of a high-born man, may claim from a seditious person a large amount of money professed to have been placed in the latter's custody by the claimant, or a large debt outstanding against the seditious person, or a share of parental property. (An outcast) may pretend to be the slave of a seditious person; and he may represent the wife, daughter, or daughter-in-law of the seditious person as a slave-woman

or as his own wife; and when the outcast is lying at the door of the seditious person's house at night or is living elsewhere, a fiery spy may murder him and declare:—"The claimant (of his own property or wife) has been thus killed." And for this offence others (i.e., the seditious person and his followers) shall be deprived of their property.

Or a spy, under the garb of an ascetic, may offer inducements to a seditious person to acquire more wealth by taking in aid the art of witchcraft, and say:—"I am proficient in such witchcraft as brings inexhaustible wealth, or entitles a man to get admission into the king's palace, or can win the love of any woman, or can put an end to the life of one's enemy, or can lengthen the duration of one's life, or can give a son to any one, if desired." If the seditious person shows his desire to carry on the process of witchcraft securing wealth, the spy may make rich offerings, consisting of flesh, wine, and scent to the deity near an altar in a burial-ground wherein a dead body of a man or of a child with a little quantity of money has been previously hidden. After the performance of worship is over, the hidden treasure may be dug out and the seditious person, may be told that as the offerings fell short, the treasure is proportionately small; that the richest of offerings should be made to acquire vast amount of treasure, and that he may purchase with the newly-acquired wealth rich offerings. Then he may be caught in the very act of purchasing commodities for offering.

A female spy, under the garb of a bereaved mother, may (in connection with the above case) raise an alarm, crying that her child was murdered (for the purposes of witchcraft).

When a seditious person is engaged in sorcery at night or in a sacrificial performance in a forest, or in sports in a park, fiery spies may murder him and carry away the corpse as that of an outcast.

Or a spy, under the garb of a servant of a seditious person, may mix counterfeit coins with the wages (he has received from his master), and pave the way for his arrest.

Or a spy, under the garb of a goldsmith, may undertake to do some work in the house of a seditious person, and gather in his employer's house such instruments as are necessary to manufacture counterfeit coins.

A spy, under the garb of a physician, may declare a healthy person of seditious character to be unhealthy (and administer poison). Or a spy, attending as a servant upon a seditious person may not only call for an explanation from another fraudulent spy as to how certain articles necessary for the installation of a king and also the letters of an enemy came into the possession of his master, but also volunteer an explanation himself.

Measures such as the above shall be taken only against the seditious and the wicked and never against others.

• Just as fruits are gathered from a garden as often as they become ripe, so revenue shall be collected as often as it becomes ripe. Collection of revenue or of fruits, when unripe, shall never be carried on, lest their source may be injured, causing immense trouble.

[Thus ends Chapter 2, "Replenishment of the Treasury" in Book 5, "The Conduct of Courtiers" of the Arthashastra of Kautilya. End of the ninety-second chapter from the beginning.]

CHAPTER 3. CONCERNING SUBSISTENCE TO GOVERNMENT SERVANTS.

In accordance with the requirements of his forts and country parts, the king should fix under one-fourth of the total revenue the charges of maintaining his servants. He should look to the bodily comforts of his servants by providing such emoluments as can infuse in them the spirit of enthusiasm to work. He should not violate the course of righteousness and wealth.

The sacrificial priest (ritvig), the teacher, the minister, the priest (purohita), the commander of the army, the heir-apparent prince, the mother of the king, and the queen shall (each receive) 48,000 (panas per annum). With this amount of subsistence, they will scarcely yield themselves to temptation and hardly be discontented.

The door-keeper, the superintendent of the harem (antarvamsika) the commander (prasastri), the collector-general, and the chamberlain, 24,000. With this amount they become serviceable.

The prince (kumara), the nurse of the prince, the chief constable (nayaka), the officer in charge of the town (paura) the superintendent of law or commerce (vyavaharika), the superintendent of manufactories (karmanika), members of the council of ministers, the superintendents of country parts and of boundaries, 12,000. With this they will be loyal and powerful supporters of the king's cause.

The chiefs of military corporations, the chiefs of elephants, of horses, of chariots and of infantry and commissioners (pradeshtarah), 8,000. With this amount they can have a good following in their own communities.

The Superintendents of infantry, of cavalry, of chariots and of elephants, the guards of timber and elephant forests, 4,000.

The chariot-driver, the physician of the army, the trainer of horses, the carpenter, (vardhaki), and those who rear animals (yoniposhaka), 2,000.

The foreteller, the reader of omens, the astrologer, the reader of Puranas, the story-teller, the bard (magadha), the retinue of the priest, and all superintendents of departments, 1,000.

Trained soldiers, the staff of accountants and writers, 500.

Musicians (kusilava), 250. Of these, the trumpet-blowers (turyakara) shall get twice as much wages as others. Artisans and carpenters, 120.

Servants in charge of quadrupeds and bipeds, workmen doing miscellaneous work, attendants upon the royal person, body-guards, and the procurer of free labourers shall receive a salary of 60 panas.

The honourable play-mate of the king (aryayukta), the elephant-driver, the sorcerer (manavaka), miners of mountains (sailakhanaka), all kinds of attendants, teachers, and learned men shall have honorarium ranging from 500 to 1,000 (panas) according to their merit.

A messenger of middle quality shall receive 10 panas for each yojana he travels; and twice as much when he travels from 10 to 100 yojanas.

Whoever represents the king in the rajasuya and other sacrifices shall get three times as much as is paid to others who are equal to him in learning; and the charioteer of the king (in the sacrifices), 1,000.

Spies such as the fraudulent (kapatika), the indifferent (udasthita), the house-holder, the merchant, and the ascetic 1,000.

The village-servant (gramabhratika), fiery spies, poisoners and mendicant women, 500 (panas).

Servants leading the spies, 250 or in proportion to the work done by them.

Superintendents of a hundred or a thousand communities (varga) shall regulate the subsistence, wages, profits, appointment, and transference (vikshepa), of the men under them.

There shall be no transference of officers employed to guard the royal buildings, forts, and country parts. The chief officers employed to superintend the above places shall be many and shall permanently hold the same office.

The sons and wives of those who die while on duty shall get subsistence and wages. Infants, aged persons, or deceased persons related to the deceased servants shall also be shown favour. On occasions of funerals, sickness, or child-birth, the king shall give presentations to his servants concerned therein.

When wanting in money, the king may give forest produce, cattle, or fields along with a small amount of money. If he is desirous to colonise waste lands, he shall make payments in money alone; and if he is desirous of regulating the affairs of all villages equally, then he shall give no village to any (of his servants).

Thus the king shall not only maintain his servants, but also increase their subsistence and wages in consideration of their learning and work.

Substituting one adhaka for the salary of 60 panas payment in gold may be commuted for that in kind.

Footmen, horses, chariots, and elephants shall be given necessary training in the art of war at sunrise, on all days but those of conjunction (of planets), on these occasions of training, the king shall ever be present and witness their exercise.

Weapons and armour shall be entered into the armoury only after they are marked with the king's seal.

Persons with weapons shall not be allowed to move anywhere unless they are permitted by a passport.

When weapons are either lost or spoilt, the superintendent shall pay double their value; an account of the weapons that are destroyed shall be kept up.

Boundary-guards shall take away the weapons and armour possessed by caravans unless the latter are provided with a passport to travel with weapons.

When starting on a military tour, the king shall put his army in action. On such occasions, spies, under the garb of merchants, shall supply to military stations all kinds of merchandise for double the quantity of the same to be repaid in future. Thus not only is there afforded an opportunity for the sale of the king's merchandise, but also is there a way opened for a good return for the wages paid.

Thus, when both the receipts and expenditure are properly cared for, the king will never find himself in financial or military difficulties.

Such are the alternatives with regard to subsistence and wages.

• Spies, prostitutes, artisans, singers, and aged military officers shall vigilantly examine the pure or impure conduct of military men.

[Thus ends Chapter 3, "Concerning Subsistence to Government Servants" in Book 5, "The Conduct of Courtiers" of the Arthashastra of Kautilya. End of the ninety-third chapter from the beginning.]

CHAPTER 4. THE CONDUCT OF A COURTIER.

Whoever possesses enough experience of the world and its affairs may, through the influence of an interested friend, seek the favour of a king who is endowed with amiable qualities and is possessed of all the elements of sovereignty. He may court the favour of any king provided he thinks:--Just as I am in need of a patron, so is this king possessed of a taste for good advice and is of amiable character. He may even court the favour of such a king as is poor and destitute of the elements of sovereignty, but never, of such a one as is of a depraved character: whoever, as a king, is destitute of good temper and amiable character cannot, by reason of his habitual hatred of the science of polity and an inborn proclivity to evil ways, maintain his sovereignty, though he is possessed of immense sovereign power.

Having obtained admittance to an amiable king, he shall give the king instructions in sciences. Absence of contradiction from the king will render his position secure. When his opinion is sought about present or future schemes needing much thought and consideration, he may boldly and sensibly, and with no fear of contradiction from the assembly of ministers, pronounce his opinion so as to be in harmony with the principles of righteousness and economy. When required, he may answer questions on points of righteousness and economy (and tell the king):

"Following the rule that there should be no delay in putting down by force even a strong confederacy of wicked people, you should apply force against the wicked, if they have a strong support; do not despise my advice, character and secrets; and by means of gestures, I shall prevent you from inflicting punishments on any one, when you are going to do so either willfully or under provocation."

With such agreements with the king, he (a courtier) may enter on the duty assigned to him. He shall sit by the side of, and close to, the king and far from the seat of another courtier. He shall avoid speaking slyly against the opinion of any member of the assembly; he shall never make incredible or false statements; nor loud laughter with no cause for jest, and loud noise and spittle. He shall also avoid talking to another in secret, mutual conversation with another in the assembly (of ministers), appearing in royal dress in the public, haughtiness, buffoonery, open request for gems and promotions, seeing with one eye, biting the lips, brow-beating, interrupting the king while speaking, enmity with a strong party, association with women, pimps, messengers of foreign kings, enemies, inimical parties, dismissed officers, and wicked people, stubborn adherence to a single purpose, and contact with any confederacy of men.

- Without losing the opportune moments, he should speak of the king's interest; of his own interest when in company with persons friendly to him; and of others interests in a suitable time and place, and in conformity to the principles of righteousness and economy.

- When asked, he should tell the king what is both good and pleasing, but not what is bad, though pleasing; if the king is pleased to listen, he may secretly tell what, though unpleasant, is good.

- He may even keep silence, but should never describe what is hateful; by abstaining from talking of what the king hates, even undesirable persons have become powerful when, seeing that the king likes only pleasant things without caring for their evil consequences, they have followed his will.

- While laughing in jest, he should avoid loud laughter; he shall avoid evil aspersions against others, nor ascribe evil to others; he shall forgive evil done to himself and have as much forbearance as the earth.

- Self-protection shall be the first and constant thought of a wise man; for the life of a man under the service of a king is aptly compared to life in fire; whereas fire burns a part or the whole of the body, if at all, the king has the power either to destroy or to advance the whole family, consisting of sons and wives, of his servants.

[Thus ends Chapter 4, "The Conduct of a Courtier" in Book 5, "The Conduct of Courtiers" of the Arthashastra of Kautilya. End of the ninety-fourth chapter from the beginning.]

CHAPTER 5. TIME-SERVING.

When employed as a minister, he (the courtier) shall show the net revenue that remains after all kinds of expenditure are met with. He shall also give the exact particulars--as this is thus--of whatever work is external, internal, secret, open, costly, or negligible. He shall follow the king in his pursuits after hunting, gambling, drinking, and sexual pleasures. Ever attending upon the king, he shall, by flattery, endeavour to arrest his fall into evil habits and save him from the intrigues, plots, and deceptions of enemies. He shall also endeavour to read the mind and appearance of the king.

By way of collecting his wandering thoughts into a resolve, the king exhibits in his appearance and movements his inclination, anger, pleasure, sorrow, determination, fear, and change in the pairs of opposite feelings.

"By cognising wisdom in others, he is pleased; he attends to the speech of others; he gives a seat; allows himself to be seen in private; does not suspect in places of suspicion; takes

delight in conversation; spontaneously looks to things without being reminded; tolerates what is said agreeably to reason; orders with smiling face; touches with the hand; does not laugh at what is commendable; commends the qualities of another behind him; remembers (the courtier) while taking luncheon; engages himself in sports accompanied by (the courtier); consults (the courtier) when in trouble; honours the followers of the courtier; reveals the secret; honours the courtier more and more; gives him wealth; and averts his troubles;--these are the signs of the king's satisfaction (with the courtier)."

The reverse of the above indicates his (the king's) displeasure. Still, we shall describe them in plain terms:--

Angry appearance when the courtier is in sight; evading or refusal to hear his speech; no inclination to give him a seat or to see him; change in syllables and accents while talking to him; seeing with one eye; brow-beating; biting the lips; rise of sweat; hard breathing and smiling with no palpable cause; talking to himself; sudden bending or raising of the body; touching the body or the seat of another; molestation to another; contempt of learning, caste, and country (of the courtier); condemnation of a colleague of equal defects; condemnation of a man of opposite defects; condemnation of his opponent; failure to acknowledge his good deeds; enumeration of his bad deeds; attention to whoever enters into the chamber; too much gift; uttering falsehood; change in the conduct and attitude of visitors to the king; nay, the courtier shall also note the change in the life of animals other than men.

Katyayana holds that this (king) showers his favours broadcast.

Kaninka Bharadvaja says that Krauncha (a bird) has moved from right to left.

Dirgha Charayana says that this (king) is (like) a grass.

Ghotamukha says that (he is like) a wet cloth.

Kinjalka says that (he is like) an elephant pouring over water.

Pinusa is of opinion that one should declare him to be a chariot-horse.

The son of Pinusa says that mortification ensues when his opponent is courted.

When wealth and honour are discontinued, such a king may be abandoned; or by recognising the character of the king as well as his own defects, he may rectify himself; or he may seek the protection of one of the best friends of the king.

- Living with the king's friend, the courtier has to endeavour to remove, through the medium of his own friends, the defects of his master, and then come back to his original place, no matter whether the king is alive or dead.

[Thus ends Chapter 5 "Time-serving" in Book 5, "The Conduct of Courtiers" of the Arthashastra of Kautilya. End of the ninety-fifth chapter from the beginning.]

CHAPTER 6. CONSOLIDATION OF THE KINGDOM AND ABSOLUTE SOVEREIGNTY.

The minister shall thus avert the calamities in which the king is involved; long before the apprehended death of the king, he shall, in concert with his friends and followers allow visitors to the king once in a month or two (and avoid their visits on other occasions) under the plea that the king is engaged in performing such rites as are calculated to avert national calamities, or are destructive of enemies, or capable of prolonging life or of procuring a son.

On appropriate occasions, he may show a pseudo-king not only to the people, but also to messengers coming from friends or enemies; and this (false) king shall make the minister his mouth-piece in conversing with them as deserved. And through the medium of the gate-keeper and the officer in charge of the harem, the minister shall (pretend to) receive the orders of the king. Displeasure or mercy to wrong-doers shall be shown only indirectly.

Both the treasury and the army shall be kept under the command of two reliable and confidential persons and in a single locality, either within the fort or at the boundary of the kingdom.

Cognates, princes, and other chiefs of the royal family may be employed in works such as the capture of a chief who, employed as a commander of a fort or the tracts of wilderness, has turned inimical along with a strong band of supporters; or they may be sent on an expedition full of difficulties, or to visit the family of the king's friend.

Whoever, among the neighbouring kings, seems to threaten with an invasion may be invited for some festival, marriage, capture of elephants, purchase of horses, or of merchandise, or for taking possession of some lands ceded to him, and captured; or such an enemy may be kept at bay by an ally till an agreement of not condemnable nature is made with him; or he may be made to incur the displeasure of wild tribes or of his enemies; or whoever among his nearest relatives is kept under guard may be promised a portion of his territory and set against him.

Or with the help of nobles and princes of the king's family, the minister may have the heir-apparent installed and show him to the public.

Or having, as pointed out in the chapter concerning the awards of punishments, removed the thorns of the kingdom, he may conduct the administration.

Or if a chief among the neighbouring kings seems to give trouble, the minister may invite him, saying "come here and I shall make thee king," and then put him to death; or he may be kept at bay by taking such measures as can ward off dangers.

Or having gradually placed the burden of administration on the shoulders of the heir-apparent, the minister may announce the death of the king to the public.

In case of the king's demise in an enemy's land, the minister, having brought about an agreement between the enemy and a friend pretending to be an enemy of the dead king, may withdraw himself; or having installed in the king's fort any one of the neighbouring kings, he may withdraw himself; or having installed the heir-apparent, he may set the army against the enemy; and when attacked by the enemy, he may take, as detailed elsewhere, such measures as can ward off dangers.

"Thus," says Kautilya, "the minister shall invest himself with the powers of sovereignty."

"Not so," says Bharadvaja, "the king lying on his death-bed, the minister may set up the princes and other chiefs of the royal family against one another or against other chiefs. Whoever attacks the kingdom may be put to death under the plea of disturbance and annoyance to the people; or having secretly punished the chief rebels of the royal family and brought them under his control, the minister shall himself take possession of the kingdom, for on account of the kingdom the father hates his sons, and sons their father; why then should the minister who is the sole prop of the kingdom (be an exception to it)? There-fore he shall never discard what has, of its own accord, fallen into his hands; for it is a general talk among the people that a woman making love of her own accord will, when discarded, curse the man.

- "An opportunity will only once offer itself to a man who is waiting for it, and will not come a second time when he may be desirous of accomplishing his work."

"But it is," says Kautilya, "unrighteous to do an act which excites popular fury; nor is it an accepted rule. He shall, therefore, install in the kingdom such a son of the king as is possessed of amiable qualities. In the absence of a prince of good character, he may place before himself a wicked prince, or a princess, or the pregnant queen, and tell the other ministers:--"This is your caste (kshepa); look to the father of this (boy) as well as to your own valour and descent; this (boy) is merely a flag; and yourselves are the lords; pray, how shall I act?"

As he is saying this, others, taken in confidence before, shall say in reply:--"Who else than the one of your lead is capable of protecting the mass of the people of the four castes of the king" ? Then the other ministers will certainly agree to it. Accordingly he shall install a prince, a princess, or the pregnant queen, and show him or her to all the royal relations as well as to the messengers coming from friends or enemies. He shall provide the ministers and military officers with increased subsistence and salary, promising them that "This (boy) will, after attaining full age, increase your emolument still more." He shall likewise promise the chief officers in charge of the forts and country parts as well as the parties of both the friends and enemies. He shall then take necessary steps to educate and train the prince.

Or he may install a child begotten on the princess by a man of the same caste.

He shall keep as a representative of the prince one who is of the same family, of little valour and of beautiful appearance, lest the mother's mind may be agitated with wild apprehensions. He shall justly protect her. He shall not provide himself with luxurious means of enjoyment. As to the king, he may provide him with new chariots, horses, jewels, dress, women and palaces.

- When the prince comes of age, he may request the prince to relieve him from the intellectual worry. He may abandon the king, if he (the king) is displeased; and follow him if he is pleased.

- If he is disgusted with the ministerial life, he may go to a forest or a long sacrifice, after having informed the queen of the safeguards and persons that are employed to bring up the prince.

- Even if the king is held by the chiefs under their influence, the minister may, through the medium of the king's favourites, teach him the principles of polity with illustrations, taken from the Itihasa and Purana.

- Having taken the garb of an accomplished ascetic, the minister may ingratiate himself with the king; and having brought the king under his influence, he may take coercive measure against the seditious.

[Thus ends Chapter 6 "Consolidation of the Kingdom and Absolute Sovereignty" in Book 5, "The Conduct of Courtiers" of the Arthashastra of Kautilya. End of the ninety-sixth chapter from the beginning. With this, ends the fifth Book "The Conduct of Courtiers" of the Arthashastra of Kautilya.]

THE GRAND BIBLE

KAUTILYA'S ARTHASHASTRA: BOOK 6
"The Source of Sovereign States"

CHAPTER I. THE ELEMENTS OF SOVEREIGNTY.

The king, the minister, the country, the fort, the treasury, the army and the friend are the elements of sovereignty.

Of these, the best qualities of the king are:--

Born of a high family, godly, possessed of valour, seeing through the medium of aged persons, virtuous, truthful, not of a contradictory nature, grateful, having large aims, highly enthusiastic, not addicted to procrastination, powerful to control his neighbouring kings, of resolute mind, having an assembly of ministers of no mean quality, and possessed of a taste for discipline;--these are the qualities of an inviting nature.

Inquiry, hearing, perception, retention in memory, reflection, deliberation, inference and steadfast adherence to conclusions are the qualities of the intellect.

Valour, determination of purpose, quickness, and probity are the aspects of enthusiasm.

Possessed of a sharp intellect, strong memory, and keen mind, energetic, powerful, trained in all kinds of arts, free from vice, capable of paying in the same coin by way of awarding punishments or rewards, possessed of dignity, capable of taking remedial measures against dangers, possessed of foresight, ready to avail himself of opportunities when afforded in respect of place, time, and manly efforts, clever enough to discern the causes necessitating the cessation of treaty or war with an enemy, or to lie in wait keeping treaties, obligations and pledges, or to avail himself of his enemy's weak points, making jokes with no loss of dignity or secrecy, never brow-beating and casting haughty and stern looks, free from passion, anger, greed, obstinacy, fickleness, haste and back-biting habits, talking to others with a smiling face, and observing customs as taught by aged persons;--such is the nature of self-possession.

The qualifications of a minister have been described in the beginning, middle, and at the close of the work.

Possessed of capital cities both in the centre and the extremities of the kingdom, productive of subsistence not only to its own people, but also to outsiders on occasions of calamities, repulsive to enemies, powerful enough to put down neighbouring kings, free from miry, rocky, uneven, and desert tracts as well as from conspirators, tigers, wild beasts, and large tracts of wilderness, beautiful to look at, containing fertile lands, mines, timber and elephant forests, and pasture grounds, artistic, containing hidden passages, full of cattle, not depending upon rain for water, possessed of land and waterways, rich in various kinds of commercial articles, capable of bearing the burden of a vast army and heavy taxation, inhabited by agriculturists of good and active character, full of intelligent masters and servants, and with a population noted for its loyalty and good character;--these are the qualities of a good country.

The excellent qualities of forts have already been described.

Justly obtained either by inheritance or by self-acquisition, rich in gold and silver, filled with an abundance of big gems of various colours and of gold coins, and capable to withstand calamities of long duration is the best treasury.

Coming down directly, from father and grandfather (of the king), ever strong, obedient, happy in keeping their sons and wives well contented, not averse to making a long sojourn, ever and everywhere invincible, endowed with the power of endurance, trained in fighting various kinds of battles, skillful in handling various forms of weapons, ready to share in the weal or woe of the king, and consequently not falling foul with him, and purely composed of soldiers of Kshatriya caste, is the best army.

Coming down directly from father and grandfather, long-standing, open to conviction, never falling foul, and capable of making preparations for war quickly and on a large scale, is the best friend.

Not born of a royal family, greedy, possessed of a mean assembly of ministers, with disloyal subjects, ever doing unrighteous acts, of loose character, addicted to mean pleasures, devoid of enthusiasm, trusting to fate, indiscreet in action, powerless, helpless, impotent, and ever injurious, is the worst enemy. Such an enemy is easily uprooted.

• Excepting the enemy, these seven elements, possessed of their excellent characteristics are said to be the limb-like elements of sovereignty.

• A wise king can make even the poor and miserable elements of his sovereignty happy and prosperous; but a wicked king will surely destroy the most prosperous and loyal elements of his kingdom.

• Hence a king of unrighteous character and of vicious habits will, though he is an emperor, fall a prey either to the fury of his own subjects or to that of his enemies.

• But a wise king, trained in politics, will, though he possesses a small territory, conquer the whole earth with the help of the best-fitted elements of his sovereignty, and will never be defeated.

[Thus, ends Chapter I "The Elements of Sovereignty" in Book VI, "The Source of Sovereign States" of the Arthashastra

of Kautilya. End of the ninety-seventh chapter from the beginning.]

CHAPTER 2. CONCERNING PEACE AND EXERTION.

Acquisition and security (of property) are dependent upon peace and industry.

Efforts to achieve the results of works undertaken is industry (vyayama).

Absence of disturbance to the enjoyment of the results achieved from works is peace.

The application of the six-fold royal policy is the source of peace and industry.

Deterioration, stagnation, and progress are the three aspects of position.

Those causes of human make which affect position are policy and impolicy (naya and anayana); fortune and misfortune (aya and anaya) are providential causes. Causes, both human and providential, govern the world and its affairs.

What is unforeseen is providential; here, the attainment of that desired end which seemed almost lost is (termed) fortune.

What is anticipated is human; and the attainment of a desired end as anticipated is (due to) policy.

What produces unfavourable results is impolicy. This can be foreseen; but misfortune due to providence cannot be known.

The king who, being possessed of good character and best-fitted elements of sovereignty, is the fountain of policy, is termed the conqueror.

The king who is situated anywhere immediately on the circumference of the conqueror's territory is termed the enemy.

The king who is likewise situated close to the enemy, but separated from the conqueror only by the enemy, is termed the friend (of the conqueror).

A neighbouring foe of considerable power is styled an enemy; and when he is involved in calamities or has taken himself to evil ways, he becomes assailable; and when he has little or no help, he becomes destructible; otherwise (i.e., when he is provided with some help), he deserves to be harassed or reduced. Such are the aspects of an enemy.

In front of the conqueror and close to his enemy, there happen to be situated kings such as the conqueror's friend, next to him, the enemy's friend, and next to the last, the conqueror's friend's friend, and next, the enemy's friend's friend.

In the rear of the conqueror, there happen to be situated a rearward enemy (parshnigraha), a rearward friend (akranda), an ally of the rearward enemy (parshnigrahasara), and an ally of the rearward friend (akrandasara).

That foe who is equally of high birth and occupies a territory close to that of the conqueror is a natural enemy; while he who is merely antagonistic and creates enemies to the conqueror is a factitious enemy.

He whose friendship is derived from father and grandfather, and who is situated close to the territory of the immediate enemy of the conqueror is a natural friend; while he whose friendship is courted for self-maintenance is an acquired friend.

The king who occupies a territory close to both the conqueror and his immediate enemy in front and who is capable of helping both the kings, whether united or disunited, or of resisting either of them individually is termed a Madhyama (mediatory) king.

He who is situated beyond the territory of any of the above kings and who is very powerful and capable of helping the enemy, the conqueror, and the Madhyama king together or individually, or of resisting any of them individually, is a neutral king (udasina);--these are the (twelve) primary kings.

The conqueror, his friend, and his friend's friend are the three primary kings constituting a circle of states. As each of these three kings possesses the five elements of sovereignty, such as the minister, the country, the fort, the treasury, and the army, a circle of states consists of eighteen elements. Thus, it needs no commentary to understand that the (three) Circles of States having the enemy (of the conqueror), the Madhyama king, or the neutral king at the centre of each of the three circles, are different from that of the conqueror. Thus there are four primary Circles of States, twelve kings, sixty elements of sovereignty, and seventy-two elements of states.

Each of the twelve primary kings shall have their elements of sovereignty, power, and end. Strength is power, and happiness is the end.

Strength is of three kinds: power of deliberation is intellectual strength; the possession of a prosperous treasury and a strong army is the strength of sovereignty; and martial power is physical strength.

The end is also of three kinds: that which is attainable by deliberation is the end of deliberation; that which is attainable by the strength of sovereignty is the end of sovereignty; and that which is to be secured by perseverance is the end of martial power.

The possession of power and happiness in a greater degree makes a king superior to another; in a less degree, inferior; and in an equal degree, equal. Hence a king shall always endeavor to augment his own power and elevate his happiness.

A king who is equal to his enemy in the matter of his sovereign elements shall, in virtue of his own righteous

conduct or with the help of those who are hostile or conspiring against his enemy, endeavor to throw his enemy's power into the shade; or if he thinks:--

"That my enemy, possessed as he is of immense power, will yet in the near future, hurt the elements of his own sovereignty, by using contumelious language, by inflicting severe punishments, and by squandering his wealth; that though attaining success for a time yet he will blindly take himself to hunting, gambling, drinking and women; that as his subjects are disaffected, himself powerless and haughty, I can overthrow him; that when attacked, he will take shelter with all his paraphernalia into a fort or elsewhere; that possessed as he is of a strong army, he will yet fall into my hands, as he has neither a friend nor a fort to help him; that a distant king is desirous to put down his own enemy, and also inclined to help me to put down my own assailable enemy when my resources are poor; or that I may be invited as a Madhyama king,"--for these reasons the conqueror may allow his enemy to grow in strength and to attain success for the time being.

• Throwing the circumference of the Circle of States beyond his friend's territory, and making the kings of those states as the spokes of that circle, the conqueror shall make himself as the nave of that circle.

• A reducible or a conquerable enemy will, when placed between a conqueror and the conqueror's friend, appear to be growing in strength.

[Thus ends Chapter 2 "Peace and Exertion" in Book 6, "The Source of Sovereign States" of the Arthashastra of Kautilya. End of the ninety-eighth chapter from the beginning. With this ends the seventh Book "The Source of Sovereign States" of the Arthashastra of Kautilya.]

Kautilya's Arthashastra: Book 7

"The End of the Six-Fold Policy"

CHAPTER 1. THE SIX-FOLD POLICY, AND DETERMINATION OF DETERIORATION, STAGNATION AND PROGRESS.

The Circle of States is the source of the six-fold policy.

My teacher says that peace (sandhi), war (vigraha) observance of neutrality (asana), marching (yana), alliance (samsraya), and making peace with one and waging war with another are the six forms of state-policy.

But Vatavyadhi holds that there are only two forms of policy, peace and war, inasmuch as the six forms result from these two primary forms of policy.

While Kautilya holds that as their respective conditions differ, the forms of policy are six.

Of these, agreement with pledges is peace; offensive operation is war; indifference is neutrality; making preparations is marching; seeking the protection of another is alliance; and making peace with one and waging war with another, is termed a double policy (dvaidhibhava). These are the six forms.

Whoever is inferior to another shall make peace with him; whoever is superior in power shall wage war; whoever thinks "no enemy can hurt me, nor am I strong enough to destroy my enemy," shall observe neutrality; whoever is possessed of necessary means shall march against his enemy; whoever is devoid of necessary strength to defend himself shall seek the protection of another; whoever thinks that help is necessary to work out an end shall make peace with one and wage war with another. Such is the aspect of the six forms of policy.

Of these, a wise king shall observe that form of policy which, in his opinion, enables him to build forts, to construct buildings and commercial roads, to open new plantations and villages, to exploit mines and timber and elephant forests, and at the same time to harass similar works of his enemy.

Whoever thinks himself to be growing in power more rapidly both in quality and quantity (than his enemy), and the reverse of his enemy, may neglect his enemy's progress for the time.

If any two kings hostile to each other find the time of achieving the results of their respective works to be equal, they shall make peace with each other.

No king shall keep that form of policy, which causes him the loss of profit from his own works, but which entails no such loss on the enemy; for it is deterioration.

Whoever thinks that in the course of time his loss will be less than his acquisition as contrasted with that of his enemy, may neglect his temporary deterioration.

If any two kings hostile to each other and deteriorating, expect to acquire equal amount of wealth in equal time, they shall make peace with each other.

That position in which neither progress nor retrogression is seen is stagnation.

Whoever thinks his stagnancy to be of a shorter duration and his prosperity in the long run to be greater than his enemy's may neglect his temporary stagnation.

My teacher says that if any two kings, who are hostile to each other and are in a stationary condition expect to acquire equal amount of wealth and power in equal time, they shall make peace with each other.

"Of course," says Kautilya, "there is no other alternative."
Or if a king thinks:--

"That keeping the agreement of peace, I can undertake productive works of considerable importance and destroy at the same time those of my enemy; or apart from enjoying the results of my own works, I shall also enjoy those of my enemy in virtue of the agreement of peace; or I can destroy the works of my enemy by employing spies and other secret means; or by holding out such inducements as a happy dwelling, rewards, remission of taxes, little work and large profits and wages, I can empty my enemy's country of its population, with which he has been able to carry his own works; or being allied with a king of considerable power, my enemy will have his own works destroyed; or I can prolong my enemy's hostility with another king whose threats have driven my enemy to seek my protection; or being allied with me, my enemy can harass the country of another king who hates me; or oppressed by another king, the subjects of my enemy will immigrate into my country, and I can, therefore, achieve the results of my own works very easily; or being in a precarious condition due to the destruction of his works, my enemy will not be so powerful as to attack me; or by exploiting my own resources in alliance with any two (friendly) kings, I can augment my resources; or if a Circle of States is formed by my enemy as one of its members, I can divide them and combine with the others; or by threats or favour, I can catch hold of my enemy, and when he desires to be a member of my own Circle of States, I can make him incur the displeasure of the other members, and fall a victim to their own fury,"--if a king thinks thus, then he may increase his resources by keeping peace.

Or if a king thinks:--

"That as my country is full of born soldiers and of corporations of fighting men, and as it possesses such natural defensive positions as mountains, forests, rivers, and forts with only one entrance, it can easily repel the attack of my enemy; or having taken my stand in my impregnable fortress at the border of my country, I can harass the works of my enemy; or owing to internal troubles and loss of energy, my enemy will early suffer from the destruction of his works; or when my enemy is attacked by another king, I can induce his subjects to immigrate into my country," then he may augment his own resources by keeping open hostility with such an enemy.

Or if a king thinks:--

"That neither is my enemy strong enough to destroy my works, nor am I his; or if he comes to fight with me, like a dog with a boar, I can increase his afflictions without incurring any loss in my own works," then he may observe neutrality and augment his own resources.

Or if a king thinks:--

"That by marching my troops it is possible to destroy the works of my enemy; and as for myself, I have made proper arrangements to safeguard my own works," then he may increase his resources by marching.

Or if a king thinks:--

"That I am strong enough neither to harass my enemy's works nor to defend my own against my enemy's attack," then he shall seek protection from a king of superior power and endeavour to pass from the stage of deterioration to that of stagnancy and from the latter to that of progress.

Or if a king thinks:--

"That by making peace with one, I can work out my own resources, and by waging war with another, I can destroy the works of my enemy," then he may adopt that double policy and improve his resources.

• Thus, a king in the circle of sovereign state shall, by adopting the six-fold policy, endeavour to pass from the state of deterioration to that of stagnation and from the latter to that of progress.

[Thus ends Chapter 1, "The Six-fold Policy and Determination of Deterioration, Stagnation and Progress" in Book 7, "The end of the Six-fold Policy" of the Arthashastra of Kautilya. End of the ninety-ninth chapter from the beginning.]

CHAPTER 2. THE NATURE OF ALLIANCE.

When the advantages derivable from peace and war are of equal character, one should prefer peace; for disadvantages, such as the loss of power and wealth, sojourning, and sin, are ever-attending upon war.

The same holds good in the case of neutrality and war. Of the two (forms of policy), double policy and alliance, double policy (i.e., making peace with one and waging war with another) is preferable; for whoever adopts the double policy enriches himself, being ever attentive to his own works, whereas an allied king has to help his ally at his own expense.

One shall make an alliance with a king who is stronger than one's neighbouring enemy; in the absence of such a king, one should ingratiate oneself with one's neighbouring enemy, either by supplying money or army or by ceding a part of one's territory and by keeping oneself aloof; for there can be no greater evil to kings than alliance with a king of considerable power, unless one is actually attacked by one's enemy.

A powerless king should behave as a conquered king (towards his immediate enemy); but when he finds that the time of his own ascendancy is at hand due to a fatal disease, internal troubles, increase of enemies, or a friend's calamities that are vexing his enemy, then under the pretence of performing some expiatory rites to avert the danger of his enemy, he may get out (of the enemy's court); or if he is in his own territory, he should not go to see his suffering enemy; or if he is near to his enemy, he may murder the enemy when opportunity affords itself.

A king who is situated between two powerful kings shall seek protection from the stronger of the two; or from one of them on whom he can rely; or he may make peace with both of them on equal terms. Then he may begin to set one of them against the other by telling each that the other is a tyrant causing utter ruin to himself, and thus cause dissension between them. When they are divided, he may pat down each separately by secret or covert means. Or, throwing himself under the protection of any two immediate kings of considerable power, he may defend himself against an immediate enemy. Or, having made an alliance with a chief in a stronghold, he may adopt double policy (i.e., make peace with one of the two kings, and wage war with another). Or, he may adapt himself to circumstances depending upon the causes of peace and war in order. Or, he may make friendship with traitors, enemies, and wild chiefs who are conspiring against both the kings. Or, pretending to be a close friend of one of them, he may strike the other at the latter's weak point by employing enemies, and wild tribes. Or, having made friendship with both, he may form a Circle of States. Or, he may make an alliance with the madhyama or the neutral king; and with this help he may put down one of them or both. Or when hurt by both, he may seek protection from a king of righteous character among the madhyama king, the neutral king, and their friends or equals, or from any other king whose subjects are so disposed as to increase his happiness and peace, with whose help he may be able to recover his lost position, with whom his ancestors were in close intimacy, or blood relationship, and in whose kingdom he can find a number of powerful friends.

• Of two powerful kings who are on amicable terms with each other, a king shall make alliance with one of them who likes him and whom he likes; this is the best way of making alliance.

[Thus ends Chapter 2, "The Nature of Alliance" in Book 7, "The end of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundredth chapter from the beginning.]

CHAPTER 3. THE CHARACTER OF EQUAL, INFERIOR AND SUPERIOR KINGS; AND FORMS OF AGREEMENT MADE BY AN INFERIOR KING.

A King desirous of expanding his own power shall make use of the six-fold policy.

Agreements of peace shall be made with equal and superior kings; and an inferior king shall be attacked.

Whoever goes to wage war with a superior king will be reduced to the same condition as that of a foot-soldier opposing an elephant.

Just as the collision of an unbaked mud-vessel with a similar vessel is destructive to both, so war with an equal king brings ruin to both.

Like a stone striking an earthen pot, a superior king attains decisive victory over an inferior king.

If a superior king discards the proposal of an inferior king for peace, the latter should take the attitude of a conquered king, or play the part of an inferior king towards a superior.

When a king of equal power does not like peace, then the same amount of vexation as his opponent has received at his hands should be given to him in return; for it is power that brings about peace between any two kings: no piece of iron that is not made red-hot will combine with another piece of iron.

When an inferior king is all submissive, peace should be made with him; for when provoked by causing him troubles and anger, an inferior king, like a wild fire, will attack his enemy and will also be favoured by (his) Circle of States.

When a king in peace with another finds that greedy, impoverished, and oppressed as are the subjects of his ally, they do not yet immigrate into his own territory lest they might be called back by their master, then he should, though of inferior power, proclaim war against his ally.

When a king at war with another finds that greedy, impoverished, and oppressed as are the subjects of his enemy, still they do not come to his side in consequence of the troubles of war, then he should, though of superior power, make peace with his enemy or remove the troubles of war as far as possible.

When one of the two kings at war with each other and equally involved in trouble finds his own troubles to be greater than his enemy's, and thinks that by getting rid of his (enemy's) trouble his enemy can successful wage war with him, then he should, though possessing greater resources, sue for peace.

When, either in peace or war, a king finds neither loss to his enemy nor gain to himself, he should, though superior, observe neutrality.

When a king finds the troubles of his enemy irremediable, he should, though of inferior power, march against the enemy.

When a king finds himself threatened by imminent dangers or troubles, he should, though superior, seek the protection of another.

When a king is sure to achieve his desired ends by making peace with one and waging war with another, he should, though superior, adopt the double policy.

Thus it is that the six forms of policy are applied together.

As to their special application:--

• When a powerless king finds himself attacked by a powerful king, leading a Circle of States, he should submissively sue for peace on the condition of offering treasure, army, himself or his territory.

• Agreement made on the condition that with a fixed number of troops or with the flower of his army, a king should present himself (when called for), is peace termed *atamisha*, 'offering himself as flesh.'

• Agreement made on the condition that the commander of the army together with the heir-apparent should present himself (when called for), is peace styled *purushantarasandhi*, 'peace with hostages other than the king himself'; and it is conducive to self-preservation, as it does not require the personal attendance of the king.

• Agreement made on the condition that the king himself or some one else should march with the army to some place, as required, is peace termed *adrishtapurusha*, 'peace with no specified person to serve'; and it is conducive to the safety of the king and the chiefs of his army.

• In the first two forms of the peace, a woman of rank should be given as an hostage, and in the last, a secret attempt should be made to capture the enemy; these are the forms of peace concluded on the condition of supplying his army.

• When, by offering wealth, the rest of the elements of sovereignty are set free, that peace is termed *parikraya*, 'price.'

• Similarly, when peace is concluded by offering money capable of being taken on a man's shoulders, it is termed *upagraha*, 'subsidy'; and it is of various forms; Owing to distance and owing to its having been kept long, the amount of the tribute promised may sometimes fall in arrears.

• Yet as such a burden can tolerably be paid in future, this peace is better than the one with a woman given as an hostage.

When the parties making an agreement of peace are amicably united, it is termed *suvarnasandhi*, 'golden peace.'

• Quite reverse from the former is the peace called *kapala*, 'half of a pot,' which is concluded on the condition of paying immense quantity of money.

• In the first two, one should send the supply of raw materials, elephants, horses and troops; in the third, money; and in the fourth, one should evade the payment under the plea of loss of results from works; these are the forms of peace concluded on the payment of money.

• When by ceding a part of the territory, the rest of the kingdom with its subjects are kept safe, it is termed *adishta*, 'ceded,' and is of advantage to one who is desirous of destroying thieves and other wicked persons (infesting the ceded part).

• When with the exception of the capital, the whole of the territory, impoverished by exploitation of its resources is ceded, it is termed *uchchinnasandhi*, 'peace cut off from profit,' and is of advantage to one who desires to involve the enemy in troubles.

• When by the stipulation of paying the produce of the land, the kingdom is set free, it is termed *avakraya*, 'rent.' That which is concluded by the promise of paying more than the land yields is *paribhushana*, 'ornament.'

• One should prefer the first; but the last two based upon the payment of the produce should be made only when one is obliged to submit to power. These are the forms of peace made by ceding territory.

• These three kinds of peace are to be concluded by an inferior king in submission to the power of a superior king owing to the peculiar condition of his own works, circumstances and time.

[Thus ends Chapter III, "The Character of Equal, Inferior, and Superior Kings; and Forms of Agreement made by an Inferior King" in Book 7, "The end of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and first chapter from the beginning.]

CHAPTER 4. NEUTRALITY AFTER PROCLAIMING WAR OR AFTER CONCLUDING A TREATY OF PEACE; MARCHING AFTER PROCLAIMING WAR OR AFTER MAKING PEACE; AND THE MARCH OF COMBINED POWERS.

Neutrality or marching after proclaiming war or peace has been explained.

Sthana (keeping quiet), *asana* (withdrawal from hostility), and *upekshana* (negligence) are synonymous with the word 'asana,' 'neutrality.' As to the difference between three aspects of neutrality:--Keeping quiet, maintaining a particular kind

of policy is sthana; withdrawal from hostile actions for the sake of one's own interests is asana; and taking no steps (against an enemy) is upekshana.

When two kings, who, though bent on making conquests, are desirous of peace, are unable to proceed, one against the other, they may keep quiet after proclaiming war or after making peace.

When a king finds it possible to put down by means of his own army, or with the help of a friend, or of wild tribes, another king of equal or superior power, then having set up proper defences against both internal and external enemies, he may keep quiet after proclaiming war.

When a king is convinced that his own subjects are brave, united, prosperous, and able not only to carry on their own works without interference, but also to harass his enemy's works, then he may keep quiet after proclaiming war.

When a king finds that as his enemy's subjects are ill-treated, impoverished and greedy and are ever being oppressed by the inroads of the army, thieves, and wild tribes, they can be made through intrigue to join his side; or that his own agriculture and commerce are flourishing while those of his enemy are waning; or that as the subjects of his enemy are suffering from famine, they will immigrate into his own territory; or that, though his own returns of agriculture and commerce are falling and those of his enemy increasing, his own subjects will never desert him in favour of his enemy; or that by proclaiming war, he can carry off, by force, the grains, cattle and gold of his enemy; or that he can prevent the import of his enemy's merchandise, which was destructive of his own commerce; or that valuable merchandise would come to his own territory, leaving that of his enemy; or that war being proclaimed, his enemy would be unable to put down traitors, enemies, and wild tribes and other rebels, and would be involved in war with them; or that his own friend would in a very short time accumulate wealth without much loss and would not fail to follow him in his march, since no friend would neglect the opportunity of acquiring a fertile land and a prosperous friend like himself;--then in view of inflicting injuries on his enemy and of exhibiting his own power, he may keep quiet after proclaiming war.

But my teacher says that turning against such a king, his enemy may swallow him.

'Not so,' says Kautilya, 'impoverishment of the enemy who is free from troubles is all that is aimed at (when a king keeps quiet after proclaiming war). As soon as such a king acquires sufficient strength, he will undertake to destroy the enemy. To such a king, the enemy's enemy will send help to secure his own personal safety.' Hence, whoever is provided with necessary strength may keep quiet after proclaiming war.

When the policy of keeping quiet after proclaiming war is found productive of unfavourable results, then one shall keep quiet after making peace.

Whoever has grown in strength in consequence of keeping quiet after proclaiming war should proceed to attack his enemy.

When a king finds that his enemy has fallen into troubles; that the troubles of his enemy's subjects can by no means be remedied; that as his enemy's subjects are oppressed, ill-treated, disaffected, impoverished, become effeminate and disunited among themselves, they can be prevailed upon to desert their master; that his enemy's country has fallen a victim to the inroads of such calamities, as fire, floods, pestilence epidemics (maraka), and famine and is therefore losing the flower of its youth and its defensive power;--then he should march after proclaiming war.

When a king is so fortunate as to have a powerful friend in front and a powerful ally (akranda) in the rear, both with brave and loyal subjects, while the reverse is the case with his enemies both in front and in the rear, and when he finds it possible for his friend to hold his frontal enemy in check, and for his rear-ally to keep his rear-enemy (parshnigraha) at bay, then he may march after proclaiming war against his frontal enemy.

When a king finds it possible to achieve the results of victory single-handed in a very short time, then he may march (against his frontal enemy) after proclaiming war against his rear-enemies; otherwise he should march after making peace (with his rear-enemies).

When a king finds himself unable to confront his enemy single-handed and when it is necessary that he should march, then he should make the expedition in combination with kings of inferior, equal, or superior powers.

When the object aimed at is of a definite nature, then the share of spoils should be fixed; but when it is of a manifold or complex nature, then with no fixity in the share of the spoils. When no such combination is possible, he may request a king either to supply him with the army for a fixed share, or to accompany him for an equal share of the spoils.

When profit is certain, then they should march with fixed shares of profit; but when it is uncertain, with no fixity of shares.

• Share of profit proportional to the strength of the army is of the first kind; that which is equal to the effort made is the

best; shares may be allotted in proportion to the profit earned or to the capital invested.

[Thus ends Chapter 4, "Neutrality after Proclaiming War or after Concluding a Treaty of Peace; Marching after Proclaiming War or after Making Peace; and the March of Combined Powers," in Book 7, "The end of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and second chapter from the beginning.]

CHAPTER 5. CONSIDERATIONS ABOUT MARCHING AGAINST AN ASSAILABLE ENEMY AND A STRONG ENEMY; CAUSES LEADING TO THE DWINDLING, GREED, AND DISLOYALTY OF THE ARMY; AND CONSIDERATIONS ABOUT THE COMBINATION OF POWERS.

When two enemies, one an assailable enemy and another a strong enemy, are equally involved in troubles, which of them is to be marched against first?

The strong enemy is to be marched against first; after vanquishing him, the assailable enemy is to be attacked, for, when a strong enemy has been vanquished, an assailable enemy will volunteer of his own accord to help the conqueror; but not so, a strong enemy.

Which is to be marched against--an assailable enemy involved in troubles to a greater degree or a strong enemy troubled to a lesser degree?

My teacher says that as a matter of easy conquest, the assailable enemy under worse troubles should be marched against first.

Not so, says Kautilya: The conqueror should march against the strong enemy under less troubles, for the troubles of the strong enemy, though less, will be augmented when attacked. True, that the worse troubles of the assailable enemy will be still worse when attacked. But when left to himself, the strong enemy under less troubles will endeavour to get rid of his troubles and unite with the assailable enemy or with another enemy in the rear of the conqueror.

When there are two assailable enemies, one of virtuous character and under worse troubles, and another of vicious character, under less troubles, and with disloyal subjects, which of them is to be marched against first?

When the enemy of virtuous character and under worse troubles is attacked, his subjects will help him; whereas, the subjects of the other of vicious character and under less troubles will be indifferent. Disloyal or indifferent subjects will endeavour to destroy even a strong king. Hence the conqueror should march against that enemy whose subjects are disloyal.

Which is to be marched against--an enemy whose subjects are impoverished and greedy or an enemy whose subjects are being oppressed?

My teacher says that the conqueror should march against that enemy whose subjects are impoverished and greedy, for impoverished and greedy subjects suffer themselves to be won over to the other side by intrigue, and are easily excited. But not so the oppressed subjects whose wrath can be pacified by punishing the chief men (of the State).

Not so, says Kautilya: for though impoverished and greedy, they are loyal to their master and are ready to stand for his cause and to defeat any intrigue against him; for it is in loyalty that all other good qualities have their strength. Hence the conqueror should march against the enemy whose subjects are oppressed.

Which enemy is to be marched against--a powerful enemy of wicked character or a powerless enemy of righteous character?

The strong enemy of wicked character should be marched against, for when he is attacked, his subjects will not help him, but rather put him down or go to the side of the conqueror. But when the enemy of virtuous character is attacked, his subjects will help him or die with him.

• By insulting the good and commending the wicked; by causing unnatural and unrighteous slaughter of life; • by neglecting the observance of proper and righteous customs; by doing unrighteous acts and neglecting righteous ones;

• by doing what ought not to be done and not doing what ought to be done; by not paying what ought to be paid and exacting what ought not to be taken;

• by not punishing the guilty and severely punishing the less guilty; by arresting those who are not to be caught hold of and leaving those who are to be arrested;

• by undertaking risky works and destroying profitable ones; by not protecting the people against thieves and by robbing them of their wealth;

• by giving up manly enterprise and condemning good works; by hurting the leaders of the people and despising the worthy;

• by provoking the aged, by crooked conduct, and by untruthfulness; by not applying remedies against evils and neglecting works in hand;

• and by carelessness and negligence of himself in maintaining the security of person and property of his subjects, the king causes impoverishment, greed, and disaffection to appear among his subjects;

• when a people are impoverished, they become greedy; when they are greedy, they become disaffected; when disaffected, they voluntarily go to the side of the enemy or destroy their own master.

Hence, no king should give room to such causes as would bring about impoverishment, greed or disaffection among his people. If, however, they appear, he should at once take remedial measures against them.

Which (of the three) is the worst--an impoverished people? greedy people? or disaffected people?

An impoverished people are ever apprehensive of oppression and destruction (by over-taxation, etc.), and are therefore desirous of getting rid of their impoverishment, or of waging war or of migrating elsewhere.

A greedy people are ever discontented and they yield themselves to the intrigues of an enemy.

A disaffected people rise against their master along with his enemy.

When the dwindling of the people is due to want of gold and grain, it is a calamity fraught with danger to the whole of the kingdom and can be remedied with difficulty. The dearth of efficient men can be made up by means of gold and grain. Greed (is) partial and is found among a few chief officers, and it can be got rid of or satisfied by allowing them to plunder an enemy's wealth. Disaffection or disloyalty (viraga) can be got rid of by putting down the leaders; for in the absence of a leader or leaders, the people are easily governed (bhogyā) and they will not take part in the intrigues of enemies. When a people are too nervous to endure the calamities, they first become dispersed, when their leaders are put down; and when they are kept under restraint, they endure calamities.

Having well considered the causes which bring about peace or war, one should combine with kings of considerable power and righteous character and march against one's enemy.

'A king of considerable power,' means one who is strong enough to put down or capture an enemy in the rear of his friend or to give sufficient help to his friend in his march.

'A king of righteous character,' means one who does what one has promised to do, irrespective of good or bad results.

Having combined with one of superior power, or with two of equal power among such kings, should the conqueror march against his enemy?

It is better to march combined with two kings of equal power; for, if combined with a king of superior power, the ally appears to move, caught hold of, by his superior, whereas in marching with two kings of equal power, the same will be the result, only, when those two kings are experts in the art of intrigue; besides it is easy to separate them; and when one of them is wicked, he can be put down by the other two and made to suffer the consequence of dissenation.

Combined with one of equal power or with two of lesser power, should a king march against his enemy?

Better to march with two kings of lesser power; for the conqueror can depute them to carry out any two different works and keep them under his control. When the desired end is achieved, the inferior king will quietly retire after the satisfaction of his superior.

• Till his discharge, the good conduct of an ally of usually bad character should be closely scrutinised either by suddenly coming out at a critical time from a covert position (sattra) to examine his conduct, or by having his wife as a pledge for his good conduct.

• Though actuated with feelings of true friendship, the conqueror has reason to fear his ally, though of equal power, when the latter attains success in his mission; having succeeded in his mission, an ally of equal power is likely to change his attitude even towards the conqueror of superior power.

• An ally of superior power should not be relied upon, for prosperity changes the mind. Even with little or no share in the spoils, an ally of superior power may go back, appearing contented; but some time afterwards, he may not fail to sit on the lap of the conqueror and carry off twice the amount of share due to him.

• Having been satisfied with mere victory, the leading conqueror should discharge his allies, having satisfied them with their shares he may allow himself to be conquered by them instead of attempting to conquer them (in the matter of spoils); it is thus that a king can win the good graces of his Circle of States.

[Thus ends Chapter 5, "Considerations about Marching against an Assailable Enemy and a Strong Enemy; Causes Leading to the Dwindling, Greed, and Disloyalty of the Army; and Considerations about the Combination of Powers" in Book 7, "The end of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and third chapter from the beginning.]

CHAPTER 6. THE MARCH OF COMBINED POWERS; AGREEMENT OF PEACE WITH OR WITHOUT DEFINITE TERMS; AND PEACE WITH RENEGADES.

The Conqueror should thus over-reach the second element, (the enemy close to his territory);--He should engage his neighbouring enemy to undertake a simultaneous march with

him and tell the enemy: "Thou, march in that direction, and I shall march in this direction; and the share in the spoils is equal."

If the booty is to be equally divided, it is an agreement of peace; if otherwise, it is overpowering the enemy.

An agreement of peace may be made with promise to carry out a definite work (paripanita) or with no such promise (aparipanita).

When the agreement is to the effect that "Thou, march to that place, and I shall march to this place," it is termed an agreement of peace to carry out a work in definite locality.

When it is agreed upon that "Thou, be engaged so long, I shall be engaged thus long," it is an agreement to attain an object in a fixed time.

When it is agreed upon that "Thou, try to accomplish that work, and I shall try to finish this work," it is an agreement to achieve a definite end.

When the conqueror thinks that "my enemy (now an ally) has to march through an unknown country, which is intersected with mountains, forests, rivers, forts and deserts which is devoid of food-stuffs, people, pastoral grounds, fodder, firewood and water, and which is far away, different from other countries, and not affording suitable grounds for the exercise of his army; and I have to traverse a country of quite the reverse description," then he should make an agreement to carry out a work in a definite locality.

When the conqueror thinks that "my enemy has to work with food stuffs falling short and with no comfort during the rainy, hot or cold season, giving rise to various kinds of diseases and obstructing the free exercise of his army during a shorter or longer period of time than necessary for the accomplishment of the work in hand; and I have to work during a time of quite the reverse nature," then he should make time a factor of the agreement.

When the conqueror thinks that "my enemy has to accomplish a work which, not lasting but trifling in its nature, enrages his subjects, which requires much expenditure of time and money, and which is productive of evil consequences, unrighteous, repugnant to the Madhyama and neutral kings, and destructive of all friendship; whereas, I have to do the reverse," then he should make an agreement to carry out a definite work.

Likewise with space and time, with time and work, with space and work, and with space, time, and work, made as terms of an agreement, it resolves itself into seven forms.

Long before making such an agreement, the conqueror has to fix his own work and then attempt to overreach his enemy.

When, in order to destroy an enemy who has fallen into troubles and who is hasty, indolent, and not foresighted, an agreement of peace with no terms of time, space, or work is made with an enemy merely for mutual peace, and when under cover of such an agreement, the enemy is caught hold of at his weak points and is struck, it is termed peace with no definite terms (aparipanita). With regard to this there is a saying as follows:--

"Having kept a neighbouring enemy engaged with another neighbouring enemy, a wise king should proceed against a third king, and having conquered that enemy of equal power, take possession of his territory."

Peace with no specific end (akritachikirsha), peace with binding terms (kritisleshana), the breaking of peace (kritavidushana), and restoration of peace broken (apasirnakriya) are other forms of peace.

Open battle, treacherous battle, and silent battle (i.e. killing an enemy by employing spies when there is no talk of battle at all), are the three forms of battle.

When, by making use of conciliation and other forms of stratagem and the like, a new agreement of peace is made and the rights of equal, inferior, and superior powers concerned in the agreement are defined according to their respective positions, it is termed an agreement of peace with no specific end (other than self-preservation).

When, by the employment of friends (at the Courts of each other), the agreement of peace made is kept secure and the terms are invariably observed and strictly maintained so that no dissension may creep among the parties, it is termed peace with binding terms.

When, having proved through the agency of traitors and spies the treachery of a king, who has made an agreement of peace, the agreement is broken, it is termed the breaking of peace.

When reconciliation is made with a servant, or a friend, or any other renegade, it is termed the restoration of broken peace.

There are four persons who run away from, and return to, their master : one who had reason to run away and to return; one who had no reason either to run away or to return; one who had reason to run away, but none to return; and one who had no reason to run away, but had reason to come back.

He who runs away owing to his master's fault and returns in consideration of (his master's) good nature, or he who runs away attracted by the good nature of his master's enemy and returns finding fault with the enemy is to be reconciled as he had reason to run away and to return.

Whoever runs away owing to his own fault and returns without minding the good nature either of his old or new master is a fickle-minded person having no explanation to account for his conduct, and he should have no terms of reconciliation.

Whoever runs away owing to his master's fault and returns owing to his own defects, is a renegade who had reason to run away, but none to return; and his case is to be well considered (before he is taken back).

Whoever returns deputed by the enemy; or of his own accord, with the intention of hurting his old master, as is natural to persons of such bad character; or coming to know that his old master is attempting to put down the enemy, his new master, and apprehensive of danger to himself; or looking on the attempt of his new master to destroy his old master as cruelty, these should be examined; and if he is found to be actuated with good motives, he is to be taken back respectfully; otherwise, he should be kept at a distance.

Whoever runs away owing to his own fault and returns owing to his new master's wickedness is a renegade who had no reason to run away, but had reason to come back; such a person is to be examined.

When a king thinks that "This renegade supplies me with full information about my enemy's weakness, and, therefore, he deserves to remain here; his own people with me are in friendship with my friends and at enmity with my enemies and are easily excited at the sight of greedy and cruel persons or of a band of enemies," he may treat such a renegade as deserved.

My teacher says that whoever has failed to achieve profit from his works, lost his strength, or made his learning a commercial article, or is very greedy, inquisitive to see different countries, dead to the feelings of friendship, or has strong enemies, deserves to be abandoned.

But Kautilya says that it is timidity, unprofessional business, and lack of forbearance (to do so). Whoever is injurious to the king's interests should be abandoned, while he who is injurious to the interests of the enemy should be reconciled; and whoever is injurious to the interests of both the king and his enemy should be carefully examined.

When it is necessary to make peace with a king with whom no peace ought to be made, defensive measures should be taken against that point where he can show his power.

- In restoring broken peace, a renegade or a person inclined towards the enemy should be kept at such a distance that till the close of his life, he may be useful to the State.

- Or, he may be set against the enemy or may be employed as a captain of an army to guard wild tracts against enemies, or thrown somewhere on the boundary.

- Or, he may be employed to carry on a secret trade in new or old commodities in foreign countries and may accordingly be accused of conspiracy with the enemy.

- Or, in the interests of future peace, a renegade who must be put to death may at once be destroyed.

- That kind of wicked character which has from the beginning grown upon a man owing to his association with enemies is as ever fraught with danger as constant living in company with a snake;

- and is ever threatening with destruction just as a pigeon living on the seeds of plaksha (holy fig-tree) is to the salmali (silk-cotton) tree.

- When battle is fought in daylight and in some locality, it is termed an open battle; threatening in one direction, assault in another, destruction of an enemy captured while he was careless or in troubles;

- and bribing a portion of the army and destroying another portion, are forms of treacherous fight; and attempt to win over the chief officers of the enemy by intrigue, is the characteristic of silent battle.

[Thus ends Chapter 6, "The March of Combined Powers; Agreement of Peace with or without Definite Terms; and Peace with Renegades," in Book VII, "The end of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and fourth chapter from the beginning.]

CHAPTER 7. PEACE AND WAR BY ADOPTING THE DOUBLE POLICY.

The conqueror may overpower the second member (i.e., the immediate enemy) thus:--

Having combined with a neighbouring king, the conqueror may march against another neighbouring king. Or if he thinks that " (my enemy) will neither capture my rear nor make an alliance with my assailable enemy against whom I am going to march; (for otherwise) I shall have to fight against great odds; (my ally) will not only facilitate the collection of my revenue and supplies and put down the internal enemies who are causing me immense trouble, but also punish wild tribes and their followers entrenched in their strongholds, reduce my assailable enemy to a precarious condition or compel him to accept the proffered peace, and having received as much profit as he desires, he will endeavour to endear my other enemies to me," then the conqueror may proclaim war against one and make peace with another and endeavour to get an army for money or money for the supply of an army from among his neighbouring kings.

When the kings of superior, equal or inferior power make peace with the conqueror and agree to pay a greater, or equal, or less amount of profit in proportion to the army supplied, it is termed even peace; that which is of the reverse character is styled uneven peace; and when the profit is proportionally very high, it is termed deception (atisandhi).

When a king of superior power is involved in troubles, or is come to grief or is afflicted with misfortune, his enemy, though of inferior power, may request of him the help of his army in return for a share in the profit proportional to the strength of the army supplied. If the king to whom peace is offered on such terms is powerful enough to retaliate, he may declare war; and otherwise he may accept the terms.

In view of marching for the purpose of exacting some expected revenue to be utilised in recouping his own strength and resources, an inferior king may request of a superior the help of the latter's army for the purpose of guarding the base and the rear of his territory in return for the payment of a greater share in the profit than the strength of the arm supplied deserves. The king to whom such a proposal is made may accept the proposal, if the proposer is of good intentions; but otherwise he may declare war.

When a king of inferior power or one who is provided with the aid of forts and friends has to make a short march in order to capture an enemy without waging war or to receive some expected profit, he may request a third king of superior power involved under various troubles and misfortunes the help of the latter's army in return for the payment of a share in the profit less than the strength of the army supplied deserves. If the king to whom this proposal is made is powerful enough to retaliate, he may declare war; but otherwise he may accept the proposal.

When a king of superior power and free from all troubles is desirous of causing to his enemy loss of men a money in the latter's ill-considered undertakings, or of sending his own treacherous army abroad, or bringing his enemy under the clutches of an inimical army, or of causing trouble to a reducible and tottering enemy by setting a inferior king against that enemy, or is desirous of having peace for the sake of peace itself and is possessed of good intentions, he may accept a less share in the profit (promise for the army supplied to another) and endeavour to make wealth by combining with an ally if the latter is equally of good intentions; but otherwise he may declare war (against that ally).

A king may deceive or help his equal as follows:--

When a king proposes peace to another king of equal power on the condition of receiving the help of the latter army strong enough to oppose an enemy's army, or to guard the front, centre, and rear of his territory, or to help his friend, or to protect any other wild tracts of his territory in return for the payment of a share in the profit proportionally equal to the strength of the army supplied, the latter may accept the terms if the proposer is of good intentions; but otherwise he may declare war.

When a king of equal power, capable of receiving the help of an army from another quarter requests of another king in troubles due to the diminished strength of the elements of sovereignty, and with many enemies, the help of the latter's army in return for the payment of a share in the profit less than the strength of the army supplied deserves, the latter, if powerful, may declare war or accept the terms otherwise.

When a king who is under troubles, who has his works at the mercy of his neighbouring kings, and who has yet to make an army, requests of another king of equal power the help of the latter's army in return for the payment of a share in the profit greater than the strength of the army supplied deserves, the latter may accept the terms if the proposer is of good intentions; but otherwise war may be declared.

When, with the desire of putting down a king in troubles due to the diminished strength of the elements of sovereignty, or with the desire of destroying his well-begun work of immense and unending profit, or with the intention of striking him in his own place or on the occasion of marching, one, though frequently getting immense (subsidy) from an assailable enemy of equal, inferior, or superior power, sends demands to him again and again, then he may comply with the demands of the former if he is desirous of maintaining his own power by destroying with the army of the former an impregnable fortress of an enemy or a friend of that enemy or laying waste the wild tracts of that enemy, or if he is desirous of exposing the army of the ally to wear and tear even in good roads and good seasons, or if he is desirous of strengthening his own army with that of his ally and thereby putting down the ally or winning over the army of the ally.

When a king is desirous of keeping under his power another king of superior or inferior power as an assailable enemy and of destroying the latter after routing out another enemy with the help of the latter, or when he is desirous of getting back whatever he has paid (as subsidy), he may send a proposal of peace to another on the condition of paying more than the cost of the army supplied. If the king to whom this proposal is made is powerful enough to retaliate he may declare war; or if otherwise, he may accept the terms; or he may keep quiet allied with the assailable enemy; or he may supply the

proposer of peace with his army full of traitors, enemies and wild tribes.

When a king of superior power falls into troubles owing to the weakness of the elements of his sovereignty, and requests of an inferior king the help of the latter's army in return for the payment of a share in the profit proportionally equal to the strength of the army supplied, the latter, if powerful enough to retaliate, may declare war and if otherwise, accept the terms.

A king of superior power may request of an inferior the help of the latter's army in return for the payment of a share in the profit less than the cost of the army supplied; and the latter, if powerful enough to retaliate, may declare war, or accept the terms otherwise.

• The king who is sued for peace and also the king who offers peace should both consider the motive with which the proposal of peace is made, and adopt that course of action which on consideration seems to be productive of good results.

[Thus ends Chapter 7 "Peace and War by Adopting the Double Policy" in Book 7, "The end of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and fifth chapter from the beginning.]

CHAPTER 8. THE ATTITUDE OF AN ASSAILABLE ENEMY; AND FRIENDS THAT DESERVE HELP.

When an assailable enemy who is in danger of being attacked is desirous of taking upon himself the condition which led one king to combine with another against himself, or of splitting them from each other, he may propose peace to one of the kings on the condition of himself paying twice the amount of profit accruing from the combination. The agreement having been made, he may describe to that king the loss of men and money, the hardships of sojourning abroad, the commission of sinful deeds, the misery and other personal troubles to which that king would have been subjected. When the king is convinced of the truth, the amount promised may be paid; or having made that king to incur enmity with other kings, the agreement itself may be broken off.

When a king is inclined to cause to another, loss of men and money in the ill-considered undertakings of the latter or to frustrate the latter in the attempt of achieving large profits from well-begun undertakings; or when he means to strike another at his (another's) own place or while marching; or when he intends to exact subsidy again in combination with the latter's assailable enemy; or when he is in need of money and does not like to trust to his ally, he may, for the time being, be satisfied with a small amount of profit.

When a king has in view the necessity of helping a friend or of destroying an enemy, or the possibility of acquiring much wealth (in return for the present help) or when he intends to utilize in future the services of the one now obliged by him, he may reject the offer of large profit at the present in preference of a small gain in future.

When a king means to help another from the clutches of traitors or enemies or of a superior king threatening the very existence of the latter, and intends thereby to set an example of rendering similar help to himself in future, he should receive no profit either at the present or in the future.

When a king means to harass the people of an enemy or to break the agreement of peace between a friend and a foe, or when he suspects of another's attack upon himself, and when owing to any of these causes, he wants to break peace with his ally, he may demand from the latter an enhanced amount of profit long before it is due. The latter under these circumstances may demand for a procedure (krama) either at the present or in the future. The same procedure explains the cases treated of before.

The conqueror and his enemy helping their respective friends differ according as their friends are such or are not such as undertake possible, praiseworthy or productive works and as are resolute in their undertakings and are provided with loyal and devoted subjects.

Whoever undertakes tolerable work is a beginner possible work: whoever undertakes an unblemished work is a beginner of praiseworthy work; whoever undertakes work of large profits is a beginner of a productive work; whoever takes no rest before the completion of the work undertaken is a resolute worker; and whoever has loyal and devoted subjects is in a position to command help and to bring to a successful termination any work without losing anything in the form of favour. When such friends are gratified by the enemy or the conqueror, they can be of immense help to him; friends of reverse character should never be helped.

Of the two, the conqueror and his enemy, both of whom may happen to have a friend in the same person, he who helps a true or a truer friend overreaches the other; for, by helping a true friend, he enriches himself, while the other not only incurs loss of men and money and the hardships of sojourning abroad, but also showers benefits on an enemy who hates the benefactor all the more for his gratification.

Whoever of the two, the conqueror and his enemy, who may happen to have a friend in the same Madhyama king, helps a Madhyama king of true or truer friendship overreaches the

other; for, by helping a true friend, he enriches himself, while the other incurs loss of men and money and the difficulties of sojourning abroad. When a Madhyama king thus helped is devoid of good qualities, then the enemy overreaches the conqueror: for, such a Madhyama king, spending his energies on useless undertakings and receiving help with no idea of returning it, withdraws himself away.

The same thing holds good with a neutral king under similar circumstances.

In case of helping with a portion of the army one of the two, a Madhyama or a neutral king, whoever happens to help one who is brave, skillful in handling weapons, and possessed of endurance and friendly feelings will himself be deceived while his enemy, helping one of reverse character, will overreach him.

When a king achieves this or that object with the assistance of a friend who is to receive the help of his army in return later on, then he may send out of his various kinds of army--such as hereditary army, hired army, army formed of corporations of people, his friend's army and the army composed of wild tribes--either that kind of army which has the experience of all sorts of grounds and of seasons or the army of enemies or of wild tribes, which is far removed in space and time.

When a king thinks that, "Though successful, my ally may cause my army to move in an enemy's territory or in wild tracts, and during unfavourable seasons and thereby he may render it useless to me," then under the excuse of having to employ his army otherwise, he may help his ally in any other way; but when he is obliged to lend his army, he may send that kind of his army, which is used to the weather of the time of operation, under the condition of employing it till the completion of the work, and of protecting it from dangers. When the ally has finished his work, he should, under some excuse, try to get back his army or he may send to his ally that army which is composed of traitors, enemies, and wild tribes; or having made peace with the ally's assailable enemy, he may deceive the ally.

• When the profit accruing to kings under an agreement, whether they be of equal, inferior, or superior power, is equal to all, that agreement is termed peace (sandhi); when unequal, it is termed defeat (vikrama). Such is the nature of peace and war.

[Thus ends Chapter 8, "The Attitude of an Assailable Enemy; and Friends that Deserve Help," in Book 7, "The end of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and sixth chapter from the beginning.]

CHAPTER 9. AGREEMENT FOR THE ACQUISITION OF A FRIEND OR GOLD.

Of the three gains, the acquisition of a friend, of gold, and of territory, accruing from the march of combined powers, that which is mentioned later is better than the one previously mentioned; for friends and gold can be acquired by means of territory; of the two gains, that of a friend and of gold, each can be a means to acquire the other.

Agreement under the condition, "let us acquire a friend, etc.," is termed even peace; when one acquires a friend and the other makes an enemy, etc., it is termed uneven peace; and when one gains more than the other, it is deception.

In an even peace (i.e., agreement on equal terms) whoever acquires a friend of good character or relieves an old friend from troubles, overreaches the other; for help given in misfortune renders friendship very firm.

Which is better of the two: a friend of long-standing, but unsubmitive nature, or a temporary friend of submissive nature, both being acquired by affording relief from their respective troubles?

My teacher says that a long-standing friend of unsubmitive nature is better inasmuch as such a friend, though not helpful, will not create harm.

Not so, says Kautilya: a temporary friend of submissive nature is better; for such a friend will be a true friend so long as he is helpful; for the real characteristic of friendship lies in giving help.

Which is the better of two submissive friends: a temporary friend of large prospects, or a longstanding friend of limited prospects?

My teacher says that a temporary friend of large prospects is better inasmuch as such a friend can, in virtue of his large prospects, render immense service in a very short time, and can stand undertakings of large outlay.

Not so, says Kautilya: a long-standing friend of limited prospects is better, inasmuch as a temporary friend of large prospects is likely to withdraw his friendship on account of material loss in the shape of help given, or is likely to expect similar kind of help in return; but a long-standing friend of limited prospects can, in virtue of his long-standing nature, render immense service in the long run.

Which is better, a big friend, difficult to be roused, or a small friend, easy to be roused?

My teacher says that a big friend, though difficult to be roused, is of imposing nature, and when he rises up, he can accomplish the work undertaken.

Not so, says Kautilya: a small friend easy to be roused is better, for such a friend will not, in virtue of his ready preparations, be behind the opportune moment of work, and can, in virtue of his weakness in power, be used in any way the conqueror may like; but not so the other of vast territorial power.

Which is better, scattered troops, or an unsubmitive standing army?

My teacher says that scattered troops can be collected in time as they are of submissive nature.

Not so, says Kautilya: an unsubmitive standing army is better as it can be made submissive by conciliation and other strategic means; but it is not so easy to collect in time scattered troops as they are engaged in their individual avocations.

Which is better, a friend of vast population, or a friend of immense gold?

My teacher says that a friend of vast population is better inasmuch as such a friend will be of imposing power and can, when he rises up, accomplish any work undertaken.

Not so, says Kautilya: a friend possessing immense gold is better; for possession of gold is ever desirable; but an army is not always required. Moreover armies and other desired objects can be purchased for gold.

Which is better, a friend possessing gold, or a friend possessing vast territory?

My teacher says that a friend possessing gold can stand any heavy expenditure made with discretion.

Not so, says Kautilya: for it has already been stated that both friends and gold can be acquired by means of territory. Hence a friend of vast territory is far better.

When the friend of the conqueror and his enemy happen to possess equal population, their people may yet differ in possession of qualities such as bravery, power of endurance, amicableness, and qualification for the formation of any kind of army.

When the friends are equally rich in gold, they may yet differ in qualities such as readiness to comply with requests, magnanimous and munificent help, and accessibility at any time and always.

About this topic, the following sayings are current:--

• Long standing, submissive, easy to be roused, coming from fathers and grandfathers, powerful, and never of a contradictory nature, is a good friend; and these are said to be the six qualities of a good friend;

• that friend who maintains friendship with disinterested motives and merely for the sake of friendship and by whom the relationship acquired of old is kept intact, is a long-standing friend;

• that friend whose munificence is enjoyable in various ways is a submissive friend, and is said to be of three forms:--One who is enjoyable only by one, one who is enjoyable by two (the enemy and the conqueror), and one who is enjoyable by all, is the third;

• that friend who, whether as receiving help or as giving help, lives with an oppressive hand over his enemies, and who possesses a number of forts and a vast army of wild tribes is said to be a long-standing friend of unsubmitive nature;

• that friend who, either when attacked or when in trouble, makes friendship for the security of his own existence is temporary and submissive friend;

• that friend who contracts friendship with a single aim in view and who is helpful, immutable, and amicable is a friend never falling foul even in adversity;

• whoever is of an amicable nature is a true friend; whoever sides also with the enemy is a mutable friend and whoever is indifferent to neither (the conqueror and his enemy) is a friend to both;

• that friend who is inimical to the conqueror or who is equally friendly to the conquerors enemy is a harmful friend, whether he is giving help or is capable of helping;

• whoever helps the enemy's friend, protege, or any vulnerable person or a relation of the enemy is a friend common to (both) the enemy (and the conqueror);

• whoever possesses extensive and fertile territory and is contented, strong, but indolent, will be indifferent (towards his ally) when the latter becomes despicable under troubles;

• whoever, owing to his own weakness, follows the ascendancy of both the conqueror and his enemy, not incurring enmity with either, is known as a common friend;

• whoever neglects a friend who is being hurt with or without reason and who seeks help with or without reason despises his own danger.

Which is better, an immediate small gain, or a distant large gain?

My teacher says that an immediate small gain is better, as it is useful to carry out immediate undertakings.

Not so, says Kautilya: a large gain, as continuous as a productive seed, is better; otherwise an immediate small gain.

• Thus, having taken into consideration the good aspects of a permanent gain or of a share in a permanent gain, should a king, desirous of strengthening himself, march combined with others.

THE GRAND BIBLE

[Thus ends Chapter 9, "Agreement for the Acquisition of a Friend or Gold" in the section of "Agreement for the Acquisition of a Friend, Gold, or Land and Agreement for Undertaking a Work," in Book 7, "The End of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and seventh chapter from the beginning.]

CHAPTER 10. AGREEMENT OF PEACE FOR THE ACQUISITION OF LAND.

The agreement made under the condition, "Let us acquire land," is an agreement of peace for the acquisition of land.

Of the two kings thus entering into an agreement whoever acquires a rich and fertile land withstanding crops overreaches the other.

The acquisition of rich land being equal, whoever acquires such land by putting down a powerful enemy overreaches the other; for not only does he acquire territory, but also destroys an enemy and thereby augments his own power. True, there is beauty in acquiring land by putting down a weak enemy; but the land acquired will also be poor, and the king in the neighbourhood who has hitherto been a friend, will now become an enemy.

The enemies being equally strong, he who acquires territory after beating a fortified enemy overreaches the other; for the capture of a fort is conducive to the protection of territory and to the destruction of wild tribes.

As to the acquisition of land from a wandering enemy, there is the difference of having a powerful or powerless enemy close to the acquired territory; for the land which is close to a powerless enemy is easily maintained while that bordering upon the territory of a powerful enemy has to be kept at the expense of men and money.

Which is better, the acquisition of a rich land close to a constant enemy, or that of sterile land near to a temporary enemy?

My teacher says that a rich land with a constant enemy is better, inasmuch as it yields much wealth to maintain a strong army, by which the enemy can be put down.

Not so, says Kautilya: for a rich land creates many enemies, and the constant enemy will ever be an enemy, whether or not he is helped (with men and money to conciliate him); but a temporary enemy will be quiet either from fear or favour. That land, on the border of which there are a number of forts giving shelter to bands of thieves, Mlechchhas, and wild tribes is a land with a constant enemy; and that which is of reverse character is one with a temporary enemy.

Which is better, a small piece of land, not far, or an extensive piece of land, very far?

A small piece of land, not far, is better, inasmuch as it can be easily acquired, protected, and defended, whereas the other is of a reverse nature.

Of the above two kinds of land, which is better, that which can be maintained by itself, or that which requires external armed force to maintain?

The former is better, as it can be maintained with the army and money produced by itself, whereas the latter is of a reverse character as a military station.

Which is better, acquisition of land from a stupid or a wise king?

That acquired from a stupid king is better, as it can be easily acquired and secured, and cannot be taken back, whereas that obtained from a wise king, beloved of his subjects, is of a reverse nature.

Of two enemies, of whom one can only be harassed and another is reducible, acquisition of land from the latter is better; for when the latter is attacked, he, having little or no help, begins to run away, taking his army and treasure with him, and he is deserted by his subjects; whereas the former does not do so, as he has the help of his forts and friends.

Of two fortified kings, one who has his forts on a plain is more easily reduced than the other owning a fort in the centre of a river; for a fort in a plain can be easily assailed, destroyed or captured along with the enemy in it, whereas a fort, surrounded by a river requires twice as much effort to capture and supplies the enemy with water and other necessities of life.

Of two kings, one owning a fort surrounded by a river, and another having mountainous fortifications, seizing the former's land is better, for a fort in the centre of a river can be assailed by a bridge formed of elephants made to stand in a row in the river or by wooden bridges, or by means of boats; and the river will not always be deep and can be emptied of its water, whereas a fort on a mountain is of a self-defensive nature, and not easy to besiege or to ascend; and when one portion of the army defending it is routed out, the other portions can escape unhurt and such a fort is of immense service, as it affords facilities to throw down heaps of stone and trees over the enemy.

Which is easier, seizing land from those who fight on plains, or from those who fight from low grounds?

Seizing the land from the latter is easier, inasmuch as they have to fight in time and space of adverse nature whereas the former can fight anywhere and at any time.

Of the two enemies, one fighting from ditches and another from heights (khanakasayodhibhyam), seizing land from

the former is better; for they can be serviceable inasmuch as they fight from ditches and with weapons in hand, whereas the latter can only fight with weapons in hand.

• Whoever, well-versed in the science of polity, wrests land from such and other enemies will outshine both his allies in combination with him and enemies out of combination.

[Thus ends Chapter 10, "Agreement of Peace for the Acquisition of Land" in the section of "Agreement for the Acquisition of a Friend, Gold, or Land and Agreement for Undertaking a Work," in Book 7, "The End of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and eighth chapter from the beginning.]

CHAPTER 11. INTERMINABLE AGREEMENT.

The agreement made under the condition, "Let us colonize waste land," is termed an interminable agreement.

Whoever of the two parties of the agreement colonises a fertile land, reaping the harvest earlier, overreaches the other.

Which is better for colonisation: a plain or watery land?

A limited tract of land with water is far better than a vast plain, inasmuch as the former is conducive to the growth of crops and fruits throughout the year.

Of plains, that which is conducive to the growth of both early and late crops and which requires less labour and less rain for cultivation is better than the other of reverse character.

Of watery lands, that which is conducive to the growth of grains is better than another productive of crops other than grains.

Of two watery tracts, one of limited area and conducive to the growth of grains, and another, vast and productive of crops other than grains, the latter is better, inasmuch as it affords vast area not only to grow spices and other medicinal crops, but also to construct forts and other defensive works in plenty: for fertility and other qualities of lands are artificial (kritrimah).

Of the two tracts of land, one rich in grains and another in mines, the latter helps the treasury, while the former can fill both the treasury and the store-house; and besides this, the construction of forts and other buildings requires grains. Still, that kind of land containing mines and which yields precious metals to purchase large tracts of land is far better.

My teacher says that of the two forests, one productive of timber, and another of elephants, the former is the source of all kinds of works and is of immense help in forming a store-house, while the latter is of reverse character.

Not so, says Kautilya, for it is possible to plant any of timber-forests in many places, but not an elephant-forest; yet it is on elephants that the destruction of an enemy's army depends.

Of the two, communication by water and by land, the former is not long-standing, while the latter can ever be enjoyed.

Which is better, the land with scattered people or that with a corporation of people?

The former is better inasmuch as it can be kept under control and is not susceptible to the intrigues of enemies while the latter is intolerant of calamities and susceptible, of anger and other passions.

In colonizing a land with four castes, colonization with the lowest caste is better, inasmuch as it is serviceable in various ways, plentiful, and permanent.

Of cultivated and uncultivated tracts, the uncultivated tract may be suitable for various kinds of agricultural operations; and when it is fertile, adapted for pasture grounds, manufacture of merchandise, mercantile transactions of borrowing and lending, and attractive to rich merchants, it is still far better (than a cultivated tract).

Which is better of the two, the tract of land with forts or that which is thickly populated?

The latter is better; for that which is thickly populated is a kingdom in all its senses. What can a depopulated country like a barren cow be productive of?

The king who is desirous of getting back the land sold for colonization to another when the latter has lost his men and money in colonizing it, should first make an agreement with such a purchaser as is weak, base-born, devoid of energy, helpless, of unrighteous character, addicted to evil ways, trusting to fate, and indiscreet in his actions. When the colonization of a land entails much expenditure of men and money, and when a weak and base-born man attempts to colonize it, he will perish along with his people in consequence of his loss of men and money. Though strong, a base-born man will be deserted by his people who do not like him lest they may come to grief under him; though possessing an army, he cannot employ it if he is devoid of energy; and such an army will perish in consequence of the loss incurred by its master; though possessing wealth, a man who hesitates to part with his money and shows favour to none, cannot find help in any quarter; and when it is easy to drive out a man of unrighteous character from the colony in which he has firmly established himself, none can expect that a man of unrighteous character would be capable of colonizing a tract of waste land and keeping it secure; the same fact explains the fate of such a

colonizer as is addicted to evil ways; whoever, trusting to fate and putting no reliance on manliness, withdraws himself from energetic work, will perish without undertaking anything or without achieving anything from his undertakings; and whoever is indiscreet in his actions will achieve nothing, and is the worst of the set of the colonizers.

My teacher says that an indiscreet colonizer may sometimes betray the weak points of his employer, the conqueror.

But Kautilya says that, just as he betrays the weak points, so also does he facilitate his destruction by the conqueror.

In the absence of such persons to colonize waste lands, the conqueror may arrange for the colonization of waste land in the same way as we shall treat of later on in connection with the "Capture of an enemy in the rear."

The above is what is termed verbal agreement (abhihitasandhih).

When a king of immense power compels another to sell a portion of the latter's fertile territory of which the former is very fond, then the latter may make an agreement with the former and sell the land. This is what is termed "unconcealed peace" (anibhritasandhih).

When a king of equal power demands land from another as above, then the latter may sell it after considering "whether the land can be recovered by me, or can be kept under my control; whether my enemy can be brought under my power in consequence of his taking possession of the land; and whether I can acquire by the sale of the land friends and wealth, enough to help me in my undertakings."

This explains the case of a king of inferior power, who purchases lands.

• Whoever, well versed in the science of polity, thus acquires friends, wealth, and territory with or without population will overreach other kings in combination with him.

[Thus ends Chapter 11, "Interminable Agreement" in the section of "Agreement for the Acquisition of a Friend, Gold, or Land and Agreement for Undertaking a Work", Book 7, "The End of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and ninth chapter from the beginning.]

CHAPTER 12. AGREEMENT FOR UNDERTAKING A WORK.

When an agreement is made on the condition "Let us have a fort built," it is termed agreement for undertaking a work.

Whoever of the two kings builds an impregnable fortress on a spot naturally best fitted for the purpose with less labour and expenditure overreaches the other.

Of forts such as a fort on a plain, in the centre of a river, and on a mountain, that which is mentioned later is of more advantage than the one previously mentioned; of irrigational works (setu-bandha), that which is of perennial water is better than that which is fed with water drawn from other sources; and of works containing perennial water, that which can irrigate an extensive area is better.

Of timber forests, whoever plants a forest which produces valuable articles, which expands into wild tracts, and which possesses a river on its border overreaches the other, for a forest containing a river is self-dependent and can afford shelter in calamities.

Of game-forests, whoever plants a forest full of cruel beasts, close to an enemy's forest containing wild animals, causing therefore much harm to the enemy, and extending into an elephant-forest at the country's border, overreaches the other.

My teacher says that of the two countries, one with a large number of effete persons, and another with a small number of brave persons, the latter is better inasmuch as, a few brave persons can destroy a large mass of effete persons whose slaughter brings about the destruction of the entire army of their master.

Not so, says Kautilya, a large number of effete persons is better, inasmuch as they can be employed to do other kinds of works in the camp: to serve the soldiers fighting in battlefields, and to terrify the enemy by its number. It is also possible to infuse spirit and enthusiasm in the timid by means of discipline and training.

Of mines, whoever exploits with less labour and expenditure a mine of valuable output and of easy communication overreaches the other.

Which is better of the two, a small mine of valuable yield, or a big mine productive of commodities of inferior value?

My teacher says that the former is better inasmuch as valuable products, such as diamonds, precious stones, pearls, corals, gold and silver, can swallow vast quantities of inferior commodities.

Not so, says Kautilya, for there is the possibility of purchasing valuable commodities by a mass of accumulated articles of inferior value, collected from a vast and longstanding mine of inferior commodities.

This explains the selection of trade-routes:

My teacher says that of the two trade-routes, one by water and another by land, the former is better, inasmuch as it is less expensive, but productive of large profit.

Not so, says Kautilya, for water route is liable to obstruction, not permanent, a source of imminent dangers,

and incapable of defence, whereas a land-route is of reverse nature.

Of water-routes, one along the shore and another in mid-ocean, the route along, and close to the shore is better, as it touches at many trading port-towns; likewise river navigation is better, as it is uninterrupted and is of avoidable or endurable dangers.

My teacher says that of land-routes, that which leads to the Himalayas is better than that which leads to the south.

Not so, says Kautilya, for with the exception of blankets, skins, and horses, other articles of merchandise such as, conch-shells, diamonds, precious stones, pearls and gold are available in plenty in the south.

Of routes leading to the south, either that trade-route which traverses a large number of mines which is frequented by people, and which is less expensive or troublesome, or that route by taking which plenty of merchandise of various kinds can be obtained is better.

This explains the selection of trade-routes leading either to the east or to the west.

Of a cart-track and a foot-path, a cart-track is better as it affords facilities for preparations on a large scale.

Routes that can be traversed by asses or camels, irrespective of countries and seasons are also good.

This explains the selection of trade-routes traversed by men alone (amsa-patha, shoulder-path, i.e., a path traversed by men carrying merchandise on their shoulders).

- It is a loss for the conqueror to undertake that kind of work which is productive of benefits to the enemy, while a work of reverse nature is a gain. When the benefits are equal, the conqueror has to consider that his condition is stagnant.

- Likewise it is a loss to undertake a work of less out-put and of a greater outlay, while a work of reverse nature is a gain. If the out-put and outlay of a work are at par, the conqueror has to consider that his condition is stagnant.

- Hence the conqueror should find out such fort-building and other works as, instead of being expensive, are productive of greater profit and power. Such is the nature of agreements for undertaking works.

[This ends Chapter 12, "Agreement for Undertaking a Work," in the section of "Agreement for the Acquisition of a Friend, Gold, or Land and Agreement for Undertaking a Work" in Book 8, "The End of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and tenth chapter from the beginning.]

CHAPTER 13. CONSIDERATIONS ABOUT AN ENEMY IN THE REAR.

When the conqueror and his enemy simultaneously proceeded to capture the rear of their respective enemies who are engaged in an attack against others, he who captures the rear of one who is possessed of vast resources gains more advantages (atisandhatte); for one who is possessed of vast resources has to put down the rear-enemy only after doing away with one's frontal enemy already attacked, but not one who is poor in resources and who has not realised the desired profits.

Resources being equal, he who captures the rear of one who has made vast preparations gains more advantages for one who has made vast preparations has to put down the enemy in the rear only after destroying the frontal enemy, but not one whose preparations are made on a small scale and whose movements are, therefore, obstructed by the Circle of States.

Preparations being equal, he who captures the rear of one who has marched out with all the resources gains more advantages; for one whose base is undefended is easy to be subdued, but not one who has marched out with a part of the army after having made arrangements to defend the rear.

Troops taken being of equal strength, he who captures the rear of one who has gone against a wandering enemy gains more advantages; for one who has marched out against a wandering enemy has to put down the rear-enemy only after obtaining an easy victory over the wandering enemy; but not one who has marched out against an entrenched enemy, for one who has marched out against an entrenched enemy will be repelled in his attack against the enemy's forts and will, after his return, find himself between the rear-enemy, and the frontal enemy who is possessed of strong forts.

This explains the cases of other enemies described before.

Enemies being of equal description, he who attacks the rear of one who has gone against a virtuous king gains more advantages, for one who has gone against a virtuous king will incur the displeasure of even his own people, whereas one who has attacked a wicked king will endear himself to all.

This explains the consequences of capturing the rear of those who have marched against an extravagant king or a king living from hand to mouth, or a niggardly king.

The same reasons hold good in the case of those who have marched against their own friends.

When there are two enemies, one engaged in attacking a friend and another an enemy, he who attacks the rear of the latter gains more advantages: for one who has attacked a friend will, after easily making peace with the friend, proceed

against the rear-enemy; for it is easier to make peace with a friend than with an enemy.

When there are two kings, one engaged in destroying a friend, and another an enemy, he who attacks the rear of the former gains more advantages; for one who is engaged in destroying an enemy will have the support of his friends and will thereby put down the rear-enemy, but not the former who is engaged in destroying his own side.

When the conqueror and his enemy in their attack against the rear of an enemy mean to enforce the payment of what is not due to them, he whose enemy has lost considerable profits and has sustained a great loss of men and money gains more advantages; when they mean to enforce the payment of what is due to them, then he whose enemy has lost profits and army, gains more advantages.

When the assailable enemy is capable of retaliation and when the assailant's rear-enemy, capable of augmenting his army and other resources, has entrenched himself on one of the assailant's flanks, then the rear-enemy gains more advantages; for a rear enemy on one of the assailant's flanks will not only become a friend of the assailable enemy, but also attack the base of the assailant, whereas a rear-enemy behind the assailant can only harass the rear.

- Kings, capable of harassing the rear of an enemy and of obstructing his movements are three: the group of kings situated behind the enemy, and the group of kings on his flanks.

- He who is situated between a conqueror and his enemy is called an antardhi (one between two kings); when such a king is possessed of forts, wild tribes, and other kinds of help, he proves an impediment in the way of the strong.

When the conqueror and his enemy are desirous of catching hold of a madhyama king and attack the latter's rear, then he who in his attempt to enforce the promised payment separates the madhyama king from the latter's friend and obtains, thereby, an enemy as a friend, gains more advantages; for an enemy compelled to sue for peace will be of greater help than a friend compelled to maintain the abandoned friendship.

This explains the attempt to catch hold of a neutral king.

Of attacks from the rear and front, that which affords opportunities of carrying on a treacherous fight (mantrayuddha) is preferable.

My teacher says that in an open war, both sides suffer by sustaining a heavy loss of men and money; and that even the king who wins a victory will appear as defeated in consequence of the loss of men and money.

No, says Kautilya, even at considerable loss of men and money, the destruction of an enemy is desirable.

Loss of men and money being equal, he who entirely destroys first his frontal enemy, and next attacks his rear-enemy gains more advantages; when both the conqueror and his enemy are severally engaged in destroying their respective frontal enemies, he who destroys a frontal enemy of deep rooted enmity and of vast resources, gains more advantages.

This explains the destruction of other enemies and wild tribes:

- When an enemy in the rear and in the front, and an assailable enemy to be marched against happen together then the conqueror should adopt the following policy:--

- The rear-enemy will usually lead the conqueror's frontal enemy to attack the conqueror's friend; then having set the akranda (the enemy of the rear-enemy) against the rear-enemy's ally,

- and, having caused war between them, the conqueror should frustrate the rear-enemy's designs; likewise he should provoke hostilities between, the allies of the akranda and of the rear-enemy;

- he should also keep his frontal enemy's friend engaged in war with his own friend; and with the help of his friend's friend, he should avert the attack, threatened by the friend of his enemy's friend;

- he should, with his friend's help, hold his rear-enemy at bay; and with the help of his friend's friend, he should prevent his rear-enemy attacking the akranda (his rear-ally);

- thus the conqueror should, through the aid of his friends, bring the Circle of States under his own sway both in his rear and front;

- he should send messengers and spies to reside in each of the states composing the Circle and having again and again destroyed the strength of his enemies he should keep his counsels concealed, being friendly with his friends;

- the works of him whose counsels are not kept concealed, will, though they may prosper for a time, perish as undoubtedly as a broken raft on the sea.

[This ends Chapter 13, "Considerations about an Enemy in the Rear," in Book 7, "The End of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and eleventh chapter from the beginning.]

CHAPTER 15. RECRUITMENT OF LOST POWER.

When the conqueror is thus attacked by the combined army of his enemies, he may tell their leader: "I shall make peace with you; this is the gold, and I am the friend; your gain is doubled; it is not worthy of you to augment at your own

expense the power of your enemies who keep a friendly appearance now; for gaining in power, they will put you down in the long run."

Or he may tell the leader so as to break the combination: "Just as an innocent person like myself is now attacked by the combined army of these kings, so the very same kings in combination will attack you in weal or woe; for power intoxicates the mind; hence break their combination."

The combination being broken, he may set the leader against the weak among his enemies; or offering inducements, he may set the combined power of the weak against the leader; or in whatever way he may find it to be conducive to his own prosperity, in that way he may make the leader incur the displeasure of others, and thus frustrate their attempts; or showing the prospect of a larger profit, he may through intrigue, make peace with their leader. Then the recipients of salaries from two states, exhibiting the acquisition of large profits (to the leader), may satirise the kings, saying, "You are all very well combined."

If some of the kings of the combination are wicked, they may be made to break the treaty; then the recipients of salaries from two states may again tell them so as to break the combination entirely: "This is just what we have already pointed out."

When the enemies are separated, the conqueror may move forward by catching hold of any of the kings (as an ally).

In the absence of a leader, the conqueror may win him over who is the inciter of the combination; or who is of a resolute mind, or who has endeared himself to his people, or who, from greed or fear, joined the combination, or who is afraid of the conqueror, or whose friendship with the conqueror is based upon some consanguinity of royalty, or who is a friend, or who is a wandering enemy,--in the order of enumeration.

Of these, one has to please the inciter by surrendering oneself; by conciliation and salutation; him who is of a resolute mind; by giving a daughter in marriage or by availing oneself of his youth (to beget a son on one's wife?); him who is the beloved of his people, by giving twice the amount of profits; him who is greedy, by helping with men and money; him who is afraid of the combination, by giving a hostage to him who is naturally timid; by entering into a closer union with him whose friendship is based upon some consanguinity of royalty; by doing what is pleasing and beneficial to both or by abandoning hostilities against him who is a friend; and by offering help and abandoning hostilities against him who is a wandering enemy; one has to win over the confidence of any of the above kings by adopting suitable means or by means of conciliation, gifts, dissension, or threats, as will be explained under "Troubles."

He who is in troubles and is apprehensive of an attack from his enemy, should, on the condition of supplying the enemy with army and money, make peace with the enemy on definite terms with reference to place, time, and work; he should also set right any offence he might have given by the violation of a treaty; if he has no supporters, he should find them among his relatives and friends; or he may build an impregnable fortress, for he who is defended by forts and friends will be respected both by his own and his enemy's people.

Whoever is wanting in the power of deliberation should collect wise men around himself, and associate with old men of considerable learning; thus he would attain his desired ends.

He who is devoid of a good treasury and army should direct his attention towards the strengthening of the safety and security of the elements of his sovereignty; for the country is the source of all those works which are conducive to treasury and army; the haven of the king and of his army is a strong fort.

Irrigational works (setubandha) are the source of crops; the results of a good shower of rain are ever attained in the case of crops below irrigational works.

The roads of traffic are a means to overreach an enemy; for it is through the roads of traffic that armies and spies are led (from one country to another); and that weapons, armour, chariots, and draught-animals are purchased; and that entrance and exit (in travelling) are facilitated.

Mines are the source of whatever is useful in battle.

Timber-forests are the source of such materials as are necessary for building forts, conveyances and chariots.

Elephant-forests are the source of elephants.

Pasture-lands are the source of cows, horses, and camels to draw chariots.

In the absence of such sources of his own, he should acquire them from some one among his relatives and friends. If he is destitute of an army, he should, as far as possible, attract to himself the brave men of corporations, of thieves, of wild tribes, of Melechhas, and of spies who are capable of inflicting injuries upon enemies.

He should also adopt the policy of a weak king towards powerful king in view of averting danger from enemies or friends.

- Thus with the aid of one's own party, the power of deliberation, the treasury, and the army, one should get rid of the clutches of one's enemies.

[Thus ends Chapter 14, "Recruitment of Lost Power," in Book 7, "The End of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and twelfth chapter from the beginning.]

CHAPTER 15. MEASURES CONDUCTIVE TO PEACE WITH A STRONG AND PROVOKED ENEMY; AND THE ATTITUDE OF A CONQUERED ENEMY.

When a weak king is attacked by a powerful enemy, the former should seek the protection of one who is superior to his enemy and whom his enemy's power of deliberation for intrigue cannot affect. Of kings who are equal in the power of deliberation, difference should be sought in unchangeable prosperity and in association with the aged.

In the absence of a superior king, he should combine with a number of his equals who are equal in power to his enemy and whom his enemy's power of purse, army, and intrigue cannot reach. Of kings who are equally possessed of the power of purse, army, and intrigue, difference should be sought in their capacity for making vast preparations.

In the absence of equals, he should combine with a number of inferior kings who are pure and enthusiastic, who can oppose the enemy, and whom his enemy's power of purse, army, and intrigue cannot reach. Of kings who are equally possessed of enthusiasm and capacity for action, a difference should be sought in the opportunity of securing favourable battle fields. Of kings who are equally possessed of favourable battle fields, difference should be sought in their ever being ready for war. Of kings who are equal possessed of favourable battlefields and who are equally ready for war, difference should be sought in their possession of weapons and armour necessary for war.

In the absence of any such help, he should seek shelter inside a fort in which his enemy with a large army can offer no obstruction to the supply of food-stuff, grass, firewood and water, but would sustain a heavy loss of men and money. When there are many forts, difference should be sought in their affording facility for the collection of stores and supplies. Kautilya is of opinion that one should entrench oneself in a fort inhabited by men and provided with stores and supplies. Also for the following reasons, one should shelter oneself in such a fort:--

"I shall oppose him (the enemy) with his rear-enemy's ally or with a madhyama king, or with a neutral king; I shall either capture or devastate his kingdom with the aid of a neighbouring king, a wild tribe, a scion of his family, or an imprisoned prince; by the help of my partisans with him, I shall create troubles in his fort, country or camp; when he is near, I shall murder him with weapons, fire, or poison, or any other secret means at my pleasure; I shall, cause him to sustain a heavy loss of men and money in works undertaken by himself or made to be undertaken at the instance of my spies; I shall easily sow the seeds of dissension among his friends or his army when they have suffered from loss of men and money; I shall catch hold of his camp by cutting off supplies and stores going to it; or by surrendering myself (to him), I shall create some weak points in him and put him down with all my resources; or having curbed his spirit, I shall compel him to make peace with me on my own terms; when I obstruct his movements troubles arise to him from all sides; when he is helpless, I shall slay him with the help of my hereditary army or with his enemy's army; or with wild tribes; I shall maintain the safety and security of my vast country by entrenching myself within my fort; the army of myself and of my friends will be invincible when collected together in this fort; my army which is trained to fight from valleys, pits, or at night, will bring him into difficulties on his way, when he is engaged in an immediate work; owing to loss of men and money, he will make himself powerless when he arrives here at a bad place and in a bad time; owing to the existence of forts and of wild tribes (on the way), he will find this country accessible only at considerable cost of men and money; being unable to find positions favourable for the exercise of the armies of himself and of his friends, suffering from disease, he will arrive here in distress; or having arrived here, he will not return."

In the absence of such circumstances, or when the enemy's army is very strong, one may run away abandoning one's fort.

My teacher says that one may rush against the enemy like a moth against a flame; success in one way or other (i.e., death or victory) is certain for one who is reckless of life.

No, says Kautilya, having observed the conditions conducive to peace between himself and his enemy, he may make peace; in the absence of such conditions, he may, by taking recourse to threats secure peace or a friend; or he may send a messenger to one who is likely to accept peace; or having pleased with wealth and honour the messenger sent by his enemy, he may tell the latter: "This is the king's manufactory; this is the residence of the queen and the princes; myself and this kingdom are at your disposal, as approved of by the queen and the princes."

Having secured his enemy's protection, he should behave himself like a servant to his master by serving the protector's occasional needs. Forts and other defensive works, acquisition of things, celebration of marriages, installation of the heir-

apparent, commercial undertakings, capture of elephants, construction of covert places for battle (sattras), marching against an enemy, and holding sports,--all these he should undertake only at the permission of his protector. He should also obtain his protector's permission before making any agreement with people settled in his country or before punishing those who may run away from his country. If the citizens and country people living in his kingdom prove disloyal or inimical to him, he may request of his protector another good country; or he may get rid of wicked people by making use of such secret means as are employed against traitors. He should not accept the offer of a good country even from a friend. Unknown his protector, he may see the protector's minister, high priest, commander of the army or heir-apparent. He should also help his protector as much as he can. On all occasions of worshipping gods and of making prayers, he should cause his people to pray for the long life of his protector; and he should always proclaim his readiness to place himself at the disposal of his protector.

• Serving him who is strong and combined with others and being far away from the society of suspected persons, a conquered king should thus always behave himself towards his protector.

[Thus ends Chapter 15, "Measures Conducive to Peace with a Strong and Provoked Enemy and the Attitude of a Conquered Enemy," in Book 7, "The End of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and thirteenth chapter from the beginning.]

CHAPTER 16. THE ATTITUDE OF A CONQUERED KING.

In view of causing financial trouble to his protector, a powerful vassal king, desirous of making conquests, may, under the permission of his protector, march on countries where the formation of the ground and the climate are favourable for the manœuvre of his army, his enemy having neither forts, nor any other defensive works, and the conqueror himself having no enemies in the rear. Otherwise (in case of enemies in the rear), he should march after making provisions for the defence of his rear.

By means of conciliation and gifts, he should subdue weak kings; and by means of sowing the seeds of dissension and by threats, strong kings. By adopting a particular, or an alternative, or all of the strategic means, he should subdue his immediate and distant enemies.

He should observe the policy of conciliation by promising the protection of villages, of those who live in forests, of flocks of cattle, and of the roads of traffic as well as the restoration of those who have been banished or who have run away or who have done some harm.

Gifts of land, of things, and of girls in marriage and absence of fear,--by declaring these, he should observe the policy of gifts.

By instigating any one of a neighbouring king, a wild chief, a scion of the enemy's family, or an imprisoned prince, he should sow the seeds of dissension.

By capturing the enemy in an open battle, or in a treacherous fight, or through a conspiracy, or in the tumult of seizing the enemy's fort by strategic means, he should punish the enemy.

He may reinstate kings who are spirited and who can strengthen his army; likewise he may reinstate those who are possessed of a good treasury and army and who can therefore help him with money; as well as those who are wise and who can therefore provide him with lands.

Whoever among his friends helps him with gems, precious things, raw materials acquired from commercial towns, villages, and mines, or with conveyances and draught-animals acquired from timber and elephant-forests, and herds of cattle, is a friend affording a variety of enjoyment (chitrabhoga); whoever supplies him with wealth and army is a friend affording vast enjoyment (mahabhoga); whoever supplies him with army, wealth, and lands is a friend affording all enjoyments (sarvabhoga); whoever safeguards him against a side-enemy is a friend affording enjoyments on one side (ekatobhogi); whoever helps also his enemy and his enemy's allies is a friend affording enjoyment to both sides (ubhayatobhogi); and whoever helps him against his enemy, his enemy's ally, his neighbour, and wild tribes is a friend affording enjoyment on all sides (sarvatobhogi).

If he happens to have an enemy in the rear, or a wild chief, or an enemy, or a chief enemy capable of being propitiated with the gift of lands, he should provide such an enemy with a useless piece of land; an enemy possessed of forts with a piece of land not connected with his (conqueror's) own territory; a wild chief with a piece of land yielding no livelihood; a scion of the enemy's family with a piece of land that can be taken back; an enemy's prisoner with a piece of land which is (not?) snatched from the enemy; a corporation of armed men with a piece of land, constantly under troubles from an enemy; the combination of corporations with a piece of land close to the territory of a powerful king; a corporation invincible in war with a piece of land under both the above troubles; a spirited king desirous of war with a piece of land which affords no

advantageous positions for the manœuvre of the army; an enemy's partisan with waste lands; a banished prince with a piece of land exhausted of its resources; a king who has renewed the observance of a treaty of peace after breaking it, with a piece of land which can be colonized at considerable cost of men and money; a deserted prince with a piece of land which affords no protection, and his own protector with an uninhabitable piece of land.

(The king who is desirous of making conquests) should continue in following the same policy towards him, who, among the above kings, is most helpful and keeps the same attitude; should by secret means bring him round who is opposed; should favour the helpful with facilities for giving further help, besides bestowing rewards and honour at all costs upon him; should give relief to him who is under troubles; should receive visitors at their own choice and afford satisfaction to them; should avoid using contemptuous, threatening, defamatory, or harsh words towards them; should like a father protect those who are promised security from fear; should punish the guilty after publishing their guilt; and in order to avoid causing suspicion to the protector, the vassal-king should adopt the procedure of inflicting secret punishments upon offenders.

He should never covet the land, things, and sons and wives of the king slain by him; he should reinstate in their own estates the relatives of the kings slain. He should install in the kingdom the heir-apparent of the king who has died while working (with the conqueror); all conquered kings will, if thus treated, loyally follow the sons and grandsons of the conqueror.

Whoever covets the lands, things, sons, and wives of the kings whom he has either slain or bound in chains will cause provocation to the Circle of States and make it rise against himself; also his own ministers employed in his own territory will be provoked and will seek shelter under the circle of states, having an eye upon his life and kingdom.

• Hence conquered kings preserved in their own lands in accordance with the policy of conciliation will be loyal to the conqueror and follow his sons and grandsons.

[Thus ends Chapter 16, "The Attitude of a Conquered King," in Book 7, "The End of the Six-fold Policy," of the Arthashastra of Kautilya. End of the hundred and fourteenth chapter from the beginning.]

CHAPTER 17. MAKING PEACE AND BREAKING IT.

The words sama (quiet), sandhi (agreement of peace), and samadhi (reconciliation), are synonymous. That which is conducive to mutual faith among kings is termed sama, sandhi, or samadhi.

My teacher says that peace, depended upon honesty or oath, is mutable, while peace with a security or an hostage is immutable.

No, says Kautilya, peace, dependent upon honesty or oath is immutable both in this and the next world. It is for this world only that a security or an hostage is required for strengthening the agreement.

Honest kings of old made their agreement of peace with this declaration: "We have joined in peace."

In case of any apprehension of breach of honesty, they made their agreement by swearing by fire, water, plough, the brick of a fort-wall, the shoulder of an elephant, the hips of a horse, the front of a chariot, a weapon, seeds, scents, juice (rasa), wrought gold (suvarna), or bullion gold (hiranya), and by declaring that these things will destroy and desert him who violates the oath.

In order to avoid the contingency of violation of oath, peace made with the security of such persons as ascetics engaged in penance, or nobles is peace with a security. In such a peace, whoever takes as security a person capable of controlling the enemy gains more advantages, while he who acts to the contrary is deceived.

In peace made with children as hostages, and in the case of giving a princess or a prince as an hostage, whoever gives a princess gains advantages; for a princess, when taken as an hostage, causes troubles to the receiver, while a prince is of reverse nature.

With regard to two sons, whoever hands over a highborn, brave and wise son, trained in military art, or an only son is deceived, while he who acts otherwise gains advantages. It is better to give a base-born son as an hostage than a high-born one, inasmuch as the former has neither heirship nor the right to beget heirs; it is better to give a stupid son than a wise one, inasmuch as the former is destitute of the power of deliberation; better to give a timid son than a brave one, inasmuch as the former is destitute of martial spirit; better, a son who is not trained in military art than one who is trained, inasmuch as the former is devoid of the capacity for striking an enemy; and better one of many sons than an only son, since many sons are not wanted.

With regard to a high-born and a wise son, people will continue to be loyal to a high-born son though he is not wise; a wise son, though base-born, is characterized with capacity to consider state matters; but so far as capacity to consider state matters is concerned, a high-born prince associating

himself with the aged, has more advantages than a wise but base-born prince.

With regard to a wise and a brave prince, a wise prince, though timid, is characterized with capacity for intellectual works; and a brave prince though not wise, possesses warlike spirit. So far as warlike spirit is concerned, a wise prince overreaches a brave one just as a hunter does an elephant.

With regard to a brave and a trained prince, a brave prince, though untrained, is characterized with capacity for war; and a trained prince, though timid, is capable of hitting objects aright. Notwithstanding the capacity for hitting objects aright, a brave prince excels a trained prince in determination and firm adherence to his policy.

With regard to a king having many sons and another an only son, the former, giving one of his sons as a hostage and being contented with the rest, is able to break the peace but not the latter.

When peace is made by handing over the whole lot of sons, advantage is to be sought in capacity to beget additional sons; capacity to beget additional sons being common, he who can beget able sons will have more advantages than another king (who is not so fortunate); capacity to beget able sons being common, he by whom the birth of a son is early expected will have more advantages than another (who is not so fortunate).

In the case of an only son who is also brave, he who has lost capacity to beget any more sons should surrender himself as an hostage, but not the only son.

Whoever is rising in power may break the agreement of peace. Carpenters, artisans, and other spies, attending upon the prince (kept as an hostage) and doing work under the enemy, may take away the prince at night through an underground tunnel dug for the purpose. Dancers, actors, singers, players on musical instruments, buffoons, court-bards, swimmers, and saubhikas (?), previously set about the enemy, may continue under his service and may indirectly serve the prince. They should have the privilege of entering into, staying in and going out of, the palace at any time without rule. The prince may therefore get out at night disguised as any one of the above spies.

This explains the work of prostitutes and other women spies under the garb of wives; the prince may get out, carrying their pipes, utensils, or vessels.

Or the prince may be removed concealed under things, clothes, commodities, vessels, beds, seats and other articles by cooks, confectioners, servants employed to serve the king while bathing, servants employed for carrying conveyances, for spreading the bed, toilet-making, dressing, and procuring water; or taking something in pitch dark, he may get out, disguised as a servant.

Or he may (pretend to) be in communion with god Varuna in a reservoir (which is seen) through a tunnel or to which he is taken at night; spies under the guise of traders dealing in cooked rice and fruits may (poison those things and) distribute among the sentinels.

Or having served the sentinels with cooked rice and beverage mixed with the juice of madana plant on occasions of making offerings to gods or of performing an ancestral ceremony or some sacrificial rite, the prince may get out; or by bribing the sentinels; or spies disguised as a nagaraka (officer in charge of the city), a court-bard, or a physician may set fire to a building filled with valuable articles; or sentinels or spies disguised as merchants may set fire to the store of commercial articles; or in view of avoiding the fear of pursuit, the prince may, after putting some human body in the house occupied by him, set fire to it and escape by breaking open some house-joints, or a window, or through a tunnel; or having disguised himself as a carrier of glass-beads, pots, and other commodities, he may set out at night; or having entered the residence of ascetics with shaven heads or with twisted hair, he may set out at night, disguised as any one of them; or having disguised himself as one suffering from a peculiar disease or as a forest-man, he may get out; or spies may carry him away as a corpse; or disguised as a widowed wife, he may follow a corpse that is being carried away. Spies disguised as forest-people, should mislead the pursuers of the prince by pointing out another direction, and the prince himself may take a different direction.

Or he may escape, hiding himself in the midst of carts of cart-drivers; if he is closely followed, he may lead the pursuers to an ambuscade (satra); in the absence of an ambuscade he may leave here and there gold or morsels of poisoned food on both sides of a road and take a different road.

If he is captured, he should try to win over the pursuers by conciliation and other means, or serve them with poisoned food; and having caused another body to be put in a sacrifice performed to please god Varuna or in a fire that has broken out (the prince's father), may accuse the enemy of the murder of his son and attack the enemy.

• Or taking out a concealed sword, and falling upon the sentinels, he may quickly run away together with the spies concealed before.

[Thus ends Chapter 17, "Making Peace and Breaking It," in Book 7, "The End of the Six-fold Policy" of the Arthashastra

of Kautilya. End of the hundred and fifteenth chapter from the beginning.]

CHAPTER 18. THE CONDUCT OF A MADHYAMA KING, A NEUTRAL KING, AND OF A CIRCLE OF STATES.

The third and the fifth states from a madhyama king are states friendly to him; while the second, the fourth, and the sixth are unfriendly. If the madhyama king shows favour to both of these states, the conqueror should be friendly with him; if he does not favour them, the conqueror should be friendly with those states.

If the madhyama king is desirous of securing the friendship of the conqueror's would-be friend, then having set his own and his friend's friends against the madhyama, and having separated the madhyama from the latter's friends, the conqueror should preserve his own friend; or the conqueror may incite the Circle of States against the madhyama by telling them; "this madhyama king has grown haughty, and is aiming at our destruction: let us therefore combine and interrupt his march."

If the Circle of States is favourable to his cause, then he may aggrandise himself by putting down the madhyama; if not favourable, then having helped his friend with men and money, he should, by means of conciliation and gifts, win over either the leader or a neighbouring king among the kings who hate the madhyama, or who have been living with mutual support, or who will follow the one that is won over (by the conqueror), or who do not rise owing to mutual suspicion; thus by winning over a second (king), he should double his own power; by securing a third, he should treble his own power; thus gaining in strength, he should put down the madhyama king.

When place and time are found unsuitable for success in the above attempt, he should, by peace, seek the friendship of one of the enemies of the madhyama king, or cause some traitors to combine against the madhyama; if the madhyama king is desirous of reducing the conqueror's friend, the conqueror should prevent it, and tell the friend: "I shall protect you as long as you are weak," and should accordingly protect him when he is poor in resources; if the madhyama king desires to rout out a friend of the conqueror, the latter should protect him in his difficulties; or having removed him from the fear of the madhyama king, the conqueror should provide him with new lands and keep him under his (the conqueror's) protection, lest he might go elsewhere.

If, among the conqueror's friends who are either reducible or assailable enemies of the madhyama king, some undertake to help the madhyama, then the conqueror should make peace with a third king; and if among the madhyama king's friends who are either reducible or assailable enemies of the conqueror, some are capable of offence and defence and become friendly to the conqueror, then he should make peace with them; thus the conqueror cannot only attain his own ends, but also please the madhyama king.

If the madhyama king is desirous of securing a would-be friend of the conqueror as a friend, then the conqueror may make peace with another king, or prevent the friend from going to the madhyama, telling him: "It is unworthy of you to forsake a friend who is desirous of your friendship," or the conqueror may keep quiet, if the conqueror thinks that the Circle of States would be enraged against the friend for deserting his own party. If the madhyama king is desirous of securing the conqueror's enemy as his friend, then the conqueror should indirectly (i.e., without being known to the madhyama) help the enemy with wealth and army.

If the madhyama king desires to win the neutral king, the conqueror should sow the seeds of dissension between them. Whoever of the madhyama and the neutral kings is esteemed by the Circle of States, his protection should the conqueror seek.

The conduct of the madhyama king explains that of the neutral king. If the neutral king is desirous of combining with the madhyama king, then the conqueror should so attempt as to frustrate the desire of the neutral king to overreach an enemy or to help a friend or to secure the services of the army of another neutral king. Having thus strengthened himself, the conqueror should reduce his enemies and help his friends, though their position is inimical towards him.

Those who may be inimical to the conqueror are a king who is of wicked character and who is therefore always harmful, a rear-enemy in combination with a frontal enemy, a reducible enemy under troubles, and one who is watching the troubles of the conqueror or to invade him.

Those who may be friendly with the conqueror are one who marches with him with the same end in view, one who marches with him with a different end in view, one who wants to combine with the conqueror to march (against a common enemy), one who marches under an agreement for peace, one who marches with a set purpose of, his own, one who rises along with others, one who is ready to purchase or to sell either the army or the treasury, and one who adopts the double policy (i.e., making peace with one and waging war with another).

Those neighbouring kings who can be servants to the conqueror are a neighbouring king under the apprehension of an attack from a powerful king, one who is situated between the conqueror and his enemy, the rear-enemy of a powerful king, one who has voluntarily surrendered one-self to the conqueror, one who has surrendered oneself under fear, and one who has been subdued. The same is the case with those kings who are next to the territory of the immediate enemies of the conqueror.

• Of these kings, the conqueror should, as far as possible, help that friend who has the same end in view as the conqueror in his conflict with the enemy, and thus hold the enemy at bay.

• When, after having put down the enemy, and after having grown in power, a friend becomes unsubmitive, the conqueror should cause the friend to incur the displeasure of a neighbour and of the king who is next to the neighbour.

• Or the conqueror may employ a scion of the friend's family or an imprisoned prince to seize his lands; or the conqueror may so act that his friend, desirous of further help, may continue to be obedient.

• The conqueror should never help his friend when the latter is more and more deteriorating; a politician should so keep his friend that the latter neither deteriorates nor grows in power.

• When, with the desire of getting wealth, a wandering friend (i.e., a nomadic king) makes an agreement with the conqueror, the latter should so remove the cause of the friend's flight that he never flies again.

• When a friend is as accessible to the conqueror as to the latter's enemy, the conqueror should first separate that obstinate friend from the enemy, and then destroy him, and afterwards the enemy also.

• When a friend remains neutral, the conqueror should cause him to incur the displeasure of his immediate enemies; and when he is worried in his wars with them, the conqueror should oblige him with help.

• When, owing to his own weakness, a friend seeks protection both from the conqueror and the latter's enemy, the conqueror should help him with the army, so that he never turns his attention elsewhere.

• Or having, removed him from his own lands, the conqueror may keep him in another tract of land, having made some previous arrangements to punish or favour the friend.

• Or the conqueror may harm him when he has grown powerful, or destroy him when he does not help the conqueror in danger and when he lies on the conqueror's lap in good faith.

• When an enemy furiously rises against his own enemy (i.e., the conqueror's friend) under troubles, the former should be put down by the latter himself with troubles concealed.

• When a friend keeps quiet after rising against an enemy under troubles, that friend will be subdued by the enemy himself after getting rid of his troubles.

• Whoever is acquainted with the science of polity should clearly observe the conditions of progress, deterioration, stagnation, reduction, and destruction, as well as the use of all kinds of strategic means.

• Whoever thus knows the interdependence of the six kinds of policy plays at his pleasure with kings, bound round, as it were, in chains skillfully devised by himself.

[Thus ends Chapter 18, "The Conduct of a Madhyama King, a Neutral King and of a Circle of States," in Book 7, "The End of the Six-fold Policy" of the Arthashastra of Kautilya. End of the hundred and sixteenth chapter from the beginning. With this ends the seventh Book "The End of the Six-fold Policy" of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 8

"Concerning Vices and Calamities"
CHAPTER 1. THE AGGREGATE OF THE CALAMITIES OF THE ELEMENTS OF SOVEREIGNTY.

When calamities happen together, the form of consideration should be whether it is easier to take an offensive or defensive attitude. National calamities, coming from Providence or from man happen from one's misfortune or bad policy. The word *vyasana* (vices or calamities), means the reverse or absence of virtue, the preponderance of vices, and occasional troubles. That which deprives (*vyasyati*) a person of his happiness is termed *vyasana* (vices or calamities).

My teacher says that of the calamities, viz., the king in distress, the minister in distress, the people in distress, distress due to bad fortifications, financial distress, the army in distress, and an ally in distress,—that which is first mentioned is more serious than the one, coming later in the order of enumeration.

No, says Bharadvaja, of the distress of the king and of his minister, ministerial distress is more serious; deliberations in council, the attainment of results as anticipated while deliberating in council, the accomplishment of works, the business of revenue-collection and its expenditure, recruiting the army, the driving out of the enemy and of wild tribes, the

protection of the kingdom, taking remedial measures against calamities, the protection of the heir-apparent, and the installation of princes constitute the duties of ministers. In the absence of ministers; the above works are ill-done; and like a bird, deprived of its feathers, the king loses his active capacity. In such calamities, the intrigues of the enemy find a ready scope. In ministerial distress, the king's life itself comes into danger, for a minister is the mainstay of the security of the king's life.

No, says Kautilya, it is verily the king who attends to the business of appointing ministers, priests, and other servants, including the superintendents of several departments, the application of remedies against the troubles of his people, and of his kingdom, and the adoption of progressive measures; when his ministers fall into troubles, he employs others; he is ever ready to bestow rewards on the worthy and inflict punishments on the wicked; when the king is well off, by his welfare and prosperity, he pleases the people; of what kind the king's character is, of the same kind will be the character of his people; for their progress or downfall, the people depend upon the king; the king is, as it were, the aggregate of the people.

Visalaksha says that of the troubles of the minister and of the people; the troubles of the people are more serious; finance, army, raw products, free labour, carriage of things, and collection (of necessities) are all secured from the people. There will be no such things in the absence of people, next to the king and his minister.

No, says Kautilya, all activities proceed from the minister, activities such as the successful accomplishment of the works of the people, security of person and property from internal and external enemies, remedial measures against calamities, colonization and improvement of wild tracts of land, recruiting the army, collection of revenue, and bestowal of favour.

The school of Parasara say that of the distress of the people and distress due to bad fortifications, the latter is a more serious evil; for it is in fortified towns that the treasury and the army are secured; they (fortified towns) are a secure place for the people; they are a stronger power than the citizens or country people; and they are a powerful defensive instrument in times of danger for the king. As to the people, they are common both to the king and his enemy.

No, says Kautilya, for forts, finance, and the army depend upon the people; likewise buildings, trade, agriculture, cattle-rearing, bravery, stability, power, and abundance (of things). In countries inhabited by people, there are mountains and islands (as natural forts); in the absence of an expansive country, forts are resorted to. When a country consists purely of cultivators, troubles due to the absence of fortifications (are apparent); while in a country which consists purely of warlike people, troubles that may appear are due to the absence of (an expansive and cultivated) territory.

Pisuna says that of the troubles due to the absence of forts and to want of finance, troubles due to want of finance are more serious; the repair of fortifications and their maintenance depend upon finance; by means of wealth, intrigue to capture an enemy's fort may be carried on; by means of wealth, the people, friends, and enemies can be kept under control; by means of it, outsiders can be encouraged and the establishment of the army and its operations conducted. It is possible to remove the treasure in times of danger, but not the fort.

No, says Kautilya, for it is in the fort that the treasury and the army are safely kept, and it is from the fort that secret war (intrigue), control over one's partisans, the upkeep of the army, the reception of allies and the driving out of enemies and of wild tribes are successfully practised. In the absence of forts, the treasury is to the enemy, for it seems that for those who own forts, there is no destruction.

Kaunapadanta says that of distress due to want of finance or to an inefficient army, that which is due to the want of an efficient army is more serious; for control over one's own friends and enemies, the winning over the army of an enemy, and the business of administration are all dependent upon the army. In the absence of the army, it is certain that the treasury will be lost, whereas lack of finance can be made up by procuring raw products and lands or by seizing an enemy's territory.

The army may go to the enemy, or murder the king himself, and bring about all kinds of troubles. But finance is the chief means of observing virtuous acts and of enjoying desires. Owing to a change in place, time, and policy, either finance or the army may be a superior power; for the army is (sometimes) the means of securing the wealth acquired; but wealth is (always) the means of securing both the treasury and the army. Since all activities are dependent upon finance, financial troubles are more serious.

Vatavyadhi says that of the distress of the army and of an ally, the distress of an ally is more serious--an ally, though he is not fed and is far off, is still serviceable; he drives off not only the rear-enemy and the friends of the rear-enemy, but also the frontal enemy and wild tribes; he also helps his friend with money, army, and lands on occasions of troubles.

No, says Kautilya, the ally of him who has a powerful army keeps the alliance; and even the enemy assumes a friendly attitude; when there is a work that can be equally accomplished either by the army or by an ally, then preference to the army or to the ally should depend on the advantages of securing the appropriate place and time for war and the expected profit. In times of sudden expedition and on occasions of troubles from an enemy, a wild tribe, or local rebels, no friend can be trusted. When calamities happen together, or when an enemy has grown strong, a friend keeps up his friendship as long as money is forthcoming. Thus the determination of the comparative seriousness of the calamities of the various elements of sovereignty.

- When a part of one of the elements of sovereignty is under troubles, the extent, affection, and strength of the serviceable part can be the means of accomplishing a work.

- When any two elements of sovereignty are equally under troubles, they should be distinguished in respect of their progressive or declining tendency, provided that the good condition of the rest of the elements needs no description.

- When the calamities of a single element tend to destroy the rest of the elements, those calamities, whether they be of the fundamental or any other element, are verily serious.

[Thus ends Chapter 1, "The Aggregate of the Calamities of the Elements of Sovereignty," in Book 8, "Concerning Vices and Calamities" of the Arthashastra of Kautilya. End of the hundred and seventeenth chapter from the beginning.]

CHAPTER 2. CONSIDERATIONS ABOUT THE TROUBLES OF THE KING AND OF HIS KINGDOM.

The king and his kingdom are the primary elements of the state.

The troubles of the king may be either internal or external. Internal troubles are more serious than external troubles which are like the danger arising from a lurking snake. Troubles due to a minister are more serious than other kinds of internal troubles. Hence, the king should keep under his own control the powers of finance and the army.

Of divided rule and foreign rule, divided rule or rule of a country by two kings, perishes owing to mutual hatred, partiality and rivalry. Foreign rule which comes into existence by seizing the country from its king still alive, thinks that the country is not its own, impoverishes it, and carries off its wealth, or treats it as a commercial article; and when the country ceases to love it, it retires abandoning the country.

Which is better, a blind king, or a king erring against the science?

My teacher says that a blind king, i.e., a king who is not possessed of an eye in sciences, is indiscriminate in doing works, very obstinate, and is led by others; such a king destroys the kingdom by his own maladministration. But an erring king can be easily brought round when and where his mind goes astray from the procedure laid down in sciences.

No, says Kautilya, a blind king can be made by his supporters to adhere to whatever line of policy he ought to. But an erring king who is bent upon doing what is against the science, brings about destruction to himself and his kingdom by maladministration.

Which is better, a diseased or a new king?

My teacher says that a diseased king loses his kingdom owing to the intrigue of his ministers, or loses his life on account of the kingdom; but a new king pleases the people by such popular deeds as the observance of his own duties and the act of bestowing favours, remissions (of taxes), gifts, and presents upon others.

No, says Kautilya, a diseased king continues to observe his duties as usual. But a new king begins to act as he pleases under the impression that the country, acquired by his own might, belongs to himself; when pressed by combined kings (for plunder), he tolerates their oppression of the country. Or having no firm control over the elements of the state, he is easily removed. There is this difference among diseased kings: a king who is morally diseased, and a king who is suffering from physical disease; there is also this difference among new kings: a high-born king and a base-born king.

Which is better, a weak but high-born king, or a strong but low-born king?

My teacher says that a people, even if interested in having a weak king, hardly allow room for the intrigues of a weak but high-born person to be their king; but that if they desire power, they will easily yield themselves to the intrigues of a strong but base-born person to be their king.

No, says Kautilya, a people will naturally obey a high-born king though he is weak, for the tendency of a prosperous people is to follow a high-born king. Also they render the intrigues of a strong but base-born person, unavailing, as the saying is, that possession of virtues makes for friendship.

The destruction of crops is worse than the destruction of handfuls (of grains), since it is the labour that is destroyed thereby; absence of rain is worse than too much rain.

- The comparative seriousness or insignificance of any two kinds of troubles affecting the elements of sovereignty, in the order of enumeration of the several kinds of distress, is the cause of adopting offensive or defensive operations.

[Thus ends Chapter 2, "Considerations about the Troubles of the King and of his Kingdom," in Book 8, "Concerning Vices and Calamities," of the Arthashastra of Kautilya. End of the hundred and eighteenth chapter from the beginning.]

CHAPTER 3. THE AGGREGATE OF THE TROUBLE OF MEN.

Ignorance and absence of discipline are the causes of a man's troubles. An untrained man does not perceive the injuries arising from vices. We are going to treat of them (vices):--

Vice's due to anger form a triad; and those due to desire are fourfold. Of these two, anger is worse, for anger proceeds against all. In a majority of cases, kings given to anger are said to have fallen a prey to popular fury. But kings addicted to pleasures have perished in consequence of serious diseases brought about by deterioration and improverishment.

No, says Bharadvaja, anger is the characteristic of a righteous man. It is the foundation of bravery; it puts an end to despicable (persons); and it keeps the people under fear. Anger is always a necessary quality for the prevention of sin. But desire (accompanies) the enjoyment of results, reconciliation, generosity, and the act of endearing oneself to all. Possession of desire is always necessary for him who is inclined to enjoy the fruits of what he has accomplished.

No, says Kautilya, anger brings about enmity with, and troubles from, an enemy, and is always associated with pain. Addiction to pleasure (kama) occasions contempt and loss of wealth, and throws the addicted person into the company of thieves, gamblers, hunters, singers, players on musical instruments, and other undesirable persons. Of these, enmity is more serious than contempt, for a despised person is caught hold of by his own people and by his enemies, whereas a hated person is destroyed. Troubles from an enemy are more serious than loss of wealth, for loss of wealth causes financial troubles, whereas troubles from an enemy are injurious to life. Suffering on account of vices is more serious than keeping company with undesirable persons, for the company of undesirable persons can be got rid of in a moment, whereas suffering from vices causes injury for a long time. Hence, anger is a more serious evil.

Which is worse: abuse of language, or of money, or oppressive punishment?

Visalaksha says that of abuse of language and of money, abuse of language is worse; for when harshly spoken to, a brave man retaliates; and bad language, like a nail piercing the heart, excites anger and gives pain to the senses.

No, says Kautilya, gift of money palliates the fury occasioned by abusive language, whereas abuse of money causes the loss of livelihood itself. Abuse of money means gifts, exaction, loss or abandonment of money.

The School of Parasara say that of abuse of money and oppressive punishment, abuse of money is worse; for good deeds and enjoyments depend upon wealth; the world itself is bound by wealth. Hence, its abuse is a more serious evil.

No, says Kautilya, in preference to a large amount of wealth, no man desires the loss of his own life. Owing to oppressive punishment, one is liable to the same punishment at the hands of one's enemies.

Such is the nature of the triad of evils due to anger.

The fourfold vices due to desire are hunting, gambling, women and drinking.

Pisuna says that of hunting and gambling, hunting is a worse vice; for falling into the hand of robbers, enemies and elephants, getting into wild fire, fear, inability to distinguish between the cardinal points, hunger, thirst and loss of life are evils consequent upon hunting, whereas in gambling, the expert gambler wins a victory like Jayatsena and Duryodhana.

No, says Kautilya, of the two parties, one has to suffer from defeat, as is well known from the history of Nala and Yudhishtira; the same wealth that is won like a piece of flesh in gambling, causes enmity. Lack of recognition of wealth properly acquired, acquisition of ill-gotten wealth, loss of wealth without enjoyment, staying away from answering the calls of nature, and contracting diseases from not taking timely meals, are the evils of gambling, whereas in hunting, exercise, the disappearance of phlegm, bile, fat, and sweat, the acquisition of skill in aiming at stationary and moving bodies, the ascertainment of the appearance of beasts when provoked, and occasional march (are its good characteristics).

Kaunapadanta says that of addiction to gambling and to women, gambling is a more serious evil; for gamblers always play, even at night by lamp light, and even when the mother (of one of the players) is dead; the gambler exhibits anger when spoken to in times of trouble; whereas in the case of addiction to women, it is possible to hold conversation about virtue and wealth, at the time of bathing, dressing and eating. Also it is possible to make, by means of secret punishment, a woman to be so good as to secure the welfare of the king, or to get rid of her, or drive her out, under the plea of disease.

No, says Kautilya, it is possible to divert the attention from gambling, but not so from women. (The evils of the latter are) failure to see (what ought to be seen), violation of duty, the evil of postponing works that are to be immediately done,

incapacity to deal with politics, and contracting the evil of drinking.

Vatavyadhi says that of addiction to women and to drinking, addiction to women is a more serious evil: there are various kinds of childishness among women, as explained in the chapter on 'The Harem,' whereas in drinking, the enjoyment of sound and other objects of the senses, pleasing other people, honouring the followers, and relaxation from the fatigue of work (are the advantages).

No, says Kautilya, in the case of addiction to women, the consequences are the birth of children, self-protection, change of wives in the harem, and absence of such consequences in the case of unworthy outside women. Both the above consequences follow from drinking. The auspicious effects of drinking are loss of money, lunacy in a sensate man, corpse-like appearance while living, nakedness, the loss of the knowledge of the Vedas, loss of life, wealth, and friends, disassociation with the good, suffering from pain, and indulgence in playing on musical instruments and in singing at the expense of wealth.

Of gambling and drinking, gambling causes gain or loss of the stakes to one party or other. Even among dumb animals, it splits them into factions and causes provocation. It is specially due to gambling that assemblies and royal confederacies possessing the characteristics of assemblies are split into factions, and are consequently destroyed. The reception of what is condemned is the worst of all evils since it causes incapacity to deal with politics.

- The reception of what is condemned is (due to) desire; and anger consists in oppressing the good; since both these are productive of many evils, both of them are held to be the worst evils.

- Hence he who is possessed of discretion should associate with the aged, and, after controlling his passions, abandon both anger and desire which are productive of other evils and destructive of the very basis (of life).

[Thus ends Chapter 3, "The Aggregate of the Troubles of Men," in Book 8. "Concerning Vices and Calamities" of the Arthashastra of Kautilya. End of the hundred and nineteenth chapter from the beginning.]

CHAPTER 4. THE GROUP OF MOLESTATIONS, THE GROUP OF OBSTRUCTIONS, AND THE GROUP OF FINANCIAL TROUBLES.

Providential calamities are fire, floods, pestilence, famine, and (the epidemic disease called) maraka.

My teacher says that of fire and floods, destruction due to fire is irremediable; all kinds of troubles, except those due to fire, can be alleviated, and troubles due to floods can be passed over.

No, says Kautilya, fire destroys a village, or part of a village whereas floods carry off hundreds of villages.

My teacher says that of pestilence and famine, pestilence brings all kinds of business to a stop by causing obstruction to work on account of disease and death among men and owing to the flight of servants, whereas famine stops no work, but is productive of gold, cattle and taxes.

No, says Kautilya, pestilence devastates only a part (of the country) and can be remedied, whereas famine causes troubles to the whole (of the country) and occasions dearth of livelihood to all creatures.

This explains the consequences of maraka.

My teacher says that of the loss of chief and vulgar men, the loss of vulgar men causes obstruction to work.

No, says Kautilya, it is possible to recruit vulgar men, since they form the majority of people; for the sake of vulgar men, nobles should not be allowed to perish; one in a thousand may or may not be a noble man; he it is who is possessed of excessive courage and wisdom and is the refuge of vulgar people.

My teacher says that of the troubles arising from one's own or one's enemy's Circle of States, those due to one's own Circle are doubly injurious and are irremediable, whereas an inimical Circle of States can be fought out or kept away by the intervention of an ally or by making peace.

No, says Kautilya, troubles due to one's own Circle can be got rid of by arresting or destroying the leaders among the subjective people; or they may be injurious to a part of the country, whereas troubles due to an enemy's Circle of States cause oppression by inflicting loss and destruction and by burning, devastation, and plunder.

My teacher says that of the quarrels among the people and among kings, quarrel among the people brings about disunion and thereby enables an enemy to invade the country, whereas quarrel among kings is productive of double pay and wages and of remission of taxes to the people.

No, says Kautilya, it is possible to end the quarrel among the people by arresting the leaders, or by removing the cause of quarrel; and people quarrelling among themselves vie with each other and thereby help the country, whereas quarrel among kings causes trouble and destruction to the people and requires double the energy for its settlement.

My teacher says that of a sportive king and a sportive country, a sportive country is always ruinous to the results of

work, whereas a sportive king is beneficial to artisans, carpenters, musicians, buffoons and traders.

No, says Kautilya, a sportive country, taking to sports for relaxation from labour, causes only a trifling loss; and after enjoyment, it resumes work, whereas a sportive king causes oppression by showing indulgence to his courtiers, by seizing and begging, and by obstructing work in the manufactories.

My teacher says that of a favourite wife and a prince, the prince causes oppression by showing indulgence to his followers, by seizing and begging, and by obstructing the work in manufactories whereas the favourite wife is addicted to her amorous sports.

No, says Kautilya, it is possible to prevent through the minister and the priest, the oppression caused by the prince, but not the oppression caused by the favourite wife, since she is usually stubborn and keeps company with wicked persons.

My teacher says that of the troubles due to a corporation of people and to a leader (a chief), the corporation of people cannot be put down since it consists of a number of men and causes oppression by theft and violence, whereas a leader causes troubles by obstruction to, and destruction of, work.

No, says Kautilya, it is very easy to get rid of (the troubles from) a corporation; since it has to rise or fall with the king; or it can be put down by arresting its leader or a part of the corporation itself, whereas a leader backed up with support causes oppression by injuring the life and property of others.

My teacher says that of the chamberlain and the collector of revenue, the chamberlain causes oppression by spoiling works and by inflicting fines, whereas the collector of revenue makes use of the ascertained revenue in the department over which he presides.

No, says Kautilya, the chamberlain takes to himself what is presented by others to be entered into the treasury whereas the collector makes his own revenue first and then the kings'; or he destroys the kings' revenue and proceeds as he pleases to seize the property of others.

My teacher says that of the superintendent of the boundary and a trader, the superintendent of the boundary destroys traffic by allowing thieves and taking taxes more than he ought to, whereas a trader renders the country prosperous by a favourable barter of commercial articles.

No, says Kautilya, the superintendent of the boundary increases commercial traffic by welcoming the arrival of merchandise, whereas traders unite in causing rise and fall in the value of articles, and live by making profits cent per cent in panas or kumbhas (measures of grain).

Which is more desirable, land occupied by a high-born person or land reserved for grazing a flock of cattle?

My teacher says that the land occupied by a high-born person is very productive; and it supplies men to the army; hence it does not deserve to be confiscated lest the owner might cause troubles, whereas the land occupied for grazing a flock of cattle is cultivable and deserves therefore to be freed, for cultivable land is preferred to pasture land.

No, says Kautilya, though immensely useful, the land occupied by a high-born person deserves to be freed, lest he might cause troubles (otherwise), whereas the land held for grazing a flock of cattle is productive of money and beasts, and does not therefore deserve to be confiscated unless cultivation of crops is impeded thereby.

My teacher says that of robbers and wild tribes, robbers are ever bent on carrying off women at night, make assaults on persons, and take away hundreds and thousands of panas, whereas wild tribes, living under a leader and moving in the neighbouring forests can be seen here and there causing destruction only to a part.

No, says Kautilya, robbers carry off the property of the careless and can be put down as they are easily recognized and caught hold of, whereas wild tribes have their own strongholds, being numerous and brave, ready to fight in broad daylight, and seizing and destroying countries like kings.

Of the forests of beasts and of elephants, beasts are numerous and productive of plenty of flesh and skins; they arrest the growth of the grass and are easily controlled, whereas elephants are of the reverse nature and are seen to be destructive of countries even when they are captured and tamed.

Of benefits derived from one's own or a foreign country, benefits derived from one's own country consists of grains, cattle, gold, and raw products and are useful for the maintenance of the people in calamities, whereas benefits derived from a foreign country are of the reverse nature.

Such is the group of molestations.

Obstruction to movements caused by a chief is internal obstruction; and obstruction to movements caused by an enemy or a wild tribe is external obstruction.

Such is the group of obstructions.

Financial troubles due to the two kinds of obstruction and to the molestations described above are stagnation of financial position, loss of wealth due to the allowance of remission of taxes in favour of leaders, scattered revenue, false

account of revenue collected, and revenue left in the custody of a neighbouring king or of a wild tribe.

Thus the group of financial troubles.

- In the interests of the prosperity of the country, one should attempt to avoid the cause of troubles, remedy them when they happen, and avert obstructions and financial troubles.

[Thus ends Chapter 4, "The Group of Molestations, the Group of Obstructions, and the Group of Financial Troubles" in Book 8, "Concerning Vices and Calamities," of the Arthashastra of Kautilya. End of the hundred and twentieth chapter from the beginning.]

CHAPTER 5. THE GROUP OF TROUBLES OF THE ARMY, AND THE GROUP OF TROUBLES OF A FRIEND.

The troubles of the army are--That which is disrespected; that which is mortified; that which is not paid for; that which is diseased; that which has freshly arrived; that which has made a long journey; that which is tired; that which has sustained loss; that which has been repelled; that of which the front portion is destroyed; that which is suffering from inclemency of weather; that which has found itself in an unsuitable ground; that which is displeased from disappointment; that which has run away; that of which the men are fond of their wives; that which contains traitors; that of which the prime portion is provoked; that which has dissensions; that which has come from a foreign state; that which has served in many states; that which is specially trained to a particular kind of manoeuvre and encampment; that which is trained to a particular movement in a particular place; that which is obstructed; that which is surrounded; that which has its supply of grains cut off; that which has its men and stores cut off; that which is kept in one's own country; that which is under the protection of an ally; that which contains inimical persons; that which is afraid of an enemy in the rear; that which has lost its communication; that which has lost its commander; that which has lost its leader; and that which is blind (i.e., untrained).

Of the disrespected and the mortified among these, that which is disrespected may be taken to fight after being honoured, but not that which is suffering from its own mortification.

Of unpaid and diseased armies, the unpaid may be taken to fight after making full payment but not the diseased, which is unfit for work.

Of freshly arrived and long-travelled armies, that which has freshly arrived may be taken to fight after it has taken its position without mingling with any other new army, but not that which is tired from its long journey.

Of tired and reduced armies, the army that is tired may be taken to fight after it has refreshed itself from bathing, eating, and sleeping, but not the reduced army, i.e., the army, the leaders of which have been killed.

Of armies which have either been repelled or have their front destroyed, that which has been repelled may be taken to fight together with fresh men attached to it, but not the army which has lost many of its brave men in its frontal attack.

Of armies, either suffering from inclemency of weather or driven to an unsuitable ground, that which is suffering from inclemency of weather may be taken to fight after providing it with weapons and dress appropriate for the season, but not the army on an unfavourable ground obstructing its movements.

Of disappointed and renegade armies, that which is disappointed may be taken to fight after satisfying it but not the army which has (once) run away.

Of soldiers who are either fond of their wives or are under an enemy, those who are fond of their wives may be taken to fight after separating them from their wives; but not those who are under an enemy, and are, therefore, like internal enemies.

Of provoked and disunited armies, that, of which a part is provoked, may be taken to fight after pacifying it by conciliation and other strategic means but not the disunited army, the members of which are estranged from each other.

Of armies which have left service either in one state or in many states, that whose resignation of service in a foreign state is not due to instigation or conspiracy may be taken to fight under the leadership of spies and friends, but not the army which has resigned its service in many states and is, therefore, dangerous.

Of armies which are trained either to a particular kind of manoeuvre and encampment or to a particular movement in a particular place, that which is taught a special kind of manoeuvre and encampment may be taken to fight, but not the army whose way of making encampments and marches is only suited for a particular place.

Of obstructed and surrounded armies, that which is prevented from its movements in one direction may be taken to fight against the obstructor in another direction, but not the army whose movements are obstructed on all sides.

Of troops whose supply of grain is cut off or whose supply of men and stores is cut off, that which has lost its supply of grain may be taken to fight after providing it with grain

brought from another quarter or after supplying to it moveable and immovable food-stuffs (animal and vegetable food-stuffs) but not the army to which men and provisions cannot be supplied.

Of armies kept in one's own country or under the protection of an ally, that which is kept in one's own country can possibly be disbanded in time of danger, but not the army under the protection of an ally, as it is far removed in place and time.

Of armies either filled with traitors, or frightened by an enemy in the rear, that which is full of traitors may be taken to fight apart under the leadership of a trusted commander, but not the army which is afraid of an attack from the rear.

Of armies without communication or without leaders, that which has lost its communication with the base of operations may be taken to fight after restoring the communication and placing it under the protection of citizens and country people, but not the army which is without a leader such as the king or any other persons.

Of troops which have lost their leader or which are not trained, those that have lost their leader may be taken to fight under the leadership of a different person but not the troops which are not trained.

- Removal of vices and troubles, recruitment (of new men), keeping away from places of an enemy's ambush, and harmony among the officers of the army, are the means of protecting the army from troubles.

- He (the king) should ever carefully guard his army from the troubles caused by an enemy, and should ever be ready to strike his enemy's army when the latter is under troubles;

- Whatever he may come to know as the source of trouble to his people, he should quickly and carefully apply antidotes against that cause.

- A friend who, by himself, or in combination with others or under the influence of another king, has marched against his own ally, a friend who is abandoned owing to inability to retain his friendship, or owing to greediness or indifference;

- A friend who is bought by another and who has withdrawn himself from fighting;

- A friend who, following the policy of making peace with one and marching against another, has contracted friendship with one, who is going to march either singly or in combination with others against an ally;

- A friend who is not relieved from his troubles owing to fear, contempt, or indifference; a friend who is surrounded in his own place or who has run away owing to fear;

- A friend who is displeased owing to his having to pay much, or owing to his not having received his due or owing to his dissatisfaction even after the receipt of his due;

- A friend who has voluntarily paid much or who is made by another to pay much (to his ally); a friend who is kept under pressure, or who, having broken the bond of friendship, sought friendship with another;

- A friend who is neglected owing to inability to retain his friendship; and a friend who has become an enemy in spite of his ally's entreaties to the contrary;—such friends are hardly acquired; and if acquired at all, they turn away.

- A friend who has realised the responsibilities of friendship, or who is honourable; or whose disappointment is due to want of information, or who, though excited, is unequal (to the task), or who is made to turn back owing to fear from another;

- Or who is frightened at the destruction of another friend, or who is apprehensive of danger from the combination of enemies, or who is made by traitors to give up his friendship,—it is possible to acquire such a friend; and if acquired, he keeps up his friendship.

- Hence one should not give rise to those causes which are destructive of friendship; and when they arise, one should get rid of them by adopting such friendly attitude as can remove those causes.

[Thus ends Chapter 5, "The Group of Troubles of the Army, and the Group of Troubles of a Friend," in Book 8 "Concerning Vices and Calamities," of the Arthashastra of Kautilya. End of the hundred and twenty-first chapter from the beginning. With this ends the eighth Book "Concerning Vices and Calamities" of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 9

"The Work of an Invader"

CHAPTER 1. THE KNOWLEDGE OF POWER, PLACE, TIME, STRENGTH, AND WEAKNESS; THE TIME OF INVASION.

The conqueror should know the comparative strength and weakness of himself and of his enemy; and having ascertained the power, place, time, the time of marching and of recruiting the army, the consequences, the loss of men and money, and profits and danger, he should march with his full force; otherwise, he should keep quiet.

My teacher says that of enthusiasm and power, enthusiasm is better: a king, himself energetic, brave, strong, free from disease, skilful in wielding weapons, is able with his army as a secondary power to subdue a powerful king; his army, though

small, will, when led by him, be, capable of turning out any work. But a king who has no enthusiasm in himself, will perish though possessed of a strong army.

No, says Kautilya, he who is possessed of power overreaches, by the sheer force of his power, another who is merely enthusiastic. Having acquired, captured, or bought another enthusiastic king as well as brave soldiers, he can make his enthusiastic army of horses, elephants, chariots, and others to move anywhere without obstruction. Powerful kings, whether women, young men, lame or blind, conquered the earth by winning over or purchasing the aid of enthusiastic persons.

My teacher says that of power (money and army) and skill in intrigue, power is better; for a king, though possessed of skill for intrigue (mantrasakti) becomes a man of barren mind if he has no power; for the work of intrigue is well defined. He who has no power loses his kingdom as sprouts of seeds in drought vomit their sap.

No, says Kautilya, skill for intrigue is better; he who has the eye of knowledge and is acquainted with the science of polity can with little effort make use of his skill for intrigue and can succeed by means of conciliation and other strategic means and by spies and chemical appliances in over-reaching even those kings who are possessed of enthusiasm and power. Thus of the three acquirements, viz., enthusiasm, power and skill for intrigue, he who possesses more of the quality mentioned later than the one mentioned first in the order of enumeration will be successful in over-reaching others.

Country (space) means the earth; in it the thousand yojanas of the northern portion of the country that stretches between the Himalayas and the ocean form the dominion of no insignificant emperor; in it there are such varieties of land, as forests, villages, waterfalls, level plains, and uneven grounds. In such lands, he should undertake such works as he considers to be conducive to his power and prosperity. That part of the country, in which his army finds a convenient place for its manoeuvre and which proves unfavourable to his enemy, is the best; that part of the country which is of the reverse nature, is the worst; and that which partakes of both the characteristics, is a country of middling quality.

Time consists of cold, hot, and rainy periods. The divisions of time are: the night, the day, the fortnight, the month, the season, solstices, the year, and the Yuga (cycle of five years). In these divisions of time he should undertake such works as are conducive to the growth of his power and prosperity. That time which is congenial for the manoeuvre of his Army, but which is of the reverse nature for his enemy is the best; that which is of the reverse nature is the worst; and that which possesses both the characteristics is of middling quality.

My teacher says that of strength, place, and time, strength is the best; for a man who is possessed of strength can overcome the difficulties due either to the unevenness of the ground or to the cold, hot, or rainy periods of time. Some say that place is the best for the reason that a dog, seated in a convenient place, can drag a crocodile and that a crocodile in low ground can drag a dog.

Others say that time is the best for the reason that during the day-time the crow kills the owl, and that at night the owl the crow.

No, says Kautilya, of strength, place, and time, each is helpful to the other; whoever is possessed of these three things should, after having placed one-third or one fourth of his army to protect his base of operations against his rear-enemy and wild tribes in his vicinity and after having taken with him as much army and treasure as is sufficient to accomplish his work, march during the month of Margashirsha (December) against his enemy whose collection of food-stuffs is old and insipid and who has not only not gathered fresh food-stuffs, but also not repaired his fortifications, in order to destroy the enemy's rainy crops and autumnal handfuls (mushti). He should march during the month of Chaitra (March), if he means to destroy the enemy's autumnal crops and vernal handfuls. He should march during the month of Jyestha (May-June) against one whose storage of fodder, firewood and water has diminished and who has not repaired his fortifications, if he means to destroy the enemy's vernal crops and handfuls of the rainy season. Or he may march during the dewy season against a country which is of hot climate and in which fodder and water are obtained in little quantities. Or he may march during the summer against a country in which the sun is enshrouded by mist and which is full of deep valleys and thickets of trees and grass, or he may march during the rains against a country which is suitable for the manoeuvre of his own army and which is of the reverse nature for his enemy's army. He has to undertake a long march between the months of Margashirsha (December) and Taisha (January), a march of mean length between March and April, and a short march between May and June; and one, afflicted with troubles, should keep quiet.

Marching against an enemy under troubles has been explained in connection with "March after declaring war."

My teacher says that one should almost invariably march against an enemy in troubles.

But Kautilya says: that when one's resources are sufficient one should march, since the troubles of an enemy cannot be

properly recognised; or whenever one finds it possible to reduce or destroy an enemy by marching against him, then one may undertake a march.

When the weather is free from heat, one should march with an army mostly composed of elephants. Elephants with profuse sweat in hot weather are attacked by leprosy; and when they have no water for bathing and drinking, they lose their quickness and become obstinate. Hence, against a country containing plenty of water and during the rainy season, one should march with an army mostly composed of elephants. Against a country of the reverse description, i.e., which as little rain and muddy water, one should march with an army mostly composed of asses, camels, and horses.

Against a desert, one should march during the rainy season with all the four constituents of the army (elephants, horses, chariots, and men). One should prepare a programme of short and long distances to be marched in accordance with the nature of the ground to be traversed, viz., even ground, uneven ground, valleys and plains.

When the work to be accomplished is small, march against all kinds of enemies should be of short duration; and when it is great, it should also be of long duration; during the rains, encampment should be made abroad.

[Thus ends Chapter 1, "The Knowledge of Power, Place, Time, Strength and Weakness, the Time of Invasion," in Book 9, "The Work of an Invader," of the Arthashastra of Kautilya. End of the hundred and twenty-second chapter from the beginning.]

CHAPTER 2. THE TIME OF RECRUITING THE ARMY; THE FORM OF EQUIPMENT; AND THE WORK OF ARRAYING A RIVAL FORCE.

The time of recruiting troops, such as hereditary troops (maula), hired troops, corporation of soldiers (sreni), troops belonging to a friend or to an enemy, and wild tribes.

When he (a king) thinks that his hereditary army is more than he requires for the defence of his own possessions or when he thinks that as his hereditary army consists of more men than he requires, some of them may be disaffected; or when he thinks that his enemy has a strong hereditary army famous for its attachment, and is, therefore, to be fought out with much skill on his part; or when he thinks that though the roads are good and the weather favourable, it is still the hereditary army that can endure wear and tear; or when he thinks that though they are famous for their attachment, hired soldiers and other kinds of troops cannot be relied upon lest they might lend their ears to the intrigues of the enemy to be invaded; or when he thinks that other kinds of force are wanting in strength, then is the time for taking the hereditary army.

When he thinks that the army he has hired is greater than his hereditary army; that his enemy's hereditary army is small and disaffected, while the army his enemy has hired is insignificant and weak; that actual fight is less than treacherous fight; that the place to be traversed and the time required do not entail much loss; that his own army is little given to stupor, is beyond the fear of intrigue, and is reliable; or that little is the enemy's power which he has to put down, then is the time for leading the hired army.

When he thinks that the immense corporation of soldiers he possesses can be trusted both to defend his country and to march against his enemy; that he has to be absent only for a short time; or that his enemy's army consists mostly of soldiers of corporations, and consequently the enemy is desirous of carrying on treacherous fight rather than an actual war, then is the time for the enlistment of corporations of soldiers (sreni).

When he thinks that the strong help he has in his friend can be made use of both in his own country and in his marches; that he has to be absent only for a short time, and actual fight is more than treacherous fight; that having made his friend's army to occupy wild tracts, cities, or plains and to fight with the enemy's ally, he, himself, would lead his own army to fight with the enemy's army; that his work can be accomplished by his friend as well; that his success depends on his friend; that he has a friend near and deserving of obligation; or that he has to utilize the excessive force of his friend, then is the time for the enlistment of a friend's army.

When he thinks that he will have to make his strong enemy to fight against another enemy on account of a city, a plain, or a wild tract of land, and that in that fight he will achieve one or the other of his objects, just like an outcast person in the fight between a dog and a pig; that through the battle, he will have the mischievous power of his enemy's allies or of wild tribes destroyed; that he will have to make his immediate and powerful enemy to march elsewhere and thus get rid of internal rebellion which his enemy might have occasioned; and that the time of battle between enemies or between inferior kings has arrived, then is the time for the exercise of an enemy's forces.

This explains the time for the engagement of wild tribes.

When he thinks that the army of wild tribes is living by the same road (that his enemy has to traverse); that the road is unfavourable for the march of his enemy's army; that his

enemy's army consists mostly of wild tribes; that just as a wood-apple (bilva) is broken by means of another wood-apple, the small army of his enemy is to be destroyed, then is the time for engaging the army of wild tribes.

That army which is vast and is composed of various kinds of men and is so enthusiastic as to rise even without provision and wages for plunder when told or untold; that which is capable of applying its own remedies against unfavourable rains; that which can be disbanded and which is invincible for enemies; and that, of which all the men are of the same country, same caste, and same training, is (to be considered as) a compact body of vast power.

Such are the periods of time for recruiting the army.

Of these armies, one has to pay the army of wild tribes either with raw produce or with allowance for plunder.

When the time for the march of one's enemy's army has approached, one has to obstruct the enemy or send him far away, or make his movements fruitless, or, by false promise, cause him to delay the march, and then deceive him after the time for his march has passed away. One should ever be vigilant to increase one's own resources and frustrate the attempts of one's enemy to gain in strength.

Of these armies, that which is mentioned first is better than the one subsequently mentioned in the order of enumeration.

Hereditary army is better than hired army inasmuch as the former has its existence dependent on that of its master, and is constantly drilled.

That kind of hired army which is ever near, ready to rise quickly, and obedient, is better than a corporation of soldiers.

That corporation of soldiers which is native, which has the same end in view (as the king), and which is actuated with similar feelings of rivalry, anger, and expectation of success and gain, is better than the army of a friend. Even that corporation of soldiers which is further removed in place and time is, in virtue of its having the same end in view, better than the army of a friend.

The army of an enemy under the leadership of an Arya is better than the army of wild tribes. Both of them (the army of an enemy and of wild tribes) are anxious for plunder. In the absence of plunder and under troubles, they prove as dangerous as a lurking snake.

My teacher says that of the armies composed of Brahmins, Kshatriyas, Vaisyas, or Sudras, that which is mentioned first is, on account of bravery, better to be enlisted than the one subsequently mentioned in the order of enumeration.

No, says Kautilya, the enemy may win over to himself the army of Brahmins by means of prostration. Hence, the army of Kshatriyas trained in the art of wielding weapons is better; or the army of Vaisyas or Sudras having great numerical strength (is better).

Hence one should recruit one's army, reflecting that "such is the army of my enemy; and this is my army to oppose it."

The army which possesses elephants, machines, sakatagarbha (?), Kunta (a wooden rod), prasa (a weapon, 24 inches long, with two handles), Kharvataka (?), bamboo sticks, and iron sticks is the army to oppose an army of elephants.

The same possessed of stones, clubs, armour, hooks, and spears in plenty is the army to oppose an army of chariots.

The same is the army to oppose cavalry.

Men, clad in armour, can oppose elephants.

Horses can oppose men, clad in armour.

Men, clad in armour, chariots, men possessing defensive weapons, and infantry can oppose an army consisting of all the four constituents (elephants, chariots, cavalry and infantry).

• Thus considering the strength of the constituents of one's own quadripartite army, one should recruit men to it so as to oppose an enemy's army successfully.

[Thus ends Chapter 2, "The Time of Recruiting the Army, the Form of Equipment, and the Work of Arraying a Rival Force," in Book 9, "The Work of an Invader," of the Arthashastra of Kautilya. End of the hundred and twenty-third chapter from the beginning.]

CHAPTER 3. CONSIDERATION OF ANNOYANCE IN THE REAR; AND REMEDIES AGAINST INTERNAL AND EXTERNAL TROUBLES.

Of the two things, slight annoyance in the rear, and considerable profit in the front, slight annoyance in the rear is more serious; for traitors, enemies, and wild tribes augment on all sides the slight annoyance which one may have in the rear. The members of one's own state may be provoked about the acquisition of considerable profit in the front.

When one under the protection of another has come to such a condition (i.e., slight annoyance in the rear and considerable profit in the front), then one should endeavour so as to cause to the rear enemy the loss and impoverishment of his servants and friends; and in order to fetch the profit in the front, one should also employ the commander of the army or the heir-apparent to lead the army.

Or the king himself may go in person to receive the profit in the front, if he is able to ward off the annoyance in the rear. If he is apprehensive of internal troubles, he may take with him

the suspected leaders. If he is apprehensive of external troubles, he should march after keeping inside his capital as hostages the sons and wives of suspected enemies and after having split into a number of divisions the troops of the officer in charge of waste lands (sunnyapala) and having placed those divisions under the command of several chiefs, or he may abandon his march, for it has been already stated that internal troubles are more serious than external troubles.

The provocation of any one of the minister, the priest, the commander-in-chief, and the heir-apparent is what is termed internal trouble. The king should get rid of such an internal enemy either by giving up his own fault or by pointing out the danger arising from an external enemy. When the priest is guilty of the gravest treason, relief should be found either by confining him or by banishing him; when the heir-apparent is so, confinement or death (migraha), provided that there is another son of good character. From these, the case of the minister and the commander-in-chief is explained.

When a son, or a brother, or any other person of the royal family attempts to seize the kingdom, he should be won over by holding out hopes; when this is not possible, he should be conciliated by allowing him to enjoy what he has already seized, or by making an agreement with him, or by means of intrigue through an enemy, or by securing to him land from an enemy, or any other person of inimical character. Or he may be sent out on a mission with an inimical force to receive the only punishment he deserves; or a conspiracy may be made with a frontier king or wild tribes whose displeasure he has incurred; or the same policy that is employed in securing an imprisoned prince or in seizing an enemy's villages may be resorted to.

The provocation of ministers other than the prime minister is what is called the internal ministerial troubles. Even in this case, necessary strategic means should be employed.

The provocation of the chief of a district (rashramukhya), the officer in charge of the boundary, the chief of wild tribes, and a conquered king is what is termed external trouble. This should be overcome by setting one against the other. Whoever among these has strongly fortified himself should be caught hold of through the agency of a frontier king, or the chief of wild tribes, or a scion of his family, or an imprisoned prince; or he may be captured through the agency of a friend, so that he may not combine with an enemy; or a spy may prevent him from combining with an enemy by saying: "This enemy makes a cat's-paw of you and causes you to fall upon your own lord; When his aim is realised, he makes you to lead an army against enemies or wild tribes, or to sojourn in a troublesome place; or he causes you to reside at a frontier station far from the company of your sons and wife. When you have lost all your strength, he sells you to your own lord; or having made peace with you, he will please your own lord. Hence it is advisable for you to go to the best friend of your lord." When he agrees to the proposal, he is to be honoured; but when he refuses to listen, he is to be told: "I am specially sent to separate you from the enemy." The spy should however appoint some persons to murder him; or he may be killed by some concealed persons; or some persons pretending to be brave soldiers may be made to accompany him and may be told by a spy (to murder him). Thus the end of troubles. One should cause such troubles to one's enemy and ward off those of one's own.

In the case of a person who is capable of causing or alleviating troubles, intrigue should be made use of; and in the case of a person who is of reliable character, able to undertake works, and to favour his ally in his success, and to afford protection against calamities, counter-intrigue (pratijapa) should be made use of (to keep his friendship secure). It should also be considered whether the person is of good disposition or of obstinate temper (satha).

The intrigue carried on by a foreigner of obstinate temper with local persons is of the following form:--"If after killing his own master, he comes to me, then I will secure these two objects, the destruction of my enemy and the acquisition of the enemy's lands; or else my enemy kills him, with the consequence that the partisans of the relations killed, and other persons who are equally guilty and are therefore apprehensive of similar punishment to themselves will perturb my enemy's peace when my enemy has no friends to count; or when my enemy falls to suspect any other person who is equally guilty, I shall be able to cause the death of this or that officer under my enemy's own command."

The intrigue carried on by a local person of obstinate temper with a foreigner is of the following form:--"I shall either plunder the treasury of this king or destroy his army; I shall murder my master by employing this man; if my master consents, I shall cause him to march against an external enemy or a wild tribe; let his Circle of States be brought to confusion, let him incur enmity with them; then it is easy to keep him under my power, and conciliate him; or I myself shall seize the kingdom; or, having bound him in chains, I shall obtain both my master's land and outside land; or having caused the enemy (of my master) to march out, I shall cause the enemy to be murdered in good faith; or I shall seize the enemy's capital when it is empty (of soldiers).

When a person of good disposition makes a conspiracy for the purpose of acquiring what is to be enjoyed by both then an agreement should be made with him. But when a person of obstinate temper so conspires, he should be allowed to have his own way and then deceived. Thus the form of policy to be adopted should be considered.

• Enemies from enemies, subjects from subjects, subjects from enemies, and enemies from subjects should ever be guarded; and both from his subjects and enemies, a learned man should ever guard his own person.

[Thus ends Chapter 3, "Consideration of Annoyance in the Rear, and Remedies Against Internal and External Troubles," in Book 9, "The Work of an Invader," of the Arthashastra of Kautilya. End of the hundred and twenty-fourth chapter from the beginning.]

CHAPTER 4. CONSIDERATION ABOUT LOSS OF MEN, WEALTH, AND PROFIT.

Loss of trained men is what is called kshaya, loss of men.

Diminution of gold and grains is loss of wealth.

When the expected profit outweighs both these; then one should march (against an enemy).

The characteristics of an expected profit are: that which is receivable, that which is to be returned, that which pleases all, that which excites hatred, that which is realised in a short time, that which entails little loss of men to earn, that which entails little loss of wealth to earn, that which is vast, that which is productive, that which is harmless, that which is just, and that which comes first.

When a profit is easily acquired and secured without the necessity of returning it to others, it is termed 'receivable'; that which is of the reverse nature is 'repayable'; whoever goes to receive a repayable profit or is enjoying it gets destruction.

When he, however, thinks that "by taking a repayable profit I shall cause my enemy's treasury, army, and other defensive resources to dwindle; I shall exploit to impoverishment the mines, timber and elephant forests, irrigational works and roads of traffic of my enemy; I shall impoverish his subjects, or cause them to migrate, or conspire against him; when they are reduced to this condition, my enemy inflames their hatred (by punishing them); or I shall set my enemy against another enemy; my enemy will give up his hopes and run away to one who has some blood-relationship with him; or having improved his lands, I shall return them to him, and when he is thus brought to ascendancy, he will be a lasting friend of mine."--then he may take even a repayable profit. Thus receivable and repayable profits are explained.

That profit which a virtuous king receives from a wicked king pleases both his own and other people; that which is of the reverse nature excites hatred; that profit which is received at the advice of ministers excites hatred, for they think: "This king has reduced our party and impoverished us." That profit which is received without caring for the opinion of treacherous ministers excites hatred, for they think: "Having made the profit, this king destroys us." But that which is of the reverse nature pleases. Thus pleasing and provoking profits are explained.

That which is acquired by mere marching is what is acquired soon.

That which is to be realised by negotiation (mantrasaddhya) entails little loss of men.

That which requires merely the expenditure of provisions (for servants employed to earn it) entails little loss of wealth.

That which is immediately of considerable value is vast.

That which is the source of wealth is productive.

That which is attained with no troubles is harmless.

That which is acquired best is just.

That which is acquired without any hindrance from allies is profit coming first.

When profits (from two sources) are equal, he should consider the place and time, the strength and means (required to acquire it), affection and disaffection (caused by it), intrigue and absence of intrigue (involving it), its nearness and distance, its present and future effects, its constant worth or worthlessness, and its plentifulness and usefulness; and he should accept only that profit which is possessed of most of the above good characteristics.

Obstructions to profit are: passion, anger, timidity, mercy, bashfulness, living like one who is not an Arya, haughtiness, pity, desire for the other world, strict adherence to virtuous life, deception, neediness, envy, negligence of what is at hand, generosity, want of faith, fear, inability to endure cold, heat, and rain, and faith in the auspiciousness of lunar days and stars.

• Wealth will pass away from that childish man who inquires most after the stars; for wealth is the star for wealth; what will the stars do?

• Capable men will certainly secure wealth at least after a hundred trials; and wealth is bound by wealth just as elephants are bound by counter-elephants.

[Thus ends Chapter 4, "Consideration about Loss of Men, Wealth and Profit," in Book 9, "The Work of an Invader," of the Arthashastra of Kautilya. End of the hundred and twenty-fifth chapter from the beginning.]

THE GRAND BIBLE

CHAPTER 5. EXTERNAL AND INTERNAL DANGERS.

The formation of a treaty and other settlements otherwise than they ought to have been made is impolicy. From it arise dangers.

The various kinds of dangers are: that which is of external origin and of internal abetment; that which is of internal origin and of external abetment; that which is of external origin and of external abetment; and that which is of internal origin and of internal abetment.

Where foreigners carry on an intrigue with local men or local men with foreigners, there the consequence of the intrigue carried on by the combination of local and foreign persons will be very serious. Abettors of an intrigue have a better chance of success than its originators; for when the originators of an intrigue are put down, others will hardly succeed in undertaking any other intrigue. Foreigners can hardly win over local persons by intrigue; nor can local men seduce foreigners. Foreigners will find their vast efforts after all unavailing, and only conducive, to the prosperity of the king (against whom they want to conspire).

When local persons are abetting (with foreigners), the means to be employed to suppress them are conciliation (sama) and gifts (dana).

The act of pleasing a man with a high rank and honour is conciliation; favour and remission of taxes or employment to conduct state-works is what is termed gifts.

When foreigners are abetting, the king should employ the policy of dissension and coercion. Spies under the guise of friends may inform foreigners: "Mind, this man is desirous of deceiving you with the help of his own spies who are disguised as traitors." Spies under the garb of traitors may mix with traitors and separate them from foreigners, or foreigners from local traitors. Fiery spies may make friendship with traitors and kill them with weapons or poison; or having invited the plotting foreigners, they may murder the latter.

Where foreigners carry on an intrigue with foreigners, or local men with local men, there the consequences of the intrigue, unaimably carried on with a set purpose, will be very serious. When guilt is got rid of, there will be no guilty persons; but when a guilty person is got rid of, the guilt will contaminate others. Hence, when foreigners carry on an intrigue, the king should employ the policy of dissension and coercion. Spies under the guise of friends may inform foreign conspirators: "Mind, this your king, with the desire of enriching himself, is naturally provoked against you all." Then fiery spies may mix with the servants and soldiers of the abettor (of foreign conspirators) and kill them with weapons, poison, and other means. Other spies may then expose or betray the abettor.

When local men carry on an intrigue with local men, the king should employ necessary strategic means to put it down. He may employ the policy of conciliation with regard to those who keep the appearance of contentment, or who are naturally discontented or otherwise. Gifts may be given under the pretext of having been satisfied with a favoured man's steadfastness in maintaining the purity of his character, or under the plea of anxious care about his weal or woe. A spy under the garb of a friend may tell the local persons: "Your king is attempting to find your heart; you should tell him the truth." Or local men may be separated from each other, by telling them: "This man carries such a tale to the king against you." And coercive measures may be employed as described in the Chapter on "Awards of Punishments."

Of these four kinds of danger, internal danger should first be got rid of; for it has been already stated that internal troubles like the fear from a lurking snake are more serious than external troubles.

• One must consider that of these four kinds of danger, that which is mentioned first is less grave than the one subsequently mentioned, whether or not it is caused by powerful persons; otherwise (i.e., when the danger is caused by insignificant persons), simple means may be used to get rid of it.

[Thus ends Chapter 5, "External and Internal Dangers" in Book 9, "The Work of an Invader," of the Arthashastra of Kautilya. End of the hundred and twenty-sixth chapter from the beginning.]

CHAPTER 6. PERSONS ASSOCIATED WITH TRAITORS AND ENEMIES

There are two kinds of innocent persons, those who have disassociated themselves from traitors and those who have kept themselves away from enemies.

In order to separate citizens and country-people from traitors, the king should employ all the strategic means, except coercion. It is very difficult to inflict punishment on an assembly of influential men; and if inflicted at all, it may not produce the desired effect, but may give rise to undesirable consequences. He may, however, take steps against the leaders of the seditious as shown in the chapter on "Awards of Punishments."

In order to separate his people from an enemy, he should employ conciliation and other strategic means to frustrate the

attempt of those who are the enemy's principal agents or by whom the enemy's work is to be carried out.

Success in securing the services of capable agents depends upon the king; success of efforts depends upon ministers; and success to be achieved through capable agents is, therefore, dependent both upon the king and his ministers.

When, in spite of the combination of traitors and loyal persons, success is achieved, it is mixed success; when people are thus mixed, success is to be achieved through the agency of loyal persons; for in the absence of a support, nothing that requires a support for its existence can exist. When success is involved in the union of friends and enemies it is termed a success contaminated by an enemy; when success is contaminated by an enemy, it is to be achieved through the agency of a friend; for it is easy to attain success through a friend, but not through an enemy.

When a friend does not come to terms, intrigue should be frequently resorted to. Through the agency of spies, the friend should be won over after separating him from the enemy. Or attempts may be made to win him over who is the last among combined friends; for when he who is the last among combined friends is secured, those who occupy the middle rank will be separated from each other; or attempts may be made to win over a friend who occupies middle rank; for when a friend occupying middle rank among combined kings is secured, friends, occupying the extreme ranks cannot keep the union. (In brief) all those measures which tend to break their combination should be employed.

A virtuous king may be conciliated by praising his birth, family, learning and character, and by pointing out the relationship which his ancestors had (with the proposer of peace), or by describing the benefits and absence of enmity shown to him.

Or a king who is of good intentions, or who has lost his enthusiastic spirits, or whose strategic means are all exhausted and thwarted in a number of wars, or who has lost his men and wealth, or who has suffered from sojourning abroad, or who is desirous of gaining a friend in good faith, or who is apprehensive of danger from another, or who cares more for friendship than anything else, may be won over by conciliation.

Or a king who is greedy or who has lost his men may be won over by giving gifts through the medium of ascetics and chiefs who have been previously kept with him for the purpose.

Gifts are of five kinds: abandonment of what is to be paid; continuance of what is being given; repayment of what is received; payment of one's own wealth; and help for a voluntary raid on the property of others.

When any two kings are apprehensive of enmity and seizure of land from each other, seeds of dissension may be sown between them. The timid of the two may be threatened with destruction and may be told: "Having made peace with you, this king works against you; the friend of this other king is permitted to make an open peace."

When from one's own country or from another's country merchandise or commodities for manufacture in a manufactory are going to an enemy's country, spies may spread the information that those commodities are obtained from one whom the enemy wanted to march against. When commodities are thus gathered in abundance (the owner of the articles) may send a message to the enemy: "These commodities and merchandise are sent by me to you; please declare war against the combined kings or desert them; you will then get the rest of the tribute." Then spies may inform the other kings of the combination: "These articles are given to him by your enemy."

The conqueror may gather some merchandise peculiar to his enemy's country and unknown elsewhere. Spies, under the garb of merchants, may sell that merchandise to other important enemies and tell them that that merchandise was given (to the conqueror) by the enemy (whose country's product it is).

Or having pleased with wealth and honour those who are highly treacherous (among an enemy's people), the conqueror may cause them to live with the enemy, armed with weapons, poison and fire. One of the ministers of the enemy may be killed. His sons and wife may be induced to say that the minister was killed at night (by such and such a person). Then the enemy's minister may ask every one of the family of the murdered minister (as to the cause of the death). If they say in reply as they are told, they may be caused to be set free; if they do not do so, they may be caused to be caught hold of. Whoever has gained the confidence of the king may tell the king (the enemy) that he (the enemy) has to guard his own person from such and such a minister. Then the recipient of salaries from the two states (the conqueror's and the enemy's state) may inform the suspected minister to destroy (the king).

Or such kings as are possessed of enthusiasm and power may be told: "Seize the country of this king, our treaty of peace standing as before." Then spies should inform the particular king of the attempt of these kings and cause the destruction of the commissariat and of the followers of one of these kings. Other spies, pretending to be friends, should inform these kings of the necessity of destroying the particular king.

When an enemy's brave soldier, elephant, or horse dies, or is killed, or carried off by spies, other spies may tell the enemy that the death is due to mutual conflict among his followers. The man who is employed to commit such murders may be asked to repeat his work again on the condition of his receiving the balance due to him. He should receive the amount from the recipient of salaries from two states; when the king's party is thus divided, some may be won over (to the side of the conqueror).

This explains the case of the commander-in-chief, the prince, and the officers of the army (of the enemy).

Likewise seeds of dissension may be sown among combined states. Thus the work of sowing the seeds of dissension.

Spies under concealment may, without the help of a fiery spy, murder by means of weapons, poison or other things a fortified enemy who is of mean character or who is under troubles; any one of hidden spies may do the work when it is found easy; or a fiery spy alone may do the work by means of weapons, poison or fire; for a fiery spy can do what others require all the necessary aids to do.

Thus the four forms of strategic means.

Of these means, that which comes first in the order of enumeration is, as stated in connection with "invaders," easier than the rest. Conciliation is of single quality; gift is two-fold, since conciliation precedes it; dissension is threefold, since conciliation and gift precede it; and conciliatory coercion is fourfold, since conciliation, gift, and dissension precede it.

The same means are employed in the case of local enemies, too; the difference is this: the chief messengers known to the manufactories may be sent to any one of the local enemies in order to employ him for the purpose of making a treaty or for the purpose of destroying another person. When he agrees to the proposal, the messengers should inform (their master) of their success. Then recipients of salaries from two states should inform the people or enemies concerned in the local enemy's work: "This person (the local enemy) is your wicked king." When a person has reason to fear or hate another, spies may augment dissension between them by telling one of them: "This man is making an agreement with your enemy, and will soon deceive you; hence make peace (with the king) soon and attempt to put down this man." Or by bringing about friendship or marriage connection between persons who have not been hitherto connected, spies may separate them from others; or through the aid of a neighbouring king, a wild chief, a scion of an enemy's family, or an imprisoned prince, local enemies may be destroyed outside the kingdom; or through the agency of a caravan or wild tribes, a local enemy may be killed along with his army; or persons, pretending to be the supporters of a local enemy and who are of the same caste, may under favourable opportunities kill him; or spies under concealment may kill local enemies with fire, poison, and weapons.

• When the country is full of local enemies, they may be got rid of by making them drink poisonous (liquids); an obstinate (clever) enemy may be destroyed by spies or by means of (poisoned) flesh given to him in good faith.

[Thus ends Chapter 6, "Persons Associated with Traitors and Enemies," in Book 9, "The Work of an Invader," of the Arthashastra of Kautilya. End of the hundred and twenty-seventh chapter from the beginning.]

CHAPTER 7. DOUBTS ABOUT WEALTH AND HARM; AND SUCCESS TO BE OBTAINED BY THE EMPLOYMENT OF ALTERNATIVE STRATEGIC MEANS.

Intensity of desire and other passions provoke one's own people; impolicy provokes external enemies. Both these are the characteristics of demoniac life. Anger disturbs the feelings of one's own men. Those causes which are conducive to the prosperity of one's enemy are dangerous wealth, provocative wealth, and wealth of doubtful consequences.

Wealth which, when obtained, increases the enemy's prosperity, or which, though obtained, is repayable to the enemy, or which causes loss of men and money, is dangerous wealth; for example, wealth which is enjoyed in common by neighbouring kings and which is acquired at their expense; or wealth which is asked for by an enemy; or wealth which is seized like one's own property; or wealth which is acquired in the front and which causes future troubles or provokes an enemy in the rear; or wealth which is obtained by destroying a friend or by breaking a treaty and which is therefore detested by the Circle of States—all these are the varieties of dangerous wealth.

Wealth which causes fear from one's own people or from an enemy is provocative wealth.

When, in connection with these two kinds of wealth, there arise doubts, such as: "Is it provocative wealth or not? Harmless wealth or provocative wealth? First provocative and then harmless? Is it profitable to encourage an enemy or a friend? Would the bestowal of wealth and honour on an enemy's army excite hatred or not?"—of these doubts, doubt regarding the acquirement of wealth is preferable to (doubts regarding harm or provocation).

Wealth productive of wealth; wealth productive of nothing; wealth productive of harm; loss or harm productive of wealth; sustenance of harm for no profit; harm productive of harm—these are the six varieties of harmful wealth.

Destruction of an enemy in the front resulting in the destruction of an enemy in the rear is what is termed "wealth productive of wealth."

Wealth acquired by helping a neutral king with the army is what is called "wealth productive of nothing."

The reduction of the internal strength of an enemy is "wealth productive of harm."

Helping the neighbouring king of an enemy with men and money is "harm productive of wealth."

Withdrawal after encouraging or setting a king of poor resources (against another) is "harm productive of nothing."

Inactivity after causing excitement to a superior king is "harm productive of harm."

Of these, it is better to pursue that which is mentioned first in the order of enumeration than that which is subsequently mentioned. Thus the procedure of setting to work.

When the surrounding circumstances are conducive to wealth, it is known as wealth from all sides.

When the achievement of wealth from all sides is obstructed by an enemy in the rear, it takes the form of dangerous wealth involved in doubts.

In these two cases, success can be achieved by securing the help of a friend and the enemy of the rear-enemy.

When there is reason to apprehend fear from enemies on all sides, it is a dangerous trouble; when a friend comes forward to avert this fear, that trouble becomes involved in doubt. In these two cases, success can be achieved by securing the support of a nomadic enemy and the enemy of the rear-enemy.

When the prospect of acquiring profit from one or the other side is irremediably obstructed by enemies, it is called "dangerous wealth." In this case as well as in the case of profit from all sides, one should undertake to march for acquiring profitable wealth. When the prospects of getting wealth (from two sides) are equal, one should march to secure that which is important, near, unflinching, and obtainable by easy means.

When there is the apprehension of harm from one quarter as well as from another, it is wealth beset with danger from two sides. In this case as well as in the case of wealth involved in danger from all sides, success is to be desired with the help of friends. In the absence of friends, he should attempt to ward off harm from one side with the help of an ally who can be easily won over; he should ward off harm from two sides with help of an ally of superior power; and he should ward off harm from all sides with all the resources he can command. When it is impossible to do this, he should run away, leaving all that belongs to him; for if he lives, his return to power is certain as in the case of Suyatra and Udayana.

When there is the prospect of wealth from one side and the apprehension of an attack from another, it is termed a situation beset with wealth and harm. In this case, he should march to acquire that wealth which will enable him to ward off the attack; otherwise he should attempt to avert the attack. This explains the situation which is beset with wealth and harm on all sides.

When there is the apprehension of harm from one side and when the prospect of acquiring wealth from another side is involved in doubt, it is termed doubt of harm and wealth from two sides. In this, he should ward off the harm first; when this is done, he should attempt to acquire the doubtful wealth. This explains the doubtful situation of harm and wealth from all sides.

When there is the prospect of wealth from one side and the apprehension of doubtful harm from another, it is a doubtful situation of harm and wealth from two sides. This explains the situation of doubtful harm and wealth from all sides. In this, he should attempt to ward off the doubts of harm against each of the elements of his sovereignty in order; for it is better to leave a friend under circumstances of doubtful harm, than the army; also the army may be left under circumstances of doubtful harm, but not the treasury. When all the elements of his sovereignty cannot be relieved from harm, he should attempt to relieve some of them at least. Among the elements, he should attempt to relieve first those animate elements which are most loyal, and free from firebrands and greedy men; of inanimate elements (he should relieve) that which is most precious and useful. Such elements as are capable of easy relief may be relieved by such means as an agreement of peace, observance of neutrality, and making peace with one and waging war with another. Those which require greater efforts may be relieved by other means.

Of deterioration, stagnation and progress, he should attempt to secure that which is mentioned later in the order of enumeration; or in the reverse order, if he finds that deterioration and other stages are conducive to future prosperity. Thus the determination of situations. This explains the situation of doubtful harm and wealth in the middle or at the close of a march.

Since doubts of wealth and harm are constantly associated with all expeditions, it is better to secure wealth by which it is easy to destroy an enemy in the rear and his allies, to recoup

the loss of men and money, to make provisions during the time of sojourning abroad, to make good what is repayable, and to defend the state. Also harm or doubtful prospects of wealth in one's own state are always intolerable.

This explains the situation of doubtful harm in the middle of an expedition. But at the close of an expedition, it is better to acquire wealth either by reducing or destroying a reducible or assailable enemy than to get into a situation of doubtful harm, lest enemies might cause troubles. But, for one who is not the leader of combination of states, it is better to risk the situation of doubtful wealth or harm in the middle or at the close of an expedition, since one is not obliged to continue the expedition.

Wealth, virtue, and enjoyment form the aggregate of the three kinds of wealth. Of these, it is better to secure that which is mentioned first than that which is subsequently mentioned in the order of enumeration.

Harm, sin and grief form the aggregate, of the three kinds of harm. Of these, it is better to provide against that which is mentioned first, than that which is subsequently mentioned.

Wealth or harm, virtue or sin, and enjoyment or grief, are the aggregate of the three kinds of doubts. Of these, it is better to try that which is mentioned first than that which is mentioned later in the order of enumeration, and which it is certain to shake off. Thus the determination of opportunities. Thus ends the discourse on danger.

Regarding success in these dangerous situations and times: in the case of troubles from sons, brothers or relatives, it is better to secure relief by means of conciliation and gifts; in the case of troubles from citizens, country people, or chiefs of the army, it is by means of gifts and sowing the seeds of dissension; in the case of troubles from a neighbouring king or wild tribes, it is by means of sowing the seeds of dissension and coercion. This is following the order of the means. In other kinds of situations, the same means may be employed in the reverse order.

Success against friends and enemies is always achieved by complicated means; for strategic means help each other. In the case of suspected ministers of an enemy, the employment of conciliation does not need the use of the other means; in the case of treacherous ministers it is by means of gifts; in the case of combination of states, it is by means of sowing the seeds of dissension; and in the case of the powerful, it is by means of coercion.

When grave and light dangers are together apprehended, a particular means, or alternative means or all the means may be employed.

By this alone, but not by any other means, is what is meant by a particular means.

By this or that, is what is meant by alternative means.

By this as well as by that, is what is meant by all the means.

Of these, the single means as well as the combination of any three means are four; the combinations of any two means are six; and the combination of all the four is one. Thus there are fifteen kinds of strategic means. Of the same number are the means in the reverse order.

When a king attains success by only one means among these various means, he is called one of single success; when by two, one of double success; when by three, one of treble success; and when by four, one of four-fold success.

As virtue is the basis of wealth and as enjoyment is the end of wealth, success in achieving that kind of wealth which promotes virtue, wealth and enjoyment is termed success in all (sarvarthasiddhi). Thus varieties of success.

Such providential visitations as fire, floods, disease, pestilence (pramara), fever (vidrava), famine, and demonic troubles are dangerous.

Success in averting these is to be sought by worshipping gods and Brahmins.

• Whether demoniacal troubles are absent, or are too many, or normal, the rites prescribed in the Atharvaveda as well as the rites undertaken by accomplished ascetics are to be performed for success.

[Thus ends Chapter 7, "Doubts about Wealth and Harm; and Success to be Obtained by the Employment of Alternative Strategic Means" in Book 9, "The Work of an Invader," of the Arthashastra of Kautilya. End of the hundred and twenty-eighth chapter from the beginning. With this, ends the ninth Book "The Work of an Invader" of the Arthashastra of Kautilya.

KAUTILYA'S ARTHASHASTRA: BOOK 10

"Relating to War"

CHAPTER 1. ENCAMPMENT.

On a site declared to be the best according to the science of buildings, the leader (nayaka), the carpenter (vardhaki), and the astrologer (mauhurtika) should measure a circular, rectangular, or square spot for the camp which should, in accordance with the available space, consist of four gates, six roads, and nine divisions.

Provided with ditches, parapets, walls, doors, and watch towers for defence against fear, the quarters of the king, 1,000 bows long and half as broad, should be situated in one

of the nine divisions to the north from the centre, while to the west of it his harem, and at its extremity the army of the harem are to be situated. In his front, the place for worshipping gods; to his right the departments of finance and accounts; and to his left the quarters of elephants and horses mounted by the king himself. Outside this and at a distance of 100 bows from each other, there should be fixed four cart-poles (sakatamedhi) pillars and walls. In the first (of these four divisions), the prime minister and the priest (should have their quarters); to its right the store-house and the kitchen; to its left the store of raw products and weapons; in the second division the quarters of the hereditary army and of horses and chariots; outside this, hunters and keepers of dogs with their trumpets and with fire; also spies and sentinels; also, to prevent the attack of enemies, wells, mounds and thorns should be arranged. The eighteen divisions of sentinels employed for the purpose of securing the safety of the king should be changing their watches in turn. In order to ascertain the movements of spies, a time-table of business should also be prepared during the day. Disputes, drinking, social gatherings, and gambling should also be prohibited. The system of passports should also be observed. The officer in charge of the boundary (of the camp) should supervise the conduct of the commander-in-chief and the observance of the instructions given to the army.

• The instructor (parasata) with his retinue and with carpenters and free labourers should carefully march in front on the road, and should dig wells of water.

[Thus ends Chapter 1, "Encampment," in Book 10, "Relating to War," of the Arthashastra of Kautilya. End of the hundred and twenty-ninth chapter from the beginning.]

CHAPTER 2. MARCH OF THE CAMP; AND PROTECTION OF THE ARMY IN TIMES OF DISTRESS AND ATTACK.

Having prepared a list of the villages and forests situated on the road with reference to their capacity to supply grass, firewood and water, march of the army should be regulated according to the programme of short and long halts. Food-stuffs and provisions should be carried in double the quantity that may be required in any emergency. In the absence of separate means to carry food-stuffs, the army itself should be entrusted with the business of carrying them; or they may be stored in a central place.

In front the leader (nayaka); in the centre the harem and the master (the king); on the sides horses and bodyguards (bahutsara); at the extremity of the (marching) circular-array, elephants and the surplus army; on all sides the army habituated to forest-life; and other troops following the camp, the commissariat, the army of an ally, and his followers should select their own road: for armies who have secured suitable positions will prove superior in fight to those who are in bad positions.

The army of the lowest quality can march a yojana (5 5/44 miles a day); that of the middle quality a yojana and a half and the best army two yojanas. Hence, it is easy to ascertain the rate of march. The commander should march behind and put up his camp in the front.

In case of any obstruction, the army should march in crocodile array in the front, in cart-like array behind, and on the sides in diamond-like array (i.e., in four or five rows, each having its front, rear and sides) and in a compact array on all sides. When the army is marching on a path passable by a single man, it should march in pin-like array. When peace is made with one and war is to be waged with another, steps should be taken to protect the friends who are bringing help against enemies, such as an enemy in the rear, his ally, a madhyama king, or a neutral king. Roads with obstructions should be examined and cleared. Finance, the army, the strength of the armies of friends, enemies, and wild tribes, the prospect of rains, and the seasons should be thoroughly examined.

When the protective power of fortifications and stores (of the enemies) is on its decay, when it is thought that distress of the hired army or of a friend's army (of the enemy) is impending; when intriguers are not for a quick march; or when the enemy is likely to come to terms (with the invader), slow march should be made; otherwise quick march should be made.

Waters may be crossed by means of elephants, planks spread over pillars erected, bridges, boats, timber and mass of bamboos, as well as by means of dry stout gourds, big baskets covered with skins, rafts, gandika (i), and venika (i).

When the crossing of a river is obstructed by the enemy, the invader may cross it elsewhere together with his elephants and horses, and entangle the enemy in an ambuscade (sattra).

He should protect his army when it has to pass a long desert without water; when it is without grass, firewood and water; when it has to traverse a difficult road; when it is harassed by an enemy's attacks; when it is suffering from hunger and thirst after a journey; when it is ascending or descending a mountainous country full of mire, water-pools, rivers and cataracts; when it finds itself crowded in a narrow and difficult path; when it is halting, starting or eating; when it is

tired from a long march; when it is sleepy; when it is suffering from a disease, pestilence or famine; when a great portion of its infantry, cavalry and elephants is diseased; when it is not sufficiently strong; or when it is under troubles. He should destroy the enemy's army under such circumstances.

When the enemy's army is marching through a path traversable by a single man, the commander (of the invader's army) should ascertain its strength by estimating the quantity of food-stuffs, grass, bedding, and other requisites, fire pots (agninidhana), flags and weapons. He should also conceal those of his own army.

- Keeping a mountainous or river fortress with all its resources at his back in his own country he should fight or put up his camp.

[Thus ends Chapter 2, "March of the Camp; and Protection of the Army in Times of Distress and Attack" in Book 10, "Relating to War" of the Arthashastra of Kautilya. End of the hundred and thirtieth chapter from the beginning.]

CHAPTER 3. FORMS OF TREACHEROUS FIGHTS; ENCOURAGEMENT TO ONE'S OWN ARMY AND FIGHT BETWEEN ONE'S OWN AND ENEMY'S ARMIES.

He who is possessed of a strong army, who has succeeded in his intrigues, and who has applied remedies against dangers may undertake an open fight, if he has secured a position favourable to himself; otherwise a treacherous fight.

He should strike the enemy when the latter's army is under troubles or is furiously attacked; or he who has secured a favourable position may strike the enemy entangled in an unfavourable position. Or he who possesses control over the elements of his own state may, through the aid of the enemy's traitors, enemies and inimical wild tribes, make a false impression of his own defeat on the mind of the enemy who is entrenched in a favourable position, and having thus dragged the enemy into an unfavourable position, he may strike the latter. When the enemy's army is in a compact body, he should break it by means of his elephants; when the enemy has come down from its favourable position, following the false impression of the invader's defeat, the invader may turn back and strike the enemy's army, broken or unbroken. Having struck the front of the enemy's army, he may strike it again by means of his elephants and horses when it has shown its back and is running away. When frontal attack is unfavourable, he should strike it from behind; when attack on the rear is unfavourable, he should strike it in front; when attack on one side is unfavourable, he should strike it on the other.

Or having caused the enemy to fight with his own army of traitors, enemies and wild tribes, the invader should with his fresh army strike the enemy when tired. Or having through the aid of the army of traitors given to the enemy the impression of defeat, the invader with full confidence in his own strength may allure and strike the over-confident enemy. Or the invader, if he is vigilant, may strike the careless enemy when the latter is deluded with the thought that the invader's merchants, camp and carriers have been destroyed. Or having made his strong force look like a weak force, he may strike the enemy's brave men when falling against him. Or having captured the enemy's cattle or having destroyed the enemy's dogs (svapadavadha?), he may induce the enemy's brave men to come out and may slay them. Or having made the enemy's men sleepless by harassing them at night, he may strike them during the day, when they are weary from want of sleep and are parched by heat, himself being under the shade. Or with his army of elephants enshrouded with cotton and leather dress, he may offer a night-battle to his enemy. Or he may strike the enemy's men during the afternoon when they are tired by making preparations during the forenoon; or he may strike the whole of the enemy's army when it is facing the sun.

A desert, a dangerous spot, marshy places, mountains, valleys, uneven bows, coats, cart-like array of the army, mist, and night are satras (temptations alluring the enemy against the invader).

The beginning of an attack is the time for treacherous fights.

As to an open or fair fight, a virtuous king should call his army together, and, specifying the place and time of battle, address them thus: "I am a paid servant like yourselves; this country is to be enjoyed (by me) together with you; you have to strike the enemy specified by me."

His minister and priest should encourage the army by saying thus:--

"It is declared in the Vedas that the goal which is reached by sacrificers after performing the final ablutions in sacrifices in which the priests have been duly paid for is the very goal which brave men are destined to attain." About this there are the two verses--

- Beyond those places which Brahmins, desirous of getting into heaven, attain together with their sacrificial instruments by performing a number of sacrifices, or by practising penance are the places which brave men, losing life in good battles, are destined to attain immediately.

- Let not a new vessel filled with water, consecrated and covered over with darbha grass be the acquisition of that man who does not fight in return for the subsistence received by

him from his master, and who is therefore destined to go to hell.

Astrologers and other followers of the king should infuse spirit into his army by pointing out the impregnable nature of the array of his army, his power to associate with gods, and his omniscience; and they should at the same time frighten the enemy. The day before the battle, the king should fast and lie down on his chariot with weapons. He should also make oblations into the fire pronouncing the mantras of the Atharvaveda, and cause prayers to be offered for the good of the victors as well as of those who attain to heaven by dying in the battle-field. He should also submit his person to Brahmins; he should make the central portion of his army consists mostly of horses; or he may mount that kind of animal, of which the army is mostly composed or which is the most skillfully trained. One who is disguised like the king should attend to the work of arraying the army.

Soothsayers and court bards should describe heaven as the goal for the brave and hell for the timid; and also extol the caste, corporation, family, deeds, and character of his men. The followers of the priest should proclaim the auspicious aspects of the witchcraft performed. Spies, carpenters and astrologers should also declare the success of their own operations and the failure of those of the enemy.

After having pleased the army with rewards and honours, the commander-in-chief should address it and say:--

A hundred thousand (panas) for slaying the king (the enemy); fifty thousand for slaying the commander-in-chief, and the heir-apparent; ten thousand for slaying the chief of the brave; five thousand for destroying an elephant, or a chariot; a thousand for killing a horse, a hundred (panas) for slaying the chief of the infantry; twenty for bringing a head; and twice the pay in addition to whatever is seized. This information should be made known to the leaders of every group of ten (men).

Physicians with surgical instruments (sastra), machines, remedial oils, and cloth in their hands; and women with prepared food and beverage should stand behind, uttering encouraging words to fighting men.

The army should be arrayed on a favourable position, facing other than the south quarter, with its back turned to the sun, and capable to rush as it stands. If the array is made on an unfavourable spot, horses should be run. If the army arrayed on an unfavourable position is confined or is made to run away from it (by the enemy), it will be subjugated either as standing or running away; otherwise it will conquer the enemy when standing or running away. The even, uneven, and complex nature of the ground in the front or on the sides or in the rear should be examined. On an even site, staff-like or circular array should be made; and on an uneven ground, arrays of compact movement or of detached bodies should be made.

Having broken the whole army (of the enemy), (the invader) should seek for peace; if the armies are of equal strength, he should make peace when requested for it; and if the enemy's army is inferior, he should attempt to destroy it, but not that which has secured a favourable position and is reckless of life.

- When a broken army, reckless of life, resumes its attack, its fury becomes irresistible; hence he should not harass a broken army (of the enemy).

[Thus ends Chapter 3, "Forms of Treacherous Fights; Encouragement to One's Own Army, and Fight Between One's Own and Enemy's Armies," in Book 10, "Relating to War," of the Arthashastra of Kautilya. End of the hundred and thirty-first chapter from the beginning.]

CHAPTER 4. BATTLEFIELDS; THE WORK OF INFANTRY, CAVALRY, CHARIOTS, AND ELEPHANTS.

Favourable positions for infantry, cavalry, chariots, and elephants are desirable both for war and camp.

For men who are trained to fight in desert tracts, forests, valleys, or plains, and for those who are trained to fight from ditches or heights, during the day or night, and for elephants which are bred in countries with rivers, mountains, marshy lands, or lakes, as well as for horses, such battlefields as they would find suitable (are to be secured).

That which is even, splendidly firm, free from mounds and pits made by wheels and foot-prints of beasts, not offering obstructions to the axle, free from trees, plants, creepers and trunks of trees, not wet, and free from pits, ant-hills, sand, and thorns is the ground for chariots.

For elephants, horses and men, even or uneven grounds are good, either for war or for camp.

That which contains small stones, trees and pits that can be jumped over and which is almost free from thorns is the ground for horses.

That which contains big stones, dry or green trees, and ant-hills is the ground for the infantry.

That which is uneven with assailable hills and valleys, which has trees that can be pulled down and plants that can be torn, and which is full of muddy soil free from thorns is the ground for elephants.

That which is free from thorns, not very uneven, but very expansive, is an excellent ground for the infantry.

That which is doubly expansive, free from mud, water and roots of trees, and which is devoid of piercing gravel is an excellent ground for horses.

That which possesses dust, muddy soil, water, grass and weeds, and which is free from thorns (known as dog's teeth) and obstructions from the branches of big trees is an excellent ground for elephants.

That which contains lakes, which is free from mounds and wet lands, and which affords space for turning is an excellent ground for chariots.

Positions suitable for all the constituents of the army have been treated of. This explains the nature of the ground which is fit for the camp or battle of all kinds of the army.

Concentration on occupied positions, in camps and forests; holding the ropes (of beasts and other things) while crossing the rivers or when the wind is blowing hard; destruction or protection of the commissariat and of troops arriving afresh; supervision of the discipline of the army; lengthening the line of the army; protecting the sides of the army; first attack; dispersion (of the enemy's army); trampling it down; defence; seizing; letting it out; causing the army to take a different direction; carrying the treasury and the princes; falling against the rear of the enemy; chasing the timid; pursuit; and concentration--these constitute the work of horses.

Marching in the front; preparing the roads, camping grounds and path for bringing water; protecting the sides; firm standing, fording and entering into water while crossing pools of water and ascending from them; forced entrance into impregnable places; setting or quenching the fire; the subjugation of one of the four constituents of the army; gathering the dispersed army; breaking a compact army; protection against dangers; trampling down (the enemy's army); frightening and driving it; magnificence; seizing; abandoning; destruction of walls, gates and towers; and carrying the treasury--these constitute the work of elephants.

Protection of the army; repelling the attack made by all the four constituents of the enemy's army; seizing and abandoning (positions) during the time of battle; gathering a dispersed army; breaking the compact array of the enemy's army; frightening it; magnificence; and fearful noise--these constitute the work of chariots.

Always carrying the weapons to all places; and fighting--these constitute the work of the infantry.

The examination of camps, roads, bridges, wells and rivers; carrying the machines, weapons, armours, instruments and provisions; carrying away the men that are knocked down, along with their weapons and armours--these constitute the work of free labourers.

- The king who has a small number of horses may combine bulls with horses; likewise when he is deficient in elephants, he may fill up the centre of his army with mules, camels and carts.

[Thus ends Chapter 4, "Battlefields; the Work of Infantry, Cavalry, Chariots and Elephants," in Book 10, "Relating to War," of the Arthashastra of Kautilya. End of the hundred and thirty-second chapter from the beginning.]

CHAPTER 5. THE DISTINCTIVE ARRAY OF TROOPS IN RESPECT OF WINGS, FLANKS, AND FRONT; DISTINCTION BETWEEN STRONG AND WEAK TROOPS; AND BATTLE WITH INFANTRY, CAVALRY, CHARIOTS AND ELEPHANTS.

Having fortified a camp at the distance of five hundred bows he should begin to fight. Having detached the flower of the army and kept it on a favourable position not visible (to the enemy), the commander-in-chief and the leader should array the rest of the army. The infantry should be arrayed such that the space between any two men is a sama (14 angulas); cavalry with three samas; chariots with four samas; and elephants with twice or thrice as much space (as between any two chariots). With such an array free to move and having no confusion, one should fight. A bow means five aratnis (5 x 54 = 120 angulas). Archers should be stationed at the distance of five bows (from one line to another); the cavalry at the distance of three bows; and chariots or elephants at the distance of five bows.

The intervening space (anikasandhi) between wings, flanks and front of the army should be five bows. There must be three men to oppose a horse (pratyodha); fifteen men or five horses to oppose a chariot or an elephant; and as many (fifteen) servants (padagopa) for a horse, a chariot and an elephant should be maintained.

Three groups (anika) of three chariots each should be stationed in front; the same number on the two flanks and the two wings. Thus, in an array of chariots, the number of chariots amounts to forty-five, two hundred and twenty-five horses, six hundred and seventy-five men, and as many

THE GRAND BIBLE

servants to attend upon the horses, chariots and elephants--this is called an even array of troops. The number of chariots in this array (of three groups of three chariots each) may be increased by two and two till the increased number amounts to twenty-one. Thus, this array of odd numbers of chariots gives rise to ten odd varieties. Thus the surplus of the army may therefore be distributed in the above manner. Two-thirds of the (surplus) chariots may be added to the flanks and the wings, the rest being put in front. Thus the added surplus of chariots should be one-third less (than the number added to the flanks and wings). This explains the distribution of surplus elephants and horses. As many horses, chariots, and elephants may be added as occasion no confusion in fighting.

Excess of the army is called surplus (avapa); deficiency in infantry is called absence of surplus (pratyavapa); excess of any one of the four constituents of the army is akin to surplus (anavavapa); excess of traitors is far from surplus (atyavapa); in accordance with one's own resources, one should increase one's army from four to eight times the excess of the enemy's army or the deficiency in the enemy's infantry.

The array of elephants is explained by the array of chariots. An array of elephants, chariots, and horses mixed together may also be made: at the extremities of the circle (array), elephants; and on the flanks, horses and principal chariots. The array in which the front is occupied by elephants, the flanks by chariots, and the wings by horses is an array which can break the centre of the enemy's army; the reverse of this can harass the extremities of the enemy's army. An array of elephants may also be made: the front by such elephants as are trained for war; the flanks by such as are trained for riding; and the wings by rogue elephants. In an array of horses, the front by horses with mail armour; and the flanks and wings by horses without armour. In an array of infantry, men dressed in mail armour in front, archers in the rear, and men without armour on the wings; or horses on the wings, elephants on the flanks, and chariots in front; other changes may also be made so as to oppose the enemy's army successfully.

The best army is that which consists of strong infantry and of such elephants and horses as are noted for their breed, birth, strength, youth, vitality, capacity to run even in old age, fury, skill, firmness, magnanimity, obedience, and good habits.

One-third of the best of infantry, cavalry and elephants should be kept in front; two-thirds on both the flanks and wings; the array of the army according to the strength of its constituents is in the direct order; that which is arrayed mixing one-third of strong and weak troops is in the reverse order. Thus, one should know all the varieties of arraying the army.

Having stationed the weak troops at the extremities, one would be liable to the force of the enemy's onslaught. Having stationed the flower of the army in front, one should make the wings equally strong. One-third of the best in the rear, and weak troops in the centre--this array is able to resist the enemy; having made an array, he should strike the enemy with one or two of the divisions on the wings, flanks, and front, and capture the enemy by means of the rest of the troops.

When the enemy's force is weak, with few horses and elephants, and is contaminated with the intrigue of treacherous ministers, the conqueror should strike it with most of his best troops. He should increase the numerical strength of that constituent of the army which is physically weak. He should array his troops on that side on which the enemy is weak or from which danger is apprehended.

Running against; running round; running beyond; running back; disturbing the enemy's halt; gathering the troops; curving, circling, miscellaneous operations; removal of the rear; pursuit of the line from the front, flanks and rear; protection of the broken army; and falling upon the broken army--these are the forms of waging war with horses.

The same varieties with the exception of (what is called) miscellaneous operations; the destruction of the four constituents of the army, either single or combined; the dispersion of the flanks, wings and front trampling down; and attacking the army when it is asleep--these are the varieties of waging war with elephants.

The same varieties with the exception of disturbing the enemy's halt; running against; running back; and fighting from where it stands on its own ground--these are the varieties of waging war with chariots.

Striking in all places and at all times, and striking by surprise are varieties of waging war with infantry.

- In this way, he should make odd or even arrays, keeping the strength of the four constituents of the army equal.

- Having gone to a distance of 200 bows, the king should take his position together with the reserve of his army; and without a reserve, he should never attempt to fight, for it is by the reserved force that dispersed troops are collected together.

[Thus ends Chapter 5, "The Distinctive Array of Troops in Respect of Wings, Flanks and Front; Distinction between Strong and Weak Troops; and Battle with Infantry, Cavalry, Chariots and Elephants," in Book 10, "Relating to War," of the Arthashastra of Kautilya. End of the hundred and thirty-third chapter from the beginning.]

CHAPTER 6. THE ARRAY OF THE ARMY LIKE A STAFF, A SNAKE, A CIRCLE, OR IN DETACHED ORDER: THE ARRAY OF THE ARMY AGAINST THAT OF AN ENEMY.

Wings and front, capable to turn (against an enemy is what is called) a snake-like array (bhoga); the two wings, the two flanks, the front and the reserve (form an array) according to the school of Brihaspati. The principal forms of the array of the army, such as that like a staff, like a snake, like a circle, and in detached order, are varieties of the above two forms of the array consisting of wings, flanks and front.

Stationing the army so as to stand abreast, is called a staff-like array (danda).

Stationing the army in a line so that one may follow the other, is called a snake-like array (bhoga).

Stationing the army so as to face all the directions, is called a circle-like array (mandala).

Detached arrangement of the army into small bodies so as to enable each to act for itself, is termed an array in detached order (asamhata).

That which is of equal strength on its wings, flanks and front, is a staff-like array.

The same array is called pradara (breaking the enemy's array) when its flanks are made to project in front.

The same is called dridhaka (firm) when its wings and flanks are stretched back.

The same is called asahya (irresistible) when its wings are lengthened.

When, having formed the wings, the front is made to bulge out, it is called an eagle-like array.

The same four varieties are called "a bow," "the centre of a bow," "a hold," and "a strong hold," when they are arranged in a reverse form.

That, of which the wings are arrayed like a bow, is called sanjaya (victory).

The same with projected front is called vijaya (conqueror); that which has its flanks and wings formed like a staff is called sthulakarna (big ear); the same with its front made twice as strong as the conqueror, is called visalavijaya (vast victory); that which has its wings stretched forward is called chamumukha (face of the army); and the same is called ghashasya (face of the fish) when it is arrayed in the reverse form.

The staff-like array in which one (constituent of the army) is made to stand behind the other is called a pin-like array.

When this array consists of two such lines, it is called an aggregate (valaya); and when of four lines, it is called an invincible array--these are the varieties of the staff-like array.

The snake-like array in which the wings, flanks and front are of unequal depth is called sarpasari (serpentine movement), or gomutrika (the course of a cow's urine).

When it consists of two lines in front and has its wings arranged as in the staff-like array, it is called a cart-like array; the reverse of this is called a crocodile-like array; the cart-like array which consists of elephants, horses and chariots is called varipatantaka (?)--these are the varieties of the snake-like array.

The circle-like array in which the distinction of wings, flanks and front is lost is called sarvatomukha (facing all directions), or sarvatobhadra (all auspicious), ashtanika (one of eight divisions), or vijaya (victory)--these are the varieties of the circle-like array.

That, of which the wings, flanks and front are stationed apart is called an array in detached order; when five divisions of the army are arranged in detached order, it is called vajra (diamond), or godha (alligator); when four divisions, it is called udyanaka (park), or kakapadi (crow's foot); when three divisions, it is called ardhachandrika (half-moon), or karkatakasingi (?)--these are the varieties of the array in detached-order.

The array in which chariots form the front, elephants the wings, and horses the rear, is called arishta (auspicious).

The array in which infantry, cavalry, chariots and elephants stand one behind the other is called achala (immovable).

The array in which elephants, horses, chariots and infantry stand in order one behind the other is called apratihata (invincible).

Of these, the conqueror should assail the pradara by means of the dridhaka; dridhaka by means of the asahya; syena (eagle-like array) by means of chapa (an array like a bow); a hold by means of a strong-hold; sanjaya by means of vijaya; sthulakarna by means of visalavijaya; varipatantaka by means of sarvatobhadra. He may assail all kinds of arrays by means of the durjaya.

Of infantry, cavalry, chariots and elephants, he should strike the first-mentioned with that which is subsequently mentioned; and a small constituent of the army with a big one.

For every ten members of each of the constituents of the army, there must be one commander, called padika; ten padikas under a senapati; ten senapatis under a nayaka, (leader).

The constituents of the array of the army should be called after the names of trumpet sounds, flags and ensigns. Achievement of success in arranging the constituents of the

army, in gathering the forces, in camping, in marching, in turning back, in making onslaughts, and in the array of equal strength depends upon the place and time of action.

- By the display of the army, by secret contrivances, by fiery spies employed to strike the enemy engaged otherwise, by witch-craft, by proclaiming the conqueror's association with gods, by carts, by the ornaments of elephants;

- By inciting traitors, by herds of cattle, by setting fire to the camp, by destroying the wings and the rear of the enemy's army, by sowing the seeds of dissension through the agency of men under the guise of servants;

- Or by telling the enemy that his fort was burnt, stormed, or that some one of his family, or an enemy or a wild chief rose in rebellion--by these and other means the conqueror should cause excitement to the enemy.

- The arrow shot by an archer may or may not kill a single man; but skillful intrigue devised by wise men can kill even those who are in the womb.

[Thus ends Chapter 6, "The Array of the Army like a Staff, a Snake, a Circle, or in Detached Order; The Array of the Army against that of an Enemy," in Book 10, "Relating to War," of the Arthashastra of Kautilya. End of the hundred and thirty-fourth chapter from the beginning. With this ends the tenth Book "Relating to War" of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 11

"The Conduct of Corporations"

CHAPTER 1. CAUSES OF DISSENSION; AND SECRET PUNISHMENT.

The acquisition of the help of corporations is better than the acquisition of an army, a friend, or profits. By means of conciliation and gifts, the conqueror should secure and enjoy the services of such corporations as are invincible to the enemy and are favourably disposed towards himself. But those who are opposed to him, he should put down by sowing the seeds of dissension among them and by secretly punishing them.

The corporations of warriors (kshattriyasreni) of Kambhoja, and Surashtra, and other countries live by agriculture, trade and wielding weapons.

The corporations of Lichhhivika, Vrijjika, Mallaka, Mudraka, Kukura, Kuru, Panchala and others live by the title of a Raja.

Spies, gaining access to all these corporations and finding out jealousy, hatred and other causes of quarrel among them, should sow the seeds of a well-planned dissension among them, and tell one of them: "This man deceives you." Spies, under the guise of teachers (acharya) should cause childish embroils among those of mutual enmity on occasions of disputations about certain points of science, arts, gambling or sports. Fiery spies may occasion quarrel among the leaders of corporations by praising inferior leaders in taverns and theatres; or pretending to be friends, they may excite ambition in the minds of princes by praising their high birth, though they (the princes) are low-born; they may prevent the superiors from interdining and intermarriage with others; they may persuade the superiors to interdine or to intermarry with inferiors; or they may give publicity to the consideration of priority shown to inferior persons in social intercourse in the face of the established custom of recognising the status of other persons by birth, bravery and social position; or fiery spies may bring about quarrel among them at night by destroying the things, beasts, or persons concerned in some legal disputes. In all these disputes, the conqueror should help the inferior party with men and money and set them against the superior party. When they are divided, he should remove them (from their country); or he may gather them together and cause them to settle in a cultivable part of their own country, under the designation of "five households" and "ten households"; for when living together, they can be trained in the art of wielding weapons. Specified fines should also be prescribed against any treacherous combinations among them. He may install as the heir-apparent a prince born of a high family, but dethroned or imprisoned. Spies, under the guise of astrologers and others, should bring to the notice of the corporations the royal characteristics of the prince, and should induce the virtuous leaders of the corporations to acknowledge their duty to the prince who is the son of such and such a king, and who is the hearer of their complaints. To those who are thus prevailed upon, the conqueror should send men and money for the purpose of winning over other partisans. On occasions of any affray spies under the guise of vintners, should, under the plea of the birth of a son, of marriage or of the death of a man, distribute as toast (naishechanika) hundreds of vessels of liquor adulterated with the juice of madana plant. Near the gates of altars (chaitya), temples, and other places under the watch of sentinels, spies should pretend to declare their agreement (with the enemy of the corporations), their mission, their rewards, and bags of money with the golden seals of the enemy; when the corporations appear before the spies, they may tell the corporations that they (the spies) have sold themselves to the enemy, and challenge the corporations for war. Or having seized the draught animals and golden articles belonging to

the corporations, they may give the most important of those animals and articles to the chief of the corporations, and tell the corporations, when asked for, that it was given to the chief (for the purpose of causing quarrel among them).

This explains the method of sowing the seeds of dissension in camps and among wild tribes.

Or a spy may tell a self-confident son of the chief of corporations: "You are the son of such and such a king and are kept here under the apprehension of danger from enemies." When he is deluded with this belief, the conqueror may help him with men and money and set him against the corporations. When the object in view is realised, the conqueror may also banish him.

Keepers of harlots or dancers, players, and actors may, after gaining access, excite love in the minds of the chiefs of corporations by exhibiting women endowed with bewitching youth and beauty. By causing the woman to go to another person or by pretending that another person has violently carried her off, they may bring about quarrel among those who love that woman; in the ensuing affray, fiery spies may do their work and declare: "Thus has he been killed in consequence of his love."

A woman who has disappointed her lover and has been forgiven, may approach a chief and say: "This chief is troubling me when my mind is set upon you; when he is alive, I cannot stay here," and thus induce the former to slay the latter.

A woman who has been violently carried off at night may cause the death of her violator in the vicinity of a park or in a pleasure house, by means of fiery spies or with poison administered by herself. Then she may declare: "This beloved person of mine has been killed by such and such a person."

A spy, under the garb of an ascetic, may apply to a lover such medical ointments as are declared to be capable of captivating the beloved woman and as are adulterated with poison; and then he may disappear. Other spies may ascribe the incident to an enemy's action.

Widows or women, employed as spies with secret instructions, may dispute among themselves about the claim for a deposit kept with the king, and attract the chiefs of the corporations (by their beauty when they present themselves before the king).

Harlots, or a dancing woman, or a songstress may make an appointment to meet a lover in some secret house; and when the lover comes to the house with the desire of meeting her there, fiery spies may kill him or carry him off bound (in chains).

A spy may tell the chief of a corporation who is fond of women: "In this village, the family of a poor man is bereaved (of the householder); his wife deserves to be the wife of a king; seize her." Half a month after she has been seized, an ascetic spy may accuse the chief in the midst of the corporation by saying: "This man has illegally kept my chief wife, or sister-in-law, or sister, or daughter." If the corporation punishes the chief, the conqueror may take the side of the corporation and set it against wicked persons. Fiery spies should always cause an ascetic spy to go abroad at night. Spies, selected suitably, should accuse (the chiefs) by saying: "This man is the slayer of a Brahman and also the adulterer of a Brahman woman."

A spy, under the guise of an astrologer, may describe to a chief the destiny of a maiden who is at the point of being married to another, and say: "This man's daughter deserves to be the wife of a king and will bring forth a son, destined to be a king; purchase her with all your wealth, or seize her by force." When it is not possible to secure her, spies should enrage the parties; but when she is secured, quarrel will necessarily ensue.

A mendicant woman may tell a chief who is fond of his wife: "This (another) chief, proud of his youth, has sent me to entice your wife; being afraid of him, I have taken with me his letter and jewellery (for your wife); your wife is free from sin; secret steps should be taken against him; and I am very anxious (about your success)."

Thus in these and other kinds of brawls which have originated of themselves or which have been brought about by spies, the conqueror should help the inferior party with men and money and set them against the wicked or cause them to migrate (to other parts of the country).

Thus he should live as the only monarch of all the corporations; the corporations also, under the protection of such a single monarch, should guard themselves against all kinds of treachery.

• The chief of corporations should endear himself to all the people by leading a virtuous life, by controlling his passions, and by pursuing that course of action which is liked by all those who are his followers.

[Thus ends Chapter 1, "Causes of Dissension, and Secret Punishment," in Book 11, "The Conduct of Corporations," of the Arthashastra of Kautilya. End of the hundred and thirty-fifth chapter from the beginning. With this ends the eleventh Book, "The Conduct of Corporations," of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 12

"Concerning a Powerful Enemy"

CHAPTER 1. THE DUTIES OF A MESSENGER.

When a king of poor resources is attacked by a powerful enemy, he should surrender himself together with his sons to the enemy and live like a reed (in the midst of a current of water).

Barhadraja says that he who surrenders himself to the strong, bows down before Indra (the god of rain).

But Visalaksha says that a weak king should rather fight with all his resources, for bravery destroys all troubles; this (fighting) is the natural duty of a Kshatriya, no matter whether he achieves victory or sustains defeat in battle.

No, says Kautilya, he who bows down to all like a crab on the banks (of a river) lives in despair; whoever goes with his small army to fight perishes like a man attempting to cross the sea without a boat. Hence, a weak king should either seek the protection of a powerful king or maintain himself in an impregnable fort.

Invaders are of three kinds: a just conqueror, a demon-like conqueror, and a greedy conqueror.

Of these, the just conqueror is satisfied with mere obeisance. Hence, a weak king should seek his protection.

Fearing his own enemies, the greedy conqueror is satisfied with what he can safely gain in land or money. Hence, a weak king should satisfy such a conqueror with wealth.

The demon-like conqueror satisfies himself not merely by seizing the land, treasure, sons and wives of the conquered, but by taking the life of the latter. Hence, a weak king should keep such a conqueror at a distance by offering him land and wealth.

When any one of these is on the point of rising against a weak king, the latter should avert the invasion by making a treaty of peace, or by taking recourse to the battle of intrigue (mantrayuddha), or by a treacherous fight in the battle-field. He may seduce the enemy's men either by conciliation or by giving gifts, and should prevent the treacherous proceedings of his own men either by sowing the seeds of dissension among them or by punishing them. Spies, under concealment, may capture the enemy's fort, country, or camp with the aid of weapons, poison, or fire. He may harass the enemy's rear on all sides; and he may devastate the enemy's country through the help of wild tribes. Or he may set up a scion of the enemy's family or an imprisoned prince to seize the enemy's territory. When all this mischief has been perpetrated, a messenger may be sent to the enemy, (to sue for peace); or he may make peace with the enemy without offending the latter. If the enemy still continues the march, the weak king may sue for peace by offering more than one-fourth of his wealth and army, the payment being made after the lapse of a day and night.

If the enemy desires to make peace on condition of the weak king surrendering a portion of this army, he may give the enemy such of his elephants and cavalry as are uncontrollable or as are provided with poison; if the enemy desires to make peace on condition of his surrendering his chief men, he may send over to the enemy such portion of his army as is full of traitors, enemies and wild tribes under the command of a trusted officer, so that both his enemy and his own undesirable army may perish; or he may provide the enemy with an army composed of fiery spies, taking care to satisfy his own disappointed men (before sending them over to the enemy); or he may transfer to the enemy his own faithful and hereditary army that is capable to hurt the enemy on occasions of trouble; if the enemy desires to make peace on condition of his paying certain amount of wealth, he may give the enemy such precious articles as do not find a purchaser or such raw products as are of no use in war; if the enemy desires to make peace on condition of his ceding a part of his land, he should provide the enemy with that kind of land which he can recover, which is always at the mercy of another enemy, which possesses no protective defences, or which can be colonized at considerable cost of men and money; or he may make peace, surrendering his whole state except his capital.

• He should so contrive as to make the enemy accept that which another enemy is likely to carry off by force; and he should take care more of his person than of his wealth, for of what interest is perishing wealth?

[Thus ends Chapter 1, "The Duties of a Messenger, and Request for Peace," in Book 12, "Concerning a Powerful Enemy," of the Arthashastra of Kautilya. End of the hundred and thirty-sixth chapter from the beginning.]

CHAPTER 2. BATTLE OF INTRIGUE.

If the enemy does not keep peace, he should be told :-

"These kings perished by surrendering themselves to the aggregate of the six enemies; it is not worthy of you to follow the lead of these unwise kings; be mindful of virtue and wealth; those who advise you to brave danger, sin and violation of wealth, are enemies under the guise of friends; it is danger to fight with men who are reckless of their own lives; it is sin to cause the loss of life on both sides; it is violation of wealth to abandon the wealth at hand and the friend of no mean character (meaning the addresser himself); that king has many friends whom he will set against you with the same wealth

(that is acquired with your help at my expense), and who will fall upon you from all sides; that king has not lost his influence over the Circle of the madhyama and neutral States; but you have lost that power over them who are, therefore, waiting for an opportunity to fall upon you; patiently bear the loss of men and money again; break peace with that friend; then we shall be able to remove him from that stronghold over which he has lost his influence. Hence, it is not worthy of you to lend your ear to those enemies with the face of friends, to expose your real friends to trouble, to help your enemies to attain success, and to involve yourself in dangers costing life and wealth."

If without caring for the advice, the enemy proceeds on his own way, the weak king should create disaffection among the enemy's people by adopting such measures as are explained in the chapters, "The Conduct of Corporations," and "Enticement of the enemy by secret contrivances." He should also make use of fiery spies and poison. Against what is described as deserving protection in the chapter, "Safety of his own person," fiery spies and poisoners should be employed (in the enemy's court). Keepers of harlots should excite love in the minds of the leaders of the enemy's army by exhibiting women endowed with youth and beauty. Fiery spies should bring about quarrels among them when one or two of them have fallen in love. In the affray that ensues they should prevail upon the defeated party to migrate elsewhere or to proceed to help the master (of the spies) in the invasion undertaken by the latter.

Or to those who have fallen in love, spies, under the guise of ascetics, may administer poison under the plea that the medical drugs given to them are capable of securing the object of love.

A spy, under the guise of a merchant, may, under the plea of winning the love of an immediate maid-servant of the beautiful queen (of the enemy), shower wealth upon her and then give her up. A spy in the service of the merchant may give to another spy, employed as a servant of the maid-servant, some medical drug, telling the latter that (in order to regain the love of the merchant), the drug may be applied to the person of the merchant (by the maid-servant). On her attaining success (the maid-servant) may inform the queen that the same drug may be applied to the person of the king (to secure his love), and then change the drug for poison.

A spy, under the guise of an astrologer, may gradually delude the enemy's prime minister with the belief that he is possessed of all the physiognomical characteristics of a king; a mendicant woman may tell the minister's wife that she has the characteristics of a queen and that she will bring forth a prince; or a woman, disguised as the minister's wife, may tell him that, "The king is troubling me; and an ascetic woman has brought to me this letter and jewellery."

Spies, under the guise of cooks, may, under the pretence of the king's (the enemy's) order, take some covetable wealth (to the minister) meant for use in an immediate expedition. A spy under the guise of a merchant may, by some contrivance or other, take possession of that wealth and inform the minister of the readiness of all the preparations (for the expedition). Thus by the employment of one, two, or three of the strategic means, the ministers of each of the combined enemies may be induced to set out on the expedition and thus to be away from the inimical kings.

Spies, under the service of the officer in charge of the enemy's waste lands, may inform the citizens and country people residing in the enemy's fortified towns of the condition of the officer's friendship with the people, and say: "The officer in charge of the waste lands tells the warriors and departmental officers thus:--"The king has hardly escaped from danger and scarcely returns with life. Do not hoard up your wealth and thereby create enemies; if so, you will all be put to death." When all the people are collected together, fiery spies may take the citizens out of the town and kill their leaders, saying: "Thus will be treated those who do not hear the officer in charge of the waste lands." On the waste lands under the charge of the officer, the spies may throw down weapons, money and ropes bespattered with blood. Then other spies may spread the news that the officer in charge of the waste lands destroys the people and plunders them. Similarly, spies may cause disagreement between the enemy's collector-general and the people. Addressing the servants of the collector-general in the centre of the village at night, fiery spies may say: "Thus will be treated those who subject the people to unjust oppression." When the fault of the collector-general or of the officer in charge of the waste lands is widely known, the spies may cause the people to slay either of them, and employ in his place one of his family or one who is imprisoned.

• Spreading the false news of the danger of the enemy, they (spies) may set fire to the harem, the gates of the town and the store-house of grains and other things, and slay the sentinels who are kept to guard them.

[Thus ends Chapter 2, "The Duties of a Messenger and Battle of Intrigue," in Book 12, "Concerning a Powerful Enemy," of the Arthashastra of Kautilya. End of "Battle of

Intrigue." End of the hundred and thirty-seventh chapter from the beginning.]

CHAPTER 3. SLAYING THE COMMANDER-IN-CHIEF AND INCITING A CIRCLE OF STATES.

Spies in the service of the king (the enemy) or of his courtiers may, under the pretence of friendship, say in the presence of other friends that the king is angry with the chiefs of infantry, cavalry, chariots and elephants. When their men are collected together, fiery spies, having guarded themselves against night watches, may, under the pretence of the king's (the enemy's) order, invite the chiefs to a certain house and slay the chiefs when returning from the house. Other spies in the vicinity may say that it has been the king's (the enemy's) order to slay them. Spies may also tell those who have been banished from the country: "This is just what we foretold; for personal safety, you may go elsewhere."

Spies may also tell those who have not received what they requested of the king (the enemy) that the officer in charge of waste lands has been told by the king: "Such and such a person has begged of me what he should not demand; I refused to grant his request; he is in conspiracy with my enemy. So make attempts to put him down." Then the spies may proceed in their usual way.

Spies may also tell those who have been granted their request by the king (the enemy) that the officer in charge of waste lands has been told by the king: "Such and such persons have demanded their due from me; I have granted them all their requests in order to gain their confidence. But they are conspiring with my enemy. So make attempts to put them down." Then the spies may proceed in their usual way.

Spies may also tell those who do not demand their due from the king that the officer in charge of waste lands has been told: "Such and such persons do not demand their due from me. What else can be the reason than their suspicion about my knowledge of their guilt? So make attempts to put them down." Then the spies may proceed in their usual way.

This explains the treatment of partisans.

A spy employed as the personal servant of the king (the enemy) may inform him that such and such ministers of his are being interviewed by the enemy's servants. When he comes to believe this, some treacherous persons may be represented as the messengers of the enemy, specifying as "this is that."

The chief officers of the army may be induced by offering land and gold to fall against their own men and secede from the enemy (their king). If one of the sons of the commander-in-chief is living near or inside the fort, a spy may tell him: "You are the most worthy son; still you are neglected; why are you indifferent? Seize your position by force; otherwise the heir-apparent will destroy you."

Or some one of the family (of the commander-in-chief or the king), or one who is imprisoned may be bribed in gold and told: "Destroy the internal strength of the enemy, or a portion of his force in the border of his country."

Or having seduced wild tribes with rewards of wealth and honour, they may be incited to devastate the enemy's country. Or the enemy's rear-enemy may be told: "I am, as it were, a bridge to you all; if I am broken like a rafter, this king will drown you all; let us, therefore, combine and thwart the enemy in his march." Accordingly, a message may be sent to individual or combined states to the effect: "After having done with me, this king will do his work of you: beware of it. I am the best man to be relied upon."

• In order to escape from the danger from an immediate enemy, a king should frequently send to a madhyama or a neutral king (whatever would please him); or one may put one's whole property at the enemy's disposal.

[Thus ends Chapter 3, "Slaying the Commander-in-Chief and Inciting a Circle of States," in Book 12, "Concerning a Powerful Enemy," of the Arthashastra of Kautilya. End of the hundred and thirty-eighth chapter from the beginning.]

CHAPTER 4. SPIES WITH WEAPONS, FIRE, AND POISON; AND DESTRUCTION OF SUPPLY, STORES AND GRANARIES.

The conqueror's spies who are residing as traders in the enemy's forts, and those who are living as cultivators in the enemy's villages, as well as those who are living as cowherds or ascetics in the district borders of the enemy's country may send through merchants, information to another neighbouring enemy, or a wild chief, or a scion of the enemy's family, or an imprisoned prince that the enemy's country is to be captured. When their secret emissaries come as invited, they are to be pleased with rewards of wealth and honour and shewn the enemy's weak points; and with the help of the emissaries, the spies should strike the enemy at his weak points.

Or having put a banished prince in the enemy's camp; a spy disguised as a vintner in the service of the enemy, may distribute as a toast hundreds of vessels of liquor mixed with the juice of the madana plant; or, for the first day, he may distribute a mild or intoxicating variety of liquor, and on the following days such liquor as is mixed with poison; or having given pure liquor to the officers of the enemy's army, he may give them poisoned liquor when they are in intoxication.

A spy, employed as a chief officer of the enemy's army, may adopt the same measures as those employed by the vintner.

Spies, disguised as experts in trading in cooked flesh, cooked rice, liquor, and cakes, may vie with each other in proclaiming in public the sale of a fresh supply of their special articles at cheap price and may sell the articles mixed with poison to the attracted customers of the enemy.

Women and children may receive in their poisoned vessels, liquor, milk, curd, ghee, or oil from traders in those articles, and pour those fluids back into the vessels of the traders, saying that at a specified rate the whole may be sold to them. Spies, disguised as merchants, may purchase the above articles, and may so contrive that servants, attending upon the elephants and horses of the enemy, may make use of the same articles in giving rations and grass to those animals. Spies, under the garb of servants, may sell poisoned grass and water. Spies, let off as traders in cattle for a long time, may leave herds of cattle, sheep, or goats in tempting places so as to divert the attention of the enemy from the attack which they (the enemy) intend to make; spies as cowherds may let off such animals as are ferocious among horses, mules, camels, buffaloes and others beasts, having smeared the eyes of those animals with the blood of a musk-rat (chuchundari); spies as hunters may let off cruel beasts from traps; spies as snake charmers may let off highly poisonous snakes; those who keep elephants may let off elephants (near the enemy's camp); those who live by making use of fire may set fire (to the camp, etc.). Secret spies may slay from behind the chiefs of infantry, cavalry, chariots and elephants, or they may set fire to the chief residences of the enemy. Traitors, enemies and wild tribes, employed for the purpose, may destroy the enemy's rear or obstruct his reinforcement; or spies, concealed in forests, may enter into the border of the enemy's country, and devastate it; or they may destroy the enemy's supply, stores, and other things, when those things are being conveyed on a narrow path passable by a single man.

Or in accordance with a preconcerted plan, they may, on the occasion of a night-battle, go to the enemy's capital, and blowing a large number of trumpets, cry aloud: "We have entered into the capital, and the country has been conquered." After entering into the king's (the enemy's) palace, they may kill the king in the tumult; when the king begins to run from one direction to another, Mlechchhas, wild tribes, or chiefs of the army, lying in ambush (sattrra), or concealed near a pillar or a fence, may slay him; or spies, under the guise of hunters, may slay the king when he is directing his attack, or in the tumult of attack following the plan of treacherous fights. Or occupying an advantageous position, they may slay the enemy when he is marching in a narrow path passable by a single man, or on a mountain, near the trunk of a tree, or under the branches of a banian tree, or in water; or they may cause him to be carried off by the force of a current of water let off by the destruction of a dam across a river, or of a lake or pond; or they may destroy him by means of an explosive fire or poisonous snake when he has entrenched himself in a fort, in a desert, in a forest, or in a valley. He should be destroyed with fire when he is under a thicket; with smoke when he is in a desert; with poison when he is in a comfortable place; with crocodile and other cruel beasts when he is in water; or they may slay him when he is going out of his burning house.

• By means of such measures as are narrated in the chapter, "Enticement of the Enemy by Secret Means" or by any other measures, the enemy should be caught hold of in places to which he is confined or from which he is attempting to escape.

[Thus ends Chapter 4, "Spies with Weapons, Fire and Poison; and Destruction of Supply, Stores and Granaries," in Book 12, "Concerning a Powerful Enemy," of the Arthashastra of Kautilya. End of the hundred and thirty-ninth chapter from the beginning.]

CHAPTER 5. CAPTURE OF THE ENEMY BY MEANS OF SECRET CONTRIVANCES OR BY MEANS OF THE ARMY; AND COMPLETE VICTORY.

Contrivances to kill the enemy may be formed in those places of worship and visit, which the enemy, under the influence of faith, frequents on occasions of worshipping gods, and of pilgrimage.

A wall or a stone, kept by mechanical contrivance, may, by loosening the fastenings, be let to fall on the head of the enemy when he has entered into a temple; stones and weapons may be showered over his head from the topmost storey; or a door-panel may be let to fall; or a huge rod kept over a wall or partly attached to a wall may be made to fall over him; or weapons kept inside the body of an idol may be thrown over his head; or the floor of those places where he usually stands, sits, or walks may be sprinkled with poison mixed with cow-dung or with pure water; or under the plea of giving him flowers, scented powders, or of causing scented smoke, he may be poisoned; or by removing the fastenings made under a cot or a seat, he may be made to fall into a pit containing pointed spears; or when he is eager to escape from impending imprisonment in his own country, he may be led away to fall into the hands of a wild tribe or an enemy waiting for him not far from his country; or when he is eager to get out of his

castle he may be like-wise misled or made to enter an enemy's country which is to be restored (to the conqueror); the enemy's people should also be kept under the protection of sons and brothers (of the conqueror) in some forts on a mountain, or in a forest, or in the midst of a river separated from the enemy's country by wild tracts of lands.

Measures to obstruct the movements of the enemy are explained in the chapter, "The Conduct of a Conquered King."

Grass and firewood should be set on fire as far as a yojana (5 5/44 miles); water should be vitiated and caused to flow away; mounds, wells, pits and thorns (outside the fort wall) should be destroyed; having widened the mouth of the underground tunnel of the enemy's fort, his stores and leaders may be removed; the enemy may also be likewise carried off; when the underground tunnel has been made by the enemy for his own use, the water in the ditch outside the fort may be made to flow into it; in suspicious places along the parapet (of the enemy's fort) and in the house containing a well outside the fort, empty pots or bronze vessels may be placed in order to find out the direction of the wind (blowing from the underground tunnel); when the direction of the tunnel is found out, a counter-tunnel may be formed; or having opened the tunnel, it may be filled with smoke or water.

Having arranged for the defence of the fort by a scion of his family, the enemy may run in an opposite direction where it is possible for him to meet with friends, relatives, or wild tribes, or with his enemy's treacherous friends of vast resources, or where he may separate his enemy from the latter's friends, or where he may capture the enemy's rear, or country, or where he may prevent the transport of supplies to his enemy, or whence he may strike his enemy by throwing down trees at hand, or where he can find means to defend his own country or to gather reinforcements for his hereditary army; or he may go to any other country whence he can obtain peace on his own terms.

His enemy's (the conqueror's) allies may send a mission to him, saying: "This man, your enemy, has fallen into our hands; under the plea of merchandise or some presentation, send gold and a strong force; we shall either hand over to you your enemy bound in chains, or banish him." If he approves of it, the gold and the army he may send may be received (by the conqueror).

Having access to the enemy's castle, the officer in charge of the boundaries (of the enemy's country) may lead a part of his force and slay the enemy in good faith under the plea of destroying a people in some place, he may take the enemy to an inimical army; and having led the enemy to the surrounded place, he may slay the enemy in good faith.

A pretending friend may send information to an outsider: "Grains, oil and jaggery and salt stored in the fort (of the enemy) have been exhausted; a fresh supply of them is expected to reach the fort at such and such a place and time; seize it by force." Then traitors, enemies, or wild tribes, or some other persons, specially appointed for the purpose, may send a supply of poisoned grains, oil, jaggery, and salt to the fort. This explains the seizure of all kinds of supply.

Having made peace with the conqueror, he may give the conqueror part of the gold promised and the rest gradually. Thus he may cause the conqueror's defensive force to be slackened and then strike them down with fire, poison or sword; or he may win the confidence of the conqueror's courtiers deputed to take the tribute.

Or if his resources are exhausted, he may run away abandoning his fort; he may escape through a tunnel or through a hole newly made or by breaking the parapet.

Or having challenged the conqueror at night, he may successfully confront the attack; if he cannot do this, he may run away by a side path; or disguised as a heretic, he may escape with a small retinue; or he may be carried off by spies as a corpse; or disguised as a woman, he may follow a corpse (as it were, of her husband to the cremation ground); or on the occasion of feeding the people in honour of gods or of ancestors or in some festival, he may make use of poisoned rice and water, and having conspired with his enemy's traitors, he may strike the enemy with his concealed army; or when he is surrounded in his fort, he may lie concealed in a hole bored into the body of an idol after eating sacramental food and setting up an altar; or he may lie in a secret hole in a wall, or in a hole made in the body of an idol in an underground chamber; and when he is forgotten, he may get out of his concealment through a tunnel, and, entering into the palace, slay his enemy while sleeping, or loosening the fastenings of a machine (yantra), he may let it fall on his enemy; or when his enemy is lying in a chamber which is besmeared with poisonous and explosive substances or which is made of lac, he may set fire to it. Fiery spies, hidden in an underground chamber, or in a tunnel, or inside a secret wall, may slay the enemy when the latter is carelessly amusing himself in a pleasure park or any other place of recreation; or spies under concealment may poison him; or women under concealment may throw a snake, or poison, or fire or poisonous smoke over his person when he is asleep in confined place; or spies, having access to the enemy's harem, may, when opportunities

occur, do to the enemy whatever is found possible on the occasion, and then get out unknown. On such occasions, they should make use of the signs indicative of the purpose of their society.

- Having by means of trumpet sounds called together the sentinels at the gate as well as aged men and other spies stationed by others, the enemy may completely carry out the rest of his work.

[Thus ends Chapter 5, "Capture of the Enemy by Means of Secret Contrivances or by Means of the Army; and Complete Victory," in Book 12, "Concerning a Powerful Enemy," of the Arthashastra of Kautilya. End of the hundred and fortieth chapter from the beginning. With this ends the twelfth Book, "Concerning a Powerful Enemy," of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 13

"Strategic Means to Capture a Fortress"

CHAPTER 1. SOWING THE SEEDS OF DISSENSION.

When the conqueror is desirous of seizing an enemy's village, he should infuse enthusiastic spirit among his own men and frighten his enemy's people by giving publicity to his power of omniscience and close association with gods.

Proclamation of his omniscience is as follows:--rejection of his chief officers when their secret, domestic and other private affairs are known; revealing the names of traitors after receiving information from spies specially employed to find out such men; pointing out the impolitic aspect of any course of action suggested to him; and pretensions to the knowledge of foreign affairs by means of his power to read omens and signs invisible to others when information about foreign affairs is just received through a domestic pigeon which has brought a sealed letter.

Proclamation of his association with gods is as follows:-- Holding conversation with, and worshipping, the spies who pretend to be the gods of fire or altar when through a tunnel they come to stand in the midst of fire, altar, or in the interior of a hollow image; holding conversation with, and worshipping, the spies who rise up from water and pretend to be the gods and goddesses of Nagas (snakes); placing under water at night a mass of sea-foam mixed with burning oil, and exhibiting it as the spontaneous outbreak of fire, when it is burning in a line; sitting on a raft in water which is secretly fastened by a rope to a rock; such magical performance in water as is usually done at night by bands of magicians, using the sack of abdomen or womb of water animals to hide the head and the nose, and applying to the nose the oil, prepared from the entrails of red spotted deer and the serum of the flesh of the crab, crocodile, porpoise and otter; holding conversation, as though, with women of Varuna (the god of water), or of Naga (the snake-god) when they are performing magical tricks in water; and sending out volumes of smoke from the mouth on occasions of anger.

Astrologers, sooth-sayers, horologists, story-tellers, (Pauranika), as well as those who read the forebodings of every moment, together with spies and their disciples, inclusive of those who have witnessed the wonderful performances of the conqueror should give wide publicity to the power of the king to associate with gods throughout his territory. Likewise in foreign countries, they should spread the news of gods appearing before the conqueror and of his having received from heaven weapons and treasure. Those who are well versed in horary and astrology and the science of omens should proclaim abroad that the conqueror is a successful expert in explaining the indications of dreams and in understanding the language of beasts and birds. They should not only attribute the contrary to his enemy, but also show to the enemy's people the shower of firebrand (ulka) with the noise of drums (from the sky) on the day of the birthstar of the enemy.

The conqueror's chief messengers, pretending to be friendly towards the enemy, should highly speak of the conqueror's respectful treatment of visitors, of the strength of his army, and of the likelihood of impending destruction of his enemy's men. They should also make it known to the enemy that under their master, both ministers and soldiers are equally safe and happy, and that their master treats his servants with parental care in their wear or woe.

By these and other means, they should win over the enemy's men as pointed out above, and as we are going to treat of them again at length:--

They should characterise the enemy as an ordinary donkey towards skilful persons; as the branch of lakucha (Artocarpus Lacucha) broken to the officers of his army; as a crab on the shore to anxious persons; as a downpour of lightnings to those who are treated with contempt; as a reed, a barren tree, or an iron ball, or as false clouds to those who are disappointed; as the ornaments of an ugly woman to those who are disappointed in spite of their worshipful service; as a tiger's skin, or as a trap of death to his favourites; and as eating a piece of the wood of pilu (Careya-Arborea), or as churning the milk of a she-camel or a she-donkey (for butter) to those who are rendering to him valuable help.

When the people of the enemy are convinced of this, they may be sent to the conqueror to receive wealth and honour. Those of the enemy who are in need of money and food should be supplied with an abundance of those things. Those who do not like to receive such things may be presented with ornaments for their wives and children.

When the people of the enemy are suffering from famine and the oppression of thieves and wild tribes, the conqueror's spies should sow the seeds of dissension among them, saying: "Let us request the king for favour and go elsewhere if not favoured."

- When they agree to such proposals, they should be supplied with money, grains, and other necessary help; thus, much can be done by sowing the seeds of dissension.

[Thus ends Chapter 1, "Sowing the Seeds of Dissension," in Book 13, "Strategic Means to Capture a Fortress" of the Arthashastra, of Kautilya. End of the hundred and forty-first chapter from the beginning.]

CHAPTER 2. ENTICEMENT OF KINGS BY SECRET CONTRIVANCES.

An ascetic, with shaved head or braided hair and living in the cave of a mountain, may pretend to be four hundred years old, and, followed by a number of disciples with braided hair, halt in the vicinity of the capital city of the enemy. The disciples of the ascetic may make presentations of roots and fruits to the king and his ministers and invite them to pay a visit to the venerable ascetic. On the arrival of the king on the spot, the ascetic may acquaint him with the history of ancient kings and their states, and tell him: "Every time when I complete the course of a hundred years, I enter into the fire and come out of it as a fresh youth (bala). Now, here in your presence, I am going to enter into the fire for the fourth time. It is highly necessary that you may be pleased to honour me with your presence at the time. Please request three boons." When the king agrees to do so, he may be requested to come and remain at the spot with his wives and children for seven nights to witness the sacrificial performance. When he does so, he may be caught hold of.

An ascetic, with shaved head or braided hair, and followed by a number of disciples with shaved heads or braided hair, and pretending to be aware of whatever is contained in the interior of the earth, may put in the interior of an ant-hill either a bamboo stick wound round with a piece of cloth drenched in blood and painted with gold dust, or a hollow golden tube into which a snake can enter and remain. One of the disciples may tell the king: "This ascetic can discover blooming treasure trove." When he asks the ascetic (as to the veracity of the statement), the latter should acknowledge it, and produce a confirmatory evidence (by pulling out the bamboo stick); or having kept some more gold in the interior of the ant-hill, the ascetic may tell the king: "This treasure trove is guarded by a snake and can possibly be taken out by performing necessary sacrifice. When the king agrees to do so, he may be requested to come and remain. . . (as before).

When an ascetic, pretending to be able to find out hidden treasure trove, is seated with his body burning with magical fire at night in a lonely place, his disciples may bring the king to see him and inform the king that the ascetic can find out treasure trove. While engaged in performing some work at the request of the king, the latter may be requested to come and remain at the spot for seven nights . . . (as before).

An accomplished ascetic may beguile a king by his knowledge of the science of magic known as jambhaka, and request him to come and remain . . . (as before).

An accomplished ascetic, pretending to have secured the favour of the powerful guardian deity of the country, may often beguile the king's chief ministers with his wonderful performance and gradually impose upon the king.

Any person, disguised as an ascetic and living under water or in the interior of an idol entered into through a tunnel or an underground chamber, may be said by his disciples to be Varuna, the god of water, or the king of snakes, and shown to the king. While going to accomplish whatever the king may desire, the latter may be requested to come and remain . . . (as before.)

An accomplished ascetic, halting in the vicinity of the capital city, may invite the king to witness the person (of his enemy) when he comes to witness the invocation of his enemy's life in the image to be destroyed, he may be murdered in an unguarded place.

Spies, under the guise of merchants come to sell horses, may invite the king to examine and purchase any of the animals. While attentively examining the horses, he may be murdered in the tumult or trampled down by horses.

Getting into an altar at night in the vicinity of the capital city of the enemy and blowing through tubes or hollow reeds the fire contained in a few pots, some fiery spies may shout aloud: "We are going to eat the flesh of the king or of his ministers; let the worship of the gods go on." Spies, under the guise of sooth-sayers and horologists may spread the news abroad.

Spies, disguised as Nagas (snake-gods and with their body besmeared with burning oil (tejanataila), may stand in the

centre of a sacred pool of water or of a lake at night, and sharpening their iron swords or spikes, may shout aloud as before.

Spies, wearing coats formed of the skins of bears and sending out volumes of smoke from their mouth, may pretend to be demons, and after circumambulating the city thrice from right to left, may shout aloud as before at a place full of the horrid noise of antelopes and jackals; or spies may set fire to an altar or an image of a god covered with a layer of mica besmeared with burning oil at night, and shout aloud as before. Others may spread this news abroad; or they may cause (by some contrivance or other) blood to flow out in floods from revered images of gods. Others may spread this news abroad and challenge any bold or brave man to come out to witness this flow of divine blood. Whoever accepts the challenge may be beaten to death by others with rods, making the people believe that he was killed by demons. Spies and other witnesses may inform the king of this wonder. Then spies, disguised as sooth-sayers and astrologers may prescribe auspicious and expiatory rites to avert the evil consequences which would otherwise overtake the king and his country. When the king agrees to the proposal he may be asked to perform in person special sacrifices and offerings with special mantras every night for seven days. Then (while doing this, he may be slain) as before.

In order to delude other kings, the conqueror may himself undertake the performance of expiatory rites to avert such evil consequences as the above and thus set an example to others.

In view of averting the evil consequences of unnatural occurrences, he (the conqueror) may collect money (from his subjects).

When the enemy is fond of elephants, spies may delude him with the sight of a beautiful elephant reared by the officer in charge of elephant forests. When he desires to capture the elephant, he may be taken to a remote desolate part of the forest, and killed or carried off as a prisoner. This explains the fate of kings addicted to hunting.

When the enemy is fond of wealth or women, he may be beguiled at the sight of rich and beautiful widows brought before him with a plaint for the recovery of a deposit kept by them in the custody of one of their kinsmen; and when he comes to meet with a woman at night as arranged, hidden spies may kill him with weapons or poison.

When the enemy is in the habit of paying frequent visits to ascetics, altars, sacred pillars (stupa), and images of gods, spies hidden in underground chambers or in subterranean passages, or inside the walls, may strike him down.

- Whatever may be the sights or spectacles which the king goes in person to witness; wherever he may engage himself in sports or in swimming in water;

- Wherever he may be careless in uttering such words of rebuke as "Tut" or on the occasions of sacrificial performance or during the accouchement of women or at the time of death or disease (of some person in the palace), or at the time of love, sorrow, or fear;

- Whatever may be the festivities of his own men, which the king goes to attend, wherever he is unguarded or during a cloudy day, or in the tumultuous concourse of people;

- Or in an assembly of Brahmans, or whenever he may go in person to see the outbreak of fire, or when, he is in a lonely place, or when he is putting on dress or ornaments, or garlands of flower, or when he is lying in his bed or sitting on a seat;

- Or when he is eating or drinking, on these and other occasions, spies, together with other persons previously hidden at those places, may strike him down at the sound of trumpets.

- And they may get out as secretly as they came there with the pretence of witnessing the sights; thus it is that kings and other persons are enticed to come out and be captured.

[Thus ends Chapter 2, "Enticement of Kings by Secret Contrivances," in Book 13, "Strategic means to Capture a Fortress," of the Arthashastra of Kautilya. End of the hundred and forty-second chapter from the beginning.]

CHAPTER 3. THE WORK OF SPIES IN A SIEGE.

The conqueror may dismiss a confidential chief of a corporation. The chief may go over to the enemy as a friend and offer to supply him with recruits and other help collected from the conqueror's territory or followed by a band of spies, the chief may please the enemy by destroying a disloyal village or a regiment or an ally of the conqueror and by sending as a present the elephants, horses, and disaffected persons of the conqueror's army or of the latter's ally; or a confidential chief officer of the conqueror may solicit help from a portion of the territory (of the enemy), or from a corporation of people (sreni) or from wild tribes; and when he has gained their confidence, he may send them down to the conqueror to be routed down on the occasion of a farcical attempt to capture elephants or wild tribes.

This explains the work of ministers and wild chiefs under the mission of the conqueror.

After making peace with the enemy, the conqueror may dismiss his own confidential ministers. They may request the

enemy to reconcile them to their master. When the enemy sends a messenger for this purpose, the conqueror may rebuke him and say: "Thy master attempts to sow the seeds of dissension between myself and my ministers; so thou should not come here again." Then one of the dismissed ministers may go over to the enemy, taking with him a band of spies, disaffected people, traitors, brave thieves, and wild tribes who make no distinction between a friend and a foe. Having secured the good graces of the enemy, the minister may propose to him the destruction of his officers, such as the boundary-guard, wild chief, and commander of his army, telling him: "These and other persons are in concert with your enemy." Then these persons may be put to death under the unequivocal orders of the enemy.

The conqueror may tell his enemy: "A chief with a powerful army means to offend us, so let us combine and put him down; you may take possession of his treasury or territory." When the enemy agrees to the proposal and comes out honoured by the conqueror, he may be slain in a tumult or in an open battle with the chief (in concert with the conqueror). Or having invited the enemy to be present as a thick friend on the occasion of a pretended gift of territory, or the installation of the heir-apparent, or the performance of some expiatory rites, the conqueror may capture the enemy. Whoever withstands such inducements may be slain by secret means. If the enemy refuses to meet any man in person, then also attempts may be made to kill him by employing his enemy. If the enemy likes to march alone with his army, but not in company with the conqueror, then he may be hemmed in between two forces and destroyed. If, trusting to none, he wants to march alone in order to capture a portion of the territory of an assailable enemy, then he may be slain by employing one of his enemies or any other person provided with all necessary help. When he goes to his subdued enemy for the purpose of collecting an army, his capital may be captured. Or he may be asked to take possession of the territory of another enemy or a friend of the conqueror; and when he goes to seize the territory, the conqueror may ask his (the conqueror's) friend to offend him (the conqueror), and then enable the friend to catch hold of the enemy. These and other contrivances lead to the same end.

When the enemy is desirous of taking possession of the territory of the conqueror's friend, then the conqueror may, under the pretence of compliance, supply the enemy with army. Then having entered into a secret concert with the friend, the conqueror may pretend to be under troubles and allow himself to be attacked by the enemy combined with the neglected friend. Then, hemmed from two sides, the enemy may be killed or captured alive to distribute his territory among the conqueror and his friend.

If the enemy, helped by his friend, shuts himself in an impregnable fort, then his neighbouring enemies may be employed to lay waste his territory. If he attempts to defend his territory by his army, that army may be annihilated. If the enemy and his ally cannot be separated, then each of these may be openly asked to come to an agreement with the conqueror to seize the territory of the other. Then they will, of course, send such of their messengers as are termed friends and recipients of salaries from two states to each other with information: "This king (the conqueror), allied with my army, desires to seize thy territory." Then one of them may, with engagement and suspicion, act as before (i.e., fall upon the conqueror or the friend).

The conqueror may dismiss his chief officers in charge of his forests, country parts, and army, under the pretence of their intrigue with the enemy. Then going over to the enemy, they may catch hold of him on occasions of war, siege, or any other troubles; or they may sow the seeds of dissension between the enemy and his party, corroborating the causes of dissension by producing witnesses specially tutored.

Spies, disguised as hunters, may take a stand near the gate of the enemy's fort to sell flesh, and make friendship with the sentinels at the gate. Having informed the enemy of the arrival of thieves on two or three occasions, they may prove themselves to be of reliable character and cause him to split his army into two divisions and to station them in two different parts of his territory. When his villages are being plundered or besieged, they may tell him that thieves are come very near, that the tumult is very great, and that a large army is required. They may take the army supplied, and surrendering it to the commander laying waste the villages, return at night with a part of the commander's army, and cry aloud at the gate of the fort that the thieves are slain, that the army has returned victorious, and that the gate may be opened. When the gate is opened by the watchmen under the enemy's order or by others in confidence, they may strike the enemy with the help of the army.

Painters, carpenters, heretics, actors, merchants, and other disguised spies belonging to the conqueror's army may also reside inside the fort of the enemy. Spies, disguised as agriculturists, may supply them with weapons taken in carts loaded with firewood, grass, grains, and other commodities of commerce, or disguised as images and flags of gods. Then spies, disguised as priests, may announce to the enemy, blowing their conch shells and beating their drums, that a

besieging army, eager to destroy all, and armed with weapons, is coming closely behind them. Then in the ensuing tumult, they may surrender the fort-gate and the towers of the fort to the army of the conqueror or disperse the enemy's army and bring about his fall.

Or taking advantage of peace and friendship with the enemy, army and weapons may be collected inside the enemy's fort by spies disguised as merchants, caravans, processions leading a bride, merchants selling horses, peddlers trading in miscellaneous articles, purchasers or sellers of grains, and as ascetics. These and others are the spies aiming on the life of a king.

The same spies, together with those described in "Removal of thorns" may, by employing thieves, destroy the flock of the enemy's cattle or merchandise in the vicinity of wild tracts. They may poison with the juice of the madana plant, the food-stuffs and beverage kept, as previously arranged, in a definite place for the enemy's cowherds, and go out unknown. When the cowherds show signs of intoxication in consequence of their eating the above food-stuffs, spies, disguised as cowherds, merchants, and thieves, may fall upon the enemy's cowherds, and carry off the cattle.

Spies disguised as ascetics with shaved head or braided hair and pretending to be the worshippers of god, Sankarshana, may mix their sacrificial beverage with the juice of the madana plant (and give it to the cowherds), and carry off the cattle.

A spy, under the guise of a vintner, may, on the occasion of procession of gods, funeral rites, festivals, and other congregations of people, go to sell liquor and present the cowherds with some liquor mixed with the juice of the madana plant. Then others may fall upon the intoxicated cowherds (and carry off the cattle).

• Those spies, who enter into the wild tracts of the enemy with the intention of plundering his villages, and who, leaving that work, set themselves to destroy the enemy, are termed spies under the garb of thieves.

[Thus ends Chapter 3, "The Work of Spies in a Siege," in Book 13, "The Strategic Means to Capture a Fortress," of the Arthashastra of Kautilya. End of the hundred and forty-third chapter from the beginning.]

CHAPTER 4. THE OPERATION OF A SIEGE.

Reduction (of the enemy) must precede a siege. The territory that has been conquered should be kept so peacefully that it might sleep without any fear. When it is in rebellion, it is to be pacified by bestowing rewards and remitting taxes, unless the conqueror means to quit it. Or he may select his battle fields in a remote part of the enemy's territory, far from the populous centres; for, in the opinion of Kautilya, no territory deserves the name of a kingdom or country unless it is full of people. When a people resist the attempt of the conqueror, then he may destroy their stores, crops, and granaries, and trade.

• By the destruction of trade, agricultural produce, and standing crops, by causing the people to run away, and by slaying their leaders in secret, the country will be denuded of its people.

When the conqueror thinks: "My army is provided with abundance of staple corn, raw materials, machines, weapons, dress, labourers, ropes and the like, and has a favourable season to act, whereas my enemy has an unfavourable season and is suffering from disease, famine and loss of stores and defensive force, while his hired troops as well as the army of his friend are in a miserable condition,"--then he may begin the siege.

Having well guarded his camp, transports, supplies and also the roads of communication, and having dug up a ditch and raised a rampart round his camp, he may vitiate the water in the ditches round the enemy's fort, or empty the ditches of their water or fill them with water if empty, and then he may assail the rampart and the parapets by making use of underground tunnels and iron rods. If the ditch (dvaram) is very deep, he may fill it up with soil. If it is defended by a number of men, he may destroy it by means of machines. Horse soldiers may force their passage through the gate into the fort and smite the enemy. Now and then in the midst of tumult, he may offer terms to the enemy by taking recourse to one, two, three, or all of the strategic means.

Having captured the birds such as the vulture, crow, naptri, bhasa, parrot, maina, and pigeon which have their nests in the fort-walls, and having tied to their tails inflammable powders (agniyoga), he may let them fly to the forts. If the camp is situated at a distance from the fort and is provided with an elevated post for archers and their flags, then the enemy's fort may be set on fire. Spies, living as watchmen of the fort, may tie inflammable powder to the tails of mongooses, monkeys, cats and dogs and let them go over the thatched roofs of the houses. A splinter of fire kept in the body of a dried fish may be caused to be carried off by a monkey, or a crow, or any other bird (to the thatched roofs of the houses).

Small balls prepared from the mixture of sarala (Pinus Longifolia), devadaru (deodar), putitrina (stinking grass), guggulu (Bdellium), sriveshtaka (turpentine), the juice of sarja (Vatica Robusta), and laksha (lac) combined with dungs

of an ass, camel, sheep, and goat are inflammable (agnidharanah, i.e., such as keep fire.)

The mixture of the powder of priyala (Chironjia Sapida), the charcoal of avalgiya (oanyza, serratula, anthelmintica), madhuchhishhta (wax), and the dung of a horse, ass, camel, and cow is an inflammable powder to be hurled against the enemy.

The powder of all the metals (sarvaloha) as red as fire, or the mixture of the powder of kumbhi (gmelia arborea, sisa (lead), trapu (zinc), mixed with the charcoal powder of the flowers of paribhadra (deodar), palasa (Butea Frondosa), and hair, and with oil, wax, and turpentine, is also an inflammable powder.

A stick of visvasaghati painted with the above mixture and wound round with a bark made of hemp, zinc, and lead, is a fire-arrow (to be hurled against the enemy).

When a fort can be captured by other means, no attempt should be made to set fire to it; for fire cannot be trusted; it not only offends gods, but also destroys the people, grains, cattle, gold, raw materials and the like. Also the acquisition of a fort with its property all destroyed is a source of further loss. Such is the aspect of a siege.

When the conqueror thinks: "I am well provided with all necessary means and with workmen whereas my enemy is diseased with officers proved to be impure under temptations, with unfinished forts and deficient stores, allied with no friends, or with friends inimical at heart," then he should consider it as an opportune moment to take up arms and storm the fort.

When fire, accidental or intentionally kindled, breaks out: when the enemy's people are engaged in a sacrificial performance, or in witnessing spectacles or the troops, or in a quarrel due to the drinking of liquor; or when the enemy's army is too much tired by daily engagements in battles and is reduced in strength in consequence of the slaughter of a number of its men in a number of battles; when the enemy's people wearied from sleeplessness have fallen asleep; or on the occasion of a cloudy day, of floods, or of a thick fog or snow, general assault should be made.

Or having concealed himself in a forest after abandoning the camp, the conqueror may strike the enemy when the latter comes out.

A king pretending to be the enemy's chief friend or ally, may make the friendship closer with the besieged, and send a messenger to say: "This is thy weak point; these are thy internal enemies; that is the weak point of the besieger; and this person (who, deserting the conqueror, is now coming to thee) is thy partisan." When this partisan is returning with another messenger from the enemy, the conqueror should catch hold of him and, having published the partisan's guilt, should banish him, and retire from the siege operations. Then the pretending friend may tell the besieged: "Come out to help me, or let us combine and strike the besieger." Accordingly, when the enemy comes out, he may be hemmed between the two forces (the conqueror's force and the pretending friend's force) and killed or captured alive to distribute his territory (between the conqueror and the friend). His capital city may be razed to the ground; and the flower of his army made to come out and destroyed.

This explains the treatment of a conquered enemy or wild chief.

Either a conquered enemy or the chief of a wild tribe (in conspiracy with the conqueror) may inform the besieged: "With the intention of escaping from a disease, or from the attack in his weak point by his enemy in the rear, or from a rebellion in his army, the conqueror seems to be thinking of going elsewhere, abandoning the siege." When the enemy is made to believe this, the conqueror may set fire to his camp and retire. Then the enemy coming out may be hemmed . . . as before.

Or having collected merchandise mixed with poison, the conqueror may deceive the enemy by sending that merchandise to the latter.

Or a pretending ally of the enemy may send a messenger to the enemy, asking him: "Come out to smite the conqueror already struck by me." When he does so, he may be hemmed . . . as before.

Spies, disguised as friends or relatives and with passports and orders in their hands, may enter the enemy's fort and help to its capture.

Or a pretending ally of the enemy may send information to the besieged: "I am going to strike the besieging camp at such a time and place; then you should also fight along with me." When the enemy does so, or when he comes out of his fort after witnessing the tumult and uproar of the besieging army in danger, he may be slain as before.

Or a friend or a wild chief in friendship with the enemy may be induced and encouraged to seize the land of the enemy when the latter is besieged by the conqueror. When accordingly any one of them attempts to seize the enemy's territory, the enemy's people or the leaders of the enemy's traitors may be employed to murder him (the friend or the wild chief); or the conqueror himself may administer poison to him. Then another pretending friend may inform the enemy

that the murdered person was a fratricide (as he attempted to seize the territory of his friend in troubles). After strengthening his intimacy with the enemy, the pretending friend may sow the seeds of dissension between the enemy and his officers and have the latter hanged. Causing the peaceful people of the enemy to rebel, he may put them down, unknown to the enemy. Then having taken with him a portion of his army composed of furious wild tribes, he may enter the enemy's fort and allow it to be captured by the conqueror. Or traitors, enemies, wild tribes and other persons who have deserted the enemy, may, under the plea of having been reconciled, honoured and rewarded, go back to the enemy and allow the fort to be captured by the conqueror.

Having captured the fort or having returned to the camp after its capture, he should give quarter to those of the enemy's army who, whether as lying prostrate in the field, or as standing with their back turned to the conqueror, or with their hair dishevelled, with their weapons thrown down or with their body disfigured and shivering under fear, surrender themselves. After the captured fort is cleared of the enemy's partisans and is well guarded by the conqueror's men both within and without, he should make his victorious entry into it.

Having thus seized the territory of the enemy close to his country, the conqueror should direct his attention to that of the madhyama king; this being taken, he should catch hold of that of the neutral king. This is the first way to conquer the world. In the absence of the madhyama and neutral kings, he should, in virtue of his own excellent qualities, win the hearts of his enemy's subjects, and then direct his attention to other remote enemies. This is the second way. In the absence of a Circle of States (to be conquered), he should conquer his friend or his enemy by hemming each between his own force and that of his enemy or that of his friend respectively. This is the third way.

Or he may first put down an almost invincible immediate enemy. Having doubled his power by this victory, he may go against a second enemy; having trebled his power by this victory, he may attack a third. This is the fourth way to conquer the world.

Having conquered the earth with its people of distinct castes and divisions of religious life, he should enjoy it by governing it in accordance with the duties prescribed to kings.

• Intrigue, spies, winning over the enemy's people, siege, and assault are the five means to capture a fort.

[Thus ends Chapter 4, "The Operation of a Siege and Storming a Fort," in Book 13, "Strategic Means to Capture a Fortress," of the Arthashastra of Kautilya. End of the hundred and forty-fourth chapter from the beginning.]

CHAPTER 5. RESTORATION OF PEACE IN A CONQUERED COUNTRY.

The expedition which the conqueror has to undertake may be of two kinds: in wild tracts or in single villages and the like.

The territory which he acquires may be of three kinds: that which is newly acquired, that which is recovered (from an usurper) and that which is inherited.

Having acquired a new territory, he should cover the enemy's vices with his own virtues, and the enemy's virtues by doubling his own virtues, by strict observance of his own duties, by attending to his works, by bestowing rewards, by remitting taxes, by giving gifts, and by bestowing honours. He should follow the friends and leaders of the people. He should give rewards, as promised, to those who deserted the enemy for his cause; he should also offer rewards to them as often as they render help to him; for whoever fails to fulfill his promises becomes untrustworthy both to his own and his enemy's people. Whoever acts against the will of the people will also become unreliable. He should adopt the same mode of life, the same dress, language, and customs as those of the people. He should follow the people in their faith with which they celebrate their national, religious and congregational festivals or amusements. His spies should often bring home to the mind of the leaders of provinces, villages, castes, and corporations the hurt inflicted on the enemies in contrast with the high esteem and favour with which they are treated by the conqueror, who finds his own prosperity in theirs. He should please them by giving gifts, remitting taxes, and providing for their security. He should always hold religious life in high esteem. Learned men, orators, charitable and brave persons should be favoured with gifts of land and money and with remission of taxes. He should release all the prisoners, and afford help to miserable, helpless, and diseased persons. He should prohibit the slaughter of animals for half a month during the period of Chaturmasya (from July to September), for four nights during the full moon, and for a night on the day of the birth-star of the conqueror or of the national star. He should also prohibit the slaughter of females and young ones (yonibalavadham) as well as castration. Having abolished those customs or transactions which he might consider either as injurious to the growth of his revenue and army or as unrighteous, he should establish righteous transactions. He should compel born thieves as well as the Mlechchhas to change their habitations often and reside in

many places. Such of his chief officers in charge of the forts, country parts, and the army, and ministers and priests as are found to have been in conspiracy with the enemy should also be compelled to have their habitations in different places on the borders of the enemy's country. Such of his men as are capable to hurt him, but are convinced of their own fall with that of their master, should be pacified by secret remonstrance. Such renegades of his own country as are captured along with the enemy should be made to reside in remote corners. Whoever of the enemy's family is capable to wrest the conquered territory and is taking shelter in a wild tract on the border, often harassing the conqueror, should be provided with a sterile portion of territory or with a fourth part of a fertile tract on the condition of supplying to the conqueror a fixed amount of money and a fixed number of troops, in raising which he may incur the displeasure of the people and may be destroyed by them. Whoever has caused excitement to the people or incurred their displeasure should be removed and placed in a dangerous locality.

Having recovered a lost territory, he should hide those vices of his, owing to which he lost it, and increase those virtues by which he recovered it.

With regard to the inherited territory, he should cover the vices of his father, and display his own virtues.

• He should initiate the observance of all those customs, which, though righteous and practised by others, are not observed in his own country, and give no room for the practice of whatever is unrighteous, though observed by others.

[Thus ends Chapter 5, "Restoration of Peace in a Conquered Country," in Book 13, "Strategic Means to Capture a Fortress," of the Arthashastra of Kautilya. End of the hundred and forty-fifth chapter from the beginning. With this ends the thirteenth Book "Strategic Means to Capture a Fortress," of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 14

"Secret Means"

CHAPTER 1. MEANS TO INJURE AN ENEMY.

In order to protect the institution of the four castes, such measures as are treated of in secret science shall be applied against the wicked. Through the instrumentality of such men or women of Mlechchha class as can put on disguises, appropriate to different countries, arts, or professions, or as can put on the appearance of a hump-backed, dwarfish, or short-sized person, or of a dumb, deaf, idiot, or blind person, kalakuta and other manifold poisons should be administered in the diet and other physical enjoyments of the wicked. Spies lying in wait or living as inmates (in the same house) may make use of weapons on occasions of royal sports or musical and other entertainments. Spies, under the disguise of night-walkers (ratrichari) or of fire-keepers (agni-jivi) may set fire (to the houses of the wicked).

The powder (prepared from the carcass) of animals such as chitra (?), bheka (frog), kaundinyaka (?), krikana (perdix sylvatica), panchakushta (?), and satapadi, (centipede); or of animals such as uchchitinga (crab), kambali (?), krikalasa (lizard) with the powder of the bark of satakanda (Physalis Flexuosa); or of animals such as grihagaulika (a small house-lizard), andhahika (a blind snake), krakanthaka (a kind of partridge), putikita (a stinking insect), and gomarika (?) combined with the juice of bhallataka (Semecarpus Anacardium), and valgaka (?);--the smoke caused by burning the above powders causes instantaneous death.

• Any of the (above) insects may be heated with a black snake and priyangu (panic seed) and reduced to powder. This mixture, when burnt, causes instantaneous death.

The powder prepared from the roots of dhamargava (lufta foetida) and yatudhana (?) mixed with the powder of the flower of bhallataka (Semecarpus Anacardium) causes, when administered, death in the course of half a month. The root of vyaghata (casia fistula) reduced to powder with the flower of bhallataka (Semecarpus A nacardium) mixed with the essence of an insect (kita) causes, when administered, death in the course of a month.

As much as a kala (16th of a tola) to men; twice as much to mules and horses; and four times as much to elephants and camels.

The smoke caused by burning the powder of satakardama (?), uchchitinga (crab), karavira (nerium odorum), katutumbi (a kind of bitter gourd), and fish together with the chaff of the grains of madana (?) and kodrava (paspalam scrobiculatum), or with the chaff of the seeds of hastikarna (castor oil tree) and palasa (butea frondosa) destroys animal life as far as it is carried off by the wind.

The smoke caused by burning the powder of putikita (a stinking insect), fish, katutumbi (a kind of bitter gourd), the bark of satakardama (?), and indragopa (the insect cochineal), or the powder of putikita, kshudrarala (the resin of the plant, shorea robusta), and hemavidari (?) mixed with the powder of the hoof and horn of a goat causes blindness.

The smoke caused by burning the leaves of putikaranja (guilandina bonducella), yellow arsenic, realgar, the seeds of

gunja (abrus precatorius), the chaff of the seeds of red cotton, asphota (a plant, careya arborea), khacha (salt ?), and the dung and urine of a cow causes blindness.

The smoke caused by burning the skin of a snake, the dung of a cow and a horse, and the head of a blind snake causes blindness.

The smoke caused by burning the powder made of the mixture of the dung and urine of pigeons, frogs, flesh-eating animals, elephants, men, and boars, the chaff and powder of barley mixed with kasisa (green sulphate of iron), rice, the seeds of cotton, kutaja (nerium antidysentericum), and kosataki (lufta pentandra), cow's urine, the root of bhandi (hydrocotyle asiatica), the powder of nimba (nimba meria), sigru (hyperanthera morunga), phanirjaka (a kind of tulasi plant), kshibapiluka (ripe coreya arborea), and bhanga (a common intoxicating drug), the skin of a snake and fish, and the powder of the nails and tusk of an elephant, all mixed with the chaff of madana and kodrava (paspalam scrobiculatum), or with the chaff of the seeds of hastikarna (castor oil tree) and palasa (butea frondosa) causes instantaneous death wherever the smoke is carried off by the wind.

When a man who has kept his eyes secure with the application of ointment and medicinal water burns, on the occasion of the commencement of a battle and the assailing of forts, the roots of kali (tragia involucrata), kushtha (costus), nada (a kind of reed) and satavari (asperagus racemosus), or the powder of (the skin of) a snake, the tail of a peacock, krikana (a kind of partridge), and panchakushta (?), together with the chaff as previously described or with wet or dry chaff, the smoke caused thereby destroys the eyes of all animals.

The ointment prepared by mixing the excretion of sarika (maina), kapota (pigeon), baka (crane), and balaka (a kind of small crane) with the milk of kakshiva (hyperanthera morunga), piluka (a species of careya arborea) and snuhi (euphorbia) causes blindness and poisons water.

The mixture of yavaka (a kind of barley), the root of sala (achyrantes triandria), the fruit of madana (dattura plant?), the leaves of jati (nutmeg?), and the urine of a man mixed with the powder of the root of plaksha (fig tree), and vidari (liquorice), as well as the essence of the decoction of musta (a kind of poison), udumbara (glomerous fig tree), and kodrava (paspalam scrobiculatum) or with the decoction of hastikarna (castor oil tree) and palasa (butea frondosa) is termed the juice of madana (madanayoga).

The mixture of the powders of sringi (atis betula), gaumevriksha (?), kantakara (solanum xanthocarpum), and mayurapadi (?), the powder of gunja seeds, languli (juseina repens), vishamulika (?), and ingudi (heart-pea), and the powder of karavira (oleander), akshipiluka (careya arborea), arka plant, and mirgamarini (?) combined with the decoction of madana and kodrava or with that of hastikarna and palasa is termed madana mixture (madanayoga).

The combination of (the above two) mixtures poisons grass and water when applied to them.

The smoke caused by burning the mixture of the powders of krikana (a kind of partridge), krikalasa (lizard), grihagaulika (a small house-lizard) and andhahika (a blind snake) destroys the eyes and causes madness.

The (smoke caused by burning the) mixture of krikalasa and grihagaulika causes leprosy.

The smoke caused by burning the same mixture together with the entrails of chitrabheka (a kind of frog of variegated colour), and madhu (celtis orientalis?) causes gonorrhoea.

The same mixture, wetted with human blood causes consumption.

The powder of dushivisha (?), madana (dattura plant ?), and kodrava (paspalam scrobiculatum) destroys the tongue.

The mixture of the powder of matrivahaka (?), jaluka (leech), the tail of a peacock, the eyes of a frog, and piluka (careya arborea) causes the disease known as vishuchika.

The mixture of panchakushta (?), kaundinyaka (?), rajavriksha (cassia fistula), and madhupushpa (bassia latifolia) and madhu (honey?) causes fever.

The mixture prepared from the powder of the knot of the tongue of bhaja (?), and nakula (mongoose) reduced to a paste with the milk of a she-donkey causes both dumbness and deafness.

The proportion of a dose to bring on the desired deformities in men and animals in the course of a fortnight or a month is as laid down before.

Mixtures become very powerful when, in the case of drugs, they are prepared by the process of decoction; and in the case of animals, by the process of making powders; or in all cases by the process of decoction.

Whoever is pierced by the arrow prepared from the grains of salmali (bombax heptaphyllum) and vidari (liquorice) reduced to powder and mixed with the powder of mulavatsanabha (a kind of poison) and smeared over with the blood of chuchundari (muskrat) bites some ten other persons who in their turn bite others.

The mixture prepared from the flowers of bhallataka (semecarpus anacardium), yatudhana (?), dhamargava (achyrantes aspera), and bana (sal tree) mixed with the

powder of ela (large cardamom), kakshi (red aluminous earth), guggulu (bdellium), and halahala (a kind of poison) together with the blood of a goat and a man causes biting madness.

When half a dharana of this mixture together with flour and oil-cakes is thrown into water of a reservoir measuring a hundred bows in length, it vitiates the whole mass of water; all the fish swallowing or touching this mixture become poisonous; and whoever drinks or touches this water will be poisoned.

No sooner does a person condemned to death pull out from the earth an alligator or iguana (godha) which, with three or five handfuls of both red and white mustard seeds, is entered into the earth than he dies at its sight.

When, on the days of the stars of krittika or bharani and following the method of performing fearful rites, an oblation with a black cobra emitting froth at the shock of lightning or caught hold of by means of the sticks of a tree struck by lightning and perfumed is made into the fire, that fire continues to burn unquenchably.

- An oblation of honey shall be made into the fire fetched from the house of a blacksmith; of spirituous liquor into the fire brought from the house of a vintner; of clarified butter into the fire of a sacrificer (?);

- Of a garland into the fire kept by a sacrificer with one wife; of mustard seeds into the fire kept by an adulterous woman; of curds into the fire kept during the birth of a child; of rice-grain into the fire of a sacrificer;

- Of flesh into the fire kept by a chandala; of human flesh into the fire burning in cremation grounds; an oblation of the serum of the flesh of a goat and a man shall be made by means of a sacrificial ladle into the fire which is made of all the above fires;

- Repeating the mantras addressed to the fire, an oblation of the wooden pieces of rajavriksha (cassia fistula) into the same fire. This fire will unquenchably burn deluding the eyes of the enemies.

Salutation to Aditi, salutation to Anumati, salutation to Sarasvati and salutation to the Sun; oblation to Agni, oblation to soma, oblation to the earth, and oblation to the atmosphere.

[Thus ends Chapter 1, "Means to Injure an Enemy," in Book 14, "Secret Means," of the Arthashastra of Kautilya. End of the hundred and forty-sixth chapter from the beginning.]

CHAPTER 2. WONDERFUL AND DELUSIVE CONTRIVANCES.

A Dose of the powder of sirisha (mimosa sirisa), udumbara (glomerous fig-tree), and sami (acacia suma) mixed with clarified butter, renders fasting possible for half a month; the scum prepared from the mixture of the root of kaseruka (a kind of water-creeper), utpala (costus), and sugar-cane mixed with bisa (water-lily), durva (grass), milk, and clarified butter enables a man to fast for a month.

The powder of masha (phaseolus radiatus), yava (barley), kulutha (horse-gram) and the root of darbha (sacrificial grass) mixed with milk and clarified butter; the milk of valli (a kind of creeper) and clarified butter derived from it and mixed in equal proportions and combined with the paste prepared from the root of sala (shorea robusta) and prisiniparni (hedysarum lagopodioides), when drunk with milk; or a dose of milk mixed with clarified butter and spirituous liquor, both prepared from the above substances, enables one to fast for a month.

The oil prepared from mustard seeds previously kept for seven nights in the urine of a white goat will, when used (externally) after keeping the oil inside a large bitter gourd for a month and a half, alter the colour of both biped and quadruped animals.

The oil extracted from white mustard seeds mixed with the barley-corns contained in the dung of a white donkey, which has been living for more than seven nights on a diet of butter, milk and barley, causes alteration in colour.

The oil prepared from mustard seeds which have been previously kept in the urine and fluid dung of any of the two animals, a white goat and a white donkey, causes (when applied) such white colour as that of the fibre of arka plant or the down of a (white) bird.

The mixture of the dung of a white cock and ajagara (bo-constrictor) causes white colour.

The pastry made from white mustard seeds kept for seven nights in the urine of a white goat mixed with butter-milk, the milk of arka plant, salt, and grains (dhanya), causes, when applied for a fortnight, white colour.

The paste, prepared from white mustard seeds which have been previously kept within a large bitter gourd and with clarified butter prepared from the milk of valli (a creeper) for half a month, makes the hair white.

- A bitter gourd, a stinking insect (putikita), and a white house-lizard; when a paste prepared from these is applied to the hair, the latter becomes as white as a conch-shell.

When any part of the body of a man is rubbed over with the pastry (kalka) prepared from tinduka (glutinosa) and arishta (soap-berry), together with the dung of a cow, the part of the body being also smeared over with the juice of bhallataka

(semecarpus anacardium), he will catch leprosy in the course of a month.

(The application of the paste prepared from) gunja seeds kept previously for seven nights in the mouth of a white cobra or in the mouth of a house-lizard brings on leprosy.

External application of the liquid essence of the egg of a parrot and a cuckoo brings on leprosy.

The pastry or decoction prepared from priyala (chironjia sapida or vitis vinifera ?) is a remedy for leprosy.

Whoever eats the mixture of the powders of the roots of kukkuta (marsilia dentata), kosataki (duffa pentandra), and satavari (asparagus racemosus) for a month will become white.

Whoever bathes in the decoction of vata (banyan tree) and rubs his body with the paste prepared from sahachara (yellow barleria) becomes black.

Sulphuret of arsenic and red arsenic mixed with the oil extracted from sakuna (a kind of bird) and kanka (a vulture) causes blackness.

The powder of khadyota (fire-fly) mixed with the oil of mustard seeds emits light at night.

The powder of khadyota (fire-fly) and gandupada (earth-worm) or the powder of ocean animals mixed with the powder of bhringha (malabathrum), kapala (a pot-herb), and khadira (mimosa catechu), and karnikara (pentapetes acerifolia), combined with the oil of sakuna (a bird) and kanka (vulture), is tejanachurna (ignition powder).

When the body of a man is rubbed over with the powder of the charcoal of the bark of paribhadra (erythrina indica) mixed with the serum of the flesh of manduka (a frog), it can be burnt with fire (without causing hurt).

The body which is painted with the pastry (kalka) prepared from the bark of paribhadra (erythrina indica) and sesamum seeds burns with fire.

The ball prepared from the powder of the charcoal of the bark of pilu (careya arborea) can be held in hand and burnt with fire.

When the body of a man is smeared over with the serum of the flesh of a frog, it burns with fire (with no hurt).

When the body of a man is smeared over with the above serum as well as with the oil extracted from the fruits of kusa (ficus religiosa), and amra (mango tree), and when the powder prepared from an ocean frog (samdura manduki), phenaka (sea-foam), and sarjarasa (the juice of vatica robusta) is sprinkled over the body, it burns with fire (without being hurt).

When the body of a man is smeared over with sesamum oil mixed with equal quantities of the serum of the flesh of a frog, crab, and other animals, it can burn with fire (without hurt).

The body which is smeared over with the serum of the flesh of a frog burns with fire.

The body of a man, which is rubbed over with the powder of the root of bamboo (venu) and saivala (aquatic plant), and is smeared over with the serum of the flesh of a frog, burns with fire.

Whoever has anointed his legs with the oil extracted from the paste prepared from the roots of paribhadra (erythrina indica), pratibala (?), vanjula (a kind of ratan or tree), vajra (andropogon muricatum or euphorbia), and kadali (banana), mixed with the serum of the flesh of a frog, can walk over fire (without hurt).

- Oil should be extracted from the paste prepared from the roots of pratibala, vanjula and paribhadra, all growing near water, the paste being mixed with the serum of the flesh of a frog.

- Having anointed one's legs with this oil, one can walk over a white-hot mass of fire as though on a bed of roses.

When birds such as a hamsa (goose), krauncha (heron), mayura (peacock) and other large swimming birds are let to fly at night with a burning reed attached to their tail it presents the appearance of a fire-brand falling from the sky (ulka).

Ashes caused by lightning quench the fire.

When, in a fireplace, kidney beans (masha) wetted with the menstrual fluid of a woman, as well as the roots of vajra (andropogon muricatum) and kadali (banana), wetted with the serum of the flesh of a frog are kept, no grains can be cooked there.

Cleansing the fire place is its remedy.

By keeping in the mouth a ball-like piece of pilu (careya arborea) or a knot of the root of linseed tree (suvarchala) with fire inserted within the mass of the ball and wound round with threads and cotton (pichu), volumes of smoke and fire can be breathed out.

When the oil extracted from the fruits of kusa (ficus religiosa) and amra (mango) is poured over the fire, it burns even in the storm.

Sea-foam wetted with oil and ignited keeps burning when floating on water.

The fire generated by churning the bone of a monkey by means of a bamboo stick of white and black colour (kalmashavenu) burns in water instead of being quenched.

There will burn no other fire where the fire generated by churning, by means of a bamboo stick of white and black colour, the left side rib-bone of a man killed by a weapon or

put to the gallows; or the fire generated by churning the bone of a man or woman by means of the bone of another man is circumambulated thrice from right to left.

- When the paste prepared from the animals such as chuchundari (musk-rat), khanjarita (?) and kharakita (?), with the urine of a horse is applied to the chains with which the legs of a man are bound, they will be broken to pieces.

The sun-stone (ayaskanta) or any other stone (will break to pieces) when wetted with the serum of the flesh of the animals kulinda (?), dardura (?), and kharakita (?).

The paste prepared from the powder of the rib-bone of naraka (?), a donkey, kanka (a kind of vulture), and bhasa (a bird), mixed with the juice of water-lily, is applied to the legs of bipeds and quadrupeds (while making a journey).

When a man makes a journey, wearing the shoes made of the skin of a camel, smeared over with the serum of the flesh of an owl and a vulture and covered over with the leaves of the banyan tree, he can walk fifty yojanas without any fatigue.

(When the shoes are smeared over with) the pith, marrow or sperm of the birds, syena, kanka, kaka, gridhra, hamsa, krauncha, and viciralla, (the traveller wearing them) can walk a hundred yojanas (without any fatigue).

The fat or serum derived from roasting a pregnant camel together with saptaparna (lechites scholaris) or from roasting dead children in cremation grounds, is applied to render a journey of a hundred yojanas easy.

- Terror should be caused to the enemy by exhibiting these and other wonderful and delusive performances; while anger causing terror is common to all, terrification by such wonders is held as a means to consolidate peace.

[Thus ends Chapter 2, "Wonderful and Delusive Contrivances," in Book 14, "Secret Means," of the Arthashastra of Kautilya. End of the hundred and forty-seventh chapter from the beginning.]

CHAPTER 3. THE APPLICATION OF MEDICINES AND MANTRAS.

Having pulled out both the right and the left eye-balls of a cat, camel, wolf, boar, porcupine, vaguli (?), napri (?), crow and owl, or of any one, two, or three, or many of such animals as roam at nights, one should reduce them to two kinds of powder. Whoever anoints his own right eye with the powder of the left eye and his left eye with the powder of the right eye-ball can clearly see things even in pitch dark at night.

- One is the eye of a boar; another is that of a khadyota (fire-fly), or a crow, or a mina bird. Having anointed one's own eyes with the above, one can clearly see things at night.

Having fasted for three nights, one should, on the day of the star, Pushya, catch hold of the skull of a man who has been killed with a weapon or put to the gallows. Having filled the skull with soil and barley seeds, one should irrigate them with the milk of goats and sheep. Putting on the garland formed of the sprouts of the above barley crop, one can walk invisible to others.

Having fasted for three nights and having afterwards pulled out on the day of the star of Pushya both the right and the left eyes of a dog, a cat, an owl, and a vaguli (?), one should reduce them to two kinds of powder. Then having anointed one's own eyes with this ointment as usual, one can walk invisible to others.

Having fasted for three nights, one should, on the day of the star of Pushya, prepare a round-headed pin (salaka) from the branch of purushaghati (punnaga tree). Then having filled with ointment (anjana) the skull of any of the animals which roam at nights, and having inserted that skull in the organ of procreation of a dead woman, one should burn it. Having taken it out on the day of the star of Pushya and having anointed one's own eyes with that ointment, one can walk invisible to others.

Wherever one may happen to see the corpse burnt or just being burnt of a Brahman who kept sacrificial fire (while alive), there one should fast for three nights; and having on the day of the star of Pushya formed a sack from the garment of the corpse of a man who has died from natural causes, and having filled the sack with the ashes of the Brahman's corpse, one may put on the sack on one's back, and walk invisible to others.

The slough of a snake filled with the powder of the bones and marrow or fat of the cow sacrificed during the funeral rites of a Brahman, can, when put on the back of cattle, render them invisible.

The slough of prachalaka (a bird?) filled with the ashes of the corpse of a man dead from snake-bite, can render beasts (mriga) invisible.

The slough of a snake (ahi) filled with the powder of the bone of the knee-joint mixed with that of the tail and dung (purisha) of an owl and a vaguli (?), can render birds invisible. Such are the eight kinds of the contrivances causing invisibility.

- I bow to Bali, son of Virochana; to Sambara acquainted with a hundred kinds of magic; to Bhandirapaka, Naraka, Nikumbha, and Kumbha.

- I bow to Devala and Narada; I bow to Savarnigalava; with the permission of these I cause deep slumber to thee.

• Just as the snakes, known as ajagara (boa-constrictor) fall into deep slumber, so may the rogues of the army who are very anxious to keep watch over the village;

• With their thousands of dogs (bhandaka) and hundreds of ruddy geese and donkeys, fall into deep slumber; I shall enter this house, and may the dogs be quiet.

• Having bowed to Manu, and having tethered the roguish dogs (sunakaphelaka), and having also bowed to those gods who are in heaven, and to Brahmans among mankind;

• To those who are well versed in their Vedic studies, those who have attained to Kailasa (a mountain of god Siva) by observing penance, and to all prophets, I do cause deep slumber to thee.

The fan (chamari) comes out; may all combinations retire. Oblation to Manu, O Aliti and Paliti.

The application of the above mantra is as follows:--

Having fasted for three nights, one should, on the fourteenth day of the dark half of the month, the day being assigned to the star of Pushya, purchase from a low-caste woman (svapaki) vilikhavalekhana (finger nails?). Having kept them in a basket (kandolika), one should bury them apart in cremation grounds. Having unearthed them on the next fourteenth day, one should reduce them to a paste with kumari (aloe ?) and prepare small pills out of the paste. Wherever one of the pills is thrown, chanting the above mantra, there the whole animal life falls into deep slumber.

Following the same procedure, one should separately bury in cremation grounds three white and three black dart-like hairs (salyaka) of a porcupine. When, having on the next fourteenth day taken them out, one throws them together with the ashes of a burnt corpse, chanting the above mantra, the whole animal life in that place falls into deep slumber.

• I bow to the goddess Suvarnapushpi and to Brahmani, to the god Brahma, and to Kusadhvaja; I bow to all serpents and goddesses; I bow to all ascetics.

• May all Brahmans and Kshatriyas come under my power; may all Vaisyas and, Sudras be at my beck and call,

Oblation to thee, O, Amile, Kimile, Vayujare, Prayoge, Phake, Kavayusve, Vihale, and Dantakatake, oblation to thee.

• May the dogs which are anxiously keeping watch over the village fall into deep and happy slumber; these three white dart-like hairs of the porcupine are the creation of Brahma.

• All prophets (siddha) have fallen into deep slumber. I do cause sleep to the whole village as far as its boundary till the sun rises. Oblation!

The application of the above mantra is as follows:--

When a man, having fasted for seven nights and secured three white dart-like hairs of a porcupine, makes on the fourteenth day of the dark half of the month oblations into the fire with 108 pieces of the sacrificial fire-wood of khadira (mimosa catechu) and other trees together with honey and clarified butter chanting the above mantra, and when, chanting the same mantra, he buries one of the hairs at the entrance of either a village or a house within it, he causes the whole animal life therein to fall into deep slumber.

• I bow to Bali, the son of Vairochana, to S'atamaya, S'ambara, Nikumbha, Naraka, Kumbha, Tantukachchha, the great demon;

• To Armalava, Pramila, Mandoluka, Ghatodbala, to Krishna with his followers, and to the famous woman, Paulomi.

• Chanting the sacred mantras, I do take the pith or the bone of the corpse (savasrika) productive of my desired end--may S'alaka demons be victorious; salutation to them; oblation!--May the dogs which are anxiously keeping watch over the village fall into deep and happy slumber.

• May all prophets (siddharthah) fall into happy sleep about the object which we are seeking from sunset to sunrise and till the attainment of my desired end. Oblation!

The application of the above mantra is as follows:-- Having fasted for four nights and having on the fourteenth day of the dark half of the month performed animal sacrifice (bali) in cremation grounds, one should, repeating the above mantra, collect the pith of a corpse (savasrika) and keep it in a basket made of leaves (pattrapauttalika). When this basket, being pierced in the centre by a dart-like hair of a porcupine, is buried, chanting the above mantra, the whole animal life therein falls into deep slumber.

• I take refuge with the god of fire and with all the goddesses in the ten quarters; may all obstructions vanish and may all things come under my power. Oblation.

The application of the above mantra is as follows:--

Having fasted for three nights and having on the day of the star of Pushya prepared twenty-one pieces of sugar-candy, one should make oblation into the fire with honey and clarified butter; and having worshipped the pieces of sugar-candy with scents and garlands of flowers, one should bury them. When, having on the next day of the star of Pushya unearthed the pieces of sugar-candy, and chanting the above mantra, one strikes the door-panel of a house with one piece and throws four pieces in the interior, the door will open itself.

Having fasted for four nights, one should on the fourteenth day of the dark half of the month get a figure of a bull prepared from the bone of a man, and worship it, repeating

the above mantra. Then a cart drawn by two bulls will be brought before the worshipper who can (mount it and) drive in the sky and tell all that is connected with the sun and other planets of the sky.

O, Chandali Kumbhi, Tumba Katuka, and Sarigha, thou art possessed of the bhaga of a woman, oblation to thee.

When this mantra is repeated, the door will open and the inmates fall into sleep.

Having fasted for three nights, one should on the day of the star of Pushya fill with soil the skull of a man killed with weapons or put to the gallows, and, planting in it valli (vallari ?) plants, should irrigate them with water. Having taken up the grown-up plants on the next day of the star of Pushya (i.e., after 27 days), one should manufacture a rope from them. When this rope is cut into two pieces before a drawn bow or any other shooting machine, the string of those machines will be suddenly cut into two pieces.

When the slough of a water-snake (udakahi) is filled with the breathed-out dirt (uchchhvasamritika?) of a man or woman (and is held before the face and nose of any person), it causes those organs to swell.

When the sack-like skin of the abdomen of a dog or a boar is filled with the breathed-out dirt (uchchhvasamritika) of a man or woman and is bound (to the body of a man) with the ligaments of a monkey, it causes the man's body to grow in width and length (anaha).

When the figure of an enemy carved out of rajavriksha (cassia fistula) is besmeared with the bile of a brown cow killed with a weapon on the fourteenth day of the dark half of the month, it causes blindness (to the enemy).

Having fasted for four nights and offered animal sacrifice (bali) on the fourteenth day of the dark half of the month, one should get a few bolt-like pieces prepared from the bone of a man put to the gallows. When one of these pieces is put in the feces or urine (of an enemy), it causes (his) body to grow in size (anaha); and when the same piece is buried under the feet or seat (of an enemy), it causes death by consumption; and when it is buried in the shop, fields, or the house (of an enemy), it causes him loss of livelihood.

The same process of smearing and burying holds good with the bolt-like pieces (kilaka) prepared from vidyuddanda tree.

• When the nail of the little finger (punarnavam avachinam ?) nimba (nimba melia), kama (bdellium), madhu (celtis orientalis), the hair of a monkey, and the bone of a man, all wound round with the garment of a dead man.

• Is buried in the house of, or is trodden down by, a man, that man with his wife, children and wealth will not survive three fortnights.

• When the nail of the little finger, nimba (nimba melia), kama (bdellium), madhu (celtis orientalis), and the bone of a man dead from natural causes are buried under the feet of,

• Or near the house of, a man or in the vicinity of the camp of an army, of a village, or of a city, that man (or the body of men) with wife, children, and wealth will not survive three fortnights.

• When the hair of a sheep and a monkey, of a cat and mongoose, of Brahmans, of low-caste men (svapaka), and of a crow and an owl is collected,

• And is made into a paste with faeces (vishtavakshunna), its application brings on instantaneous death. When a flower garland of a dead body, the ferment derived from burning corpse, the hair of a mangoose,

• And the skin of scorpion, a bee, and a snake are buried under the feet of a man, that man will lose all human appearance so long as they are not removed.

Having fasted for three nights and having on the day of the star of Pushya planted gunja seeds in the skull, filled with soil, of a man killed with weapons or put to the gallows, one should irrigate it with water. On the new or full moon day with the star of Pushya, one should take out the plants when grown, and prepare out of them circular pedestals (mandalika). When vessels containing food and water are placed on these pedestals, the food stuffs will never decrease in quantity.

When a grand procession is being celebrated at night, one should cut off the nipples of the udder of a dead cow and burn them in a torch-light flame. A fresh vessel should be plastered in the interior with the paste prepared from these burnt nipples, mixed with the urine of a bull. When this vessel, taken round the village in circumambulation from right to left, is placed below, the whole quantity of the butter produced by all the cows (of the village) will collect itself in the vessel.

On the fourteenth day of the dark half of the month combined with the star of Pushya, one should thrust into the organ of procreation of a dog or heat an iron seal (katalayasam mudrikam) and take it up when it falls down of itself. When, with this seal in hand, a collection of fruits is called out, it will come of itself (before the magician).

• By the power of mantras, drugs, and other magical performances, one should protect one's own people and hurt those of the enemy.

[Thus ends Chapter 3, "The Application of Medicine and Mantras," in Book 14, "Secret Means," of the Arthashastra of

Kautilya. End of the hundred and forty-eighth chapter from the beginning.]

CHAPTER 4. REMEDIES AGAINST THE INJURIES OF ONE'S OWN ARMY.

With regard to remedies against poisons and poisonous compounds applied by an enemy against one's own army or people:-- When the things that are meant for the king's use, inclusive of the limbs of women, as well as the things of the army are washed in the tepid water prepared from the decoction of sheshmataki (sebsten or cordia myk), kapi (emblicia officinalis), madanti (?), danta (ivory), satha (Citron tree), gojigi (gojihva ?--elephantopus scaber), visha (aconitum ferox), patali (bignonia suave olens), bala (lida cardifolia et rombifolia), syonaka (bignonia indica), punarnava (?), sveta (andropogon aciculatum), and tagara (tabernemontana coronaria, mixed with chandana (sandal) and the blood of salavriki (jackal), it removes the bad effects of poison.

The mixture prepared from the biles of prishata (red-spotted deer), nakula (mongoose), nilakantha (peacock), and godha (alligator), with charcoal powder (mashiraji), combined with the sprouts (agra) of sinduvara (vitex trifolia), tagara (tabernemontana coronaria, varuna) (teridium indicum), tanduliyaka (amaranthus polygamus), and sataparva (convolvulus repens) together with pinditaka (vangueria spinosa) removes the effects of the mixture of madana.

Among the decoctions of the roots of srigala (bignonia indica), vinna (?), madana, sinduvara (vitex trifolia), tagara (tabernemontana coronaria), and valli, (a creeper ?), any one or all mixed with milk removes, when drunk, the effects of the mixture of madana.

The stinking oil extracted from kaidarya (vangueria spinosa) removes madness.

The mixture prepared from priyangu (panic seed) and naktamala (galedupa arborea) removes, when applied through the nose, leprosy.

The mixture prepared from kushtha (costus) and lodhra (symplocos) removes consumption.

The mixture prepared from katuphala (glelina arborea), dravanti (anthericum tuberosum), and vilanga (a kind of seed) removes, when applied through the nose, headache and other diseases of the head.

The application of the mixture prepared from priyangu (panic seed), manjishtha (rubia manjit), tagara (tabernemontana coronaria), laksharasa (the juice or essence of lac) madhuka (?), hariadra (turmeric), and kshaudra (honey) to persons who have fallen senseless by being beaten by a rope, by falling into water, or by eating poison, or by being whipped, or by falling, resuscitates them.

The proportion of a dose is as much as an aksha (?) to men; twice as much to cows and horses; and four times as much to elephants and camels.

A round ball (mani) prepared from the above mixture and containing gold (rukma) in its centre, removes the effects due to any kind of poison.

A round ball (mani) prepared from the wood of asvattha (holy fig tree) growing round with the plants such as jivanti (a medicinal plant), sveta (andropogon aciculatum) the flower of mushkaka (a species of tree), and vanadaka (epidendrum tesselooides), removes the effects due to any kind of poison.

• The sound of trumpets painted with the above mixture destroys poison; whoever looks at a flag or banner besmeared with the above mixture will get rid of poison.

• Having applied these remedies to secure the safety of himself and his army, a king should make use of poisonous smokes and other mixtures to vitiate water against his enemy.

[Thus ends Chapter 4, "Remedies against the Injuries of One's Own Army," in Book 14, "Secret Means," of the Arthashastra of Kautilya. End of the hundred and forty-ninth chapter from the beginning. With this, ends the fourteenth Book "Secret Means," of the Arthashastra of Kautilya.]

KAUTILYA'S ARTHASHASTRA: BOOK 15

"The Plan of a Treatise"

CHAPTER 1. PARAGRAPHICAL DIVISIONS OF THIS TREATISE.

The subsistence of mankind is termed artha, wealth; the earth which contains mankind is also termed artha, wealth; that science which treats of the means of acquiring and maintaining the earth is the Arthashastra, Science of Polity.

It contains thirty-two paragraphical divisions; the book (adhikarana), contents (vidhana), suggestion of similar facts (yoga), the meaning of a word (padartha), the purport of reason (hetvartha), mention of a fact in brief (uddesa), mention of a fact in detail (nirdesa), guidance (upadesa), quotation, (apadesa), application (atidesa) the place of reference (pradesa), simile (upamana), implication (arthapatti), doubt (samsaya), reference to similar procedure (presanga), contrariety (viparyaya), ellipsis (vakyasesha), acceptance (anumata), explanation (vyakhayana), derivation

(nirvachana), illustration (nidarsana), exception (apavarga), the author's own technical terms (svasanja), prima facie view (purva paksha), rejoinder (uttrapaksha), conclusion (ekanta), reference to a subsequent portion (anagatavekshana), reference to a previous portion (atikrantavekshana), command (niyoga), alternative (vikalpa), compounding together (samuchchaya), and determinable fact (uhya).

That portion of a work in which a subject or topic is treated of is a book, as for example: "This Arthashastra or Science of Polity has been made as a compendium of all those Arthashastras which, as a guidance to kings in acquiring and maintaining the earth, have been written by ancient teachers."

A brief description of the matter contained in a book is its contents, as: "the end of learning; association with the aged; control of the organs of sense; the creation of ministers, and the like."

Pointing out similar facts by the use of such words as 'These and the like,' is suggestion of similar facts; for example: "The world consisting of the four castes and the four religious divisions and the like."

The sense which a word has to convey is its meaning; for example, with regard to the words mulahara: "Whoever squanders the wealth acquired for him by his father and grandfather is a mulahara, prodigal son."

What is meant to prove an assertion is the purport of reason; for example: "For charity and enjoyment of life depend upon wealth."

Saying in one word is mentioning a fact in brief; for example: "It is the control of the organs of sense on which success in learning and discipline depend."

Explanation in detached words is the mentioning of a fact in detail; for example: "Absence of discrepancy in the perception of sound, touch, colour, flavour, and scent by means of the ear, the skin, the eyes, the tongue, and the nose, is what is meant by restraint of the organs of sense."

Such statement as "Thus one should live," is guidance; for example: "Not violating the laws of righteousness and economy, he should live."

Such statement, as 'he says thus,' is a quotation; for example: "The school of Manu say that a king should make his assembly of ministers consist of twelve ministers; the school of Brihaspati say that it should consist of sixteen ministers; the school of Usans say it should contain twenty members; but Kautilya holds that it should contain as many ministers as the need of the kingdom requires."

When a rule dwelt upon in connection with a question is said to apply to another question also, it is termed application; for example: "What is said of a debt not repaid holds good with failure to make good a promised gift."

Establishing a fact by what is to be treated of later on is 'place of reference'; for example: "By making use of such strategic means as conciliation, bribery, dissension, and coercion, as we shall explain in connection with calamities."

Proving an unseen thing or course of circumstances by what has been seen is simile; for example: "Like a father his son, he should protect those of his subjects who have passed the period of the remission of taxes."

What naturally follows from a statement of facts, though not spoken of in plain terms, is implication; for example, "Whoever has full experience of the affairs of this world should, through the medium of the courtiers and other friends, win the favour of a king who is of good character and worthy sovereign. It follows from this that no one should seek the favour of a king through the medium of the king's enemies."

When the statement of a reason is equally applicable to two cases of circumstances, it is termed doubt; for example: "Which of the two should a conqueror march against: one whose subjects are impoverished and greedy, or one whose subjects are oppressed?"

When the nature of procedure to be specified in connection with a thing is said to be equal to what has already been specified in connection with another, it is termed reference to similar procedure; for example: "On the lands allotted to him for the purpose of carrying on agricultural operations, he should do as before."

The inference of a reverse statement from a positive statement is termed contrariety; for example: "The reverse will be the appearance of a king who is not pleased with the messenger."

That portion of a sentence which is omitted, though necessary to convey a complete sense, is ellipsis; for example: "With his feathers plucked off, he will lose his power to move." Here 'like a bird' is omitted.

When the opinion of another person is stated but not refuted, it is acceptance of that opinion; for example: "Wings, front, and reserve, is the form of an array of the army according to the school of Usanas."

Description in detail is explanation; for example: "Especially amongst assemblies and confederacies of kings possessing the characteristics of assemblies, quarrel is due to gambling; and destruction of persons due to the quarrel. Hence, among evil propensities, gambling is the worst evil, since it renders the king powerless for activity."

Stating the derivative sense of a word, is derivation; for example: "That which throws off (vyasati) a king from his prosperous career is propensity (vyasana).

The mentioning of a fact to illustrate a statement, is illustration; for example: "In war with a superior, the inferior will be reduced to the same condition as that of a foot-soldier fighting with an elephant."

Removal of an undesired implication from a statement is exception; for example: "A king may allow his enemy's army to be present close to his territory, unless he suspects of the existence of any internal trouble."

Words which are not used by others in the special sense in which they are used by the author are his own technical terms; for example: "He who is close to the conqueror's territory is the first member; next to him comes the second member; and next to the second comes the third."

The citation of another's opinion to be refuted, is prima facie view; for example: "Of the two evils, the distress of the king and that of his minister, the latter is worse."

Settled opinion is rejoinder; for example: "The distress of the king is worse, since everything depends upon him; for the king is the central pivot, as it were."

That which is universal in its application is conclusion or an established fact; for example: "A king should ever be ready for manly effort."

Drawing attention to a later chapter is reference to a subsequent portion; for example: "We shall explain balance and weights in the chapter, 'The Superintendent of Weights and Measures'."

The statement that it has been already spoken of is reference to a previous portion; for example, "The qualifications of a minister have already been described."

'Thus and not otherwise' is command; for example: "Hence he should be taught the laws of righteousness and wealth, but not unrighteousness and non-wealth."

'This or that' is alternative; for example: "or daughters born of approved marriage (dharmavivaha)."

'Both with this and that' is compounding together; for example: "Whoever is begotten by a man on his wife is agnatic both to the father and the father's relatives."

That which is to be determined after consideration is determinable fact; for example: "Experts shall determine the validity or invalidity of gifts so that neither the giver nor the receiver is likely to be hurt thereby."

- Thus this Sastra, conforming to these paragraphic divisions is composed as a guide to acquire and secure this and the other world.

- In the light of this Sastra one cannot only set on foot righteous, economical, and aesthetic acts and maintain them, but also put down unrighteous, uneconomical and displeasing acts.

- This Sastra has been made by him who from intolerance (of misrule) quickly rescued the scriptures and the science of weapons and the earth which had passed to the Nanda king.

[Thus ends the Chapter 1, 'Paragraphic divisions of the Treatise' in the fifteenth Book, 'Plan of Treatise.' This is the one hundred and fiftieth chapter from the first chapter of the entire work. The fifteenth book, 'Plan of Treatise, of the Arthashastra of Kautilya is thus brought to a close.]

- Having seen discrepancies in many ways on the part of the writers of commentaries on the Sastras, Vishnu Gupta himself has made (this) Sutra and commentary.

[End of the manuscript]

THE CHANAKYA NITI

Chanakya Niti-Shastra
Ethical Science of Chanakya
The Political Ethics of Chanakya Pandit
Translation: Miles Davis, 1981
Estimated Range of Dating: 340-283 B.C

(Chanakya, also known as Kautilya, or sometimes as Vishnugupta, attained lasting fame over 2300 years ago for two reasons: (1st) his writings on polity and (2nd) the practical and effective counsel he gave to King Chandragupta Maurya, who conquered most of India under his guidance. Of his writings, Artha-shastra is the best known work, and many editions have come out in English. The Arthashastra is a text on economic development, politics and statecraft in all its facets. It is meant for being studied by kings and court pandits [a pandit is a scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, philosophy, and law.

Chanakya's Niti-shastra is this great court pandit's second most famous work. Niti is variously translated as "the science of morality", "common sense", "expediency" or "ethics". Hence Chanakya Niti-shastra contains sagacious wisdom that may be applied in our daily affairs with profit. While the Arthashastra reminds us of Macchiavelli's and General Sunzi's works, the Niti-Shastra has more in common with the Instructions of Shuruppak (2600 BC) of the Teachings of Ptah-Hotep (2550 BC). It is a work of precepts and advice. In

other words, Chanakya teaches how to avoid unnecessary conflicts and be happy in mundane life.)

CHANAKYA NITI CHAPTER 1

1. Humbly bowing down before the almighty Lord Sri Vishnu, the Lord of the three worlds, I recite maxims of the science of political ethics (niti) selected from the various satras (scriptures)

2. That man who by the study of these maxims from the satras acquires a knowledge of the most celebrated principles of duty, and understands what ought and what ought not to be followed, and what is good and what is bad, is most excellent.

3. Therefore with an eye to the public good, I shall speak that which, when understood, will lead to an understanding of things in their proper perspective.

4. Even a pandit comes to grief by giving instruction to a foolish disciple, by maintaining a wicked wife, and by excessive familiarity with the miserable.

5. A wicked wife, a false friend, a saucy servant and living in a house with a serpent in it are nothing but death.

6. One should save his money against hard times, save his wife at the sacrifice of his riches, but invariably one should save his soul even at the sacrifice of his wife and riches.

7. Save your wealth against future calamity. Do not say, "What fear has a rich man, of calamity?" When riches begin to forsake one even the accumulated stock dwindles away.

8. Do not inhabit a country where you are not respected, cannot earn your livelihood, have no friends, or cannot acquire knowledge.

9. Do not stay for a single day where there are not these five persons: a wealthy man, a brahmin well versed in Vedic lore, a king, a river and a physician

10. Wise men should never go into a country where there are no means of earning one's livelihood, where the people have no dread of anybody, have no sense of shame, no intelligence, or a charitable disposition.

11. Test a servant while in the discharge of his duty, a relative in difficulty, a friend in adversity, and a wife in misfortune.

12. He is a true friend who does not forsake us in time of need, misfortune, famine, or war, in a king's court, or at the crematorium (samasana).

13. He who gives up what is imperishable for that which is perishable, loses that which is imperishable; and doubtlessly loses that which is perishable also.

14. A wise man should marry a virgin of a respectable family even if she is deformed. He should not marry one of a low-class family, through beauty. Marriage in a family of equal status is preferable.

15. Do not put your trust in rivers, men who carry weapons, beasts with claws or horns, women, and members of a royal family

16. Even from poison extract nectar, wash and take back gold if it has fallen in filth, receive the highest knowledge (Krsna consciousness) from a low born person; so also a girl possessing virtuous qualities (stri-ratna) even if she were born in a disreputable family.

17. Women have hunger two-fold, shyness four-fold, daring six-fold, and lust eight-fold as compared to men

CHANAKYA NITI CHAPTER 2

1. Untruthfulness, rashness, guile, stupidity, avarice, uncleanness and cruelty are a woman's seven natural flaws

2. To have ability for eating when dishes are ready at hand, to be robust and virile in the company of one's religiously wedded wife, and to have a mind for making charity when one is prosperous are the fruits of no ordinary austerities.

3. He whose son is obedient to him, whose wife's conduct is in accordance with his wishes, and who is content with his riches, has his heaven here on earth.

4. They alone are sons who are devoted to their father. He is a father who supports his sons. He is a friend in whom we can confide, and she only is a wife in whose company the husband feels contented and peaceful.

5. Avoid him who talks sweetly before you but tries to ruin you behind your back, for he is like a pitcher of poison with milk on top.

6. Do not put your trust in a bad companion nor even trust an ordinary friend, for if he should get angry with you, he may bring all your secrets to light.

7. Do not reveal what you have thought upon doing, but by wise counsel keep it secret, being determined to carry it into execution.

8. Foolishness is indeed painful, and verily so is youth, but more painful by far than either is being obliged in another person's house.

9. There does not exist a pearl in every mountain, nor a pearl in the head of every elephant; neither are the sadhus to be found everywhere, nor sandal trees in every forest.

[Note: Only elephants in royal palaces are seen decorated with pearls (precious stones) on their heads].

THE GRAND BIBLE

10. Wise men should always bring up their sons in various moral ways, for children who have knowledge of niti-sastra and are well behaved become a glory to their family.

11. Those parents who do not educate their sons are their enemies; for as is a crane among swans, so are ignorant sons in a public assembly>

12. Many a bad habit is developed through over indulgence, and many a good one by chastisement, therefore beat your son as well as your pupil; never indulge them. ("Spare the rod and spoil the child.")

13. Let not a single day pass without your learning a verse, half a verse, or a fourth of it, or even one letter of it; nor without attending to charity, study and other pious activity.

14. Separation from the wife, disgrace from one's own people, an enemy saved in battle, service to a wicked king, poverty, and a mismanaged assembly: these six kinds of evils, if afflicting a person, burn him even without fire

15. Trees on a riverbank, a woman in another man's house, and kings without counsellors go without doubt to swift destruction.

16. A brahmin's strength is in his learning, a king's strength is in his army, a vaishya's strength is in his wealth and a shudra's strength is in his attitude of service

17. The prostitute has to forsake a man who has no money, the subject a king that cannot defend him, the birds a tree that bears no fruit, and the guests a house after they have finished their meals.

18. Brahmins quit their patrons after receiving alms from them, scholars leave their teachers after receiving education from them, and animals desert a forest that has been burnt down.

19. He who befriends a man whose conduct is vicious, whose vision impure, and who is notoriously crooked, is rapidly ruined.

20. Friendship between equals flourishes, service under a king is respectable, it is good to be business-minded in public dealings, and a handsome lady is safe in her own home.

(Continued below)

CHANAKYA NITI CHAPTER 3

1. In this world, whose family is there without blemish? Who is free from sickness and grief? Who is forever happy?

2. A man's descent may be discerned by his conduct, his country by his pronunciation of language, his friendship by his warmth and glow, and his capacity to eat by his body.

3. Give your daughter in marriage to a good family, engage your son in learning, see that your enemy comes to grief, and engage your friends in dharma. (Krsna consciousness).

4. Of a rascal and a serpent, the serpent is the better of the two, for he strikes only at the time he is destined to kill, while the former at every step.

5. Therefore kings gather round themselves men of good families, for they never forsake them either at the beginning, the middle or the end.

6. At the time of the pralaya (universal destruction) the oceans are to exceed their limits and seek to change, but a saintly man never changes.

7. Do not keep company with a fool for as we can see he is a two-legged beast. Like an unseen thorn he pierces the heart with his sharp words.

8. Though men be endowed with beauty and youth and born in noble families, yet without education they are like the palasa flower, which is void of sweet fragrance.

9. The beauty of a cuckoo is in its notes, that of a woman in her unalloyed devotion to her husband, that of an ugly person in his scholarship, and that of an ascetic in his forgiveness.

10. Give up a member to save a family, a family to save a village, a village to save a country, and the country to save yourself.

11. There is no poverty for the industrious. Sin does not attach itself to the person practicing japa (chanting of the holy names of the Lord). Those who are absorbed in maunam (silent contemplation of the Lord) have no quarrel with others. They are fearless who remain always alert.

12.-13. What is too heavy for the strong and what place is too distant for those who put forth effort? What country is foreign to a man of true learning? Who can be inimical to one who speaks pleasingly?

14. As a whole forest becomes fragrant by the existence of a single tree with sweet-smelling blossoms in it, so a family becomes famous by the birth of a virtuous son.

15. As a single withered tree, if set aflame, causes a whole forest to burn, so does a rascal son destroy a whole family.

16. As night looks delightful when the moon shines, so is a family gladdened by even one learned and virtuous son.

17. What is the use of having many sons if they cause grief and vexation? It is better to have only one son from whom the whole family can derive support and peacefulness.

18. Fondle a son until he is five years of age, and use the stick for another ten years, but when he has attained his sixteenth year treat him as a friend.

19. He who runs away from a fearful calamity, a foreign invasion, a terrible famine, and the companionship of wicked men is safe.

20. He who has not acquired one of the following: religious merit (dharma), wealth (artha), satisfaction of desires (kama), or liberation (moksa) is repeatedly born to die

21. Lakshmi, the Goddess of wealth, comes of Her own accord where fools are not respected, grain is well stored up, and the husband and wife do not quarrel.

CHANAKYA NITI CHAPTER 4

1. These five: the life span, the type of work, wealth, learning and the time of one's death are determined while one is in the womb.

2. Offspring, friends and relatives flee from a devotee of the Lord: yet those who follow him bring merit to their families through their devotion.

3. Fish, tortoises, and birds bring up their young by means of sight, attention and touch; so do saintly men afford protection to their associates by the same means.

4. As long as your body is healthy and under control and death is distant, try to save your soul; when death is imminent what can you do?

5. Learning is like a cow of desire. It, like her, yields in all seasons. Like a mother, it feeds you on your journey. Therefore learning is a hidden treasure.

6. A single son endowed with good qualities is far better than a hundred devoid of them. For the moon, though one, dispels the darkness, which the stars, though numerous, cannot.

7. A stillborn son is superior to a foolish son endowed with a long life. The first causes grief for but a moment while the latter like a blazing fire consumes his parents in grief for life.

8. Residing in a small village devoid of proper living facilities, serving a person born of a low family, unwholesome food, a frowning wife, a foolish son, and a widowed daughter burn the body without fire.

9. What good is a cow that neither gives milk nor conceives? Similarly, what is the value of the birth of a son if he becomes neither learned nor a pure devotee of the Lord?

10. When one is consumed by the sorrows of life, three things give him relief: offspring, a wife, and the company of the Lord's devotees.

11. Kings speak for once, men of learning once, and the daughter is given in marriage once. All these things happen once and only once.

12. Religious austerities should be practiced alone, study by two, and singing by three. A journey should be undertaken by four, agriculture by five, and war by many together.

13. She is a true wife who is clean (suci), expert, chaste, pleasing to the husband, and truthful.

14. The house of a childless person is a void, all directions are void to one who has no relatives, the heart of a fool is also void, but to a poverty-stricken man all is void.

15. Scriptural lessons not put into practice are poison; a meal is poison to him who suffers from indigestion; a social gathering is poison to a poverty-stricken person; and a young wife is poison to an aged man.

16. That man who is without religion and mercy should be rejected. A guru without spiritual knowledge should be rejected. The wife with an offensive face should be given up, and so should relatives who are without affection.

17. Constant travel brings old age upon a man; a horse becomes old by being constantly tied up; lack of sexual contact with her husband brings old age upon a woman; and garments become old through being left in the sun.

18. Consider again and again the following: the right time, the right friends, the right place, the right means of income, the right ways of spending, and from whom you derive your power.

19. For the twice born the fire (Agni) is a representative of God. The Supreme Lord resides in the heart of His devotees. Those of average intelligence (alpa-buddhi or kanistha-adhikari) see God only in His sri-murti, but those of broad vision see the Supreme Lord everywhere.

CHANAKYA NITI CHAPTER 5

1. Agni is the worshipable person for the twice born; the brahmana for the other castes; the husband for the wife; and the guest who comes for food at the midday meal for all.

2. As gold is tested in four ways by rubbing, cutting, heating and beating -- so a man should be tested by these four things: his renunciation, his conduct, his qualities and his actions.

3. A thing may be dreaded as long as it has not overtaken you, but once it has come upon you, try to get rid of it without hesitation.

4. Though persons be born from the same womb and under the same stars, they do not become alike in disposition as the thousand fruits of the badari tree.

5. He whose hands are clean does not like to hold an office; he who desires nothing cares not for bodily decorations; he who is only partially educated cannot speak agreeably; and he who speaks out plainly cannot be a deceiver.

6. The learned are envied by the foolish; rich men by the poor; chaste women by adulteresses; and beautiful ladies by ugly ones

7. Indolent application ruins study; money is lost when entrusted to others; a farmer who sows his seed sparsely is ruined; and an army is lost for want of a commander.

8. Learning is retained through putting into practice; family prestige is maintained through good behaviour; a respectable person is recognised by his excellent qualities; and anger is seen in the eyes.

9. Religion is preserved by wealth; knowledge by diligent practice; a king by conciliatory words; and a home by a dutiful housewife.

10. Those who blaspheme Vedic wisdom, who ridicule the life style recommended in the satras, and who deride men of peaceful temperament, come to grief unnecessarily.

11. Charity puts and end to poverty; righteous conduct to misery; discretion to ignorance; and scrutiny to fear.

12. There is no disease (so destructive) as lust; no enemy like infatuation; no fire like wrath; and no happiness like spiritual knowledge.

13. A man is born alone and dies alone; and he experiences the good and bad consequences of his karma alone; and he goes alone to hell or the Supreme abode.

14. Heaven is but a straw to him who knows spiritual life (Krsna consciousness); so is life to a valiant man; a woman to him who has subdued his senses; and the universe to him who is without attachment for the world.

15. Learning is a friend on the journey; a wife in the house; medicine in sickness; and religious merit is the only friend after death.

16. Rain which falls upon the sea is useless; so is food for one who is satiated; in vain is a gift for one who is wealthy; and a burning lamp during the daytime is useless.

17. There is no water like rainwater; no strength like one's own; no light like that of the eyes; and no wealth more dear than food grain.

18. The poor wish for wealth; animals for the faculty of speech; men wish for heaven; and godly persons for liberation.

19. The earth is supported by the power of truth; it is the power of truth that makes the sunshine and the winds blow; indeed all things rest upon truth.

20. The Goddess of wealth is unsteady (chanchala), and so is the life breath. The duration of life is uncertain, and the place of habitation is uncertain; but in all this inconsistent world religious merit alone is immovable.

21. Among men the barber is cunning; among birds the crow; among beasts the jackal; and among women, the malin (flower girl).

22. These five are your fathers; he who gave you birth, girdled you with sacred thread, teaches you, provides you with food, and protects you from fearful situations.

23. These five should be considered as mothers; the king's wife, the preceptor's wife, the friend's wife, your wife's mother, and your own mother.

CHANAKYA NITI CHAPTER 6

1. By means of hearing one understands dharma, malignity vanishes, knowledge is acquired, and liberation from material bondage is gained.

2. Among birds the crow is vile; among beasts the dog; the ascetic whose sins is abominable, but he who blasphemes others is the worst chandala.

3. Brass is polished by ashes; copper is cleaned by tamarind; a woman, by her menses; and a river by its flow.

4. The king, the brahmana, and the ascetic yogi who go abroad are respected; but the woman who wanders is utterly ruined.

5. He who has wealth has friends. He who is wealthy has relatives. The rich one alone is called a man, and the affluent alone are respected as pandits

6. As is the desire of Providence, so functions one's intellect; one's activities are also controlled by Providence; and by the will of Providence one is surrounded by helpers.

7. Time perfects all living beings as well as kills them; it alone is awake when all others are asleep. Time is insurmountable.

8. Those born blind cannot see; similarly blind are those in the grip of lust. Proud men have no perception of evil; and those bent on acquiring riches see no sin in their actions.

9. The spirit soul goes through his own course of karma and he himself suffers the good and bad results thereby accrued. By his own actions he entangles himself in samsara, and by his own efforts he extricates himself.

10. The king is obliged to accept the sins of his subjects; the purohit (priest) suffers for those of the king; a husband suffers for those of his wife; and the guru suffers for those of his pupils.

11. A father who is a chronic debtor, an adulterous mother, a beautiful wife, and an unlearned son are enemies (in one's own home).

12. Conciliate a covetous man by means of a gift, an obstinate man with folded hands in salutation, a fool by humouring him, and a learned man by truthful words.

13. It is better to be without a kingdom than to rule over a petty one; better to be without a friend than to befriend a

rascal; better to be without a disciple than to have a stupid one; and better to be without a wife than to have a bad one.

14. How can people be made happy in a petty kingdom? What peace can we expect from a rascal friend? What happiness can we have at home in the company of a bad wife? How can renown be gained by instructing an unworthy disciple?

15. Learn one thing from a lion; one from a crane; four a cock; five from a crow; six from a dog; and three from an ass.

16. The one excellent thing that can be learned from a lion is that whatever a man intends doing should be done by him with a whole-hearted and strenuous effort.

17. The wise man should restrain his senses like the crane and accomplish his purpose with due knowledge of his place, time and ability.

18. To wake at the proper time; to take a bold stand and fight; to make a fair division (of property) among relations; and to earn one's own bread by personal exertion are the four excellent things to be learned from a cock.

19. Union in privacy (with one's wife); boldness; storing away useful items; watchfulness; and not easily trusting others; these five things are to be learned from a crow.

20. Contentment with little or nothing to eat although one may have a great appetite; to awaken instantly although one may be in a deep slumber; unflinching devotion to the master; and bravery; these six qualities should be learned from the dog.

21. Although an ass is tired, he continues to carry his burden; he is unmindful of cold and heat; and he is always contented; these three things should be learned from the ass.

22. He who shall practice these twenty virtues shall become invincible in all his undertakings.

(Continued below)

CHANAKYA NITI CHAPTER 7

1. A wise man should not reveal his loss of wealth, the vexation of his mind, the misconduct of his own wife, base words spoken by others, and disgrace that has befallen him.

2. He who gives up shyness in monetary dealings, in acquiring knowledge, in eating and in business, becomes happy.

3. The happiness and peace attained by those satisfied by the nectar of spiritual tranquillity is not attained by greedy persons restlessly moving here and there.

4. One should feel satisfied with the following three things; his own wife, food given by Providence and wealth acquired by honest effort; but one should never feel satisfied with the following three; study, chanting the holy names of the Lord (japa) and charity.

5. Do not pass between two brahmanas, between a brahmana and his sacrificial fire, between a wife and her husband, a master and his servant, and a plough and an ox.

6. Do not let your foot touch fire, the spiritual master or a brahmana; it must never touch a cow, a virgin, an old person or a child.

7. Keep one thousand cubits away from an elephant, a hundred from a horse, ten from a horned beast, but keep away from the wicked by leaving the country.

8. An elephant is controlled by a goad (ankusha), a horse by a slap of the hand, a horned animal with the show of a stick, and a rascal with a sword.

9. Brahmanas find satisfaction in a good meal, peacocks in the peal of thunder, a sadhu in seeing the prosperity of others, and the wicked in the misery of others.

10. Conciliate a strong man by submission, a wicked man by opposition, and the one whose power is equal to yours by politeness or force.

11. The power of a king lies in his mighty arms; that of a brahmana in his spiritual knowledge; and that of a woman in her beauty youth and sweet words.

12. Do not be very upright in your dealings for you would see by going to the forest that straight trees are cut down while crooked ones are left standing.

13. Swans live wherever there is water, and leave the place where water dries up; let not a man act so -- and comes and goes as he pleases.

14. Accumulated wealth is saved by spending just as incoming fresh water is saved by letting out stagnant water.

15. He who has wealth has friends and relations; he alone survives and is respected as a man.

16. The following four characteristics of the denizens of heaven may be seen in the residents of this earth planet; charity, sweet words, worship of the Supreme Personality of Godhead, and satisfying the needs of brahmanas.

17. The following qualities of the denizens of hell may characterise men on earth; extreme wrath, harsh speech, enmity with one's relations, the company with the base, and service to men of low extraction.

18. By going to the den of a lion pearls from the head of an elephant may be obtained; but by visiting the hole of a jackal nothing but the tail of a calf or a bit of the hide of an ass may be found.

19. The life of an uneducated man is as useless as the tail of a dog, which neither covers its rear end, nor protects it from the bites of insects.

20. Purity of speech, of the mind, of the senses, and a compassionate heart are needed by one who desires to rise to the divine platform.

21. As you seek fragrance in a flower, oil in the sesamum seed, fire in wood, ghee (butter) in milk, and jaggery (guda) in sugarcane; so seek the spirit that is in the body by means of discrimination.

CHANAKYA NITI CHAPTER 8

1. Low class men desire wealth; middle class men both wealth and respect; but the noble, honour only; hence honour is the noble man's true wealth.

2. . . . [text missing]

3. The lamp eats up the darkness and therefore it produces blackened lamp; in the same way according to the nature of our diet (sattva, rajasa, or tamasa) we produce offspring in similar quality.

4. O wise man! Give your wealth only to the worthy and never to others. The water of the sea received by the clouds is always sweet. The rainwater enlivens all living beings of the earth both movable (insects, animals, humans, etc.) and immovable (plants, trees, etc.), and then returns to the ocean where its value is multiplied a million fold.

5. The wise who discern the essence of things have declared that the yavana (meat eater) is equal in baseness to a thousand candalas (the lowest class), and hence a yavana is the basest of men; indeed there is no one more base.

6. After having rubbed oil on the body, after encountering the smoke from a funeral pyre, after sexual intercourse, and after being shaved, one remains a chandala until he bathes.

7. Water is the medicine for indigestion; it is invigorating when the food that is eaten is well digested; it is like nectar when drunk in the middle of a dinner; and it is like poison when taken at the end of a meal.

8. Knowledge is lost without putting it into practice; a man is lost due to ignorance; an army is lost without a commander; and a woman is lost without a husband.

9. A man who encounters the following three is unfortunate; the death of his wife in his old age, the entrusting of money into the hands of relatives, and depending upon others for food.

10. Chanting of the Vedas without making ritualistic sacrifices to the Supreme Lord through the medium of Agni, and sacrifices not followed by bountiful gifts are futile. Perfection can be achieved only through devotion (to the Supreme Lord) for devotion is the basis of all success.

13. There is no austerity equal to a balanced mind, and there is no happiness equal to contentment; there is no disease like covetousness, and no virtue like mercy.

14. Anger is a personification of Yama (the demigod of death); thirst is like the hellish river Vaitarani; knowledge is like a kamadhenu (the cow of plenty); and contentment is like Nandanavana (the garden of Indra).

15. Moral excellence is an ornament for personal beauty; righteous conduct, for high birth; success for learning; and proper spending for wealth.

16. Beauty is spoiled by an immoral nature; noble birth by bad conduct; learning, without being perfected; and wealth by not being properly utilised.

17. Water seeping into the earth is pure; and a devoted wife is pure; the king who is the benefactor of his people is pure; and pure is the brahmana who is contented.

18. Discontented brahmanas, contented kings, shy prostitutes, and immodest housewives are ruined.

19. Of what avail is a high birth if a person is destitute of scholarship? A man who is of low extraction is honoured even by the demigods if he is learned.

20. A learned man is honoured by the people. A learned man commands respect everywhere for his learning. Indeed, learning is honoured everywhere.

21. Those who are endowed with beauty and youth and who are born of noble families are worthless if they have no learning. They are just like the kimshuka blossoms (flowers of the palasa tree) which, though beautiful, have no fragrance.

22. The earth is encumbered with the weight of the flesh-eaters, wine-bibblers, dolts (dull and stupid) and blockheads, who are beasts in the form of men.

23. There is no enemy like a yajna (sacrifice) which consumes the kingdom when not attended by feeding on a large scale; consumes the priest when the chanting is not done properly; and consumes the yajaman (the responsible person) when the gifts are not made.

CHANAKYA NITI CHAPTER 9

1. My dear child, if you desire to be free from the cycle of birth and death, then abandon the objects of sense gratification as poison. Drink instead the nectar of forbearance, upright conduct, mercy, cleanliness and truth.

2. Those base men who speak of the secret faults of others destroy themselves like serpents that stray onto anthills.

3. Perhaps nobody has advised Lord Brahma, the creator, to impart perfume to gold; fruit to the sugarcane; flowers to the sandalwood tree; wealth to the learned; and long life to the king

4. Nectar (amrita) is the best among medicines; eating good food is the best of all types of material happiness; the eye is the chief among all organs; and the head occupies the chief position among all parts of the body.

5. No messenger can travel about in the sky and no tidings come from there. The voice of its inhabitants is never heard, nor can any contact be established with them. Therefore the brahmana who predicts the eclipse of the sun and moon, which occur in the sky, must be considered as a vidwan (man of great learning).

6. The student, the servant, the traveller, the hungry person, the frightened man, the treasury guard, and the steward: these seven ought to be awakened if they fall asleep.

7. The serpent, the king, the tiger, the stinging wasp, the small child, the dog owned by other people, and the fool: these seven ought not to be awakened from sleep.

8. Of those who have studied the Vedas for material rewards, and those who accept foodstuffs offered by shudras, what potency have they? They are just like serpents without fangs.

9. He who neither rouses fear by his anger, nor confers a favour when he is pleased can neither control nor protect. What can he do?

10. The serpent may, without being poisonous, raise high its hood, but the show of terror is enough to frighten people -- whether he be venomous or not.

11. Wise men spend their mornings in discussing gambling, the afternoon discussing the activities of women, and the night hearing about the activities of theft. (The first item above refers to the gambling of King Yudhisthira, the great devotee of Krsna. The second item refers to the glorious deeds of mother Sita, the consort of Lord Ramachandra. The third item hints at the adorable childhood pastimes of Sri Krsna who stole butter from the elderly cowherd ladies of Gokula. Hence Chanakya Pandita advises wise persons to spend the morning absorbed in Mahabharata, the afternoon studying Ramayana, and the evening devotedly hearing the Srimad-Bhagvatam.)

12. By preparing a garland for a Deity with one's own hand; by grinding sandal paste for the Lord with one's own hand; and by writing sacred texts with one's own hand -- one becomes blessed with opulence equal to that of Indra.

13. . . . [text missing]

14. Poverty is set off by fortitude; shabby garments by keeping them clean; bad food by warming it; and ugliness by good behaviour.

CHANAKYA NITI CHAPTER 10

1. One destitute of wealth is not destitute, he is indeed rich (if he is learned); but the man devoid of learning is destitute in every way.

2. We should carefully scrutinise that place upon which we step (having it ascertained to be free from filth and living creatures like insects, etc.); we should drink water, which has been filtered (through a clean cloth); we should speak only those words, which have the sanction of the satras; and do that act which we have carefully considered.

3. He who desires sense gratification must give up all thoughts of acquiring knowledge; and he who seeks knowledge must not hope for sense gratification. How can he who seeks sense gratification acquire knowledge, and he who possesses knowledge enjoy mundane sense pleasure?

4. What is it that escapes the observation of poets? What is that act women are incapable of doing? What will drunken people not prate? What will not a crow eat?

5. Fate makes a beggar a king and a king a beggar. He makes a rich man poor and a poor man rich

6. The beggar is a miser's enemy; the wise counsellor is the fool's enemy; her husband is an adulterous wife's enemy; and the moon is the enemy of the thief.

7. Those who are destitute of learning, penance, knowledge, good disposition, virtue and benevolence are brutes wandering the earth in the form of men. They are burdensome to the earth.

8. Those that are empty-minded cannot be benefited by instruction. Bamboo does not acquire the quality of sandalwood by being associated with the Malaya Mountain.

9. What good can the scriptures do to a man who has no sense of his own? Of what use is as mirror to a blind man?

10. Nothing can reform a bad man, just as the posteriors cannot become a superior part of the body though washed one hundred times.

11. By offending a kinsman, life is lost; by offending others, wealth is lost; by offending the king, everything is lost; and by offending a brahmana (Brahmin) one's whole family is ruined.

12. It is better to live under a tree in a jungle inhabited by tigers and elephants, to maintain oneself in such a place with ripe fruits and spring water, to lie down on grass and to wear the ragged barks of trees than to live amongst one's relations when reduced to poverty.

13. The brahmana (Brahmin) is like a tree; his prayers are the roots, his chanting of the Vedas are the branches, and his religious acts are the leaves. Consequently effort should be made to preserve his roots for if the roots are destroyed there can be no branches or leaves.

14. My mother is Kamala devi (Lakshmi), my father is Lord Janardana (Vishnu), my kinsmen are the Vishnu-bhaktas (Vaisnavas) and, my homeland is all the three worlds.

15. (Through the night) a great many kinds of birds perch on a tree but in the morning they fly in all the ten directions. Why should we lament for that? (Similarly, we should not grieve when we must inevitably part company from our dear ones)

16. He who possesses intelligence is strong; how can the man that is unintelligent be powerful? The elephant of the forest having lost his senses by intoxication was tricked into a lake by a small rabbit. (This verse refers to a famous story from the niti-sastra called pancatantra compiled by the pandit Vishnusharma 2500 years ago).

17. Why should I be concerned for my maintenance while absorbed in praising the glories of Lord Vishwambhara (Vishnu), the supporter of all? Without the grace of Lord Hari, how could milk flow from a mother's breast for a child's nourishment? Repeatedly thinking only in this way, O Lord of the Yadus, O husband of Lakshmi, all my time is spent in serving Your lotus feet.
 [text of verse 18, 19, 20 is missing]

CHANAKYA NITI CHAPTER 11

1. Generosity, pleasing address, courage and propriety of conduct are not acquired, but are inbred qualities.

2. He who forsakes his own community and joins another perishes as the king who embraces an unrighteous path.

3. The elephant has a huge body but is controlled by the ankusha (goad); yet, is the goad as large as the elephant? A lighted candle banishes darkness: is the candle as vast as the darkness. A mountain is broken even by a thunderbolt: is the thunderbolt therefore as big as the mountain? No, he whose power prevails is really mighty; what is there in bulk?

5. He who is engrossed in family life will never acquire knowledge; there can be no mercy in the eater of flesh; the greedy man will not be truthful; and purity will not be found in a woman or a hunter.

6. The wicked man will not attain sanctity even if he is instructed in different ways, and the Nim tree will not become sweet even if it is sprinkled from the top to the roots with milk and ghee.

7. Mental dirt cannot be washed away even by one-hundred baths in the sacred waters, just as a wine pot cannot be purified even by evaporating all the wine by fire.

8. It is not strange if a man reviles a thing of which he has no knowledge, just as a wild hunter's wife throws away the pearl that is found in the head of an elephant, and picks up a gunj (a type of seed which poor tribals wear as ornaments).

9. He who for one year eats his meals silently (inwardly meditating upon the Lord's prasadam); attains to the heavenly planets for a thousand crore of years. (Note: one crore equals ten million)

10. The student (brahmacari) should completely renounce the following eight things -- his lust, anger, greed, desire for sweets, sense of decorating the body, excessive curiosity, excessive sleep, and excessive endeavour for bodily maintenance.

12. He alone is a true brahmana (dvija or "twice-born") who is satisfied with one meal a day, who has the six samskaras (or acts of purification such as garbhadhana, etc.) performed for him, and who cohabits with his wife only once in a month on an auspicious day after her menses.

13. The brahmana who is engrossed in worldly affairs, brings up cows and is engaged in trade is really called a vaishya.

14. The brahmana who deals in lac-die, articles, oil, indigo, silken cloth, honey, clarified butter, liquor, and flesh is called a shudra.

15. The brahmana who thwarts the doings of others, who is hypocritical, selfish, and a deceitful hater, and while speaking mildly cherishes cruelty in his heart, is called a cat.

16. The brahmana who destroys a pond, a well, a tank, a garden and a temple is called a mlechha.

17. The brahmana who steals the property of the Deities and the spiritual preceptor, who cohabits with another's wife, and who maintains himself by eating anything and everything is called a chandala.

18. The meritorious should give away in charity all that they have in excess of their needs. By charity only Karna, Bali and King Vikramaditya survive even today. Just see the plight of the honeybees beating their legs in despair upon the earth. They are saying to themselves, "Alas! We neither enjoyed our stored-up honey nor gave it in charity, and now someone has taken it from us in an instant."

CHANAKYA NITI CHAPTER 12

1. He is a blessed grhastha (householder) in whose house there is a blissful atmosphere, whose sons are talented, whose wife speaks sweetly, whose wealth is enough to satisfy his desires, who finds pleasure in the company of his wife, whose servants are obedient, in whose house hospitality is shown, the auspicious Supreme Lord is worshiped daily, delicious food

and drink is partaken, and who finds joy in the company of devotees.

2. One who devotedly gives a little to a brahmana who is in distress is recompensed abundantly. Hence, O Prince, what is given to a good brahmana is got back not in an equal quantity, but in an infinitely higher degree.

3. Those men who are happy in this world, who are generous towards their relatives, kind to strangers, indifferent to the wicked, loving to the good, shrewd in their dealings with the base, frank with the learned, courageous with enemies, humble with elders and stern with the wife.

4. O jackal, leave aside the body of that man at once, whose hands have never given in charity, whose ears have not heard the voice of learning, whose eyes have not beheld a pure devotee of the Lord, whose feet have never traversed to holy places, whose belly is filled with things obtained by crooked practices, and whose head is held high in vanity. Do not eat it, O jackal, otherwise you will become polluted.

5. "Shame upon those who have no devotion to the lotus feet of Sri Krsna, the son of mother Yasoda; who have no attachment for the descriptions of the glories of Srimati Radharani; whose ears are not eager to listen to the stories of the Lord's lila." Such is the exclamation of the mrdanga sound of dhik-tam dhik-tam dhigatam at kirtana.

6. What fault of spring that the bamboo shoot has no leaves? What fault of the sun if the owl cannot see during the daytime? Is it the fault of the clouds if no raindrops fall into the mouth of the chatak bird? Who can erase what Lord Brahma has inscribed upon our foreheads at the time of birth?

7. A wicked man may develop saintly qualities in the company of a devotee, but a devotee does not become impious in the company of a wicked person. The earth is scented by a flower that falls upon it, but the flower does not contact the odour of the earth.

8. One indeed becomes blessed by having darshan of a devotee; for the devotee has the ability to purify immediately, whereas the sacred tirtha gives purity only after prolonged contact.

9. A stranger asked a brahmana, "Tell me, who is great in this city?" The brahmana replied, "The cluster of palmyra trees is great." Then the traveller asked, "Who is the most charitable person?" The brahmana answered, "The washer man who takes the clothes in the morning and gives them back in the evening is the most charitable." He then asked, "Who is the ablest man?" The brahmana answered, "Everyone is expert in robbing others of their wives and wealth." The man then asked the brahmana, "How do you manage to live in such a city?" The brahmana replied, "As a worm survives while even in a filthy place so do I survive here!"

10. The house in which the lotus feet of brahmanas are not washed, in which Vedic mantras are not loudly recited, and in which the holy rites of svaha (sacrificial offerings to the Supreme Lord) and swadha (offerings to the ancestors) are not performed, is like a crematorium.

11. (It is said that a sadhu, when asked about his family, replied thusly): truth is my mother, and my father is spiritual knowledge; righteous conduct is my brother, and mercy is my friend, inner peace is my wife, and forgiveness is my son: these six are my kinsmen.

12. Our bodies are perishable, wealth is not at all permanent and death is always nearby. Therefore we must immediately engage in acts of merit.

13. Arjuna says to Krsna. "Brahmanas find joy in going to feasts, cows find joy in eating their tender grass, wives find joy in the company of their husbands, and know, O Krsna, that in the same way I rejoice in battle.

14. He who regards another's wife as his mother, the wealth that does not belong to him as a lump of mud, and the pleasure and pain of all other living beings as his own -- truly sees things in the right perspective, and he is a true pandit.

15. O Raghava, the love of virtue, pleasing speech, and an ardent desire for performing acts of charity, guileless dealings with friends, humility in the guru's presence, deep tranquillity of mind, pure conduct, discernment of virtues, realised knowledge of the sastras, beauty of form and devotion to God are all found in you." (The great sage Vasistha Muni, the spiritual preceptor of the dynasty of the sun, said this to Lord Ramachandra at the time of His proposed coronation)

16. Kalpataru (the wish fulfilling tree) is but wood; the golden Mount Meru is motionless; the wish-fulfilling gem chintamani is just a stone; the sun is scorching; the moon is prone to wane; the boundless ocean is saline; the demigod of lust lost his body (due to Shiva's wrath); Bali Maharaja, the son of Diti, was born into a clan of demons; and Kamadhenu (the cow of heaven) is a mere beast. O Lord of the Raghu dynasty! I cannot compare you to any one of these (taking their merits into account).

17. Realised learning (vidya) is our friend while travelling, the wife is a friend at home, medicine is the friend of a sick man, and meritorious deeds are the friends at death.

18. Courtesy should be learned from princes, the art of conversation from pandits, lying should be learned from gamblers and deceitful ways should be learned from women.

19. The unthinking spender, the homeless urchin, the quarrel monger, the man who neglects his wife and is heedless in his actions -- all these will soon come to ruination.

20. The wise man should not be anxious about his food; he should be anxious to be engaged only in dharma (Krsna consciousness). The food of each man is created for him at his birth.

21. He who is not shy in the acquisition of wealth, grain and knowledge, and in taking his meals, will be happy

22. As centesimal droppings will fill a pot so also are knowledge, virtue and wealth gradually obtained.

23. The man who remains a fool even in advanced age is really a fool, just as the Indra-Varuna fruit does not become sweet no matter how ripe it might become.

CHANAKYA NITI CHAPTER 13

1. A man may live but for a moment, but that moment should be spent in doing auspicious deeds. It is useless living even for a kalpa (4,320,000 *1000 years) and bringing only distress upon the two worlds (this world and the next).

2. We should not fret for what is past, nor should we be anxious about the future; men of discernment deal only with the present moment.

3. It certainly is nature of the demigods, men of good character, and parents to be easily pleased. Near and distant relatives are pleased when they are hospitably received with bathing, food, and drink; and pandits are pleased with an opportunity for giving spiritual discourse.

4. Even as the unborn babe is in the womb of his mother, these five are fixed as his life destiny: his life span, his activities, his acquisition of wealth and knowledge, and his time of death.

5. Oh, see what a wonder it is! The doings of the great are strange: they treat wealth as light as a straw, yet, when they obtain it, they bend under its weight

6. He who is overly attached to his family members experiences fear and sorrow, for the root of all grief is attachment. Thus one should discard attachment to be happy.

7. He who is prepared for the future and he who deals cleverly with any situation that may arise are both happy; but the fatalistic man who wholly depends on luck is ruined.

8. If the king is virtuous, then the subjects are also virtuous. If the king is sinful, then the subjects also become sinful. If he is mediocre, then the subjects are mediocre. The subjects follow the example of the king. In short, as is the king so are the subjects.

9. I consider him who does not act religiously as dead though living, but he who dies acting religiously unquestionably lives long though he is dead.

10. He who has acquired neither virtue, wealth, satisfaction of desires nor salvation (dharma, artha, kama, moksa), lives an utterly useless life, like the "nipples" hanging from the neck of a goat.

11. The hearts of base men burn before the fire of other's fame, and they slander them being themselves unable to rise to such a high position.

12. Excessive attachment to sense pleasures leads to bondage, and detachment from sense pleasures leads to liberation; therefore it is the mind alone that is responsible for bondage or liberation

13. He who sheds bodily identification by means of knowledge of the indwelling Supreme Self (Paramatma), will always be absorbed in meditative trance (samadhi) wherever his mind leads him.

14. Who realises all the happiness he desires? Everything is in the hands of God. Therefore one should learn contentment.

15. As a calf follows its mother among a thousand cows, so the (good or bad) deeds of a man follow him.

16. His whose actions are disorganised has no happiness either in the midst of men or in a jungle -- in the midst of men his heart burns by social contacts, and his helplessness burns him in the forest.

17. As the man who digs obtains underground water by use of a shovel, so the student attains the knowledge possessed by his preceptor through his service

18. Men reap the fruits of their deeds, and intellects bear the mark of deeds performed in previous lives; even so the wise act after due circumspection.

19. Even the man who has taught the spiritual significance of just one letter ought to be worshiped. He who does not give reverence to such a guru is born as a dog a hundred times, and at last takes birth as a chandala (dog-eater).

20. At the end of the yuga, Mount Meru may be shaken; at the end of the kalpa, the waters of the seven oceans may be disturbed; but a sadhu will never swerve from the spiritual path.

21. There are three gems upon this earth; food, water, and pleasing words -- fools (mudhas) consider pieces of rocks as gems.

CHANAKYA NITI CHAPTER 14

1. Poverty, disease, sorrow, imprisonment and other evils are the fruits borne by the tree of one's own sins.

2. Wealth, a friend, a wife, and a kingdom may be regained; but this body when lost may never be acquired again.

3. The enemy can be overcome by the union of large numbers, just as grass through its collectiveness wards off erosion caused by heavy rainfall.

4. Oil on water, a secret communicated to a base man, a gift given to a worthy receiver, and scriptural instruction given to an intelligent man spread out by virtue of their nature.

5. If men should always retain the state of mind they experience when hearing religious instruction, when present at a crematorium ground, and when in sickness -- then who could not attain liberation.

6. If a man should feel before, as he feels after, repentance -- then who would not attain perfection?

7. We should not feel pride in our charity, austerity, valour, scriptural knowledge, modesty and morality for the world is full of the rarest gems.

8. He who lives in our mind is near though he may actually be far away; but he who is not in our heart is far though he may really be nearby.

9. We should always speak what would please the man of whom we expect a favour, like the hunter who sings sweetly when he desires to shoot a deer.

10. It is ruinous to be familiar with the king, fire, the religious preceptor, and a woman. To be altogether indifferent to them is to be deprived of the opportunity to benefit ourselves, hence our association with them must be from a safe distance.

11. We should always deal cautiously with fire, water, women, foolish people, serpents, and members of a royal family; for they may, when the occasion presents itself, at once bring about our death.

12. He should be considered to be living who is virtuous and pious, but the life of a man who is destitute of religion and virtues is void of any blessing.

13. If you wish to gain control of the world by the performance of a single deed, then keep the following fifteen, which are prone to wander here and there, from getting the upper hand of you: the five sense objects (objects of sight, sound, smell, taste, and touch); the five sense organs (ears, eyes, nose, tongue and skin) and organs of activity (hands, legs, mouth, genitals and anus).

14. He is a pandit (man of knowledge) who speaks what is suitable to the occasion, who renders loving service according to his ability, and who knows the limits of his anger.

15. One single object (a woman) appears in three different ways: to the man who practices austerity it appears as a corpse, to the sensual it appears as a woman, and to the dogs as a lump of flesh.

16. A wise man should not divulge the formula of a medicine which he has well prepared; an act of charity which he has performed; domestic conflicts; private affairs with his wife; poorly prepared food he may have been offered; or slang he may have heard.

17. The cuckoos remain silent for a long time (for several seasons) until they are able to sing sweetly (in the Spring) so as to give joy to all.

18. We should secure and keep the following: the blessings of meritorious deeds, wealth, grain, the words of the spiritual master, and rare medicines. Otherwise life becomes impossible.

19. Eschew wicked company and associate with saintly persons. Acquire virtue day and night, and always meditate on that which is eternal forgetting that which is temporary.

CHANAKYA NITI CHAPTER 15

1. For one whose heart melts with compassion for all creatures; what is the necessity of knowledge, liberation, matted hair on the head, and smearing the body with ashes?

2. There is no treasure on earth the gift of which will cancel the debt a disciple owes his guru for having taught him even a single letter (that leads to Kṛṣṇa consciousness).

3. There are two ways to get rid of thorns and wicked persons; using footwear in the first place and in the second shaming them so that they cannot raise their faces again thus keeping them at a distance.

4. He who wears unclean garments, has dirty teeth, is a glutton, speaks unkindly and sleeps after sunrise -- although he may be the greatest personality -- will lose the favour of Lakṣmi.

5. He who loses his money is forsaken by his friends, his wife, his servants and his relations; yet when he regains his riches those who have forsaken him come back to him. Hence wealth is certainly the best of relations.

6. Sinfully acquired wealth may remain for ten years; in the eleventh year it disappears with even the original stock.

7. A bad action committed by a great man is not censured (as there is none that can reproach him), and a good action performed by a low-class man comes to be condemned (because none respects him). Just see: the drinking of nectar is excellent, but it became the cause of Rahu's demise; and the drinking of poison is harmful, but when Lord Shiva (who is exalted) drank it, it became an ornament to his neck (nilakantha).

8. A true meal is that which consists of the remnants left after a brahmana's meal. Love, which is shown to others, is true love, not that which is cherished for one's own self. To

abstain from sin is true wisdom. That is an act of charity, which is performed without ostentation.

9. For want of discernment the most precious jewels lie in the dust at the feet of men while bits of glass are worn on their heads. But we should not imagine that the gems have sunk in value, and the bits of glass have risen in importance. When a person of critical judgement shall appear, each will be given its right position.

10. Sastric (scriptural) knowledge is unlimited, and the arts to be learned are many; the time we have is short, and our opportunities to learn are beset with obstacles. Therefore select for learning that which is most important, just as the swan drinks only the milk in water.

11. He is a chandala who eats his dinner without entertaining the stranger who has come to his house quite accidentally, having travelled from a long distance and is wearied.

12. One may know the four Vedas and the Dharma-sastras, yet if he has no realisation of his own spiritual self, he can be said to be like the ladle (spoon) which stirs all kinds of foods but knows not the taste of any.

13. Those blessed souls are certainly elevated who, while crossing the ocean of life, take shelter of a genuine brahmana, who is likened unto a boat. They are unlike passengers aboard an ordinary ship that runs the risk of sinking.

14. The moon, who is the abode of nectar and the presiding deity of all medicines, although immortal like amṛta and resplendent in form, loses the brilliance of his rays when he repairs to the abode of the sun (day time). Therefore, will not an ordinary man be made to feel inferior by going to live at the house of another?

15. This humble bee, which always resides among the soft petals of the lotus and drinks abundantly its sweet nectar, is now feasting on the flower of the ordinary kutaja. Being in a strange country where the lotuses do not exist, he is considering the pollen of the kutaja to be nice.

16. (Lord Viṣṇu asked His spouse Lakṣmi why She did not care to live in the house of a brahmana. She replied:) "O Lord a rishi named Agastya drank up My father (the ocean) in anger; Brighu Muni kicked You; brahmanas pride themselves on their learning having sought the favour of My competitor Sarasvatī; and lastly they pluck each day the lotus which is My abode, and therewith worship Lord Shiva. Therefore, O Lord, I fear to dwell with a brahmana".

17. There are many ways of binding by which one can be dominated and controlled in this world, but the bond of affection is the strongest. For example, take the case of the humble bee, which, although expert at piercing hardened wood, becomes caught in the embrace of its beloved flowers (as the petals close at dusk).

18. Although sandalwood is cut, it does not forsake its natural quality of fragrance; so also the elephant does not give up sportiveness though he should grow old. The sugarcane does not cease to be sweet though squeezed in a mill; so the man of noble extraction does not lose his lofty qualities, no matter how pinched he is by poverty.

CHANAKYA NITI CHAPTER 16

1. . . . [text missing]

2. The heart of a woman is not united; it is divided. While she is talking with one man, she looks lustfully at another and thinks fondly of a third in her heart.

3. The fool (mudha) who fancies that a charming young lady loves him, becomes her slave and he dances like a shakuntal bird tied to a string.

4. Who is there who, having become rich, has not become proud? What licentious man has put an end to his calamities? What man in this world has not been overcome by a woman? Who is always loved by the king? Who is there who has not been overcome by the ravages of time? What beggar has attained glory? Who has become happy by contracting the vices of the wicked?

6. A man attains greatness by his merits, not simply by occupying an exalted seat. Can we call a crow an eagle (garuda) simply because he sits on the top of a tall building.

8. The man who is praised by others as great is regarded as worthy though he may be really void of all merit. But the man who sings his own praises lowers himself in the estimation of others though he should be Indra (the possessor of all excellences).

9. If good qualities should characterise a man of discrimination, the brilliance of his qualities will be recognised just as a gem, which is essentially bright, really shines when fixed in an ornament of gold.

10. Even one who by his qualities appears to be all knowing suffers without patronage; the gem, though precious, requires a gold setting.

11. I do not deserve that wealth which is to be attained by enduring much suffering, or by transgressing the rules of virtue, or by flattering an enemy.

13. Those who were not satiated with the enjoyment of wealth, food and women have all passed away; there are others now passing away who have likewise remained

unsatiated; and in the future still others will pass away feeling themselves unsatiated.

14. All charities and sacrifices (performed for fruitive gain) bring only temporary results, but gifts made to deserving persons and protection offered to all creatures shall never perish.

15. A blade of grass is light, cotton is lighter, and the beggar is infinitely lighter still. Why then does not the wind carry him away? Because it fears that he may ask alms of him.

16. It is better to die than to preserve this life by incurring disgrace. The loss of life causes but a moment's grief, but disgrace brings grief every day of one's life.

17. All the creatures are pleased by loving words; and therefore we should address words that are pleasing to all, for there is no lack of sweet words.

18. There are two nectarine fruits hanging from the tree of this world: one is the hearing of sweet words (such as Kṛṣṇa-katha) and the other, the society of saintly men.

19. The good habits of charity, learning and austerity practised during many past lives continue to be cultivated in this birth by virtue of the link (yoga) of this present life to the previous ones.

20. One whose knowledge is confined to books and whose wealth is in the possession of others, can use neither his knowledge nor wealth when the need for them arises.

CHANAKYA NITI CHAPTER 17

1. The scholar who has acquired knowledge by studying innumerable books without the blessings of a bonafide spiritual master does not shine in an assembly of truly learned men just as an illegitimate child is not honoured in society.

2. We should repay the favours of others by acts of kindness; so also should we return evil for evil in which there is no sin, for it is necessary to pay a wicked man in his own coin.

3. That thing which is distant, that thing which appears impossible, and that which is far beyond our reach, can be easily attained through tapasya (religious austerity), for nothing can surpass austerity.

4. What vice could be worse than covetousness? What is more sinful than slander? For one who is truthful, what need is there for austerity? For one who has a clean heart, what is the need for pilgrimage? If one has a good disposition, what other virtue is needed? If a man has fame, what is the value of other ornamentation? What need is there for wealth for the man of practical knowledge? And if a man is dishonoured, what could there be worse than death?

5. Though the sea, which is the reservoir of all jewels, is the father of the conch shell, and the Goddess of fortune Lakṣmi is conch's sister, still the conch must go from door to door for alms (in the hands of a beggar). It is true, therefore, that one gains nothing without having given in the past.

6. When a man has no strength left in him he becomes a sadhu, one without wealth acts like a brahmachari, a sick man behaves like a devotee of the Lord, and when a woman grows old she becomes devoted to her husband.

8. There is poison in the fang of the serpent, in the mouth of the fly and in the sting of a scorpion; but the wicked man is saturated with it.

9. The woman who fasts and observes religious vows without the permission of her husband shortens his life, and goes to hell.

10. A woman does not become holy by offering charity, by observing hundreds of fasts, or by sipping sacred water, as by sipping the water used to wash her husband's feet.

12. The hand is not so well adorned by ornaments as by charitable offerings; one does not become clean by smearing sandalwood paste upon the body as by taking a bath; one does not become so much satisfied by dinner as by having respect shown to him; and salvation is not attained by self-adornment as by cultivation of spiritual knowledge.

14. The eating of tundi fruit deprives a man of his sense, while the vacha root administered revives his reasoning immediately. A woman at once robs a man of his vigour while milk at once restores it.

15. He who nurtures benevolence for all creatures within his heart overcomes all difficulties and will be the recipient of all types of riches at every step.

16. What is there to be enjoyed in the world of Lord Indra for one whose wife is loving and virtuous, who possesses wealth, who has a well-behaved son endowed with good qualities, and who has grandchildren born of his children?

17. Men have eating, sleeping, fearing and mating in common with the lower animals. That in which men excel the beasts is discretionary knowledge; hence, indiscreet men who are without knowledge should be regarded as beasts.

18. If the bees that seek the liquid oozing from the head of a lust-intoxicated elephant are driven away by the flapping of his ears, then the elephant has lost only the ornament of his head. The bees are quite happy in the lotus filled lake.

19. A king, a prostitute, Lord Yamaraja, fire, a thief, a young boy, and a beggar cannot understand the suffering of others. The eighth of this category is the tax collector.

20. O lady, why are you gazing downward? Has something of yours fallen on the ground? (She replies) O fool, can you not understand the pearl of my youth has slipped away?

21. O ketki flower! Serpents live in your midst, you bear no edible fruits, your leaves are covered with thorns, you are crooked in growth, you thrive in mud, and you are not easily accessible. Still for your exceptional fragrance you are as dear as kinsmen to others. Hence, a single excellence overcomes a multitude of blemishes.

[End of the manuscript]

THE LAWS OF MANU

Source: Friedrich Max Müller, 50 vols. of

The Sacred Books of the East, vol. 25

Translation: Georg Bühler, 1886

Estimated Range of Dating: 1250 / 300 B.C. -200 A.D.

(The Laws of Manu, in their Sanskrit names also known as Manusmriti, or more precisely as Manava-Dharmashastra, is an ancient legal text that we could describe as the "Torah of the Hindus". It is one of the most important Dharmashastras [basic law texts] of Hinduism. There are several versions in circulation that differ slightly from one another since they never have been "canonised". Over fifty manuscripts of the Laws of Manu are now known. While the very earliest origins of these texts date back to a period of around 1250 BC, modern scholars date the final versions a few centuries later, from around 500 BC to 200 BC.

Most scholars consider the Laws of Manu a composite produced by many authors put together over a long period. The verses might have developed from an original text with several ten-thousand verses. However, the text version in modern use, is likely the work of a single author or a chairman with research assistants. The Laws of Manu reflect "a crystallisation of an accumulated knowledge in ancient India".

The modern version of the Laws of Manu has been subdivided into twelve Adhyayas (chapters), but the original text had no such division. The text covers different topics, and is unique among ancient Indian texts in using "transitional verses" to mark the end of one subject and the start of the next. The text can be broadly divided into four, each of different length, and each further divided into subsections:

1. Creation of the world

2. Source of dharma ["right way of living": duties, rights, conduct, virtues]

3. The dharma ["right way of living"] of the four social classes

4. Law of karma [the cause that has consequences for the individual, e.g. heaven or hell], final liberation and rebirth

The text is composed in metric Shlokas (verses), in the form of a dialogue between an exalted teacher and disciples. The first 58 verses are attributed by the text to Manu, while the remaining more than two thousand verses are attributed to his student Bhrigu. Manu is a Sanskrit name found with various meanings in Hinduism. In early texts, it refers to the "archetypal man", or to the first man (progenitor of humanity). The Sanskrit term 'of Manu' or 'children of Manu' refers to 'human', or "Adam".

Precepts and Commandments

Precepts, rules, and laws are not presented in the fashion of commandments but is a dialogue in which the teacher [called Master or Lord] discusses issues with the student. However, the contents are surprisingly the same as in the Mesopotamia's "Instructions of Shuruppak", as well as in Zoroastrianism, Judaism, Daoism, Confucianism, Buddhism, and Christianity. The document addresses all four "varnas" [the 4 major social classes of the Hindus], which are: Brahmins [priestly class], Kshatriyas [monarch, administration and warrior class], Vaishyas [merchant class], Shudras [artisans and working class].

The structure and contents of the Laws of Manu predominantly targets at the Brahmins (priestly class) and the Kshatriyas [king, administration and warrior class]. The text dedicates 1,034 verses, the largest portion, on laws for and expected virtues of Brahmins, and 971 verses for Kshatriyas. The statement of rules for the Vaishyas [merchant class] and the Shudras [artisans and working class] in the text is relatively brief. The reason for this is simple: the lower classes have been least educated and therefore they are required to follow only the most basic Precepts.

The Laws of Manu lists and recommends virtues in many verses. For example, verse 6:75 recommends non-violence towards everyone and temperance as key virtues, while verse 10:63 preaches that all four social groups must abstain from injuring any creature, abstain from falsehood and abstain from appropriating property of others.

Similarly, in verse 4:204, the Laws of Manu lists the recommended virtues to be, "compassion, forbearance, truthfulness, non-injury, self-control, not desiring, meditation, serenity, sweetness and honesty" as primary, and "purification, sacrifices, ascetic toil, gift giving, vedic

recitation, restraining the sexual organs, observances, fasts, silence and bathing" as secondary. A few manuscripts of the text contain a different verse 4:204, and list the recommended virtues to be, "not injuring anyone, speaking the truth, chastity, honesty and not stealing" as central and primary, while "not being angry, obedience to the teacher, purification, eating moderately and vigilance" to desirable and secondary.

In other discovered manuscripts of the Laws of Manu, including the most translated Calcutta Manuscript, the text declares in verse 4:204 that the ethical precepts under Yamas [the Basic Precepts] such as Ahimsa [non-violence] are paramount while Niyamas [Religious Precepts] such as "contemplation of personal god" are minor, and those who do not practice the Basic Precepts but obey the Religious Precepts alone may face to become outcasts.)

LAWS OF MANU CHAPTER 1

1. The great sages approached Manu, who was seated with a collected mind, and, having duly worshipped him, spoke as follows:

2. 'Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (varna) and of the intermediate ones.

3. 'For thou, O Lord, alone knowest the purport, (i.e.) the rites, and the knowledge of the soul, (taught) in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.'

4. He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, 'Listen!'

5. This (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

6. Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.

7. He who can be perceived by the internal organ (alone), who is subtle, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).

8. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

9. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.

10. The waters are called narah, (for) the waters are, indeed, the offspring of Nara; as they were his first residence (ayana), he thence is named Narayana.

11. From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed in this world (under the appellation of) Brahman.

12. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves;

13. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.

14. From himself (atmanah) he also drew forth the mind, which is both real and unreal, likewise from the mind egoism, which possesses the function of self-consciousness (and is) lordly;

15. Moreover, the great one, the soul, and all (products) affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.

16. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

17. Because those six (kinds of) minute particles, which form the (creator's) frame, enter (a-sri) these (creatures), therefore the wise call his frame sarira, (the body.)

18. That the great elements enter, together with their functions and the mind, through its minute parts the framer of all beings, the imperishable one.

19. But from minute body (-framing) particles of these seven very powerful Purushas springs this (world), the perishable from the imperishable.

20. Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess.

21. But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the words of the Veda.

22. He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtle class of the Sadhyas, and the eternal sacrifice.

23. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagur, and Saman, for the due performance of the sacrifice.

24. Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground.

25. Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence.

26. Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.

27. But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.

28. But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation.

29. Whatever he assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.

30. As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.

31. But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaishya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet.

32. Dividing his own body, the Lord became half male and half female; with that (female) he produced Virag.

33. But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities.

34. Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings,

35. Mariki, Atri, Angiras, Pulastya, Pulaha, Kratu, Praketas, Vasistha, Bhrigu, and Narada.

36. They created seven other Manus possessing great brilliancy, gods and classes of gods and great sages of measureless power,

37. Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Apsarasas (the dancers of the gods), Asuras, (the snake-deities called) Nagas and Sarpas, (the bird-deities called) Suparnas and the several classes of the manes,

38. Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds,

39. (Horse-faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men, and carnivorous beasts with two rows of teeth,

40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.

41. Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions.

42. But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth.

43. Cattle, deer, carnivorous beasts with two rows of teeth, Rakshasas, Pisakas, and men are born from the womb.

44. From eggs are born birds, snakes, crocodiles, fishes, tortoises, as well as similar terrestrial and aquatic (animals).

45. From hot moisture spring stinging and biting insects, lice, flies, bugs, and all other (creatures) of that kind which are produced by heat.

46. All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits, perish after the ripening of their fruit;

47. (Those trees) which bear fruit without flowers are called vanaspati (lords of the forest); but those which bear both flowers and fruit are called vriksha.

48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips.

49. These (plants) which are surrounded by multiform Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.

50. The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned) immovable creatures).

51. When he whose power is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other.

52. When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep.

53. But when he reposes in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert.

54. When they are absorbed all at once in that great soul, then he who is the soul of all beings sweetly slumbers, free from all care and occupation.

55. When this (soul) has entered darkness, it remains for a long time united with the organs (of sensation), but performs not its functions; it then leaves the corporeal frame.

56. When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the fine body), a (new) corporeal frame.

57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).

58. But he having composed these Institutes (of the sacred law), himself taught them, according to the rule, to me alone in the beginning; next I (taught them) to Mariki and the other sages.

59. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me.

60. Then that great sage Bhrigu, being thus addressed by Manu, spoke, pleased in his heart, to all the sages, 'Listen!'

61. Six other high-minded, very powerful Manus, who belong to the race of this Manu, the descendant of the Self-existent (Svayambhu), and who have severally produced created beings,

62. (Are) Svarokisha, Auttami, Tamasa, Raivata, Kakshusha, possessing great lustre, and the son of Vivasvat.

63. These seven very glorious Manus, the first among whom is Svayambhuva, produced and protected this whole movable and immovable (creation), each during the period (allotted to him).

64. Eighteen nimeshas (twinklings of the eye, are one kashtha), thirty kashthas one kala, thirty kalas one muhurta, and as many (muhurtas) one day and night.

65. The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion.

66. A month is a day and a night of the manes, but the division is according to fortnights. The dark (fortnight) is their day for active exertion, the bright (fortnight) their night for sleep.

67. A year is a day and a night of the gods; their division is (as follows): the half year during which the sun progresses to the north will be the day, that during which it goes southwards the night.

68. But hear now the brief (description of) the duration of a night and a day of Brahman and of the several ages (of the world, yuga) according to their order.

69. They declare that the Krita age (consists of) four thousand years (of the gods); the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

70. In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one (in each).

71. These twelve thousand (years) which thus have been just mentioned as the total of four (human) ages, are called one age of the gods.

72. But know that the sum of one thousand ages of the gods (makes) one day of Brahman, and that his night has the same length.

73. Those (only, who) know that the holy day of Brahman, indeed, ends after (the completion of) one thousand ages (of the gods) and that his night lasts as long, (are really) men acquainted with (the length of) days and nights.

74. At the end of that day and night he who was asleep, awakes and, after awaking, creates mind, which is both real and unreal.

75. Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that sound is the quality of the latter.

76. But from ether, modifying itself, springs the pure, powerful wind, the vehicle of all perfumes; that is held to possess the quality of touch.

77. Next from wind modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour;

78. And from light, modifying itself, (is produced) water, possessing the quality of taste, from water earth which has the quality of smell; such is the creation in the beginning.

79. The before-mentioned age of the gods, (or) twelve thousand (of their years), being multiplied by seventy-one, (constitutes what) is here named the period of a Manu (Manvantara).

80. The Manvantaras, the creations and destructions (of the world, are) numberless; sporting, as it were, Brahman repeats this again and again.

81. In the Krita age Dharma is four-footed and entire, and (so is) Truth; nor does any gain accrue to men by unrighteousness.

82. In the other (three ages), by reason of (unjust) gains (agama), Dharma is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merit (gained by men) is diminished by one fourth (in each).

83. (Men are) free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and (in each of) the succeeding (ages) their life is lessened by one quarter.

84. The life of mortals, mentioned in the Veda, the desired results of sacrificial rites and the (supernatural) power of embodied (spirits) are fruits proportioned among men according to (the character of) the age.

85. One set of duties (is prescribed) for men in the Krita age, different ones in the Treta and in the Dvapara, and (again) another (set) in the Kali, in a proportion as (those) ages decrease in length.

86. In the Krita age the chief (virtue) is declared to be (the performance of) austerities, in the Treta (divine) knowledge, in the Dvapara (the performance of) sacrifices, in the Kali liberality alone.

87. But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs, and feet.

88. To Brahmanas he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

89. The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures;

90. The Vaisya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.

91. One occupation only the lord prescribed to the Sudra, to serve meekly even these (other) three castes.

92. Man is stated to be purer above the navel (than below); hence the Self-existent (Svayambhu) has declared the purest (part) of him (to be) his mouth.

93. As the Brahmana sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.

94. For the Self-existent (Svayambhu), having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the gods and manes and that this universe might be preserved.

95. What created being can surpass him, through whose mouth the gods continually consume the sacrificial viands and the manes the offerings to the dead?

96. Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brahmanas;

97. Of Brahmanas, those learned (in the Veda); of the learned, those who recognise (the necessity and) the manner of performing the prescribed duties; of those who possess this knowledge, those who perform them; of the performers, those who know the Brahman.

98. The very birth of a Brahmana is an eternal incarnation of the sacred law; for he is born to (fulfil) the sacred law, and becomes one with Brahman.

99. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.

100. Whatever exists in the world is, the property of the Brahmana; on account of the excellence of his origin the Brahmana is, indeed, entitled to all.

101. The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana.

102. In order to clearly settle his duties those of the other (castes) according to their order, wise Manu sprang from the Self-existent, composed these Institutes (of the sacred Law).

103. A learned Brahmana must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).

104. A Brahmana who studies these Institutes (and) faithfully fulfils the duties (prescribed therein), is never tainted by sins, arising from thoughts, words, or deeds.

105. He sanctifies any company (which he may enter), seven ancestors and seven descendants, and he alone deserves (to possess) this whole earth.

106. (To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss.

107. In this (work) the sacred law has been fully stated as well as the good and bad qualities of (human) actions and the immemorial rule of conduct, (to be followed) by all the four castes (varna).

108. The rule of conduct is transcendent law, whether it be taught in the revealed texts or in the sacred tradition; hence a twice-born man who possesses regard for himself, should be always careful to (follow) it.

109. A Brahmana who departs from the rule of conduct, does not reap the fruit of the Veda, but he who duly follows it, will obtain the full reward.

110. The sages who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity.

111. The creation of the universe, the rule of the sacraments, the ordinances of studentship, and the respectful behaviour (towards Gurus), the most excellent rule of bathing (on return from the teacher's house),

112. (The law of) marriage and the description of the (various) marriage-rites, the regulations for the great sacrifices and the eternal rule of the funeral sacrifices,

113. The description of the modes of (gaining) subsistence and the duties of a Snataka, (the rules regarding) lawful and forbidden food, the purification of men and of things,

114. The laws concerning women, (the law) of hermits, (the manner of gaining) final emancipation and (of) renouncing the world, the whole duty of a king and the manner of deciding lawsuits,

115. The rules for the examination of witnesses, the laws concerning husband and wife, the law of (inheritance and) division, (the law concerning) gambling and the removal of (men noxious like) thorns,

116. (The law concerning) the behaviour of Vaisyas and Sudras, the origin of the mixed castes, the law for all castes in times of distress and the law of penances,

117. The threefold course of transmigrations, the result of (good or bad) actions, (the manner of attaining) supreme bliss and the examination of the good and bad qualities of actions,

118. The primeval laws of countries, of castes (gati), of families, and the rules concerning heretics and companies (of traders and the like)- (all that) Manu has declared in these Institutes.

119. As Manu, in reply to my questions, formerly promulgated these Institutes, even so learn ye also (the whole work) from me.

LAWS OF MANU CHAPTER 2

1. Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.

2. To act solely from a desire for rewards is not laudable, yet an exemption from that desire is not (to be found) in this (world); for on (that) desire is grounded the study of the Veda and the performance of the actions, prescribed by the Veda.

3. The desire (for rewards), indeed, has its root in the conception that an act can yield them, and in consequence of (that) conception sacrifices are performed; vows and the laws prescribing restraints are all stated to be kept through the idea that they will bear fruit.

4. Not a single act here (below) appears ever to be done by a man free from desire; for whatever (man) does, it is (the result of) the impulse of desire.

5. He who persists in discharging these (prescribed duties) in the right manner, reaches the deathless state and even in this (life) obtains (the fulfilment of) all the desires that he may have conceived.

6. The whole Veda is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (Veda further), also the customs of holy men, and (finally) self-satisfaction.

7. Whatever law has been ordained for any (person) by Manu, that has been fully declared in the Veda: for that (sage was) omniscient.

8. But a learned man after fully scrutinising all this with the eye of knowledge, should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties.

9. For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.

10. But by Sruti (revelation) is meant the Veda, and by Smriti (tradition) the Institutes of the sacred law: those two must not be called into question in any matter, since from those two the sacred law shone forth.

11. Every twice-born man, who, relying on the Institutes of dialectics, treats with contempt those two sources (of the law), must be cast out by the virtuous, as an atheist and a scorner of the Veda.

12. The Veda, the sacred tradition, the customs of virtuous men, and one's own pleasure, they declare to be visibly the fourfold means of defining the sacred law.

13. The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation (Sruti).

14. But when two sacred texts (Sruti) are conflicting, both are held to be law; for both are pronounced by the wise (to be) valid law.

15. (Thus) the (Agnihotra) sacrifice may be (optionally) performed, at any time after the sun has risen, before he has risen, or when neither sun nor stars are visible; that (is declared) by Vedic texts.

16. Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (Garbhadhana) and ending with the funeral rite (Antyeshthi) is prescribed, while sacred formulas are being recited, is entitled (to study) these Institutes, but no other man whatsoever.

17. That land, created by the gods, which lies between the two divine rivers Sarasvati and Drishadvati, the (sages) call Brahnavarta.

18. The custom handed down in regular succession (since time immemorial) among the (four chief) castes (varna) and the mixed (races) of that country, is called the conduct of virtuous men.

19. The plain of the Kurus, the (country of the) Matsyas, Pankalas, and Surasenakas, these (form), indeed, the country of the Brahmarshis (Brahmanical sages, which ranks) immediately after Brahnavarta.

20. From a Brahmana, born in that country, let all men on earth learn their several usages.

21. That (country) which (lies) between the Himavat and the Vindhya (mountains) to the east of Prayaga and to the west of Vinasana (the place where the river Sarasvati disappears) is called Madhyadesa (the central region).

22. But (the tract) between those two mountains (just mentioned), which (extends) as far as the eastern and the western oceans, the wise call Aryavarta (the country of the Aryans).

23. That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices; (the tract) different from that (is) the country of the Mlekkhas (barbarians).

24. Let twice-born men seek to dwell in those (above-mentioned countries); but a Sudra, distressed for subsistence, may reside anywhere.

25. Thus has the origin of the sacred law been succinctly described to you and the origin of this universe; learn (now) the duties of the castes (varna).

26. With holy rites, prescribed by the Veda, must the ceremony on conception and other sacraments be performed for twice-born men, which sanctify the body and purify (from sin) in this (life) and after death.

27. By burnt oblations during (the mother's) pregnancy, by the Gatakarman (the ceremony after birth), the Kauda (tonsure), and the Maungibandhana (the tying of the sacred girdle of Munga grass) is the taint, derived from both parents, removed from twice-born men.

28. By the study of the Veda, by vows, by burnt oblations, by (the recitation of) sacred texts, by the (acquisition of the) threefold sacred science, by offering (to the gods, Rishis, and manes), by (the procreation of) sons, by the great sacrifices, and by (Srauta) rites this (human) body is made fit for (union with) Brahman.

29. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while sacred formulas are being recited, he must be fed with gold, honey, and butter.

30. But let (the father perform or) cause to be performed the Namadheya (the rite of naming the child), on the tenth or twelfth (day after birth), or on a lucky lunar day, in a lucky muhurta, under an auspicious constellation.

31. Let (the first part of) a Brahmana's name (denote something) auspicious, a Kshatriya's be connected with power, and a Vaisya's with wealth, but a Sudra's (express something) contemptible.

32. (The second part of) a Brahmana's (name) shall be (a word) implying happiness, of a Kshatriya's (a word) implying protection, of a Vaisya's (a term) expressive of thriving, and of a Sudra's (an expression) denoting service.

33. The names of women should be easy to pronounce, not imply anything dreadful, possess a plain meaning, be pleasing and auspicious, end in long vowels, and contain a word of benediction.

34. In the fourth month the Nishkramana (the first leaving of the house) of the child should be performed, in the sixth month the Annaprasana (first feeding with rice), and optionally (any other) auspicious ceremony required by (the custom of) the family.

35. According to the teaching of the revealed texts, the Kudakarman (tonsure) must be performed, for the sake of spiritual merit, by all twice-born men in the first or third year.

36. In the eighth year after conception, one should perform the initiation (upanayana) of a Brahmana, in the eleventh after conception (that) of a Kshatriya, but in the twelfth that of a Vaisya.

37. (The initiation) of a Brahmana who desires proficiency in sacred learning should take place in the fifth (year after conception), (that) of a Kshatriya who wishes to become powerful in the sixth, (and that) of a Vaisya who longs for (success in his) business in the eighth.

38. The (time for the) Savitri (initiation) of a Brahmana does not pass until the completion of the sixteenth year (after conception), of a Kshatriya until the completion of the twenty-second, and of a Vaisya until the completion of the twenty-fourth.

39. After those (periods men of) these three (castes) who have not received the sacrament at the proper time, become Vratyas (outcasts), excluded from the Savitri (initiation) and despised by the Aryans.

40. With such men, if they have not been purified according to the rule, let no Brahmana ever, even in times of distress, form a connexion either through the Veda or by marriage.

41. Let students, according to the order (of their castes), wear (as upper dresses) the skins of black antelopes, spotted deer, and he-goats, and (lower garments) made of hemp, flax or wool.

42. The girdle of a Brahmana shall consist of a of a triple cord of Munga grass, smooth and soft; (that) of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads.

43. If Munga grass (and so forth) be not procurable, (the girdles) may be made of Kusa, Asmantaka, and Balbaga (fibres), with a single threefold knot, or with three or five (knots according to the custom of the family).

44. The sacrificial string of a Brahmana shall be made of cotton, (shall be) twisted to the right, (and consist) of three threads, that of a Kshatriya of hempen threads, (and) that of a Vaisya of woollen threads.

45. A Brahmana shall (carry), according to the sacred law, a staff of Bilva or Palasa; a Kshatriya, of Vata or Khadira; (and) a Vaisya, of Pilu or Udumbara.

46. The staff of a Brahmana shall be made of such length as to reach the end of his hair; that of a Kshatriya, to reach his forehead;

(and) that of a Vaisya, to reach (the tip of his) nose.

47. Let all the staves be straight, without a blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire.

48. Having taken a staff according to his choice, having worshipped the sun and walked round the fire, turning his right hand towards it, (the student) should beg alms according to the prescribed rule.

49. An initiated Brahmana should beg, beginning (his request with the word) lady (bhavati); a Kshatriya, placing (the word) lady in the middle, but a Vaisya, placing it at the end (of the formula).

50. Let him first beg food of his mother, or of his sister, or of his own maternal aunt, or of (some other) female who will not disgrace him (by a refusal).

51. Having collected as much food as is required (from several persons), and having announced it without guile to his teacher, let him eat, turning his face towards the east, and having purified himself by sipping water.

52. (His meal will procure) long life, if he eats facing the east; fame, if he turns to the south; prosperity, if he turns to the west; truthfulness, if he faces the east.

53. Let a twice-born man always eat his food with concentrated mind, after performing an ablution; and after he has eaten, let him duly cleanse himself with water and sprinkle the cavities (of his head).

54. Let him always worship his food, and eat it without contempt; when he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it.

55. Food, that is always worshipped, gives strength and manly vigour; but eaten irreverently, it destroys them both.

56. Let him not give to any man what he leaves, and beware of eating between (the two meal-times); let him not over-eat himself, nor go anywhere without having purified himself (after his meal).

57. Excessive eating is prejudicial to health, to fame, and to (bliss in) heaven; it prevents (the acquisition of) spiritual merit, and is odious among men; one ought, for these reasons, to avoid it carefully.

58. Let a Brahmana always sip water out of the part of the hand (tirtha) sacred to Brahman, or out of that sacred to Ka (Pragapati), or out of (that) sacred to the gods, never out of that sacred to the manes.

59. They call (the part) at the root of the thumb the tirtha sacred to Brahman, that at the root of the (little) finger (the tirtha) sacred to Ka (Pragapati), (that) at the tips (of the fingers, the tirtha) sacred to the gods, and that below (between the index and the thumb, the tirtha) sacred to the manes.

60. Let him first sip water thrice; next twice wipe his mouth; and, lastly, touch with water the cavities (of the head), (the seat of) the soul and the head.

61. He who knows the sacred law and seeks purity shall always perform the rite of sipping with water neither hot nor frothy, with the (prescribed) tirtha, in a lonely place, and turning to the east or to the north.

62. A Brahmana is purified by water that reaches his heart, a Kshatriya by water reaching his throat, a Vaisya by water taken into his mouth, (and) a Sudra by water touched with the extremity (of his lips).

63. A twice-born man is called upavitin when his right arm is raised (and the sacrificial string or the dress, passed under it, rests on the left shoulder); (when his) left (arm) is raised (and the string, or the dress, passed under it, rests on the right shoulder, he is called) prakinavitin; and nivitin when it hangs down (straight) from the neck.

64. His girdle, the skin (which serves as his upper garment), his staff, his sacrificial thread, (and) his water-pot he must

throw into water, when they have been damaged, and take others, reciting sacred formulas.

65. (The ceremony called) Kesanta (clipping the hair) is ordained for a Brahmana in the sixteenth year (from conception); for a Kshatriya, in the twenty-second; and for a Vaisya, two (years) later than that.

66. This whole series (of ceremonies) must be performed for females (also), in order to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts.

67. The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation), serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.

68. Thus has been described the rule for the initiation of the twice-born, which indicates a (new) birth, and sanctifies; learn (now) to what duties they must afterwards apply themselves.

69. Having performed the (rite of) initiation, the teacher must first instruct the (pupil) in (the rules of) personal purification, of conduct, of the fire-worship, and of the twilight devotions.

70. But (a student) who is about to begin the Study (of the Veda), shall receive instruction, after he has sipped water in accordance with the Institutes (of the sacred law), has made the Brahmangali, (has put on) a clean dress, and has brought his organs under due control.

71. At the beginning and at the end of (a lesson in the) Veda he must always clasp both the feet of his teacher, (and) he must study, joining his hands; that is called the Brahmangali (joining the palms for the sake of the Veda).

72. With crossed hands he must clasp (the feet) of the teacher, and touch the left (foot) with his left (hand), the right (foot) with his right (hand).

73. But to him who is about to begin studying, the teacher always unwearied, must say: Ho, recite! He shall leave off (when the teacher says): Let a stoppage take place!

74. Let him always pronounce the syllable Om at the beginning and at the end of (a lesson in) the Veda; (for) unless the syllable Om precede (the lesson) will slip away (from him), and unless it follow it will fade away.

75. Seated on (blades of) Kusa grass with their points to the east, purified by Pavitras (blades of Kusa grass), and sanctified by three suppressions of the breath (Pranayama), he is worthy (to pronounce) the syllable Om.

76. Pragapati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyahritis) Bhuh, Bhuvah, Svah.

77. Moreover from the three Vedas Pragapati, who dwells in the highest heaven (Parameshthin), milked out (as it were) that Rik-verse, sacred to Savitri (Savitri), which begins with the word tad, one foot from each.

78. A Brahmana, learned in the Veda, who recites during both twilights that syllable and that (verse), preceded by the Vyahritis, gains the (whole) merit which (the recitation of) the Vedas confers.

79. A twice-born man who (daily) repeats those three one thousand times outside (the village), will be freed after a month even from great guilt, as a snake from its slough.

80. The Brahmana, the Kshatriya, and the Vaisya who neglect (the recitation of) that Rik-verse and the timely (performance of the) rites (prescribed for) them, will be blamed among virtuous men.

81. Know that the three imperishable Mahavyahritis, preceded by the syllable Om, and (followed) by the three-footed Savitri are the portal of the Veda and the gate leading (to union with) Brahman.

82. He who daily recites that (verse), untired, during three years, will enter (after death) the highest Brahman, move as free as air, and assume an ethereal form.

83. The monosyllable (Om) is the highest Brahman, (three) suppressions of the breath are the best (form of) austerity, but nothing surpasses the Savitri truthfulness is better than silence.

84. All rites ordained in the Veda, burnt oblations and (other) sacrifices, pass away; but know that the syllable (Om) is imperishable, and (it is) Brahman, (and) the Lord of creatures (Pragapati).

85. An offering, consisting of muttered prayers, is ten times more efficacious than a sacrifice performed according to the rules (of the Veda); a (prayer) which is inaudible (to others) surpasses it a hundred times, and the mental (recitation of sacred texts) a thousand times.

86. The four Pakayagnas and those sacrifices which are enjoined by the rules (of the Veda) are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers.

87. But, undoubtedly, a Brahmana reaches the highest goal by muttering prayers only; (whether) he perform other (rites) or neglect them, he who befriends (all creatures) is declared (to be) a (true) Brahmana.

88. A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses.

89. Those eleven organs which former sages have named, I will properly (and) precisely enumerate in due order,

90. (Viz.) the ear, the skin, the eyes, the tongue, and the nose as the fifth, the anus, the organ of generation, hands and feet, and the (organ of) speech, named as the tenth.

91. Five of them, the ear and the rest according to their order, they call organs of sense, and five of them, the anus and the rest, organs of action.

92. Know that the internal organ (manas) is the eleventh, which by its quality belongs to both (sets); when that has been subdued, both those sets of five have been conquered.

93. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt; but if he keep them under complete control, he will obtain success (in gaining all his aims).

94. Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter.

95. If one man should obtain all those (sensual enjoyments) and another should renounce them all, the renunciation of all pleasure is far better than the attainment of them.

96. Those (organs) which are strongly attached to sensual pleasures, cannot so effectually be restrained by abstinence (from enjoyments) as by a constant (pursuit of true) knowledge.

97. Neither (the study of) the Vedas, nor liberality, nor sacrifices, nor any (self-imposed) restraint, nor austerities, ever procure the attainment (of rewards) to a man whose heart is contaminated (by sensuality).

98. That man may be considered to have (really) subdued his organs, who on hearing and touching and seeing, on tasting and smelling (anything) neither rejoices nor repines.

99. But when one among all the organs slips away (from control), thereby (man's) wisdom slips away from him, even as the water (flows) through the one (open) foot of a (water-carrier's) skin.

100. If he keeps all the (ten) organs as well as the mind in subjection, he may gain all his aims, without reducing his body by (the practice) of Yoga.

101. Let him stand during the morning twilight, muttering the Savitri until the sun appears, but (let him recite it), seated, in the evening until the constellations can be seen distinctly.

102. He who stands during the morning twilight muttering (the Savitri), removes the guilt contracted during the (previous) night; but he who (recites it), seated, in the evening, destroys the sin he committed during the day.

103. But he who does not (worship) standing in the morning, nor sitting in the evening, shall be excluded, just like a Sudra, from all the duties and rights of an Aryan.

104. He who (desires to) perform the ceremony (of the) daily (recitation), may even recite the Savitri near water, retiring into the forest, controlling his organs and concentrating his mind.

105. Both when (one studies) the supplementary treatises of the Veda, and when (one recites) the daily portion of the Veda, no regard need be paid to forbidden days, likewise when (one repeats) the sacred texts required for a burnt oblation.

106. There are no forbidden days for the daily recitation, since that is declared to be a Brahmasattra (an everlasting sacrifice offered to Brahman); at that the Veda takes the place of the burnt oblations, and it is meritorious (even), when (natural phenomena, requiring) a cessation of the Veda-study, take the place of the exclamation Vashat.

107. For him who, being pure and controlling his organs, during a year daily recites the Veda according to the rule, that (daily recitation) will ever cause sweet and sour milk, clarified butter and honey to flow.

108. Let an Aryan who has been initiated, (daily) offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to this teacher, until (he performs the ceremony of) Samavartana (on returning home).

109. According to the sacred law (the following) ten (persons, viz.) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on fulfilling the law, one who is pure, a person connected by marriage or friendship, one who possesses (mental) ability, one who makes presents of money, one who is honest, and a relative, may be instructed (in the Veda).

110. Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men as (if he were) an idiot.

111. Of the two persons, him who illegally explains (anything), and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity.

112. Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land.

113. Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.

114. Sacred Learning approached a Brahmana and said to him: 'I am thy treasure, preserve me, deliver me not to a scorners; so (preserved) I shall become supremely strong.'

115. 'But deliver me, as to the keeper of thy treasure, to a Brahmana whom thou shalt know to be pure, of subdued senses, chaste and attentive.'

116. But he who acquires without permission the Veda from one who recites it, incurs the guilt of stealing the Veda, and shall sink into hell.

117. (A student) shall first reverentially salute that (teacher) from whom he receives (knowledge), referring to worldly affairs, to the Veda, or to the Brahman.

118. A Brahmana who completely governs himself, though he know the Savitri only, is better than he who knows the three Vedas, (but) does not control himself, eats all (sorts of) food, and sells all (sorts of) goods.

119. One must not sit down on a couch or seat which a superior occupies; and he who occupies a couch or seat shall rise to meet a (superior), and (afterwards) salute him.

120. For the vital airs of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them.

121. He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things), (viz.) length of life, knowledge, fame, (and) strength.

122. After the (word of) salutation, a Brahmana who greets an elder must pronounce his name, saying, 'I am N. N.'

123. To those (persons) who, when a name is pronounced, do not understand (the meaning of) the salutation, a wise man should say, 'It is I;' and (he should address) in the same manner all women.

124. In saluting he should pronounce after his name the word bhoh; for the sages have declared that the nature of bhoh is the same as that of (all proper) names.

125. A Brahmana should thus be saluted in return, 'May'st thou be long-lived, O gentle one!' and the vowel 'a' must be added at the end of the name (of the person addressed), the syllable preceding it being drawn out to the length of three moras.

126. A Brahmana who does not know the form of returning a salutation, must not be saluted by a learned man; as a Sudra, even so is he.

127. Let him ask a Brahmana, on meeting him, after (his) health, with the word) kusala, a Kshatriya (with the word) anamaya, a Vaishya (with the word) kshema, and a Sudra (with the word) anarogya.

128. He who has been initiated (to perform a Sruta sacrifice) must not be addressed by his name, even though he be a younger man; he who knows the sacred law must use in speaking to such (a man the particle) bhoh and (the pronoun) bhavat (your worship).

129. But to a female who is the wife of another man, and not a blood-relation, he must say, 'Lady' (bhavati) or 'Beloved sister!'

130. To his maternal and paternal uncles, fathers-in-law, officiating priests, (and other) venerable persons, he must say, 'I am N. N.,' and rise (to meet them), even though they be younger (than himself).

131. A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher; they are equal to the wife of one's teacher.

132. (The feet of) the wife of one's brother, if she be of the same caste (varna), must be clasped every day; but (the feet of) wives of (other) paternal and maternal relatives need only be embraced on one's return from a journey.

133. Towards a sister of one's father and of one's mother, and towards one's own elder sister, one must behave as towards one's mother; (but) the mother is more venerable than they.

134. Fellow-citizens are called friends (and equals though one be) ten years (older than the other), men practising (the same) fine art (though one be) five years (older than the other), Srotriyas (though) three years (intervene between their ages), but blood-relations only (if the) difference of age be very small.

135. Know that a Brahmana of ten years and Kshatriya of a hundred years stand to each other in the relation of father and son; but between those two the Brahmana is the father.

136. Wealth, kindred, age, (the due performance of) rites, and, fifthly, sacred learning are titles to respect; but each later-named (cause) is more weighty (than the preceding ones).

137. Whatever man of the three (highest) castes possesses most of those five, both in number and degree, that man is worthy of honour among them; and (so is) also a Sudra who has entered the tenth (decade of his life).

138. Way must be made for a man in a carriage, for one who is above ninety years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the king, and for a bridegroom.

139. Among all those, if they meet (at one time), a Snataka and the king must be (most) honoured; and if the king and a Snataka (meet), the latter receives respect from the king.

140. They call that Brahmana who initiates a pupil and teaches him the Veda together with the Kalpa and the Rahasyas, the teacher (akarya, of the latter).

141. But he who for his livelihood teaches a portion only of the Veda, or also the Angas of the Veda, is called the sub-teacher (upadhyaya).

142. That Brahmana, who performs in accordance with the rules (of the Veda) the rites, the Garbhadhana (conception-rite), and so forth, and gives food (to the child), is called the Guru (the venerable one).

143. He who, being (duly) chosen (for the purpose), performs the Agnyadheya, the Pakayagnas, (and) the (Sruta) sacrifices, such as the Agnishtoma (for another man), is called (his) officiating priest.

144. That (man) who truthfully fills both his ears with the Veda, (the pupil) shall consider as his father and mother; he must never offend him.

145. The teacher (akarya) is ten times more venerable than a sub-teacher (upadhyaya), the father a hundred times more than the teacher, but the mother a thousand times more than the father.

146. Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death.

147. Let him consider that (he received) a (mere animal) existence, when his parents begat him through mutual affection, and when he was born from the womb (of his mother).

148. But that birth which a teacher acquainted with the whole Veda, in accordance with the law, procures for him through the Savitri, is real, exempt from age and death.

149. (The pupil) must know that that man also who benefits him by (instruction in) the Veda, be it little or much, is called in these (Institutes) his Guru, in consequence of that benefit (conferred by instruction in) the Veda.

150. That Brahmana who is the giver of the birth for the sake of the Veda and the teacher of the prescribed duties becomes by law the father of an aged man, even though he himself be a child.

151. Young Kavi, the son of Angiras, taught his (relatives who were old enough to be) fathers, and, as he excelled them in (sacred) knowledge, he called them 'Little sons.'

152. They, moved with resentment, asked the gods concerning that matter, and the gods, having assembled, answered, 'The child has addressed you properly.'

153. 'For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said "child" to an ignorant man, and "father" to a teacher of the Veda.'

154. Neither through years, nor through white (hairs), nor through wealth, nor through (powerful) kinsmen (comes greatness). The sages have made this law, 'He who has learnt the Veda together with the Angas (Anukana) is (considered) great by us.'

155. The seniority of Brahmanas is from (sacred) knowledge, that of Kshatriyas from valour, that of Vaishyas from wealth in grain (and other goods), but that of Sudras alone from age.

156. A man is not therefore (considered) venerable because his head is gray; him who, though young, has learned the Veda, the gods consider to be venerable.

157. As an elephant made of wood, as an antelope made of leather, such is an unlearned Brahmana; those three have nothing but the names (of their kind).

158. As a eunuch is unproductive with women, as a cow with a cow is unprolific, and as a gift made to an ignorant man yields no reward, even so is a Brahmana useless, who (does) not (know) the Rikas.

159. Created beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law.

160. He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedanta.

161. Let him not, even though in pain, (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven.

162. A Brahmana should always fear homage as if it were poison; and constantly desire (to suffer) scorn as (he would long for) nectar.

163. For he who is scorned (nevertheless may) sleep with an easy mind, awake with an easy mind, and with an easy mind walk here among men; but the scorner utterly perishes.

164. A twice-born man who has been sanctified by the (employment of) the means, (described above) in due order, shall gradually and cumulatively perform the various austerities prescribed for (those who) study the Veda.

165. An Aryan must study the whole Veda together with the Rahasyas, performing at the same time various kinds of austerities and the vows prescribed by the rules (of the Veda).

166. Let a Brahmana who desires to perform austerities, constantly repeat the Veda; for the study of the Veda is declared (to be) in this world the highest austerity for a Brahmana.

167. Verily, that twice-born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private to the utmost of his ability.

168. A twice-born man who, not having studied the Veda, applies himself to other (and worldly study), soon falls, even while living, to the condition of a Sudra and his descendants (after him).

169. According to the injunction of the revealed texts the first birth of an Aryan is from (his natural) mother, the second (happens) on the tying of the girdle of Munga grass, and the third on the initiation to (the performance of) a (Srauta) sacrifice.

170. Among those (three) the birth which is symbolised by the investiture with the girdle of Munga grass, is his birth for the sake of the Veda; they declare that in that (birth) the Sivitri (verse) is his mother and the teacher his father.

171. They call the teacher (the pupil's) father because he gives the Veda; for nobody can perform a (sacred) rite before the investiture with the girdle of Munga grass.

172. (He who has not been initiated) should not pronounce (any) Vedic text excepting (those required for) the performance of funeral rites, since he is on a level with a Sudra before his birth from the Veda.

173. The (student) who has been initiated must be instructed in the performance of the vows, and gradually learn the Veda, observing the prescribed rules.

174. Whatever dress of skin, sacred thread, girdle, staff, and lower garment are prescribed for a (student at the initiation), the like (must again be used) at (the performance of) the vows.

175. But a student who resides with his teacher must observe the following restrictive rules, duly controlling all his organs, in order to increase his spiritual merit.

176. Every day, having bathed, and being purified, he must offer libations of water to the gods, sages and manes, worship (the images of) the gods, and place fuel on (the sacred fire).

177. Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures.

178. From anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol), from (sensual) desire, anger, covetousness, dancing, singing, and playing (musical instruments).

179. From gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others.

180. Let him always sleep alone, let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.

181. A twice-born student, who has involuntarily wasted his manly strength during sleep, must bathe, worship the sun, and afterwards thrice mutter the Rik-verse (which begins), 'Again let my strength return to me.'

182. Let him fetch a pot full of water, flowers, cowdung, earth, and Kusa grass, as much as may be required (by his teacher), and daily go to beg food.

183. A student, being pure, shall daily bring food from the houses of men who are not deficient in (the knowledge of) the Veda and in (performing) sacrifices, and who are famous for (following their lawful) occupations.

184. Let him not beg from the relatives of his teacher, nor from his own or his mother's blood-relations; but if there are no houses belonging to strangers, let him go to one of those named above, taking the last-named first;

185. Or, if there are no (virtuous men of the kind) mentioned above, he may go to each (house in the) village, being pure and remaining silent; but let him avoid Abhisastas (those accused of mortal sin).

186. Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied, make with it burnt oblations to the sacred fire, both evening and morning.

187. He who, without being sick, neglects during seven (successive) days to go out begging, and to offer fuel in the sacred fire, shall perform the penance of an Avakirnin (one who has broken his vow).

188. He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person only); the subsistence of a student on begged food is declared to be equal (in merit) to fasting.

189. At his pleasure he may eat, when invited, the food of one man at (a rite) in honour of the gods, observing (however the conditions on his vow, or at a (funeral meal) in honor of the manes, behaving (however) like a hermit.

190. This duty is prescribed by the wise for a Brahmana only; but no such duty is ordained for a Kshatriya and a Vaisya.

191. Both when ordered by his teacher, and without a (special) command, (a student) shall always exert himself in

studying (the Veda), and in doing what is serviceable to his teacher.

192. Controlling his body, his speech, his organs (of sense), and his mind, let him stand with joined hands, looking at the face of his teacher.

193. Let him always keep his right arm uncovered, behave decently and keep his body well covered, and when he is addressed (with the words), 'Be seated,' he shall sit down, facing his teacher.

194. In the presence of his teacher let him always eat less, wear a less valuable dress and ornaments (than the former), and let him rise earlier (from his bed), and go to rest later.

195. Let him not answer or converse with (his teacher), reclining on a bed, nor sitting, nor eating, nor standing, nor with an averted face.

196. Let him do (that), standing up, if (his teacher) is seated, advancing towards him when he stands, going to meet him if he advances, and running after him when he runs;

197. Going (round) to face (the teacher), if his face is averted, approaching him if he stands at a distance, but bending towards him if he lies on a bed, and if he stands in a lower place.

198. When his teacher is nigh, let his bed or seat be low; but within sight of his teacher he shall not sit carelessly at ease.

199. Let him not pronounce the mere name of his teacher (without adding an honorific title) behind his back even, and let him not mimic his gait, speech, and deportment.

200. Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place.

201. By censuring (his teacher), though justly, he will become (in his next birth) an ass, by falsely defaming him, a dog; he who lives on his teacher's substance, will become a worm, and he who is envious (of his merit), a (larger) insect.

202. He must not serve the (teacher by the intervention of another) while he himself stands aloof, nor when he (himself) is angry, nor when a woman is near; if he is seated in a carriage or on a (raised) seat, he must descend and afterwards salute his (teacher).

203. Let him not sit with his teacher, to the leeward or to the windward (of him); nor let him say anything which his teacher cannot hear.

204. He may sit with his teacher in a carriage drawn by oxen, horses, or camels, on a terrace, on a bed of grass or leaves, on a mat, on a rock, on a wooden bench, or in a boat.

205. If his teacher's teacher is near, let him behave (towards him) as towards his own teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family).

206. This is likewise (ordained as) his constant behaviour towards (other) instructors in science, towards his relatives (to whom honour is due), towards all who may restrain him from sin, or may give him salutary advice.

207. Towards his betters let him always behave as towards his teacher, likewise towards sons of his teacher, born by wives of equal caste, and towards the teacher's relatives both on the side of the father and of the mother.

208. The son of the teacher who imparts instruction (in his father's stead), whether younger or of equal age, or a student of (the science of) sacrifices (or of other Angas), deserves the same honour as the teacher.

209. (A student) must not shampoo the limbs of his teacher's son, nor assist him in bathing, nor eat the fragments of his food, nor wash his feet.

210. The wives of the teacher, who belong to the same caste, must be treated as respectfully as the teacher; but those who belong to a different caste, must be honoured by rising and salutation.

211. Let him not perform for a wife of his teacher (the offices of) anointing her, assisting her in the bath, shampooing her limbs, or arranging her hair.

212. (A pupil) who is full twenty years old, and knows what is becoming and unbecoming, shall not salute a young wife of his teacher (by clapping) her feet.

213. It is the nature of women to seduce men in this (world); for that reason the wise are never unguarded in (the company of) females.

214. For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.

215. One should not sit in a lonely place with one's mother, sister, or daughter; for the senses are powerful, and master even a learned man.

216. But at his pleasure a young student may prostrate himself on the ground before the young wife of a teacher, in accordance with the rule, and say, 'I, N. N., (worship thee, O lady).'

217. On returning from a journey he must clasp the feet of his teacher's wife and daily salute her (in the manner just mentioned), remembering the duty of the virtuous.

218. As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies (hidden) in his teacher.

219. A (student) may either shave his head, or wear his hair in braids, or braid one lock on the crown of his head; the sun must never set or rise while he (lies asleep) in the village.

220. If the sun should rise or set while he is sleeping, be it (that he offended) intentionally or unintentionally, he shall fast during the (next) day, muttering (the Savitri).

221. For he who lies (sleeping), while the sun sets or rises, and does not perform (that) penance, is tainted by great guilt.

222. Purified by sipping water, he shall daily worship during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule.

223. If a woman or a man of low caste perform anything (leading to) happiness, let him diligently practise it, as well as (any other permitted act) in which his heart finds pleasure.

224. (Some declare that) the chief good consists in (the acquisition of) spiritual merit and wealth, (others place it) in (the gratification of) desire and (the acquisition of) wealth, (others) in (the acquisition of) spiritual merit alone, and (others say that) the acquisition of) wealth alone is the chief good here (below); but the (correct) decision is that it consists of the aggregate of (those) three.

225. The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by a Brahmana, though one be grievously offended (by them).

226. The teacher is the image of Brahman, the father the image of Pragipati (the lord of created beings), the mother the image of the earth, and an (elder) full brother the image of oneself.

227. That trouble (and pain) which the parents undergo on the birth of (their) children, cannot be compensated even in a hundred years.

228. Let him always do what is agreeable to those (two) and always (what may please) his teacher; when those three are pleased, he obtains all (those rewards which) austerities (yield).

229. Obedience towards those three is declared to be the best (form of) austerity; let him not perform other meritorious acts without their permission.

230. For they are declared to be the three worlds, they the three (principal) orders, they the three Vedas, and they the three sacred fires.

231. The father, forsooth, is stated to be the Garhapatya fire, the mother the Dakshinagni, but the teacher the Ahavaniya fire; this triad of fires is most venerable.

232. He who neglects not those three, (even after he has become) a householder, will conquer the three worlds and, radiant in body like a god, he will enjoy bliss in heaven.

233. By honouring his mother he gains this (nether) world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman.

234. All duties have been fulfilled by him who honours those three; but to him who honours them not, all rites remain fruitless.

235. As long as those three live, so long let him not (independently) perform any other (meritorious acts); let him always serve them, rejoicing (to do what is) agreeable and beneficial (to them).

236. He shall inform them of everything that with their consent he may perform in thought, word, or deed for the sake of the next world.

237. By (honouring) these three all that ought to be done by man, is accomplished; that is clearly the highest duty, every other (act) is a subordinate duty.

238. He who possesses faith may receive pure learning even from a man of lower caste, the highest law even from the lowest, and an excellent wife even from a base family.

239. Even from poison nectar may be taken, even from a child good advice, even from a foe (a lesson in) good conduct, and even from an impure (substance) gold.

240. Excellent wives, learning, (the knowledge of) the law, (the rules of) purity, good advice, and various arts may be acquired from anybody.

241. It is prescribed that in times of distress (a student) may learn (the Veda) from one who is not a Brahmana; and that he shall walk behind and serve (such a) teacher, as long as the instruction lasts.

242. He who desires incomparable bliss (in heaven) shall not dwell during his whole life in (the house of) a non-Brahmanical teacher, nor with a Brahmana who does not know the whole Veda and the Angas.

243. But if (a student) desires to pass his whole life in the teacher's house, he must diligently serve him, until he is freed from this body.

244. A Brahmana who serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahman.

245. He who knows the sacred law must not present any gift to his teacher before (the Samavartana); but when, with the permission of his teacher, he is about to take the (final) bath, let him procure (a present) for the venerable man according to his ability.

246. (Viz.) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain, (even) vegetables, (and thus) give pleasure to his teacher.

247. (A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapinda, in the same manner as the teacher.

248. Should none of these be alive, he must serve the sacred fire, standing (by day) and sitting (during the night), and thus finish his life.

249. A Brahmana who thus passes his life as a student without breaking his vow, reaches (after death) the highest abode and will not be born again in this world.

LAWS OF MANU CHAPTER 3

1. The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly learnt them.

2. (A student) who has studied in due order the three Vedas, or two, or even one only, without breaking the (rules of) studentship, shall enter the order of householders.

3. He who is famous for (the strict performance of) his duties and has received his heritage, the Veda, from his father, shall be honoured, sitting on a couch and adorned with a garland, with (the present of) a cow (and the honey-mixture).

4. Having bathed, with the permission of his teacher, and performed according to the rule the Samavartana (the rite on returning home), a twice-born man shall marry a wife of equal caste who is endowed with auspicious (bodily) marks.

5. A damsel who is neither a Sapinda on the mother's side, nor belongs to the same family on the father's side, is recommended to twice-born men for wedlock and conjugal union.

6. In connecting himself with a wife, let him carefully avoid the ten following families, be they ever so great, or rich in kine, horses, sheep, grain, or (other) property,

7. (Viz.) one which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the members of) which have thick hair on the body, those which are subject to hemorrhoids, phthisis, weakness of digestion, epilepsy, or white or black leprosy.

8. Let him not marry a maiden (with) reddish (hair), nor one who has a redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes),

9. Nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror.

10. Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Hamsa or of an elephant, a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs.

11. But a prudent man should not marry (a maiden) who has no brother, nor one whose father is not known, through fear lest (in the former case she be made) an appointed daughter (and in the latter) lest (he should commit) sin.

12. For the first marriage of twice-born men (wives) of equal caste are recommended; but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved.

13. It is declared that a Sudra woman alone (can be) the wife of a Sudra, she and one of his own caste (the wives) of a Vaisya, those two and one of his own caste (the wives) of a Kshatriya, those three and one of his own caste (the wives) of a Brahmana.

14. A Sudra woman is not mentioned even in any (ancient) story as the (first) wife of a Brahmana or of a Kshatriya, though they lived in the (greatest) distress.

15. Twice-born men who, in their folly, wed wives of the low (Sudra) caste, soon degrade their families and their children to the state of Sudras.

16. According to Atri and to (Gautama) the son of Utathya, he who weds a Sudra woman becomes an outcast, according to Saunaka on the birth of a son, and according to Bhrigu he who has (male) offspring from a (Sudra female, alone).

17. A Brahmana who takes a Sudra wife to his bed, will (after death) sink into hell; if he begets a child by her, he will lose the rank of a Brahmana.

18. The manes and the gods will not eat the (offerings) of that man who performs the rites in honour of the gods, of the manes, and of guests chiefly with a (Sudra wife's) assistance, and such (a man) will not go to heaven.

19. For him who drinks the moisture of a Sudra's lips, who is tainted by her breath, and who begets a son on her, no expiation is prescribed.

20. Now listen to (the) brief (description of) the following eight marriage-rites used by the four castes (varna) which partly secure benefits and partly produce evil both in this life and after death.

21. (They are) the rite of Brahman (Brahma), that of the gods (Daiva), that of the Rishis (Arsha), that of Pragapati (Pragapatya), that of the Asuras (Asura), that of the Gandharvas (Gandharva), that of the Rhasasas (Rakshasa), and that of the Pisakas (Paisaka).

22. Which is lawful for each caste (varna) and which are the virtues or faults of each (rite), all this I will declare to you, as well as their good and evil results with respect to the offspring.

23. One may know that the first six according to the order (followed above) are lawful for a Brahmana, the four last for a Kshatriya, and the same four, excepting the Rakshasa rite, for a Vaisya and a Sudra.

24. The sages state that the first four are approved (in the case) of a Brahmana, one, the Rakshasa (rite in the case) of a Kshatriya, and the Asura (marriage in that) of a Vaisya and of a Sudra.

25. But in these (Institutes of the sacred law) three of the five (last) are to be lawful and two unlawful; the Paisaka and the Asura (rites) must never be used.

26. For Kshatriyas those before-mentioned two rites, the Gandharva and the Rakshasa, whether separate or mixed, are permitted by the sacred tradition.

27. The gift of a daughter, after decking her (with costly garments) and honouring (her by presents of jewels), to a man learned in the Veda and of good conduct, whom (the father) himself invites, is called the Brahma rite.

28. The gift of a daughter who has been decked with ornaments, to a priest who duly officiates at a sacrifice, during the course of its performance, they call the Daiva rite.

29. When (the father) gives away his daughter according to the rule, after receiving from the bridegroom, for (the fulfilment of) the sacred law, a cow and a bull or two pairs, that is named the Arsha rite.

30. The gift of a daughter (by her father) after he has addressed (the couple) with the text, 'May both of you perform together your duties,' and has shown honour (to the bridegroom), is called in the Smriti the Pragapatya rite.

31. When (the bridegroom) receives a maiden, after having given as much wealth as he can afford, to the kinsmen and to the bride herself, according to his own will, that is called the Asura rite.

32. The voluntary union of a maiden and her lover one must know (to be) the Gandharva rite, which springs from desire and has sexual intercourse for its purpose.

33. The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rakshasa rite.

34. When (a man) by stealth seduces a girl who is sleeping, intoxicated, or disordered in intellect, that is the eighth, the most base and sinful rite of the Pisakas.

35. The gift of daughters among Brahmanas is most approved, (if it is preceded) by (a libation of) water; but in the case of other castes (it may be performed) by (the expression of) mutual consent.

36. Listen now to me, ye Brahmanas, while I fully declare what quality has been ascribed by Manu to each of these marriage-rites.

37. The son of a wife wedded according to the Brahma rite, if he performs meritorious acts, liberates from sin ten ancestors, ten descendants and himself as the twenty-first.

38. The son born of a wife, wedded according to the Daiva rite, likewise (saves) seven ancestors and seven descendants, the son of a wife married by the Arsha rite three (in the ascending and descending lines), and the son of a wife married by the rite of Ka (Pragapati) six (in either line).

39. From the four marriages, (enumerated) successively, which begin with the Brahma rite spring sons, radiant with knowledge of the Veda and honoured by the Sishtas (good men).

40. Endowed with the qualities of beauty and goodness, possessing wealth and fame, obtaining as many enjoyments as they desire and being most righteous, they will live a hundred years.

41. But from the remaining (four) blamable marriages spring sons who are cruel and speakers of untruth, who hate the Veda and the sacred law.

42. In the blameless marriages blameless children are born to men, in blamable (marriages) blamable (offspring); one should therefore avoid the blamable (forms of marriage).

43. The ceremony of joining the hands is prescribed for (marriages with) women of equal caste (varna); know that the following rule (applies) to weddings with females of a different caste (varna).

44. On marrying a man of a higher caste a Kshatriya bride must take hold of an arrow, a Vaisya bride of a goad, and a Sudra female of the hem of the (bridegroom's) garment.

45. Let (the husband) approach his wife in due season, being constantly satisfied with her (alone); he may also, being intent on pleasing her, approach her with a desire for conjugal union (on any day) excepting the Parvans.

46. Sixteen (days and) nights (in each month), including four days which differ from the rest and are censured by the virtuous, (are called) the natural season of women.

47. But among these the first four, the eleventh and the thirteenth are (declared to be) forbidden; the remaining nights are recommended.

48. On the even nights sons are conceived and daughters on the uneven ones; hence a man who desires to have sons should approach his wife in due season on the even (nights).

49. A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if (both are) equal, a hermaphrodite or a boy and a girl; if (both are) weak or deficient in quantity, a failure of conception (results).

50. He who avoids women on the six forbidden nights and on eight others, is (equal in chastity to) a student, in whichever order he may live.

51. No father who knows (the law) must take even the smallest gratuity for his daughter; for a man who, through avarice, takes a gratuity, is a seller of his offspring.

52. But those (male) relations who, in their folly, live on the separate property of women, (e.g. appropriate) the beasts of burden, carriages, and clothes of women, commit sin and will sink into hell.

53. Some call the cow and the bull (given) at an Arsha wedding 'a gratuity;' (but) that is wrong, since (the acceptance of) a fee, be it small or great, is a sale (of the daughter).

54. When the relatives do not appropriate (for their use) the gratuity (given), it is not a sale; (in that case) the (gift) is only a token of respect and of kindness towards the maidens.

55. Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

56. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

57. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

58. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.

59. Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.

60. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

61. For if the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born.

62. If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal.

63. By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda, and by irreverence towards Brahmanas, (great) families sink low.

64. By (practising) handicrafts, by pecuniary transactions, by (begetting) children on Sudra females only, by (trading in) cows, horses, and carriages, by (the pursuit of) agriculture and by taking service under a king,

65. By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families, deficient in the (knowledge of) the Veda, quickly perish.

66. But families that are rich in the knowledge of the Veda, though possessing little wealth, are numbered among the great, and acquire great fame.

67. With the sacred fire, kindled at the wedding, a householder shall perform according to the law the domestic ceremonies and the five (great) sacrifices, and (with that) he shall daily cook his food.

68. A householder has five slaughter-houses (as it were, viz.) the hearth, the grinding-stone, the broom, the pestle and mortar, the water-vessel, by using which he is bound (with the fetters of sin).

69. In order to successively expiate (the offences committed by means) of all these (five) the great sages have prescribed for householders the daily (performance of the five) great sacrifices.

70. Teaching (and studying) is the sacrifice (offered) to Brahman, the offerings of water and food called Tarpana the sacrifice to the manes, the burnt oblation the sacrifice offered to the gods, the Bali offering that offered to the Bhutas, and the hospitable reception of guests the offering to men.

71. He who neglects not these five great sacrifices, while he is able (to perform them), is not tainted by the sins (committed) in the five places of slaughter, though he constantly lives in the (order of) house (-holders).

72. But he who does not feed these five, the gods, his guests, those whom he is bound to maintain, the manes, and himself, lives not, though he breathes.

73. They call (these) five sacrifices also, Ahuta, Huta, Prahuta, Brahmya-huta, and Prasita.

74. Ahuta (not offered in the fire) is the muttering (of Vedic texts), Huta the burnt oblation (offered to the gods), Prahuta (offered by scattering it on the ground) the Bali offering given to the Bhutas, Brahmya-huta (offered in the digestive fire of Brahmanas), the respectful reception of Brahmana (guests), and Prasita (eaten) the (daily oblation to the manes, called) Tarpana.

75. Let (every man) in this (second order, at least) daily apply himself to the private recitation of the Veda, and also to the performance of the offering to the gods; for he who is diligent in the performance of sacrifices, supports both the movable and the immovable creation.

76. An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence).

77. As all living creatures subsist by receiving support from air, even so (the members of) all orders subsist by receiving support from the householder.

78. Because men of the three (other) orders are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the order of) householders is the most excellent order.

79. (The duties of) this order, which cannot be practised by men with weak organs, must be carefully observed by him who desires imperishable (bliss in) heaven, and constant happiness in this (life).

80. The sages, the manes, the gods, the Bhutas, and guests ask the householders (for offerings and gifts); hence he who knows (the law), must give to them (what is due to each).

81. Let him worship, according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the manes by funeral offerings (Sradha), men by (gifts of) food, and the Bhutas by the Bali offering.

82. Let him daily perform a funeral sacrifice with food, or with water, or also with milk, roots, and fruits, and (thus) please the manes.

83. Let him feed even one Brahmana in honour of the manes at (the Sradha), which belongs to the five great sacrifices; but let him not feed on that (occasion) any Brahmana on account of the Vaisvadeva offering.

84. A Brahmana shall offer according to the rule (of his Grihya-sutra a portion) of the cooked food destined for the Vaisvadeva in the sacred domestic fire to the following deities:

85. First to Agni, and (next) to Soma, then to both these gods conjointly, further to all the gods (Visve Devah), and (then) to Dhanvantari,

86. Further to Kuhu (the goddess of the new-moon day), to Anumati (the goddess of the full-moon day), to Pragapati (the lord of creatures), to heaven and earth conjointly, and finally to Agni Svishtakrit (the fire which performs the sacrifice well).

87. After having thus duly offered the sacrificial food, let him throw Bali offerings in all directions of the compass, proceeding (from the east) to the south, to Indra, Yama, Varuna, and Soma, as well as to the servants (of these deities).

88. Saying, 'Adoration to the Maruts,' he shall scatter (some food) near the door, and (some) in water, saying, 'Adoration to the waters;' he shall throw (some) on the pestle and the mortar, speaking thus, 'Adoration to the trees.'

89. Near the head (of the bed) he shall make an offering to Sri (fortune), and near the foot (of his bed) to Bhadrakali; in the centre of the house let him place a Bali for Brahman and for Vastoshpati (the lord of the dwelling) conjointly.

90. Let him throw up into the air a Bali for all the gods, and (in the day-time one) for the goblins roaming about by day, (and in the evening one) for the goblins that walk at night.

91. In the upper story let him offer a Bali to Sarvatmabhuti; but let him throw what remains (from these offerings) in a southerly direction for the manes.

92. Let him gently place on the ground (some food) for dogs, outcasts, Kandalas (Svapaka), those afflicted with diseases that are punishments of former sins, crows, and insects.

93. That Brahmana who thus daily honours all beings, goes, endowed with a resplendent body, by a straight road to the highest dwelling-place (i.e. Brahman).

94. Having performed this Bali offering, he shall first feed his guest and, according to the rule, give alms to an ascetic (and) to a student.

95. A twice-born householder gains, by giving alms, the same reward for his meritorious act which (a student) obtains for presenting, in accordance with the rule, a cow to his teacher.

96. Let him give, in accordance with the rule, to a Brahmana who knows the true meaning of the Veda, even (a small portion of food as) alms, or a pot full of water, having garnished (the food with seasoning, or the pot with flowers and fruit).

97. The oblations to gods and manes, made by men ignorant (of the law of gifts), are lost, if the givers in their folly present (shares of them) to Brahmanas who are mere ashes.

98. An offering made in the mouth-fire of Brahmanas rich in sacred learning and austerities, saves from misfortune and from great guilt.

99. But let him offer, in accordance with the rule, to a guest who has come (of his own accord) a seat and water, as well as food, garnished (with seasoning), according to his ability.

100. A Brahmana who stays unhonoured (in the house), takes away (with him) all the spiritual merit even of a man

who subsists by gleaning ears of corn, or offers oblations in five fires.

101. Grass, room (for resting), water, and fourthly a kind word; these (things) never fail in the houses of good men.

102. But a Brahmana who stays one night only is declared to be a guest (atithi); for because he stays (sthita) not long (anityam), he is called atithi (a guest).

103. One must not consider as a guest a Brahmana who dwells in the same village, nor one who seeks his livelihood by social intercourse, even though he has come to a house where (there is) a wife, and where sacred fires (are kept).

104. Those foolish householders who constantly seek (to live on) the food of others, become, in consequence of that (baseness), after death the cattle of those who give them food.

105. A guest who is sent by (the setting) sun in the evening, must not be driven away by a householder; whether he have come at (supper-) time or at an inopportune moment, he must not stay in the house without entertainment.

106. Let him not eat any (dainty) food which he does not offer to his guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss.

107. Let him offer (to his guests) seats, rooms, beds, attendance on departure and honour (while they stay), to the most distinguished in the best form, to the lower ones in a lower form, to equals in an equal manner.

108. But if another guest comes after the Vaisvadeva offering has been finished, (the householder) must give him food according to his ability, (but) not repeat the Bali offering.

109. A Brahmana shall not name his family and (Vedic) gotra in order to obtain a meal; for he who boasts of them for the sake of a meal, is called by the wise a foul feeder (vantasin).

110. But a Kshatriya (who comes) to the house of a Brahmana is not called a guest (atithi), nor a Vaisya, nor a Sudra, nor a personal friend, nor a relative, nor the teacher.

111. But if a Kshatriya comes to the house of a Brahmana in the manner of a guest, (the house-holder) may feed him according to his desire, after the above-mentioned Brahmanas have eaten.

112. Even a Vaisya and a Sudra who have approached his house in the manner of guests, he may allow to eat with his servants, showing (thereby) his compassionate disposition.

113. Even to others, personal friends and so forth, who have come to his house out of affection, he may give food, garnished (with seasoning) according to his ability, (at the same time) with his wife.

114. Without hesitation he may give food, even before his guests, to the following persons, (viz.) to newly-married women, to infants, to the sick, and to pregnant women.

115. But the foolish man who eats first without having given food to these (persons) does, while he crams, not know that (after death) he himself will be devoured by dogs and vultures.

116. After the Brahmanas, the kinsmen, and the servants have dined, the householder and his wife may afterwards eat what remains.

117. Having honoured the gods, the sages, men, the manes, and the guardian deities of the house, the householder shall eat afterwards what remains.

118. He who prepares food for himself (alone), eats nothing but sin; for it is ordained that the food which remains after (the performance of) the sacrifices shall be the meal of virtuous men.

119. Let him honour with the honey-mixture a king, an officiating priest, a Snataka, the teacher, a son-in-law, a father-in-law, and a maternal uncle, (if they come) again after a full year (has elapsed since their last visit).

120. A king and a Srotiya, who come on the performance of a sacrifice, must be honoured with the honey-mixture, but not if no sacrifice is being performed; that is a settled rule.

121. But the wife shall offer in the evening (a portion) of the dressed food as a Bali-oblation, without (the recitation of) sacred formulas; for that (rite which is called) the Vaisvadeva is prescribed both for the morning and the evening.

122. After performing the Pitriyagna, a Brahmana who keeps a sacred fire shall offer, month by month, on the new-moon day, the funeral sacrifice (Sradha, called) Pindanvaharyaka.

123. The wise call the monthly funeral offering to the manes Anvaharya (to be offered after the cakes), and that must be carefully performed with the approved (sorts of) flesh (mentioned below).

124. I will fully declare what and how many (Brahmanas) must be fed on that (occasion), who must be avoided, and on what kinds of food (they shall dine).

125. One must feed two (Brahmanas) at the offering to the gods, and three at the offering to the manes, or one only on either occasion; even a very wealthy man shall not be anxious (to entertain) a large company.

126. A large company destroys these five (advantages) the respectful treatment (of the invited, the propriety of) place and time, purity and (the selection of) virtuous Brahmanas (guests); he therefore shall not seek (to entertain) a large company.

127. Famed is this rite for the dead, called (the sacrifice sacred to the manes (and performed) on the new-moon day; if a man is diligent in (performing) that, (the reward of) the rite for the dead, which is performed according to Smarta rules, reaches him constantly.

128. Oblations to the gods and manes must be presented by the givers to a Srotiya alone; what is given to such a most worthy Brahmana yields great reward.

129. Let him feed even one learned man at (the sacrifice) to the gods, and one at (the sacrifice) to the manes; (thus) he will gain a rich reward, not (if he entertains) many who are unacquainted with the Veda.

130. Let him make inquiries even regarding the remote (ancestors of) a Brahmana who has studied an entire (recension of) the Veda;

(if descended from a virtuous race) such a man is a worthy recipient of gifts (consisting) of food offered to the gods or to the manes, he is declared (to procure as great rewards as) a guest (atithi).

131. Though a million of men, unacquainted with the Rikas, were to dine at (a funeral sacrifice), yet a single man, learned in the Veda, who is satisfied (with his entertainment), is worth them all as far as (the production of) spiritual merit (is concerned).

132. Food sacred to the manes or to the gods must be given to a man distinguished by sacred knowledge; for hands, smeared with blood, cannot be cleansed with blood.

133. As many mouthfuls as an ignorant man swallows at a sacrifice to the gods or to the manes, so many red-hot spikes, spears, and iron balls must (the giver of the repast) swallow after death.

134. Some Brahmanas are devoted to (the pursuit of) knowledge, and others to (the performance of) austerities; some to austerities and to the recitation of the Veda, and others to (the performance of) sacred rites.

135. Oblations to the manes ought to be carefully presented to those devoted to knowledge, but offerings to the gods, in accordance with the reason (of the sacred law), to (men of) all the four (above-mentioned) classes.

136. If there is a father ignorant of the sacred texts whose son has learned one whole recension of the Veda and the Angas, and a son ignorant of the sacred texts whose father knows an entire recension of the Veda and the Angas,

137. Know that he whose father knows the Veda, is the more venerable one (of the two); yet the other one is worthy of honour, because respect is due to the Veda (which he has learned).

138. Let him not entertain a personal friend at a funeral sacrifice; he may gain his affection by (other) valuable gifts; let him feed at a Sradha a Brahmana whom he considers neither as a foe nor as a friend.

139. He who performs funeral sacrifices and offerings to the gods chiefly for the sake of (gaining) friends, reaps after death no reward for Sradhas and sacrifices.

140. That meanest among twice-born men who in his folly contracts friendships through a funeral sacrifice, loses heaven, because he performed a Sradha for the sake of friendship.

141. A gift (of food) by twice-born men, consumed with (friends and relatives), is said to be offered to the Pisakas; it remains in this (world) alone like a blind cow in one stable.

142. As a husbandman reaps no harvest when he has sown the seed in barren soil, even so the giver of sacrificial food gains no reward if he presented it to a man unacquainted with the Rikas.

143. But a present made in accordance with the rules to a learned man, makes the giver and the recipient partakers of rewards both in this (life) and after death.

144. (If no learned Brahmana be at hand), he may rather honour a (virtuous) friend than an enemy, though the latter may be qualified (by learning and so forth); for sacrificial food, eaten by a foe, bears no reward after death.

145. Let him (take) pains (to) feed at a Sradha an adherent of the Rig-veda who has studied one entire (recension of that) Veda, or a follower of the Yagur-veda who has finished one Sakha, or a singer of Samans who (likewise) has completed (the study of) an entire recension).

146. If one of these three dines, duly honoured, at a funeral sacrifice, the ancestors of him (who gives the feast), as far as the seventh person, will be satisfied for a very long time.

147. This is the chief rule (to be followed) in offering sacrifices to the gods and manes; know that the virtuous always observe the following subsidiary rule.

148. One may also entertain (on such occasions) one's maternal grandfather, a maternal uncle, a sister's son, a father-in-law, one's teacher, a daughter's son, a daughter's husband, a cognate kinsman, one's own officiating priest or a man for whom one offers sacrifices.

149. For a rite sacred to the gods, he who knows the law will not make (too close) inquiries regarding an (invited) Brahmana; but when one performs a ceremony in honour of the manes, one must carefully examine (the qualities and parentage of the guest).

150. Manu has declared that those Brahmanas who are thieves, outcasts, eunuchs, or atheists are unworthy (to partake) of oblations to the gods and manes.

151. Let him not entertain at a Sraddha one who wears his hair in braids (a student), one who has not studied (the Veda), one afflicted with a skin-disease, a gambler, nor those who sacrifice for a multitude (of sacrificers).

152. Physicians, temple-priests, sellers of meat, and those who subsist by shop-keeping must be avoided at sacrifices offered to the gods and to the manes.

153. A paid servant of a village or of a king, man with deformed nails or black teeth, one who opposes his teacher, one who has forsaken the sacred fire, and a usurer;

154. One suffering from consumption, one who subsists by tending cattle, a younger brother who marries or kindles the sacred fire before the elder, one who neglects the five great sacrifices, an enemy of the Brahmana race, an elder brother who marries or kindles the sacred fire after the younger, and one who belongs to a company or corporation,

155. An actor or singer, one who has broken the vow of studentship, one whose (only or first) wife is a Sudra female, the son of a remarried woman, a one-eyed man, and he in whose house a paramour of his wife (resides);

156. He who teaches for a stipulated fee and he who is taught on that condition, he who instructs Sudra pupils and he whose teacher is a Sudra, he who speaks rudely, the son of an adulteress, and the son of a widow,

157. He who forsakes his mother, his father, or a teacher without a (sufficient) reason, he who has contracted an alliance with outcasts either through the Veda or through a marriage,

158. An incendiary, a prisoner, he who eats the food given by the son of an adulteress, a seller of Soma, he who undertakes voyages by sea, a bard, an oil-man, a suborner to perjury,

159. He who wrangles or goes to law with his father, the keeper of a gambling-house, a drunkard, he who is afflicted with a disease (in punishment of former) crimes, he who is accused of a mortal sin, a hypocrite, a seller of substances used for flavouring food,

160. A maker of bows and of arrows, he who lasciviously dallies with a brother's widow, the betrayer of a friend, one who subsists by gambling, he who learns (the Veda) from his son,

161. An epileptic man, who suffers from scrofulous swellings of the glands, one afflicted with white leprosy, an informer, a madman, a blind man, and he who cavils at the Veda must (all) be avoided.

162. A trainer of elephants, oxen, horses, or camels, he who subsists by astrology, a bird-fancier, and he who teaches the use of arms,

163. He who diverts water-courses, and he who delights in obstructing them, an architect, a messenger, and he who plants trees (for money),

164. A breeder of sporting-dogs, a falconer, one who defiles maidens, he who delights in injuring living creatures, he who gains his subsistence from Sudras, and he who offers sacrifices to the Ganas,

165. He who does not follow the rule of conduct, a (man destitute of energy like a) eunuch, one who constantly asks (for favours), he who lives by agriculture, a club-footed man, and he who is censured by virtuous men,

166. A shepherd, a keeper of buffaloes, the husband of a remarried woman, and a carrier of dead bodies, (all these) must be carefully avoided.

167. A Brahmana who knows (the sacred law) should shun at (sacrifices) both (to the gods and to the manes) these lowest of twice-born men, whose conduct is reprehensible, and who are unworthy (to sit) in the company (at a repast).

168. As a fire of dry grass is (unable to consume the offerings and is quickly) extinguished, even so (is it with) an unlearned Brahmana; sacrificial food must not be given to him, since it (would be) offered in ashes.

169. I will fully declare what result the giver obtains after death, if he gives food, destined for the gods or manes, to a man who is unworthy to sit in the company.

170. The Rakshasas, indeed, consume (the food) eaten by Brahmanas who have not fulfilled the vow of studentship, by a Parivetri and so forth, and by other men not admissible into the company.

171. He must be considered as a Parivetri who marries or begins the performance of the Agnihotra before his elder brother, but the latter as a Parivitti.

172. The elder brother who marries after the younger, the younger brother who marries before the elder, the female with whom such a marriage is contracted, he who gives her away, and the sacrificing priest, as the fifth, all fall into hell.

173. He who lasciviously dallies with the widow of a deceased brother, though she be appointed (to bear a child by him) in accordance with the sacred law, must be known to be a Didhishupati.

174. Two (kinds of) sons, a Kunda and a Golaka, are born by wives of other men; (he who is born) while the husband

lives, will be a Kunda, and (he who is begotten) after the husband's death, a Golaka.

175. But those two creatures, who are born of wives of other men, cause to the giver the loss (of the rewards), both in this life and after death, for the food sacred to gods or manes which has been given (to them).

176. The foolish giver (of a funeral repast) does not reap the reward for as many worthy guests as a man, inadmissible into company, can look on while they are feeding.

177. A blind man by his presence causes to the giver (of the feast) the loss of the reward for ninety (guests), a one-eyed man for sixty, one who suffers from white leprosy for a hundred, and one punished by a (terrible) disease for a thousand.

178. The giver (of a Sraddha) loses the reward, due for such a non-sacrificial gift, for as many Brahmanas as a (guest) who sacrifices for Sudras may touch (during the meal) with his limbs.

179. And if a Brahmana, though learned in the Veda, accepts through covetousness a gift from such (a man), he will quickly perish, like a vessel of unburnt clay in water.

180 (Food) given to a seller of Soma becomes ordure, (that given) to a physician pus and blood, but (that presented) to a temple-priest is lost, and (that given) to a usurer finds no place (in the world of the gods).

181. What has been given to a Brahmana who lives by trade that is not (useful) in this world and the next, and (a present) to a Brahmana born of a remarried woman (resembles) an oblation thrown into ashes.

182. But the wise declare that the food which (is offered) to other unholy, inadmissible men, enumerated above, (is turned into) adipose secretions, blood, flesh, marrow, and bone.

183. Now hear by what chief of twice-born men a company defiled by (the presence of) unworthy (guests) is purified, and the full (description of) the Brahmanas who sanctify a company.

184. Those men must be considered as the sanctifiers of a company who are most learned in all the Vedas and in all the Angas, and who are the descendants of Srotriyas.

185. A Trinakiketa, one who keeps five sacred fires, a Trisuparna, one who is versed in the six Angas, the son of a woman married according to the Brahma rite, one who sings the Gyeshthasaman,

186. One who knows the meaning of the Veda, and he who expounds it, a student, one who has given a thousand (cows), and a centenarian must be considered as Brahmanas who sanctify a company.

187. On the day before the Sraddha-rite is performed, or on the day when it takes place, let him invite with due respect at least three Brahmanas, such as have been mentioned above.

188. A Brahmana who has been invited to a (rite) in honour of the manes shall always control himself and not recite the Veda, and he who performs the Sraddha (must act in the same manner).

189. For the manes attend the invited Brahmanas, follow them (when they walk) like the wind, and sit near them when they are seated.

190. But a Brahmana who, being duly invited to a rite in honour of the gods or of the manes, in any way breaks (the appointment), becomes guilty (of a crime), and (in his next birth) a hog.

191. But he who, being invited to a Sraddha, dallies with a Sudra woman, takes upon himself all the sins which the giver (of the feast) committed.

192. The manes are primeval deities, free from anger, careful of purity, ever chaste, averse from strife, and endowed with great virtues.

193. Now learn fully from whom all these (manes derive) their origin, and with what ceremonies they ought to be worshipped.

194. The (various) classes of the manes are declared to be the sons of all those sages, Mariki and the rest, who are children of Manu, the son of Hiranyagarbha.

195. The Somasads, the sons of Virag, are stated to be the manes of the Sadyas, and the Agnishvattas, the children of Mariki, are famous in the world (as the manes) of the gods.

196. The Barhishads, born of Atri, are recorded to be (the manes) of the Daityas, Danavas, Yakshas, Gandharvas, Snake-deities,

Rakshasas, Suparnas, and a Kimnaras,

197. The Somapas those of the Brahmanas, the Havirbhugs those of the Kshatriyas, the Agyapas those of the Vaisyas, but the Sukalins those of the Sudras.

198. The Somapas are the sons of Kavi (Bhrigu), the Havishmats the children of Angiras, the Agyapas the offspring of Pulastya, but the Sukalins (the issue) of Vasishtha.

199. One should know that (other classes), the Agnidagdhas, the Anagnidagdhas, the Kavyas, the Barhishads, the Agnishvattas, and the Saumyas, are (the manes) of the Brahmanas alone.

200. But know also that there exist in this (world) countless sons and grandsons of those chief classes of manes which have been enumerated.

201. From the sages sprang the manes, from the manes the gods and the Danavas, but from the gods the whole world, both the movable and the immovable in due order.

202. Even water offered with faith (to the manes) in vessels made of silver or adorned with silver, produces endless (bliss).

203. For twice-born men the rite in honour of the manes is more important than the rite in honour of the gods; for the offering to the gods which precedes (the Sraddhas), has been declared to be a means of fortifying (the latter).

204. Let him first invite a (Brahmana) in honour of the gods as a protection for the (offering to the manes); for the Rakshasas destroy a funeral sacrifice which is left without such a protection.

205. Let him make (the Sraddha) begin and end with (a rite) in honour of the gods; it shall not begin and end with (a rite) to the manes; for he who makes it begin and end with (a rite) in honour of the manes, soon perishes together with his progeny.

206. Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the south.

207. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots.

208. The (sacrificer) shall make the (invited) Brahmanas, who have duly performed their ablutions, sit down on separate, prepared seats, on which blades of Kusa grass have been placed.

209. Having placed those blameless Brahmanas on their seats, he shall honour them with fragrant garlands and perfumes, beginning with (those who are invited in honour of) the gods.

210. Having presented to them water, sesamum grains, and blades of Kusa grass, the Brahmana (sacrificer) shall offer (oblations) in the sacred fire, after having received permission (to do so) from (all) the Brahmana (guests) conjointly.

211. Having first, according to the rule, performed, as a means of protecting (the Sraddha), oblations to Agni, to Soma, and to Yama, let him afterwards satisfy the manes by a gift of sacrificial food.

212. But if no (sacred) fire (is available), he shall place (the offerings) into the hand of a Brahmana; for Brahmanas who know the sacred texts declare, 'What fire is, even such is a Brahmana.'

213. They (also) call those first of twice-born men the ancient deities of the funeral sacrifice, free from anger, easily pleased, employed in making men prosper.

214. After he has performed (the oblations) in the fire, (and) the whole series of ceremonies in such a manner that they end in the south, let him sprinkle water with his right hand on the spot (where the cakes are to be placed).

215. But having made three cakes out of the remainder of that sacrificial food, he must, concentrating his mind and turning towards the south, place them on (Kusa grass) exactly in the same manner in which (he poured out the libations of) water.

216. Having offered those cakes according to the (prescribed) rule, being pure, let him wipe the same hand with (the roots of) those blades of Kusa grass for the sake of the (three ancestors) who partake of the wipings (lepa).

217. Having (next) sipped water, turned round (towards the north), and thrice slowly suppressed his breath, (the sacrificer) who knows the sacred texts shall worship (the guardian deities of) the six seasons and the manes.

218. Let him gently pour out the remainder of the water near the cakes, and, with fixed attention, smell those cakes, in the order in which they were placed (on the ground).

219. But taking successively very small portions from the cakes, he shall make those seated Brahmana eat them, in accordance with the rule, before (their dinner).

220. But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice as (one of the) Brahmana (guests).

221. But he whose father is dead, while his grandfather lives, shall, after pronouncing his father's name, mention (that of) his great-grandfather.

222. Manu has declared that either the grandfather may eat at that Sraddha (as a guest), or (the grandson) having received permission, may perform it, as he desires.

223. Having poured water mixed with sesamum, in which a blade of Kusa grass has been placed, into the hands of the (guests), he shall give (to each) that (above-mentioned) portion of the cake, saying, 'To those, Svadha!'

224. But carrying (the vessel) filled with food with both hands, the (sacrificer) himself shall gently place it before the Brahmanas, meditating on the manes.

225. The malevolent Asuras forcibly snatch away that food which is brought without being held with both hands.

226. Let him, being pure and attentive, carefully place on the ground the seasoning (for the rice), such as broths and pot herbs, sweet and sour milk, and honey,

227. (As well as) various (kinds of) hard food which require mastication, and of soft food, roots, fruits, savoury meat, and fragrant drinks.

228. All this he shall present (to his guests), being pure and attentive, successively invite them to partake of each (dish), proclaiming its qualities.

229. Let him on no account drop a tear, become angry or utter an untruth, nor let him touch the food with his foot nor violently shake it.

230. A tear sends the (food) to the Pretas, anger to his enemies, a falsehood to the dogs, contact with his foot to the Rakshasas, a shaking to the sinners.

231. Whatever may please the Brahmanas, let him give without grudging it; let him give riddles from the Veda, for that is agreeable to the manes.

232. At a (sacrifice in honour) of the manes, he must let (his guests) hear the Veda, the Institutes of the sacred law, legends, tales, Puranas, and Khilas.

233. Himself being delighted, let him give delight to the Brahmanas, cause them to partake gradually and slowly (of each dish), and repeatedly invite (them to eat) by (offering) the food and (praising) its qualities.

234. Let him eagerly entertain at a funeral sacrifice a daughter's son, though he be a student, and let him place a Nepal blanket on the on the seat (of each guest), scattering sesamum grains on the ground.

235. There are three means of sanctification, (to be used) at a Sraddha, a daughter's son, a Nepal blanket, and sesamum grains; and they recommend three (other things) for it, cleanliness, suppression of anger, and absence of haste.

236. All the food must be very hot, and the (guests) shall eat in silence; (even though) asked by the giver (of the feast), the Brahmanas shall not proclaim the qualities of the sacrificial food.

237. As long as the food remains warm, as long as they eat in silence, as long as the qualities of the food are not proclaimed, so long the manes partake (of it).

238. What (a guest) eats, covering his head, what he eats with his face turned towards the south, what he eats with sandals on (his feet), that the Rakshasas consume.

239. A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat.

240. What (any of) these sees at a burnt-oblation, at a (solemn) gift, at a dinner (given to Brahmanas), or at any rite in honour of the gods and manes, that produces not the intended result.

241. A boar makes (the rite) useless by inhaling the smell (of the offerings), a cock by the air of his wings, a dog by throwing his eye (on them), a low-caste man by touching (them).

242. If a lame man, a one-eyed man, one deficient in a limb, or one with a redundant limb, be even the servant of the performer (of the Sraddha), he must be removed from that place (where the Sraddha is held).

243. To a Brahmana (householder), or to an ascetic who comes for food, he may, with the permission of (his) Brahmana (guests), show honour according to his ability.

244. Let him mix all the kinds of food together, sprinkle them with water and put them, scattering them (on Kusa grass), down on the ground in front of (his guests), when they have finished their meal.

245. The remnant (in the dishes), and the portion scattered on Kusa grass, shall be the share of deceased (children) who received not the sacrament (of cremation) and of those who (unjustly) forsook noble wives.

246. They declare the fragments which have fallen on the ground at a (Sraddha) to the manes, to be the share of honest, dutiful servants.

247. But before the performance of the Sapindikarana, one must feed at the funeral sacrifice in honour of a (recently-) deceased Aryan (one Brahmana) without (making an offering) to the gods, and give one cake only.

248. But after the Sapindikarana of the (deceased father) has been performed according to the sacred law, the sons must offer the cakes with those ceremonies, (described above.)

249. The foolish man who, after having eaten a Sraddha (-dinner), gives the leavings to a Sudra, falls headlong into the Kalasutra hell.

250. If the partaker of a Sraddha (-dinner) enters on the same day the bed of a Sudra female, the manes of his (ancestors) will lie during that month in her ordure.

251. Having addressed the question, 'Have you dined well?' (to his guests), let him give water for sipping to them who are satisfied, and dismiss them, after they have sipped water, (with the words) 'Rest either (here or at home)!'.

252. The Brahmana (guests) shall then answer him, 'Let there be Svadha;' for at all rites in honour of the manes the word Svadha is the highest benison.

253. Next let him inform (his guests) who have finished their meal, of the food which remains; with the permission of the Brahmanas let him dispose (of that), as they may direct.

254. At a (Sraddha) in honour of the manes one must use (in asking of the guests if they are satisfied, the word) svaditam; at a Goshthi-sraddha, (the word) susrutam; at a Vriddhi-sraddha, (the word) sampannam; and at (a rite) in honour of the gods, (the word) rukitam.

255. The afternoon, Kusa grass, the due preparation of the dwelling, sesamum grains, liberality, the careful preparation of the food, and (the company of) distinguished Brahmanas are true riches at all funeral sacrifices.

256. Know that Kusa grass, purificatory (texts), the morning, sacrificial viands of all kinds, and those means of purification, mentioned above, are blessings at a sacrifice to the gods.

257. The food eaten by hermits in the forest, milk, Soma-juice, meat which is not prepared (with spices), and salt unprepared by art, are called, on account of their nature, sacrificial food.

258. Having dismissed the (invited) Brahmanas, let him, with a concentrated mind, silent and pure, look towards the south and ask these blessings of the manes:

259. 'May liberal men abound with us! May (our knowledge of) the Vedas and (our) progeny increase! May faith not forsake us! May we have much to give (to the needy)!'.

260. Having thus offered (the cakes), let him, after (the prayer), cause a cow, a Brahmana, a goat, or the sacred fire to consume those cakes, or let him throw them into water.

261. Some make the offering of the cakes after (the dinner); some cause (them) to be eaten by birds or throw them into fire or into water.

262. The (sacrificer's) first wife, who is faithful and intent on the worship of the manes, may eat the middle-most cake, (if she be) desirous of bearing a son.

263. (Thus) she will bring forth a son who will be long-lived, famous, intelligent, rich, the father of numerous offspring, endowed with (the quality of) goodness, and righteous.

264. Having washed his hands and sipped water, let him prepare (food) for his paternal relations and, after giving it to them with due respect, let him feed his maternal relatives also.

265. But the remnants shall be left (where they lie) until the Brahmanas have been dismissed; afterwards he shall perform the (daily) domestic Bali-offering; that is a settled (rule of the) sacred law.

266. I will now fully declare what kind of sacrificial food, given to the manes according to the rule, will serve for a long time or for eternity.

267. The ancestors of men are satisfied for one month with sesamum grains, rice, barley, masha beans, water, roots, and fruits, which have been given according to the prescribed rule.

268. Two months with fish, three months with the meat of gazelles, four with mutton, and five indeed with the flesh of birds,

269. Six months with the flesh of kids, seven with that of spotted deer, eight with that of the black antelope, but nine with that of the (deer called) Ruru.

270. Ten months they are satisfied with the meat of boars and buffaloes, but eleven months indeed with that of hares and tortoises,

271. One year with cow-milk and milk-rice; from the flesh of a long-eared white he-goat their satisfaction endures twelve years.

272. The (vegetable called) Kalasaka, (the fish called) Mahasalka, the flesh of a rhinoceros and that of a red goat, and all kinds of food eaten by hermits in the forest serve for an endless time.

273. Whatever (food), mixed with honey, one gives on the thirteenth lunar day in the rainy season under the asterism of Maghah, that also procures endless (satisfaction).

274. 'May such a man (the manes say) be born in our family who will give us milk-rice, with honey and clarified butter, on the thirteenth lunar day (of the month of Bhadrapada) and (in the afternoon) when the shadow of an elephant falls towards the east.'

275. Whatever (a man), full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes.

276. The days of the dark half of the month, beginning with the tenth, but excepting the fourteenth, are recommended for a funeral sacrifice; (it is) not thus (with) the others.

277. He who performs it on the even (lunar) days and under the even constellations, gains (the fulfilment of) all his wishes; he who honours the manes on odd (lunar days) and under odd (constellations), obtains distinguished offspring.

278. As the second half of the month is preferable to the first half, even so the afternoon is better for (the performance of) a funeral sacrifice than the forenoon.

279. Let him, untired, duly perform the (rites) in honour of the manes in accordance with the prescribed rule, passing the sacred thread over the right shoulder, proceeding from the left to the right (and) holding Kusa grass in his hands, up to the end (of the ceremony).

280. Let him not perform a funeral sacrifice at night, because the (night) is declared to belong to the Rakshasas, nor in the twilight, nor when the sun has just risen.

281. Let him offer here below a funeral sacrifice, according to the rule given above, (at least) thrice a year, in winter, in summer, and in the rainy season, but that which is included among the five great sacrifices, every day.

282. The burnt-oblation, offered at a sacrifice to the manes, must not be made in a common fire; a Brahmana who keeps a sacred fire (shall) not (perform) a funeral sacrifice except on the new-moon day.

283. Even when a Brahmana, after bathing, satisfies the manes with water, he obtains thereby the whole reward for the performance of the (daily) Sraddha.

284. They call (the manes of) fathers Vasus, (those of) grandfathers Rudras, and (those of) great-grandfathers Adityas; thus (speaks) the eternal Veda.

285. Let him daily partake of the vighasa and daily eat amrita (ambrosia); but vighasa is what remains from the meal (of Brahmana guests) and the remainder of a sacrifice (is called) amrita.

286. Thus all the ordinances relating to the five (daily great) sacrifices have been declared to you; hear now the law for the manner of living fit for Brahmanas.

LAWS OF MANU CHAPTER 4

1. Having dwelt with a teacher during the fourth part of (a man's) life, a Brahmana shall live during the second quarter (of his existence) in his house, after he has wedded a wife.

2. A Brahmana must seek a means of subsistence which either causes no, or at least little pain (to others), and live (by that) except in times of distress.

3. For the purpose of gaining bare subsistence, let him accumulate property by (following those) irrefragable occupations (which are prescribed for) his (caste), without (unduly) fatiguing his body.

4. He may subsist by Rita (truth), and Amrita (ambrosia), or by Mrita (death) and by Pramrita (what causes many deaths); or even by (the mode) called Satyanrita (a mixture of truth and falsehood), but never by Svavritti (a dog's mode of life).

5. By Rita shall be understood the gleanings of corn; by Amrita, what is given unasked; by Mrita, food obtained by begging and agriculture is declared to be Pramrita.

6. But trade and (money-lending) are Satyanrita, even by that one may subsist. Service is called Svavritti; therefore one should avoid it.

7. He may either possess enough to fill a granary, or a store filling a grain-jar; or he may collect what suffices for three days, or make no provision for the morrow.

8. Moreover, among these four Brahmana householders, each later-(named) must be considered more distinguished, and through his virtue to have conquered the world more completely.

9. One of these follows six occupations, another subsists by three, one by two, but the fourth lives by the Brahmasattra.

10. He who maintains himself by picking up grains and ears of corn, must be always intent on (the performance of) the Agnihotra, and constantly offer those Ishtis only, which are prescribed for the days of the conjunction and opposition (of the moon), and for the solstices.

11. Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.

12. He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).

13. A Brahmana, who is a Snataka and subsists by one of the (above-mentioned) modes of life, must discharge the (following) duties which secure heavenly bliss, long life, and fame.

14. Let him, untired, perform daily the rites prescribed for him in the Veda; for he who performs those according to his ability, attains to the highest state.

15. Whether he be rich or even in distress, let him not seek wealth through pursuits to which men cleave, nor by forbidden occupations, nor (let him accept presents) from any (giver whosever he may be).

16. Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.

17. Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realisation of his aims.

18. Let him walk here (on earth), bringing his dress, speech, and thoughts to a conformity with his age, his occupation, his wealth, his sacred learning, and his race.

19. Let him daily pore over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial (for other worldly concerns), and likewise over the Nigamas which explain the Veda.

20. For the more a man completely studies the Institutes of science, the more he fully understands (them), and his great learning shines brightly.

21. Let him never, if he is able (to perform them), neglect the sacrifices to the sages, to the gods, to the Bhutas, to men, and to the manes.

22. Some men who know the ordinances for sacrificial rites, always offer these great sacrifices in their organs (of sensation), without any (external) effort.

23. Knowing that (the performance of the) sacrifice in their speech and their breath yields imperishable (rewards), some always offer their breath in their speech, and their speech in their breath.

24. Other Brahmanas, seeing with the eye of knowledge that the performance of those rites has knowledge for its root, always perform them through knowledge alone.

25. A Brahmana shall always offer the Agnihotra at the beginning or at the end of the day and of the night, and the Darsa and Purnamasa (Ishtis) at the end of each half-month.

26. When the old grain has been consumed (the Agrayana) Ishti with new grain, at the end of the (three) seasons the (Katurmasya-) sacrifices, at the solstices an animal (sacrifice), at the end of the year Soma-offerings.

27. A Brahmana, who keeps sacred fires, shall, if he desires to live long, not eat new grain or meat, without having offered the (Agrayana) Ishti with new grain and an animal (sacrifice).

28. For his fires, not being worshipped by offerings of new grain and of an animal, seek to devour his vital spirits, (because they are) greedy for new grain and flesh.

29. No guest must stay in his house without being honoured, according to his ability, with a seat, food, a couch, water, or roots and fruits.

30. Let him not honour, even by a greeting, heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians, (arguing against the Veda,) and those who live like herons.

31. Those who have become Snatakas after studying the Veda, or after completing their vows, (and) householders, who are Srotriyas, one must worship by (gifts of food) sacred to gods and manes, but one must avoid those who are different.

32. A householder must give (as much food) as he is able (to spare) to those who do not cook for themselves, and to all beings one must distribute (food) without detriment (to one's own interest).

33. A Snataka who pines with hunger, may beg wealth of a king, of one for whom he sacrifices, and of a pupil, but not of others; that is a settled rule.

34. A Snataka who is able (to procure food) shall never waste himself with hunger, nor shall he wear old or dirty clothes, if he possesses property.

35. Keeping his hair, nails, and beard clipped, subduing his passions by austerities, wearing white garments and (keeping himself) pure, he shall be always engaged in studying the Veda and (such acts as are) conducive to his welfare.

36. He shall carry a staff of bamboo, a pot full of water, a sacred string, a bundle of Kusa grass, and (wear) two bright golden ear-rings.

37. Let him never look at the sun, when he sets or rises, is eclipsed or reflected in water, or stands in the middle of the sky.

38. Let him not step over a rope to which a calf is tied, let him not run when it rains, and let him not look at his own image in water; that is a settled rule.

39. Let him pass by (a mound of) earth, a cow, an idol, a Brahmana, clarified butter, honey, a crossway, and well-known trees, turning his right hand towards them.

40. Let him, though mad with desire, not approach his wife when her courses appear; nor let him sleep with her in the same bed.

41. For the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish.

42. If he avoids her, while she is in that condition, his wisdom, energy, strength, sight, and vitality will increase.

43. Let him not eat in the company of his wife, nor look at her, while she eats, sneezes, yawns, or sits at her ease.

44. A Brahmana who desires energy must not look at (a woman) who applies collyrium to her eyes, has anointed or uncovered herself or brings forth (a child).

45. Let him not eat, dressed with one garment only; let him not bathe naked; let him not void urine on a road, on ashes, or in a cow-pen.

46. Nor on ploughed land, in water, on an altar of bricks, on a mountain, on the ruins of a temple, nor ever on an ant-hill.

47. Nor in holes inhabited by living creatures, nor while he walks or stands, nor on reaching the bank of a river, nor on the top of a mountain.

48. Let him never void faeces or urine, facing the wind, or a fire, or looking towards a Brahmana, the sun, water, or cows.

49. He may ease himself, having covered (the ground) with sticks, clods, leaves, grass, and the like, restraining his speech, (keeping himself) pure, wrapping up his body, and covering his head.

50. Let him void faeces and urine, in the daytime turning to the north, at night turning towards the south, during the two twilights in the same (position) as by day.

51. In the shade or in darkness a Brahmana may, both by day and at night, do it, assuming any position he pleases; likewise when his life is in danger.

52. The intellect of (a man) who voids urine against a fire, the sun, the moon, in water, against a Brahmana, a cow, or the wind, perishes.

53. Let him not blow a fire with his mouth; let him not look at a naked woman; let him not throw any impure substance into the fire, and let him not warm his feet at it.

54. Let him not place (fire) under (a bed or the like); nor step over it, nor place it (when he sleeps) at the foot-(end of his bed); let him not torment living creatures.

55. Let him not eat, nor travel, nor sleep during the twilight; let him not scratch the ground; let him not take off his garland.

56. Let him not throw urine or faeces into the water, nor saliva, nor (clothes) defiled by impure substances, nor any other (impurity), nor blood, nor poisonous things.

57. Let him not sleep alone in a deserted dwelling; let him not wake (a superior) who is sleeping; let him not converse with a menstruating woman; nor let him go to a sacrifice, if he is not chosen (to be officiating priest).

58. Let him keep his right arm uncovered in a place where a sacred fire is kept, in a cow-pen, in the presence of Brahmanas, during the private recitation of the Veda, and at meals.

59. Let him not interrupt a cow who is suckling (her calf), nor tell anybody of it. A wise man, if he sees a rainbow in the sky, must not point it out to anybody.

60. Let him not dwell in a village where the sacred law is not obeyed, nor (stay) long where diseases are endemic; let him not go alone on a journey, nor reside long on a mountain.

61. Let him not dwell in a country where the rulers are Sudras, nor in one which is surrounded by unrighteous men, nor in one which has become subject to heretics, nor in one swarming with men of the lowest castes.

62. Let him not eat anything from which the oil has been extracted; let him not be a glutton; let him not eat very early (in the morning), nor very late (in the evening), nor (take any food) in the evening, if he has eaten (his fill) in the morning.

63. Let him not exert himself without a purpose; let him not drink water out of his joined palms; let him not eat food (placed) in his lap; let him not show (idle) curiosity.

64. Let him not dance, nor sing, nor play musical instruments, nor slap (his limbs), nor grind his teeth, nor let him make uncouth noises, though he be in a passion.

65. Let him never wash his feet in a vessel of white brass; let him not eat out of a broken (earthen) dish, nor out of one that (to judge) from its appearance (is) defiled.

66. Let him not use shoes, garments, a sacred string, ornaments, a garland, or a water-vessel which have been used by others.

67. Let him not travel with untrained beasts of burden, nor with (animals) that are tormented by hunger or disease, or whose horns, eyes, and hoofs have been injured, or whose tails have been disfigured.

68. Let him always travel with (beasts) which are well broken in, swift, endowed with lucky marks, and perfect in colour and form, without urging them much with the goad.

69. The morning sun, the smoke rising from a (burning) corpse, and a broken seat must be avoided. Let him not clip his nails or hair, and not tear his nails with his teeth.

70. Let him not crush earth or clods, nor tear off grass with his nails; let him not do anything that is useless or will have disagreeable results in the future.

71. A man who crushes clods, tears off grass, or bites his nails, goes soon to perdition, likewise an informer and he who neglects (the rules of) purification.

72. Let him not wrangle; let him not wear a garland over (his hair). To ride on the back of cows (or of oxen) is anyhow a blamable act.

73. Let him not enter a walled village or house except by the gate, and by night let him keep at a long distance from the roots of trees.

74. Let him never play with dice, nor himself take off his shoes; let him not eat, lying on a bed, nor what has been placed in his hand or on a seat.

75. Let him not eat after sunset any (food) containing sesamum grains; let him never sleep naked, nor go anywhere unpurified (after meals).

76. Let him eat while his feet are (yet) wet (from the abluion), but let him not go to bed with wet feet. He who eats while his feet are (still) wet, will attain long life.

77. Let him never enter a place, difficult of access, which is impervious to his eye; let him not look at urine or ordure, nor cross a river (swimming) with his arms.

78. Let him not step on hair, ashes, bones, potsherds, cotton-seed or chaff, if he desires long life.

79. Let him not stay together with outcasts, nor with Kandalas, nor with Pukkakas, nor with fools, nor with overbearing men, nor with low-caste men, nor with Antyavasayins.

80. Let him not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.

81. For he who explains the sacred law (to a Sudra) or dictates to him a penance, will sink together with that (man) into the hell (called) Asamvrita.

82. Let him not scratch his head with both hands joined; let him not touch it while he is impure, nor bathe without (submerging) it.

83. Let him avoid (in anger) to lay hold of (his own or other men's) hair, or to strike (himself or others) on the head. When he has bathed (submerging) his head, he shall not touch any of his limbs with oil.

84. Let him not accept presents from a king who is not descended from the Kshatriya race, nor from butchers, oil-manufacturers, and publicans, nor from those who subsist by the gain of prostitutes.

85. One oil-press is as (bad) as ten slaughter-houses, one tavern as (bad as) ten oil-presses, one brothel as (bad as) ten taverns, one king as (bad as) ten brothels.

86. A king is declared to be equal (in wickedness) to a butcher who keeps a hundred thousand slaughter-houses; to accept presents from him is a terrible (crime).

87. He who accepts presents from an avaricious king who acts contrary to the Institutes (of the sacred law), will go in succession to the following twenty-one hells:

88. Tamisra, Andhatamisra, Maharaurava, Raurava, the Kalasutra hell, Mahanaraka,

89. Sangivana, Mahaviki, Tapana, Sampratapana, Samghata, Sakakola, Kudmala, Putimritika,

90. Lohasanku, Rigisha, Pathin, the (flaming) river, Salmala, Asipatrayana, and Lohakaraka.

91. Learned Brahmanas, who know that, who study the Veda and desire bliss after death, do not accept presents from a king.

92. Let him wake in the muhurta, sacred to Brahman, and think of (the acquisition of) spiritual merit and wealth, of the bodily fatigue arising therefrom, and of the true meaning of the Veda.

93. When he has risen, has relieved the necessities of nature and carefully purified himself, let him stand during the morning twilight, muttering for a long time (the Gayatri), and at the proper time (he must similarly perform) the evening (devotion).

94. By prolonging the twilight devotions, the sages obtained long life, wisdom, honour, fame, and excellence in Vedic knowledge.

95. Having performed the Upakarman according to the prescribed rule on (the full moon of the month) Sravana, or on that of Praushthapada (Bhadrapada), a Brahmana shall diligently study the Vedas during four months and a half.

96. When the Pushya-day (of the month Pausha), or the first day of the bright half of Magha has come, a Brahmana shall perform in the forenoon the Utsargana of the Vedas.

97. Having performed the Utsarga outside (the village), as the Institutes (of the sacred law) prescribe, he shall stop reading during two days and the intervening night, or during that day (of the Utsarga) and (the following) night.

98. Afterwards he shall diligently recite the Vedas during the bright (halves of the months), and duly study all the Angas of the Vedas during the dark fortnights.

99. Let him not recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.

100. According to the rule declared above, let him recite the daily (portion of the) Mantras, and a zealous Brahmana, (who is) not in distress, (shall study) the Brahmana and the Mantrasamhita.

101. Let him who studies always avoid (reading) on the following occasions when the Veda-study is forbidden, and (let) him who teaches pupils according to the prescribed rule (do it likewise).

102. Those who know the (rules of) recitation declare that in the rainy season the Veda-study must be stopped on these two (occasions), when the wind is audible at night, and when it whirls up the dust in the day-time.

103. Manu has stated, that when lightning, thunder, and rain (are observed together), or when large fiery meteors fall on all sides, the recitation must be interrupted until the same hour (on the next day, counting from the occurrence of the event).

104. When one perceives these (phenomena) all together (in the twilight), after the sacred fires have been made to blaze (for the performance of the Agnihotra), then one must know the recitation of the Veda to be forbidden, and also when clouds appear out of season.

105. On (the occasion of) a preternatural sound from the sky, (of) an earthquake, and when the lights of heaven are surrounded by a halo, let him know that (the Veda-study must be) stopped until the same hour (on the next day), even if (these phenomena happen) in the (rainy) season.

106. But when lightning and the roar of thunder (are observed) after the sacred fires have been made to blaze, the stoppage shall last as long as the light (of the sun or of the stars is visible); if the remaining (above-named phenomenon, rain, occurs, the reading shall cease), both in the day-time and at night.

107. For those who wish to acquire exceedingly great merit, a continual interruption of the Veda-study (is prescribed) in villages and in towns, and (the Veda-study must) always (cease) when any kind of foul smell (is perceptible).

108. In a village where a corpse lies, in the presence of a (man who lives as unrighteously as a) Sudra, while (the sound of) weeping (is heard), and in a crowd of men the (recitation of the Veda must be) stopped.

109. In water, during the middle part of the night, while he voids excrements, or is impure, and after he has partaken of a funeral dinner, a man must not even think in his heart (of the sacred texts).

110. A learned Brahmana shall not recite the Veda during three days, when he has accepted an invitation to a (funeral rite) in honour of one ancestor (ekoddishita), or when the king has become impure through a birth or death in his family (sutaka), or when Rahu by an eclipse makes the moon impure.

111. As long as the smell and the stains of the (food given) in honour of one ancestor remain on the body of a learned Brahmana, so long he must not recite the Veda.

112. While lying on a bed, while his feet are raised (on a bench), while he sits on his hams with a cloth tied round his knees, let him not study, nor when he has eaten meat or food given by a person impure on account of a birth or a death.

113. Nor during a fog, nor while the sound of arrows is audible, nor during both the twilights, nor on the new-moon day, nor on the fourteenth and the eighth (days of each half-month), nor on the full-moon day.

114. The new-moon day destroys the teacher, the fourteenth (day) the pupil, the eighth and the full-moon days (destroy all remembrance of) the Veda; let him therefore avoid (reading on) those (days).

115. A Brahmana shall not recite (the Veda) during a dust-storm, nor while the sky is preternaturally red, nor while jackals howl, nor while the barking of dogs, the braying of donkeys, or the grunting of camels (is heard), nor while (he is seated) in a company.

116. Let him not study near a burial-ground, nor near a village, nor in a cow-pen, nor dressed in a garment which he wore during conjugal intercourse, nor after receiving a present at a funeral sacrifice.

117. Be it an animal or a thing inanimate, whatever be the (gift) at a Sraddha, let him not, having just accepted it, recite the Veda; for the hand of a Brahmana is his mouth.

118. When the village has been beset by robbers, and when an alarm has been raised by fire, let him know that (the Veda-study must be) interrupted until the same hour (on the next day), and on (the occurrence of) all portents.

119. On (the occasion of) the Upakarman and (of) the Vedotsarga an omission (of the Veda-study) for three days has been prescribed, but on the Ashtakas and on the last nights of the seasons for a day and a night.

120. Let him not recite the Veda on horseback, nor on a tree, nor on an elephant, nor in a boat (or ship), nor on a donkey, nor on camel, nor standing on barren ground, nor riding in a carriage.

121. Nor during a verbal altercation, nor during a mutual assault, nor in a camp, nor during a battle, nor when he has just eaten, nor during an indigestion, nor after vomiting, nor with sour eructations.

122. Nor without receiving permission from a guest (who stays in his house), nor while the wind blows vehemently, nor while blood flows from his body, nor when he is wounded by a weapon.

123. Let him never recite the Rig-veda or the Yagur-veda while the Saman (melodies) are heard; (let him stop all Veda-study for a day and a night) after finishing a Veda or after reciting an Aranyaka.

124. The Rig-veda is declared to be sacred to the gods, the Yagur-veda sacred to men, and the Sama-veda sacred to the manes; hence the sound of the latter is impure (as it were).

125. Knowing this, the learned daily repeat first in due order the essence of the three (Vedas) and afterwards the (text of) the Veda.

126. Know that (the Veda-study must be) interrupted for a day and a night, when cattle, a frog, a cat, a dog, a snake, an ichneumon, or a rat pass between (the teacher and his pupil).

127. Let a twice-born man always carefully interrupt the Veda-study on two (occasions, viz.) when the place where he recites is impure, and when he himself is unpurified.

128. A twice-born man who is a Snataka shall remain chaste on the new-moon day, on the eighth (lunar day of each half-month), on the full-moon day, and on the fourteenth, even (if they fall) in the period (proper for conjugal intercourse).

129. Let him not bathe (immediately) after a meal, nor when he is sick, nor in the middle of the night, nor frequently dressed in all his garments, nor in a pool which he does not perfectly know.

130. Let him not intentionally step on the shadow of (images of) the gods, of a Guru, of a king, of a Snataka, of his teacher, of a reddish-brown animal, or of one who has been initiated to the performance of a Srauta sacrifice (Dikshita).

131. At midday and at midnight, after partaking of meat at a funeral dinner, and in the two twilights let him not stay long on a cross-road.

132. Let him not step intentionally on things used for cleansing the body, on water used for a bath, on urine or ordure, on blood, on mucus, and on anything spat out or vomited.

133. Let him not show particular attention to an enemy, to the friend of an enemy, to a wicked man, to a thief, or to the wife of another man.

134. For in this world there is nothing so detrimental to long life as criminal conversation with another man's wife.

135. Let him who desires prosperity, indeed, never despise a Kshatriya, a snake, and a learned Brahmana, be they ever so feeble.

136. Because these three, when treated with disrespect, may utterly destroy him; hence a wise man must never despise them.

137. Let him not despise himself on account of former failures; until death let him seek fortune, nor despair of gaining it.

138. Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law.

139. (What is) well, let him call well, or let him say 'well' only; let him not engage in a useless enmity or dispute with anybody.

140. Let him not journey too early in the morning, nor too late in the evening, nor just during the midday (heat), nor with an unknown (companion), nor alone, nor with Sudras.

141. Let him not insult those who have redundant limbs or are deficient in limbs, nor those destitute of knowledge, nor very aged men, nor those who have no beauty or wealth, nor those who are of low birth.

142. A Brahmana who is impure must not touch with his hand a cow, a Brahmana, or fire; nor, being in good health, let him look at the luminaries in the sky, while he is impure.

143. If he has touched these, while impure, let him always sprinkle with his hand water on the organs of sensation, all his limbs, and the navel.

144. Except when sick he must not touch the cavities (of the body) without a reason, and he must avoid (to touch) the hair on the secret (parts).

145. Let him eagerly follow the (customs which are) auspicious and the rule of good conduct, be careful of purity, and control all his organs, let him mutter (prayers) and, untired, daily offer oblations in the fire.

146. No calamity happens to those who eagerly follow auspicious customs and the rule of good conduct, to those who are always careful of purity, and to those who mutter (sacred texts) and offer burnt-oblations.

147. Let him, without tiring, daily mutter the Veda at the proper time; for they declare that to be one's highest duty; (all) other (observances) are called secondary duties.

148. By daily reciting the Veda, by (the observance of) the rules of purification, by (practising) austerities, and by doing no injury to created beings, one (obtains the faculty of) remembering former births.

149. He who, recollecting his former existences, again recites the Veda, gains endless bliss by the continual study of the Veda.

150. Let him always offer on the Parva-days oblations to Savitri and such as avert evil omens, and on the Ashtakas and Anvashtakas let him constantly worship the manes.

151. Far from his dwelling let him remove urine (and ordure), far (let him remove) the water used for washing his feet, and far the remnants of food and the water from his bath.

152. Early in the morning only let him void faeces, decorate (his body), bathe, clean his teeth, apply collyrium to his eyes, and worship the gods.

153. But on the Parva-days let him go to visit the (images of) the gods, and virtuous Brahmanas, and the ruler (of the country), for the sake of protection, as well as his Gurus.

154. Let him reverentially salute venerable men (who visit him), give them his own seat, let him sit near them with joined hands and, when they leave, (accompany them), walking behind them.

155. Let him, untired, follow the conduct of virtuous men, connected with his occupations, which has been fully declared in the revealed texts and in the sacred tradition (Smriti) and is the root of the sacred law.

156. Through virtuous conduct he obtains long life, through virtuous conduct desirable offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks.

157. For a man of bad conduct is blamed among people, constantly suffers misfortunes, is afflicted with diseases, and short-lived.

158. A man who follows the conduct of the virtuous, has faith and is free from envy, lives a hundred years, though he be entirely destitute of auspicious marks.

159. Let him carefully avoid all undertakings (the success of) which depends on others; but let him eagerly pursue that (the accomplishment of) which depends on himself.

160. Everything that depends on others (gives) pain, everything that depends on oneself (gives) pleasure; know that this is the short definition of pleasure and pain.

161. When the performance of an act gladdens his heart, let him perform it with diligence; but let him avoid the opposite.

162. Let him never offend the teacher who initiated him, nor him who explained the Veda, nor his father and mother, nor (any other) Guru, nor cows, nor Brahmanas, nor any men performing austerities.

163. Let him avoid atheism, cavilling at the Vedas, contempt of the gods, hatred, want of modesty, pride, anger, and harshness.

164. Let him, when angry, not raise a stick against another man, nor strike (anybody) except a son or a pupil; those two he may beat in order to correct them.

165. A twice-born man who has merely threatened a Brahmana with the intention of (doing him) a corporal injury, will wander about for a hundred years in the Tamisra hell.

166. Having intentionally struck him in anger, even with a blade of grass, he will be born during twenty-one existences in the wombs (of such beings where men are born in punishment of their) sins.

167. A man who in his folly caused blood to flow from the body of a Brahmana who does not attack him, will suffer after death exceedingly great pain.

168. As many particles of dust as the blood takes up from the ground, during so many years the spiller of the blood will be devoured by other (animals) in the next world.

169. A wise man should therefore never threaten a Brahmana, nor strike him even with a blade of grass, nor cause his blood to flow.

170. Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, ever attain happiness in this world.

171. Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked men.

172. Unrighteousness, practised in this world, does not at once produce its fruit, like a cow; but, advancing slowly, it cuts off the roots of him who committed it.

173. If (the punishment falls) not on (the offender) himself, (it falls) on his sons, if not on the sons, (at least) on his grandsons; but an iniquity (once) committed, never fails to produce fruit to him who wrought it.

174. He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and root).

175. Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan, and purity; let him chastise his pupils according to the sacred law; let him keep his speech, his arms, and his belly under control.

176. Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to men.

177. Let him not be uselessly active with his hands and feet, or with his eyes, nor crooked (in his ways), nor talk idly, nor injure others by deeds or even think of it.

178. Let him walk in that path of holy men which his fathers and his grandfathers followed; while he walks in that, he will not suffer harm.

179. With an officiating or a domestic priest, with a teacher, with a maternal uncle, a guest and a dependant, with infants, aged and sick men, with learned men, with his paternal relatives, connexions by marriage and maternal relatives.

180. With his father and his mother, with female relatives, with a brother, with his son and his wife, with his daughter and with his slaves, let him not have quarrels.

181. If he avoids quarrels with these persons, he will be freed from all sins, and by suppressing (all) such (quarrels) a householder conquers all the following worlds.

182. The teacher is the lord of the world of Brahman, the father has power over the world of the Lord of created beings (Pragapati), a guest rules over the world of Indra, and the priests over the world of the gods.

183. The female relatives (have power) over the world of the Apsarases, the maternal relatives over that of the Visve Devas, the connexions by marriage over that of the waters, the mother and the maternal uncle over the earth.

184. Infants, aged, poor and sick men must be considered as rulers of the middle sphere, the eldest brother as equal to one's father, one's wife and one's son as one's own body.

185. One's slaves as one's shadow, one's daughter as the highest object of tenderness; hence if one is offended by (any one of) these, one must bear it without resentment.

186. Though (by his learning and sanctity) he may be entitled to accept presents, let him not attach himself (too much) to that (habit); for through his accepting (many) presents the divine light in him is soon extinguished.

187. Without a full knowledge of the rules, prescribed by the sacred law for the acceptance of presents, a wise man should not take anything, even though he may pine with hunger.

188. But an ignorant (man) who accepts gold, land, a horse, a cow, food, a dress, sesamum-grains, (or) clarified butter, is reduced to ashes like (a piece of) wood.

189. Gold and food destroy his longevity, land and a cow his body, a horse his eye (sight), a garment his skin, clarified butter his energy, sesamum-grains his offspring.

190. A Brahmana who neither performs austerities nor studies the Veda, yet delights in accepting gifts, sinks with the (donor into hell), just as (he who attempts to cross over in) a boat made of stone (is submerged) in the water.

191. Hence an ignorant (man) should be afraid of accepting any presents; for by reason of a very small (gift) even a fool sinks (into hell) as a cow into a morass.

192. (A man) who knows the law should not offer even water to a Brahmana who acts like a cat, nor to a Brahmana who acts like a heron, nor to one who is unacquainted with the Veda.

193. For property, though earned in accordance with prescribed rules, which is given to these three (persons), causes in the next world misery both to the giver and to the recipient.

194. As he who (attempts to) cross water in a boat of stone sinks (to the bottom), even so an ignorant donor and an ignorant donee sink low.

195. (A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be one who acts like a cat.

196. That Brahmana, who with downcast look, of a cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, is one who acts like a heron.

197. Those Brahmanas who act like herons, and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell called) Andhatamisra.

198. When he has committed a sin, let him not perform a penance under the pretence (that the act is intended to gain) spiritual merit, (thus) hiding his sin under (the pretext of) a vow and deceiving women and Sudras.

199. Such Brahmanas are repudiated after death and in this (life) by those who expound the Veda, and a vow, performed under a false pretence, goes to the Rakshasas.

200. He who, without being a student, gains his livelihood by (wearing) the dress of a student, takes upon himself the guilt of (all) students and is born again in the womb of an animal.

201. Let him never bathe in tanks belonging to other men; if he bathes (in such a one), he is tainted by a portion of the guilt of him who made the tank.

202. He who uses without permission a carriage, a bed, a seat, a well, a garden or a house belonging to an (other man), takes upon himself one fourth of (the owner's) guilt.

203. Let him always bathe in rivers, in ponds, dug by the gods (themselves), in lakes, and in waterholes or springs.

204. A wise man should constantly discharge the paramount duties (called yama), but not always the minor ones (called niyama); for he who does not discharge the former, while he obeys the latter alone, becomes an outcast.

205. A Brahmana must never eat (a dinner given) at a sacrifice that is offered by one who is not a Srotriya, by one who sacrifices for a multitude of men, by a woman, or by a eunuch.

206. When those persons offer sacrificial viands in the fire, it is unlucky for holy (men) it displeases the gods; let him therefore avoid it.

207. Let him never eat (food given) by intoxicated, angry, or sick (men), nor that in which hair or insects are found, nor what has been touched intentionally with the foot.

208. Nor that at which the slayer of a learned Brahmana has looked, nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog.

209. Nor food at which a cow has smelt, nor particularly that which has been offered by an invitation to all comers, nor that (given) by a multitude or by harlots, nor that which is declared to be had by a learned (man).

210. Nor the food (given) by a thief, a musician, a carpenter, a usurer, one who has been initiated (for the performance of a Srauta sacrifice), a miser, one bound with fetters,

211. By one accused of a mortal sin (Abhisasta), a hermaphrodite, an unchaste woman, or a hypocrite, nor (any sweet thing) that has turned sour, nor what has been kept a whole night, nor (the food) of a Sudra, nor the leavings (of another man),

212. Nor (the food given) by a physician, a hunter, a cruel man, one who eats the fragments (of another's meal), nor the food of an Ugra, nor that prepared for a woman in childbed, nor that (given at a dinner) where (a guest rises) prematurely (and) sips water, nor that (given by a woman) whose ten days of impurity have not elapsed.

213. Nor (food) given without due respect, nor (that which contains) meat eaten for no sacred purpose, nor (that given) by a female who has no male (relatives), nor the food of an enemy, nor that (given) by the lord of a town, nor that (given) by outcasts, nor that on which anybody has sneezed;

214. Nor the food (given) by an informer, by one who habitually tells falsehoods, or by one who sells (the rewards for) sacrifices, nor the food (given) by an actor, a tailor, or an ungrateful (man),

215. By a blacksmith, a Nishada, a stage-player, a goldsmith, a basket-maker, or a dealer in weapons,

216. By trainers of hunting dogs, publicans, a washerman, a dyer, a pitiless (man), and a man in whose house (lives) a paramour (of his wife),

217. Nor (the food given) by those who knowingly bear with paramours (of their wives), and by those who in all matters are ruled by women, nor food (given by men) whose ten days of impurity on account of a death have not passed, nor that which is unpalatable.

218. The food of a king impairs his vigour, the food of a Sudra his excellence in sacred learning, the food of a goldsmith his longevity, that of a leather-cutter his fame;

219. The food of an artisan destroys his offspring, that of a washerman his (bodily) strength; the food of a multitude and of harlots excludes him from (the higher) worlds.

220. The food of a physician (is as vile as) pus, that of an unchaste woman (equal to) semen, that of a usurer (as vile as) ordure, and that of a dealer in weapons (as bad as) dirt.

221. The food of those other persons who have been successively enumerated as such whose food must not be eaten, the wise declare (to be as impure as) skin, bones, and hair.

222. If he has unwittingly eaten the food of one of those, (he must) fast for three days; if he has eaten it intentionally, or (has swallowed) semen, ordure, or urine, he must perform a Krikkhra penance.

223. A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

224. The gods, having considered (the respective merits) of a niggardly Srotriya and of a liberal usurer, declared the food of both to be equal (in quality).

225. The Lord of created beings (Pragapati) came and spake to them, 'Do not make that equal, which is unequal. The food of that liberal (usurer) is purified by faith; (that of the) other (man) is defiled by a want of faith.'

226. Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.

227. Let him always practise, according to his ability, with a cheerful heart, the duty of liberality, both by sacrifices and by charitable works, if he finds a worthy recipient (for his gifts).

228. If he is asked, let him always give something, be it ever so little, without grudging; for a worthy recipient will (perhaps) be found who saves him from all (guilt).

229. A giver of water obtains the satisfaction (of his hunger and thirst), a giver of food imperishable happiness, a giver of sesamum desirable offspring, a giver of a lamp a most excellent eyesight.

230. A giver of land obtains land, a giver of gold long life, a giver of a house most excellent mansions, a giver of silver (rupya) exquisite beauty (rupa),

231. A giver of a garment a place in the world of the moon, a giver of a horse (asva) a place in the world of the Asvins, a giver of a draught-ox great good fortune, a giver of a cow the world of the sun;

232. A giver of a carriage or of a bed a wife, a giver of protection supreme dominion, a giver of grain eternal bliss, a giver of the Veda (brahman) union with Brahman;

233. The gift of the Veda surpasses all other gifts, water, food, cows, land, clothes, sesamum, gold, and clarified butter.

234. For whatever purpose (a man) bestows any gift, for that same purpose he receives (in his next birth) with due honour its (reward).

235. Both he who respectfully receives (a gift), and he who respectfully bestows it, go to heaven; in the contrary case (they both fall) into hell.

236. Let him not be proud of his austerities; let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmanas, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it.

237. By falsehood a sacrifice becomes vain, by self-complicity (the reward for) austerities is lost, longevity by speaking evil of Brahmanas, and (the reward of) a gift by boasting.

238. Giving no pain to any creature, let him slowly accumulate spiritual merit, for the sake (of acquiring) a companion to the next world, just as the white ant (gradually raises its) hill.

239. For in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains (with him).

240. Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.

241. Leaving the dead body on the ground like a log of wood, or a clod of earth, the relatives depart with averted faces; but spiritual merit follows the (soul).

242. Let him therefore always slowly accumulate spiritual merit, in order (that it may be his) companion (after death); for with merit as his companion he will traverse a gloom difficult to traverse.

243. (That companion) speedily conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body.

244. Let him, who desires to raise his race, ever form connexions with the most excellent (men), and shun all low ones.

245. A Brahmana who always connects himself with the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by an opposite conduct he becomes a Sudra.

246. He who is persevering, gentle, (and) patient, shuns the company of men of cruel conduct, and does no injury (to living creatures), gains, if he constantly lives in that manner, by controlling his organs and by liberality, heavenly bliss.

247. He may accept from any (man), fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift (which consists in) a promise of protection.

248. The Lord of created beings (Pragapati) has declared that alms freely offered and brought (by the giver himself) may be accepted even from a sinful man, provided (the gift) had not been (asked for or) promised beforehand.

249. During fifteen years the manes do not eat (the food) of that man who disdains a (freely-offered gift), nor does the fire carry his offerings (to the gods).

250. A couch, a house, Kusa grass, perfumes, water, flowers, jewels, sour milk, grain, fish, sweet milk, meat, and vegetables let him not reject, (if they are voluntarily offered.)

251. He who desires to relieve his Gurus and those whom he is bound to maintain, or wishes to honour the gods and guests, may accept (gifts) from anybody; but he must not satisfy his (own hunger) with such (presents).

252. But if his Gurus are dead, or if he lives separate from them in (another) house, let him, when he seeks a subsistence, accept (presents) from good men alone.

253. His labourer in tillage, a friend of his family, his cow-herd, his slave, and his barber are, among Sudras, those whose food he may eat, likewise (a poor man) who offers himself (to be his slave).

254. As his character is, as the work in which he desires to perform, and as the manner in which he means to serve, even so (a voluntary slave) must offer himself.

255. He who describes himself to virtuous (men), in a manner contrary to truth, is the most sinful (wretch) in this world; he is a thief who makes away with his own self.

256. All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything.

257. When he has paid, according to the law, his debts to the great sages, to the manes, and to the gods, let him make over everything to his son and dwell (in his house), not caring for any worldly concerns.

258. Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss.

259. Thus have been declared the means by which a Brahmana householder must always subsist, and the summary of the ordinances for a Snataka, which cause an increase of holiness and are praiseworthy.

260. A Brahmana who, being learned in the lore of the Vedas, conducts himself in this manner and daily destroys his sins, will be exalted in Brahman's world.

LAWS OF MANU CHAPTER 5

1. The sages, having heard the duties of a Snataka thus declared, spoke to great-souled Bhrigu, who sprang from fire:

2. 'How can Death have power over Brahmanas who know the sacred science, the Veda, (and) who fulfil their duties as they have been explained (by thee), O Lord?'

3. Righteous Bhrigu, the son of Manu, (thus) answered the great sages: 'Hear, (in punishment) of what faults Death seeks to shorten the lives of Brahmanas!'

4. 'Through neglect of the Veda-study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties), and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brahmanas.'

5. Garlic, leeks and onions, mushrooms and (all plants), springing from impure (substances), are unfit to be eaten by twice-born men.

6. One should carefully avoid red exudations from trees and (juices) flowing from incisions, the Selu (fruit), and the thickened milk of a cow (which she gives after calving).

7. Rice boiled with sesamum, wheat mixed with butter, milk and sugar, milk-rice and flour-cakes which are not prepared for a sacrifice, meat which has not been sprinkled with water while sacred texts were recited, food offered to the gods and sacrificial viands,

8. The milk of a cow (or other female animal) within ten days after her calving, that of camels, of one-hoofed animals, of sheep, of a cow in heat, or of one that has no calf with her,

9. (The milk) of all wild animals excepting buffalo-cows, that of women, and all (substances turned) sour must be avoided.

10. Among (things turned) sour, sour milk, and all (food) prepared of it may be eaten, likewise what is extracted from pure flowers, roots, and fruit.

11. Let him avoid all carnivorous birds and those living in villages, and one-hoofed animals which are not specially permitted (to be eaten), and the Tittibha (Parra Jacana),

12. The sparrow, the Plava, the Hamsa, the Brahmani duck, the village-cock, the Sarasa crane, the Raggudala, the woodpecker, the parrot, and the starling,

13. Those which feed striking with their beaks, web-footed birds, the Koyashti, those which scratch with their toes, those which dive and live on fish, meat from a slaughter-house and dried meat,

14. The Baka and the Balaka crane, the raven, the Khangaritaka, (animals) that eat fish, village-pigs, and all kinds of fishes.

15. He who eats the flesh of any (animal) is called the eater of the flesh of that (particular creature), he who eats fish is an eater of every (kind of) flesh; let him therefore avoid fish.

16. (But the fish called) Pathina and (that called) Rohita may be eaten, if used for offerings to the gods or to the manes; (one may eat) likewise Ragiwas, Simhatundas, and Sasalkas on all (occasions).

17. Let him not eat solitary or unknown beasts and birds, though they may fall under (the categories of) eatable (creatures), nor any five-toed (animals).

18. The porcupine, the hedgehog, the iguana, the rhinoceros, the tortoise, and the hare they declare to be eatable; likewise those (domestic animals) that have teeth in one jaw only, excepting camels.

19. A twice-born man who knowingly eats mushrooms, a village-pig, garlic, a village-cock, onions, or leeks, will become an outcast.

20. He who unwittingly partakes of (any of) these six, shall perform a Samtapana (Krikkhra) or the lunar penance (Kandrayana) of ascetics; in case (he who has eaten) any other (kind of forbidden food) he shall fast for one day (and a night).

21. Once a year a Brahmana must perform a Krikkhra penance, in order to atone for unintentionally eating (forbidden food) but for intentionally (eating forbidden food he must perform the penances prescribed) specially.

22. Beasts and birds recommended (for consumption) may be slain by Brahmanas for sacrifices, and in order to feed those whom they are bound to maintain; for Agastya did this of old.

23. For in ancient (times) the sacrificial cakes were (made of the flesh) of eatable beasts and birds at the sacrifices offered by Brahmanas and Kshatriyas.

24. All lawful hard or soft food may be eaten, though stale, (after having been) mixed with fatty (substances), and so may the remains of sacrificial viands.

25. But all preparations of barley and wheat, as well as preparations of milk, may be eaten by twice-born men without being mixed with fatty (substances), though they may have stood for a long time.

26. Thus has the food, allowed and forbidden to twice-born men, been fully described; I will now propound the rules for eating and avoiding meat.

27. One may eat meat when it has been sprinkled with water, while Mantras were recited, when Brahmanas desire (one's doing it), when one is engaged (in the performance of a rite) according to the law, and when one's life is in danger.

28. The Lord of creatures (Pragapati) created this whole (world to be) the sustenance of the vital spirit; both the immovable and the movable (creation is) the food of the vital spirit.

29. What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid of the bold.

30. The eater who daily even devours those destined to be his food, commits no sin; for the creator himself created both the eaters and those who are to be eaten (for those special purposes).

31. 'The consumption of meat (is befitting) for sacrifices,' that is declared to be a rule made by the gods; but to persist (in using it) on other (occasions) is said to be a proceeding worthy of Rakshasas.

32. He who eats meat, when he honours the gods and manes, commits no sin, whether he has bought it, or himself has killed (the animal), or has received it as a present from others.

33. A twice-born man who knows the law, must not eat meat except in conformity with the law; for if he has eaten it unlawfully, he will, unable to save himself, be eaten after death by his (victims).

34. After death the guilt of one who slays deer for gain is not as (great) as that of him who eats meat for no (sacred) purpose.

35. But a man who, being duly engaged (to officiate or to dine at a sacred rite), refuses to eat meat, becomes after death an animal during twenty-one existences.

36. A Brahmana must never eat (the flesh of animals unhallored by Mantras; but, obedient to the primeval law, he may eat it, consecrated with Vedic texts.

37. If he has a strong desire (for meat) he may make an animal of clarified butter or one of flour, (and eat that); but let him never seek to destroy an animal without a (lawful) reason.

38. As many hairs as the slain beast has, so often indeed will he who killed it without a (lawful) reason suffer a violent death in future births.

39. Swayambhu (the Self-existent) himself created animals for the sake of sacrifices; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word).

40. Herbs, trees, cattle, birds, and (other) animals that have been destroyed for sacrifices, receive (being reborn) higher existences.

41. On offering the honey-mixture (to a guest), at a sacrifice and at the rites in honour of the manes, but on these occasions only, may an animal be slain; that (rule) Manu proclaimed.

42. A twice-born man who, knowing the true meaning of the Veda, slays an animal for these purposes, causes both himself and the animal to enter a most blessed state.

43. A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher, or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the Veda.

44. Know that the injury to moving creatures and to those destitute of motion, which the Veda has prescribed for certain occasions, is no injury at all; for the sacred law shone forth from the Veda.

45. He who injures innocuous beings from a wish to (give) himself pleasure, never finds happiness, neither living nor dead.

46. He who does not seek to cause the sufferings of bonds and death to living creatures, (but) desires the good of all (beings), obtains endless bliss.

47. He who does not injure any (creature), attains without an effort what he thinks of, what he undertakes, and what he fixes his mind on.

48. Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him therefore shun (the use of) meat.

49. Having well considered the (disgusting) origin of flesh and the (cruelty of) fettering and slaying corporeal beings, let him entirely abstain from eating flesh.

50. He who, disregarding the rule (given above), does not eat meat like a Pisaka, becomes dear to men, and will not be tormented by diseases.

51. He who permits (the slaughter of an animal), he who cuts it up, he who kills it, he who buys or sells (meat), he who cooks it, he who serves it up, and he who eats it, (must all be considered as) the slayers (of the animal).

52. There is no greater sinner than that (man) who, though not worshipping the gods or the manes, seeks to increase (the bulk of) his own flesh by the flesh of other (beings).

53. He who during a hundred years annually offers a horse-sacrifice, and he who entirely abstains from meat, obtain the same reward for their meritorious (conduct).

54. By subsisting on pure fruit and roots, and by eating food fit for ascetics (in the forest), one does not gain (so great) a reward as by entirely avoiding (the use of) flesh.

55. 'Me he (mam sah) will devour in the next (world), whose flesh I eat in this (life); the wise declare this (to be) the real meaning of the word 'flesh' (mamsah).

56. There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstinence brings great rewards.

57. I will now in due order explain the purification for the dead and the purification of things as they are prescribed for the four castes (varna).

58. When (a child) dies that has teethed, or that before teething has received (the sacrament of) the tonsure (Kudakarana) or (of the initiation), all relatives (become) impure, and on the birth (of a child) the same (rule) is prescribed.

59. It is ordained (that) among Sapindas the impurity on account of a death (shall last) ten days, (or) until the bones have been collected, (or) three days or one day only.

60. But the Sapinda-relationship ceases with the seventh person (in the ascending and descending lines), the Samanodaka-relationship when the (common) origin and the (existence of a common family)-name are no (longer) known.

61. As this impurity on account of a death is prescribed for (all) Sapindas, even so it shall be (held) on a birth by those who desire to be absolutely pure.

62. (Or while) the impurity on account of a death is common to all (Sapindas), that caused by a birth (falls) on the

parents alone; (or) it shall fall on the mother alone, and the father shall become pure by bathing;

63. But a man, having spent his strength, is purified merely by bathing; after begetting a child (on a remarried female), he shall retain the impurity during three days.

64. Those who have touched a corpse are purified after one day and night (added to) three periods of three days; those who give libations of water, after three days.

65. A pupil who performs the Pitrimedha for his deceased teacher, becomes also pure after ten days, just like those who carry the corpse out (to the burial-ground).

66. (A woman) is purified on a miscarriage in as many (days and) nights as months (elapsed after conception), and a menstruating female becomes pure by bathing after the menstrual secretion has ceased (to flow).

67. (On the death) of children whose tonsure (Kudakarman) has not been performed, the (Sapindas) are declared to become pure in one (day and) night; (on the death) of those who have received the tonsure (but not the initiation, the law) ordains (that) the purification (takes place) after three days.

68. A child that has died before the completion of its second year, the relatives shall carry out (of the village), decked (with flowers, and bury it) in pure ground, without collecting the bones (afterwards).

69. Such (a child) shall not be burnt with fire, and no libations of water shall be offered to it; leaving it like a (log of) wood in the forest, (the relatives) shall remain impure during three days only.

70. The relatives shall not offer libations to (a child) that has not reached the third year; but if it had teeth, or the ceremony of naming it (Namakarman) had been performed, (the offering of water is) optional.

71. If a fellow-student has died, the Smriti prescribes an impurity of one day; on a birth the purification of the Samanodakas is declared (to take place) after three (days and) nights.

72. (On the death) of females (betrothed but) not married (the bridegroom and his) relatives are purified after three days, and the paternal relatives become pure according to the same rule.

73. Let (mourners) eat food without factitious salt, bathe during three days, abstain from meat, and sleep separate on the ground.

74. The above rule regarding impurity on account of a death has been prescribed (for cases where the kinsmen live) near (the deceased); (Sapinda) kinsmen and (Samanodaka) relatives must know the following rule (to refer to cases where deceased lived) at a distance (from them).

75. He who may hear that (a relative) residing in a distant country has died, before ten (days after his death have elapsed), shall be impure for the remainder of the period of ten (days and) nights only.

76. If the ten days have passed, he shall be impure during three (days and) nights; but if a year has elapsed (since the occurrence of the death), he becomes pure merely by bathing.

77. A man who hears of a (Sapinda) relative's death, or of the birth of a son after the ten days (of impurity have passed), becomes pure by bathing, dressed in his garments.

78. If an infant (that has not teethed), or a (grownup relative who is) not a Sapinda, die in a distant country, one becomes at once pure after bathing in one's clothes.

79. If within the ten days (of impurity) another birth or death happens, a Brahmana shall remain impure only until the (first) period of ten days has expired.

80. They declare that, when the teacher (akarya) has died, the impurity (lasts) three days; if the (teacher's) son or wife (is dead, it lasts) a day and a night; that is a settled (rule).

81. For a Srottriya who resides with (him out of affection), a man shall be impure for three days; for a maternal uncle, a pupil, an officiating priest, or a maternal relative, for one night together with the preceding and following days.

82. If the king in whose realm he resides is dead, (he shall be impure) as long as the light (of the sun or stars shines), but for (an intimate friend) who is not a Srottriya (the impurity lasts) for a whole day, likewise for a Guru who knows the Veda and the Angas.

83. A Brahmana shall be pure after ten days, a Kshatriya after twelve, a Vaisya after fifteen, and a Sudra is purified after a month.

84. Let him not (unnecessarily) lengthen the period of impurity, nor interrupt the rites to be performed with the sacred fires; for he who performs that (Agnihotra) rite will not be impure, though (he be) a (Sapinda) relative.

85. When he has touched a Kandala, a menstruating woman, an outcast, a woman in childbed, a corpse, or one who has touched a (corpse), he becomes pure by bathing.

86. He who has purified himself by sipping water shall, on seeing any impure (thing or person), always mutter the sacred texts, addressed to Surya, and the Pavamani (verses).

87. A Brahmana who has touched a human bone to which fat adheres, becomes pure by bathing; if it be free from fat, by sipping water and by touching (afterwards) a cow or looking at the sun.

88. He who has undertaken the performance of a vow shall not pour out libations (to the dead) until the vow has been completed; but when he has offered water after its completion, he becomes pure in three days only.

89. Libations of water shall not be offered to those who (neglect the prescribed rites and may be said to) have been born in vain, to those born in consequence of an illegal mixture of the castes, to those who are ascetics (of heretical sects), and to those who have committed suicide.

90. To women who have joined a heretical sect, who through lust live (with many men), who have caused an abortion, have killed their husbands, or drink spirituous liquor.

91. A student does not break his vow by carrying out (to the place of cremation) his own dead teacher (akarya), sub-teacher (upadhyaya), father, mother, or Guru.

92. Let him carry out a dead Sudra by the southern gate of the town, but (the corpses of) twice-born men, as is proper, by the western, northern, or eastern (gates).

93. The taint of impurity does not fall on kings, and those engaged in the performance of a vow, or of a Sattrā: for the (first are) seated on the throne of Indra, and the (last two are) ever pure like Brahman.

94. For a king, on the throne of magnanimity, immediate purification is prescribed, and the reason for that is that he is seated (there) for the protection of (his) subjects.

95. (The same rule applies to the kinsmen) of those who have fallen in a riot or a battle, (of those who have been killed) by lightning or by the king, and (of those who perished fighting) for cows and Brahmanas, and to those whom the king wishes (to be pure).

96. A king is an incarnation of the eight guardian deities of the world, the Moon, the Fire, the Sun, the Wind, Indra, the Lords of wealth and water (Kubera and Varuna), and Yama.

97. Because the king is pervaded by those lords of the world, no impurity is ordained for him; for purity and impurity of mortals is caused and removed by (those) lords of the world.

98. By him who is slain in battle with brandished weapons according to the law of the Kshatriyas, a (Srauta) sacrifice is instantly completed, and so is the period of impurity (caused by his death); that is a settled rule.

99. (At the end of the period of impurity) a Brahmana who has performed the necessary rites, becomes pure by touching water, a Kshatriya by touching the animal on which he rides, and his weapons, a Vaisya by touching his goad or the nose-string (of his oxen), a Sudra by touching his staff.

100. Thus the purification (required) on (the death of) Sapindas has been explained to you. O best of twice-born men; hear now the manner in which men are purified on the death of any (relative who is) not a Sapinda.

101. A Brahmana, having carried out a dead Brahmana who is not a Sapinda, as (if he were) a (near) relative, or a near relative of his mother, becomes pure after three days;

102. But if he eats the food of the (Sapindas of the deceased), he is purified in ten days, (but) in one day, if he does not eat their food nor dwells in their house.

103. Having voluntarily followed a corpse, whether (that of) a paternal kinsman or (of) a stranger, he becomes pure by bathing, dressed in his clothes, by touching fire and eating clarified butter.

104. Let him not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a Sudra's touch is detrimental to (the deceased's) passage to heaven.

105. The knowledge (of Brahman) austerities, fire, (holy) food, earth, (restraint of) the internal organ, water, smearing (with cowdung), the wind, sacred rites, the sun, and time are the purifiers of corporeal (beings).

106. Among all modes of purification, purity in (the acquisition of) wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifies himself with earth and water.

107. The learned are purified by a forgiving disposition, those who have committed forbidden actions by liberality, secret sinners by muttering (sacred texts), and those who best know the Veda by austerities.

108. By earth and water is purified what ought to be made pure, a river by its current, a woman whose thoughts have been impure by the menstrual secretion, a Brahmana by abandoning the world (samnyasa).

109. The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge.

110. Thus the precise rules for the purification of the body have been declared to you; hear now the decision (of the law) regarding the purification of the various (inanimate) things.

111. The wise ordain that all (objects) made of metal, gems, and anything made of stone are to be cleansed with ashes, earth, and water.

112. A golden vessel which shows no stains, becomes pure with water alone, likewise what is produced in water (as shells and coral), what is made of stone, and a silver (vessel) not enchased.

113. From the union of water and fire arose the glittering gold and silver; those two, therefore, are best purified by (the elements) from which they sprang.

114. Copper, iron, brass, pewter, tin, and lead must be cleansed, as may be suitable (for each particular case), by alkaline (substances), acids or water.

115. The purification prescribed for all (sorts of) liquids is by passing two blades of Kusa grass through them, for solid things by sprinkling (them with water), for (objects) made of wood by planing them.

116. At sacrifices the purification of (the Soma cups called) Kamasas and Grahās, and of (other) sacrificial vessels (takes place) by rubbing (them) with the hand, and (afterwards) rinsing (them with water).

117. The Karu and (the spoons called) Sruk and Sruva must be cleaned with hot water, likewise (the wooden sword, called) Sphya, the winnowing-basket (Surpa), the cart (for bringing the grain), the pestle and the mortar.

118. The manner of purifying large quantities of grain and of cloth is to sprinkle them with water; but the purification of small quantities is prescribed (to take place) by washing them.

119. Skins and (objects) made of split cane must be cleaned like clothes; vegetables, roots, and fruit like grain;

120. Silk and woollen stuffs with alkaline earth; blankets with pounded Arista (fruit); Amsupattas with Bel fruit; linen cloth with (a paste of) yellow mustard.

121. A man who knows (the law) must purify conch-shells, horn, bone and ivory, like linen cloth, or with a mixture of cow's urine and water.

122. Grass, wood, and straw become pure by being sprinkled (with water), a house by sweeping and smearing (it with cowdung or whitewash), an earthen (vessel) by a second burning.

123. An earthen vessel which has been defiled by spirituous liquor, urine, ordure, saliva, pus or blood cannot be purified by another burning.

124. Land is purified by (the following) five (modes, viz.) by sweeping, by smearing (it with cowdung), by sprinkling (it with cows' urine or milk), by scraping, and by cows staying (on it during a day and night).

125. (Food) which has been pecked at by birds, smelt at by cows, touched (with the foot), sneezed on, or defiled by hair or insects, becomes pure by scattering earth (over it).

126. As long as the (foul) smell does not leave an (object) defiled by impure substances, and the stain caused by them (does not disappear), so long must earth and water be applied in cleansing (inanimate) things.

127. The gods declared three things (to be) pure to Brahmanas, that (on which) no (taint is) visible, what has been washed with water, and what has been commended (as pure) by the word (of a Brahmana).

128. Water, sufficient (in quantity) in order to slake the thirst of a cow, possessing the (proper) smell, colour, and taste, and unmixed with impure substances, is pure, if it is collected on (pure) ground.

129. The hand of an artisan is always pure, so is (every vendible commodity) exposed for sale in the market, and food obtained by begging which a student holds (in his hand) is always fit for use; that is a settled rule.

130. The mouth of a woman is always pure, likewise a bird when he causes a fruit to fall; a calf is pure on the flowing of the milk, and a dog when he catches a deer.

131. Manu has declared that the flesh (of an animal) killed by dogs is pure, likewise (that) of a (beast) slain by carnivorous (animals) or by men of low caste (Dasyu), such as Kandalas.

132. All those cavities (of the body) which lie above the navel are pure, (but) those which are below the navel are impure, as well as excretions that fall from the body.

133. Flies, drops of water, a shadow, a cow, a horse, the rays of the sun, dust, earth, the wind, and fire one must know to be pure to the touch.

134. In order to cleanse (the organs) by which urine and faeces are ejected, earth and water must be used, as they may be required, likewise in removing the (remaining ones among) twelve impurities of the body.

135. Oily exudations, semen, blood, (the fatty substance of) the brain, urine, faeces, the mucus of the nose, ear-wax, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of human (bodies).

136. He who desires to be pure, must clean the organ by one (application of) earth, the anus by (applying earth) three (times), the (left) hand alone by (applying it) ten (times), and both (hands) by (applying it) seven (times).

137. Such is the purification ordained for householders; (it shall be) double for students, treble for hermits, but quadruple for ascetics.

138. When he has voided urine or faeces, let him, after sipping water, sprinkle the cavities, likewise when he is going to recite the Veda, and always before he takes food.

139. Let him who desires bodily purity first sip water three times, and then twice wipe his mouth; but a woman and a Sudra (shall perform each act) once (only).

140. Sudras who live according to the law, shall each month shave (their heads); their mode of purification (shall be) the same as that of Vaisyas, and their food the fragments of an Aryan's meal.

141. Drops (of water) from the mouth which do not fall on a limb, do not make (a man) impure, nor the hair of the moustache entering the mouth, nor what adheres to the teeth.

142. Drops which trickle on the feet of him who offers water for sipping to others, must be considered as equal to (water collected on the ground); they render him not impure.

143. He who, while carrying anything in any manner, is touched by an impure (person or thing), shall become pure, if he performs an ablution, without putting down that object.

144. He who has vomited or purged shall bathe, and afterwards eat clarified butter; but if (the attack comes on) after he has eaten, let him only sip water; bathing is prescribed for him who has had intercourse with a woman.

145. Though he may be (already) pure, let him sip water after sleeping, sneezing, eating, spitting, telling untruths, and drinking water, likewise when he is going to study the Veda.

146. Thus the rules of personal purification for men of all castes, and those for cleaning (inanimate) things, have been fully declared to you: hear now the duties of women.

147. By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.

148. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

149. She must not seek to separate herself from her father, husband, or sons; by leaving them she would make both (her own and her husband's) families contemptible.

150. She must always be cheerful, clever in (the management of her) household affairs, careful in cleaning her utensils, and economical in expenditure.

151. Him to whom her father may give her, or her husband with the father's permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory).

152. For the sake of procuring good fortune to (brides), the recitation of benedictory texts (svastayayana), and the sacrifice to the Lord of creatures (Pragapati) are used at weddings; (but) the betrothal (by the father or guardian) is the cause of (the husband's) dominion (over his wife).

153. The husband who wedded her with sacred texts, always gives happiness to his wife, both in season and out of season, in this world and in the next.

154. Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife.

155. No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.

156. A faithful wife, who desires to dwell (after death) with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead.

157. At her pleasure let her emaciate her body by (living on) pure flowers, roots, and fruit; but she must never even mention the name of another man after her husband has died.

158. Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfill) that most excellent duty which (is prescribed) for wives who have one husband only.

159. Many thousands of Brahmanas who were chaste from their youth, have gone to heaven without continuing their race.

160. A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like those chaste men.

161. But a woman who from a desire to have offspring violates her duty towards her (deceased) husband, brings on herself disgrace in this world, and loses her place with her husband (in heaven).

162. Offspring begotten by another man is here not (considered lawful), nor (does offspring begotten) on another man's wife (belong to the begetter), nor is a second husband anywhere prescribed for virtuous women.

163. She who cohabits with a man of higher caste, forsaking her own husband who belongs to a lower one, will become contemptible in this world, and is called a remarried woman (parapurva).

164. By violating her duty towards her husband, a wife is disgraced in this world, (after death) she enters the womb of a jackal, and is tormented by diseases (the punishment of) her sin.

165. She who, controlling her thoughts, words, and deeds, never slights her lord, resides (after death) with her husband (in heaven), and is called a virtuous (wife).

166. In reward of such conduct, a female who controls her thoughts, speech, and actions, gains in this (life) highest renown, and in the next (world) a place near her husband.

167. A twice-born man, versed in the sacred law, shall burn a wife of equal caste who conducts herself thus and dies before him, with (the sacred fires used for) the Agnihotra, and with the sacrificial implements.

168. Having thus, at the funeral, given the sacred fires to his wife who dies before him, he may marry again, and again kindle (the fires).

169. (Living) according to the (preceding) rules, he must never neglect the five (great) sacrifices, and, having taken a wife, he must dwell in (his own) house during the second period of his life.

LAWS OF MANU CHAPTER 6

1. A twice-born Snataka, who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his organs in subjection, dwell in the forest, duly (observing the rules given below).

2. When a householder sees his (skin) wrinkled, and (his hair) white, and, the sons of his sons, then he may resort to the forest.

3. Abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons, or accompanied by her.

4. Taking with him the sacred fire and the implements required for domestic (sacrifices), he may go forth from the village into the forest and reside there, duly controlling his senses.

5. Let him offer those five great sacrifices according to the rule, with various kinds of pure food fit for ascetics, or with herbs, roots, and fruit.

6. Let him wear a skin or a tattered garment; let him bathe in the evening or in the morning; and let him always wear (his hair in) braids, the hair on his body, his beard, and his nails (being unclipped).

7. Let him perform the Bali-offering with such food as he eats, and give alms according to his ability; let him honour those who come to his hermitage with alms consisting of water, roots, and fruit.

8. Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.

9. Let him offer, according to the law, the Agnihotra with three sacred fires, never omitting the new-moon and full-moon sacrifices at the proper time.

10. Let him also offer the Nakshatreshiti, the Agrayana, and the Katurmasya (sacrifices), as well as the Turayana and likewise the Dakshayana, in due order.

11. With pure grains, fit for ascetics, which grow in spring and in autumn, and which he himself has collected, let him severally prepare the sacrificial cakes (purodasa) and the boiled messes (karu), as the law directs.

12. Having offered those most pure sacrificial viands, consisting of the produce of the forest, he may use the remainder for himself, (mixed with) salt prepared by himself.

13. Let him eat vegetables that grow on dry land or in water, flowers, roots, and fruits, the productions of pure trees, and oils extracted from forest-fruits.

14. Let him avoid honey, flesh, and mushrooms growing on the ground (or elsewhere, the vegetables called) Bhustrina, and Sigruka, and the Sleshmantaka fruit.

15. Let him throw away in the month of Asvina the food of ascetics, which he formerly collected, likewise his worn-out clothes and his vegetables, roots, and fruit.

16. Let him not eat anything (grown on) ploughed (land), though it may have been thrown away by somebody, nor roots and fruit grown in a village, though (he may be) tormented (by hunger).

17. He may eat either what has been cooked with fire, or what has been ripened by time; he either may use a stone for grinding, or his teeth may be his mortar.

18. He may either at once (after his daily meal) cleanse (his vessel for collecting food), or lay up a store sufficient for a month, or gather what suffices for six months or for a year.

19. Having collected food according to his ability, he may either eat at night (only), or in the day-time (only), or at every fourth meal-time, or at every eighth.

20. Or he may live according to the rule of the lunar penance (Kandrayana, daily diminishing the quantity of his food) in the bright (half of the month) and (increasing it) in the dark (half); or he may eat on the last days of each fortnight, once (a day only), boiled barley-gruel.

21. Or he may constantly subsist on flowers, roots, and fruit alone, which have been ripened by time and have fallen spontaneously, following the rule of the (Institutes) of Vihanas.

22. Let him either roll about on the ground, or stand during the day on tiptoe, (or) let him alternately stand and sit down; going at the Savanas (at sunrise, at midday, and at sunset) to water in the forest (in order to bathe).

23. In summer let him expose himself to the heat of five fires, during the rainy season live under the open sky, and in winter be dressed in wet clothes, (thus) gradually increasing (the rigour of) his austerities.

24. When he bathes at the three Savanas (sunrise, midday, and sunset), let him offer libations of water to the manes and the gods, and practising harsher and harsher austerities, let him dry up his bodily frame.

25. Having reposed the three sacred fires in himself, according to the prescribed rule, let him live without a fire, without a house, wholly silent, subsisting on roots and fruit,

26. Making no effort (to procure) things that give pleasure, chaste, sleeping on the bare ground, not caring for any shelter, dwelling at the roots of trees.

27. From Brahmanas (who live as) ascetics, let him receive alms, (barely sufficient) to support life, or from other householders of the twice-born (castes) who reside in the forest.

28. Or (the hermit) who dwells in the forest may bring (food) from a village, receiving it either in a hollow dish (of leaves), in (his naked) hand, or in a broken earthen dish, and may eat eight mouthfuls.

29. These and other observances must a Brahmana who dwells in the forest diligently practise, and in order to attain complete (union with) the (supreme) Soul, (he must study) the various sacred texts contained in the Upanishads,

30. (As well as those rites and texts) which have been practised and studied by the sages (Rishis), and by Brahmana householders, in order to increase their knowledge (of Brahman), and their austerity, and in order to sanctify their bodies;

31. Or let him walk, fully determined and going straight on, in a north-easterly direction, subsisting on water and air, until his body sinks to rest.

32. A Brahmana, having got rid of his body by one of those modes practised by the great sages, is exalted in the world of Brahman, free from sorrow and fear.

33. But having thus passed the third part of (a man's natural term of) life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to worldly objects.

34. He who after passing from order to order, after offering sacrifices and subduing his senses, becomes, tired with (giving) alms and offerings of food, an ascetic, gains bliss after death.

35. When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (his debts) sinks downwards.

36. Having studied the Vedas in accordance with the rule, having begat sons according to the sacred law, and having offered sacrifices according to his ability, he may direct his mind to (the attainment of) final liberation.

37. A twice-born man who seeks final liberation, without having studied the Vedas, without having begotten sons, and without having offered sacrifices, sinks downwards.

38. Having performed the Ishti, sacred to the Lord of creatures (Pragapati), where (he gives) all his property as the sacrificial fee, having reposed the sacred fires in himself, a Brahmana may depart from his house (as an ascetic).

39. Worlds, radiant in brilliancy, become (the portion) of him who recites (the texts regarding) Brahman and departs from his house (as an ascetic), after giving a promise of safety to all created beings.

40. For that twice-born man, by whom not the smallest danger even is caused to created beings, there will be no danger from any (quarter), after he is freed from his body.

41. Departing from his house fully provided with the means of purification (Pavitra), let him wander about absolutely silent, and caring nothing for enjoyments that may be offered (to him).

42. Let him always wander alone, without any companion, in order to attain (final liberation), fully understanding that the solitary (man, who) neither forsakes nor is forsaken, gains his end.

43. He shall neither possess a fire, nor a dwelling, he may go to a village for his food, (he shall be) indifferent to everything, firm of purpose, meditating (and) concentrating his mind on Brahman.

44. A potsherd (instead of an alms-bowl), the roots of trees (for a dwelling), coarse worn-out garments, life in solitude and indifference towards everything, are the marks of one who has attained liberation.

45. Let him not desire to die, let him not desire to live; let him wait for (his appointed) time, as a servant (waits) for the payment of his wages.

46. Let him put down his foot purified by his sight, let him drink water purified by (straining with) a cloth, let him utter speech purified by truth, let him keep his heart pure.

47. Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this (perishable) body.

48. Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates.

49. Delighting in what refers to the Soul, sitting (in the postures prescribed by the Yoga), independent (of external help), entirely abstaining from sensual enjoyments, with himself for his only companion, he shall live in this world, desiring the bliss (of final liberation).

50. Neither by (explaining) prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice and by the exposition (of the Sastras), let him ever seek to obtain alms.

51. Let him not (in order to beg) go near a house filled with hermits, Brahmanas, birds, dogs, or other mendicants.

52. His hair, nails, and beard being clipped, carrying an alms-bowl, a staff, and a water-pot, let him continually wander about, controlling himself and not hurting any creature.

53. His vessels shall not be made of metal, they shall be free from fractures; it is ordained that they shall be cleansed with water, like (the cups, called) Kamasa, at a sacrifice.

54. A gourd, a wooden bowl, an earthen (dish), or one made of split cane, Manu, the son of Swayambhu, has declared (to be) vessels (suitable) for an ascetic.

55. Let him go to beg once (a day), let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments.

56. When no smoke ascends from (the kitchen), when the pestle lies motionless, when the embers have been extinguished, when the people have finished their meal, when the remnants in the dishes have been removed, let the ascetic always go to beg.

57. Let him not be sorry when he obtains nothing, nor rejoice when he obtains (something), let him (accept) so much only as will sustain life, let him not care about the (quality of his) utensils.

58. Let him disdain all (food) obtained in consequence of humble salutations, (for) even an ascetic who has attained final liberation, is bound (with the fetters of the Samsara) by accepting (food given) in consequence of humble salutations.

59. By eating little, and by standing and sitting in solitude, let him restrain his senses, if they are attracted by sensual objects.

60. By the restraint of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality.

61. Let him reflect on the transmigrations of men, caused by their sinful deeds, on their falling into hell, and on the torments in the world of Yama,

62. On the separation from their dear ones, on their union with hated men, on their being overpowered by age and being tormented with diseases,

63. On the departure of the individual soul from this body and its new birth in (another) womb, and on its wanderings through ten thousand millions of existences,

64. On the infliction of pain on embodied (spirits), which is caused by demerit, and the gain of eternal bliss, which is caused by the attainment of their highest aim, (gained through) spiritual merit.

65. By deep meditation let him recognise the subtle nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.

66. To whatever order he may be attached, let him, though blemished (by a want of the external marks), fulfil his duty, equal-minded towards all creatures; (for) the external mark (of the order) is not the cause of (the acquisition of) merit.

67. Though the fruit of the Kataka tree (the clearing-nut) makes water clear, yet the (latter) does not become limpid in consequence of the mention of the (fruit's) name.

68. In order to preserve living creatures, let him always by day and by night, even with pain to his body, walk, carefully scanning the ground.

69. In order to expiate (the death) of those creatures which he unintentionally injures by day or by night, an ascetic shall bathe and perform six suppressions of the breath.

70. Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of) the Vyahritis and of the syllable Om, one must know to be the highest (form of) austerity for every Brahmana.

71. For as the impurities of metallic ores, melted in the blast (of a furnace), are consumed, even so the taints of the organs are destroyed through the suppression of the breath.

72. Let him destroy the taints through suppressions of the breath, (the production of) sin by fixed attention, all sensual attachments by restraining (his senses and organs), and all qualities that are not lordly by meditation.

73. Let him recognise by the practice of meditation the progress of the individual soul through beings of various kinds, (a progress) hard to understand for unregenerate men.

74. He who possesses the true insight (into the nature of the world), is not fettered by his deeds; but he who is destitute of that insight, is drawn into the circle of births and deaths.

75. By not injuring any creatures, by detaching the senses (from objects of enjoyment), by the rites prescribed in the Veda, and by rigorously practising austerities, (men) gain that state (even) in this (world).

76-77. Let him quit this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

78. He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that

quits a tree, is freed from the misery (of this world, dreadful like) a shark.

79. Making over (the merit of his own) good actions to his friends and (the guilt of) his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation.

80. When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.

81. He who has in this manner gradually given up all attachments and is freed from all the pairs (of opposites), reposes in Brahman alone.

82. All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites.

83. Let him constantly recite (those texts of) the Veda which refer to the sacrifice, (those) referring to the deities, and (those) which treat of the Soul and are contained in the concluding portions of the Veda (Vedanta).

84. That is the refuge of the ignorant, and even that (the refuse) of those who know (the meaning of the Veda); that is (the protection) of those who seek (bliss in) heaven and of those who seek endless (beatitude).

85. A twice-born man who becomes an ascetic, after the successive performance of the above-mentioned acts, shakes off sin here below and reaches the highest Brahman.

86. Thus the law (valid) for self-restrained ascetics has been explained to you; now listen to the (particular) duties of those who give up (the rites prescribed by) the Veda.

87. The student, the householder, the hermit, and the ascetic, these (constitute) four separate orders, which all spring from (the order of) householders.

88. But all (or) even (any of) these orders, assumed successively in accordance with the Institutes (of the sacred law), lead the Brahmana who acts by the preceding (rules) to the highest state.

89. And in accordance with the precepts of the Veda and of the Smriti, the housekeeper is declared to be superior to all of them; for he supports the other three.

90. As all rivers, both great and small, find a resting-place in the ocean, even so men of all orders find protection with householders.

91. By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed.

92. Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.

93. Those Brahmanas who thoroughly study the tenfold law, and after studying obey it, enter the highest state.

94. A twice-born man who, with collected mind, follows the tenfold law and has paid his (three) debts, may, after learning the Vedanta according to the prescribed rule, become an ascetic.

95. Having given up (the performance of) all rites, throwing off the guilt of his (sinful) acts, subduing his organs and having studied the Veda, he may live at his ease under the protection of his son.

96. He who has thus given up (the performance of) all rites, who is solely intent on his own (particular) object, (and) free from desires, destroys his guilt by his renunciation and obtains the highest state.

97. Thus the fourfold holy law of Brahmanas, which after death (yields) imperishable rewards, has been declared to you; now learn the duty of kings.

LAWS OF MANU CHAPTER 7

1. I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success.

2. A Kshatriya, who has received according to the rule the sacrament prescribed by the Veda, must duly protect this whole (world).

3. For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation),

4. Taking (for that purpose) eternal particles of Indra, of the Wind, of Yama, of the Sun, of Fire, of Varuna, of the Moon, and of the Lord of wealth (Kubera).

5. Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre;

6. And, like the sun, he burns eyes and hearts; nor can anybody on earth even gaze on him.

7. Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice (Yama), he Kubera, he Varuna, he great Indra.

8. Even an infant king must not be despised, (from an idea) that he is a (mere) mortal; for he is a great deity in human form.

9. Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property.

10. Having fully considered the purpose, (his) power, and the place and the time, he assumes by turns many (different) shapes for the complete attainment of justice.

11. He, in whose favour resides Padma, the goddess of fortune, in whose valour dwells victory, in whose anger abides death, is formed of the lustre of all (gods).

12. The (man), who in his exceeding folly hates him, will doubtlessly perish; for the king quickly makes up his mind to destroy such (a man).

13. Let no (man), therefore, transgress that law which favourites, nor (his orders) which inflict pain on those in disfavour.

14. For the (king's) sake the Lord formerly created his own son, Punishment, the protector of all creatures, (an incarnation of) the law, formed of Brahman's glory.

15. Through fear of him all created beings, both the immovable and the movable, allow themselves to be enjoyed and swerve not from their duties.

16. Having fully considered the time and the place (of the offence), the strength and the knowledge (of the offender), let him justly inflict that (punishment) on men who act unjustly.

17. Punishment is (in reality) the king (and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders' obedience to the law.

18. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment (to be identical with) the law.

19. If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything.

20. If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit;

21. The crow would eat the sacrificial cake and the dog would lick the sacrificial viands, and ownership would not remain with any one, the lower ones would (usurp the place of) the higher ones.

22. The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world yields the enjoyments (which it owes).

23. The gods, the Danavas, the Gandharvas, the Rakshasas, the bird and snake deities even give the enjoyments (due from them) only, if they are tormented by (the fear of) punishment.

24. All castes (varna) would be corrupted (by intermixture), all barriers would be broken through, and all men would rage (against each other) in consequence of mistakes with respect to punishment.

25. But where Punishment with a black hue and red eyes stalks about, destroying sinners, there the subjects are not disturbed, provided that he who inflicts it discerns well.

26. They declare that king to be a just inflicter of punishment, who is truthful, who acts after due consideration, who is wise, and who knows (the respective value of) virtue, pleasure, and wealth.

27. A king who properly inflicts (punishment), prospers with respect to (those) three (means of happiness); but he who is voluptuous, partial, and deceitful will be destroyed, even through the (unjust) punishment (which he inflicts).

28. Punishment (possesses) a very bright lustre, and is hard to be administered by men with unimproved minds; it strikes down the king who swerves from his duty, together with his relatives.

29. Next it will afflict his castles, his territories, the whole world together with the movable and immovable (creation), likewise the sages and the gods, who (on the failure of offerings) ascend to the sky.

30. (Punishment) cannot be inflicted justly by one who has no assistant, (nor) by a fool, (nor) by a covetous man, (nor) by one whose mind is unimproved, (nor) by one addicted to sensual pleasures.

31. By him who is pure (and) faithful to his promise, who acts according to the Institutes (of the sacred law), who has good assistants and is wise, punishment can be (justly) inflicted.

32. Let him act with justice in his own domain, with rigour chastise his enemies, behave without duplicity towards his friends, and be lenient towards Brahmanas.

33. The fame of a king who behaves thus, even though he subsist by gleanings, is spread in the world, like a drop of oil on water.

34. But the fame of a king who acts in a contrary manner and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water.

35. The king has been created (to be) the protector of the castes (varna) and orders, who, all according to their rank, discharge their several duties.

36. Whatever must be done by him and by his servants for the protection of his people, that I will fully declare to you in due order.

37. Let the king, after rising early in the morning, worship Brahmanas who are well versed in the threefold sacred science and learned (in polity), and follow their advice.

38. Let him daily worship aged Brahmanas who know the Veda and are pure; for he who always worships aged men, is honoured even by Rakshasas.

39. Let him, though he may already be modest, constantly learn modesty from them; for a king who is modest never perishes.

40. Through a want of modesty many kings have perished, together with their belongings; through modesty even hermits in the forest have gained kingdoms.

41. Through a want of humility Vena perished, likewise king Nahusha, Sudas, the son of Pigavana, Sumukha, and Nemi.

42. But by humility Prithu and Manu gained sovereignty, Kubera the position of the Lord of wealth, and the son of Gadhi the rank of a Brahmana.

43. From those versed in the three Vedas let him learn the threefold (sacred science), the primeval science of government, the science of dialectics, and the knowledge of the (supreme) Soul; from the people (the theory of) the (various) trades and professions.

44. Day and night he must strenuously exert himself to conquer his senses; for he (alone) who has conquered his own senses, can keep his subjects in obedience.

45. Let him carefully shun the ten vices, springing from love of pleasure, and the eight, proceeding from wrath, which (all) end in misery.

46. For a king who is attached to the vices springing from love of pleasure, loses his wealth and his virtue, but (he who is given) to those arising from anger, (loses) even his life.

47. Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (an inordinate love for) dancing, singing, and music, and useless travel are the tenfold set (of vices) springing from love of pleasure.

48. Tale-bearing, violence, treachery, envy, slandering, (unjust) seizure of property, reviling, and assault are the eightfold set (of vices) produced by wrath.

49. That greediness which all wise men declare to be the root even of both these (sets), let him carefully conquer; both sets (of vices) are produced by that.

50. Drinking, dice, women, and hunting, these four (which have been enumerated) in succession, he must know to be the most pernicious in the set that springs from love of pleasure.

51. Doing bodily injury, reviling, and the seizure of property, these three he must know to be the most pernicious in the set produced by wrath.

52. A self-controlled (king) should know that in this set of seven, which prevails everywhere, each earlier-named vice is more abominable (than those named later).

53. (On a comparison) between vice and death, vice is declared to be more pernicious; a vicious man sinks to the nethermost (hell), he who dies, free from vice, ascends to heaven.

54. Let him appoint seven or eight ministers whose ancestors have been royal servants, who are versed in the sciences, heroes skilled in the use of weapons and descended from (noble) families and who have been tried.

55. Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man; how much (harder is it for a king), especially (if he has) no assistant, (to govern) a kingdom which yields great revenues.

56. Let him daily consider with them the ordinary (business, referring to) peace and war, (the four subjects called) sthana, the revenue, the (manner of) protecting (himself and his kingdom), and the sanctification of his gains (by pious gifts).

57. Having (first) ascertained the opinion of each (minister) separately and (then the views) of all together, let him do what is (most) beneficial for him in his affairs.

58. But with the most distinguished among them all, a learned Brahmana, let the king deliberate on the most important affairs which relate to the six measures of royal policy.

59. Let him, full of confidence, always entrust to that (official) all business; having taken his final resolution with him, let him afterwards begin to act.

60. He must also appoint other officials, (men) of integrity, (who are) wise, firm, well able to collect money, and well tried.

61. As many persons as the due performance of his business requires, so many skillful and clever (men), free from sloth, let him appoint.

62. Among them let him employ the brave, the skilful, the high-born, and the honest in (offices for the collection of) revenue, (e.g.) in mines, manufactures, and storehouses, (but) the timid in the interior of his palace.

63. Let him also appoint an ambassador who is versed in all sciences, who understands hints, expressions of the face and gestures, who is honest, skilful, and of (noble) family.

64. (Such) an ambassador is commended to a king (who is) loyal, honest, skilful, possessing a good memory, who knows the (proper) place and time (for action, who is) handsome, fearless, and eloquent.

65. The army depends on the official (placed in charge of it), the due control (of the subjects) on the army, the treasury and the (government of) the realm on the king, peace and its opposite (war) on the ambassador.

66. For the ambassador alone makes (kings') allies and separates allies; the ambassador transacts that business by which (kings) are disunited or not.

67. With respect to the affairs let the (ambassador) explore the expression of the countenance, the gestures and actions of the (foreign king) through the gestures and actions of his confidential (advisers), and (discover) his designs among his servants.

68. Having learnt exactly (from his ambassador) the designs of the foreign king, let (the king) take such measures that he does not bring evil on himself.

69. Let him settle in a country which is open and has a dry climate, where grain is abundant, which is chiefly (inhabited) by Aryans, not subject to epidemic diseases (or similar troubles), and pleasant, where the vassals are obedient and his own (people easily) find their livelihood.

70. Let him build (there) a town, making for his safety a fortress, protected by a desert, or a fortress built of (stone and) earth, or one protected by water or trees, or one (formed by an encampment of armed) men or a hill-fort.

71. Let him make every effort to secure a hill-fort, for amongst all those (fortresses mentioned) a hill-fort is distinguished by many superior qualities.

72. The first three of those (various kinds of fortresses) are inhabited by wild beasts, animals living in holes and aquatic animals, the last three by monkeys, men, and gods respectively.

73. As enemies do not hurt these (beings, when they are) sheltered by (their) fortresses, even so foes (can) not injure a king who has taken refuge in his fort.

74. One bowman (faced) on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand; hence it is prescribed (in the Sastras that a king will possess) a fortress.

75. Let that (fort) be well supplied with weapons, money, grain and beasts of burden, with Brahmanas, with artisans, with engines, with fodder, and with water.

76. Let him cause to be built for himself, in the centre of it, a spacious palace, (well) protected, habitable in every season, resplendent (with whitewash), supplied with water and trees.

77. Inhabiting that, let him wed a consort of equal caste (varna), who possesses auspicious marks (on her body), and is born in a great family, who is charming and possesses beauty and excellent qualities.

78. Let him appoint a domestic priest (purohita) and choose officiating priests (ritvig); they shall perform his domestic rites and the (sacrifices) for which three fires are required.

79. A king shall offer various (Srauta) sacrifices at which liberal fees (are distributed), and in order to acquire merit, he shall give to Brahmanas enjoyments and wealth.

80. Let him cause the annual revenue in his kingdom to be collected by trusty (officials), let him obey the sacred law in (his transactions with) the people, and behave like a father towards all men.

81. For the various (branches of business) let him appoint intelligent supervisors; they shall inspect all (the acts) of those men who transact his business.

82. Let him honour those Brahmanas who have returned from their teacher's house (after studying the Veda); for that (money which is given) to Brahmanas is declared to be an imperishable treasure for kings.

83. Neither thieves nor foes can take it, nor can it be lost; hence an imperishable store must be deposited by kings with Brahmanas.

84. The offering made through the mouth of a Brahmana, which is neither spilt, nor falls (on the ground), nor ever perishes, is far more excellent than Agnihotras.

85. A gift to one who is not a Brahmana (yields) the ordinary (reward; a gift) to one who calls himself a Brahmana, a double (reward); a gift to a well-read Brahmana, a hundred-thousandfold (reward); (a gift) to one who knows the Veda and the Angas (Vedaparaga, a reward) without end.

86. For according to the particular qualities of the recipient and according to the faith (of the giver) a small or a great reward will be obtained for a gift in the next world.

87. A king who, while he protects his people, is defied by (foes), be they equal in strength, or stronger, or weaker, must not shrink from battle, remembering the duty of Kshatriyas.

88. Not to turn back in battle, to protect the people, to honour the Brahmanas, is the best means for a king to secure happiness.

89. Those kings who, seeking to slay each other in battle, fight with the utmost exertion and do not turn back, go to heaven.

90. When he fights with his foes in battle, let him not strike with weapons concealed (in wood), nor with (such as are) barbed, poisoned, or the points of which are blazing with fire.

91. Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor one who joins the palms of his hands (in supplication), nor one who (flees) with flying hair, nor one who sits down, nor one who says 'I am thine.'

92. Nor one who sleeps, nor one who has lost his coat of mail, nor one who is naked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another (foe);

93. Nor one whose weapons are broken, nor one afflicted (with sorrow), nor one who has been grievously wounded, nor one who is in fear, nor one who has turned to flight; (but in all these cases let him) remember the duty (of honourable warriors).

94. But the (Kshatriya) who is slain in battle, while he turns back in fear, takes upon himself all the sin of his master, whatever (it may be);

95. And whatever merit (a man) who is slain in flight may have gained for the next (world), all that his master takes.

96. Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor).

97. A text of the Veda (declares) that (the soldiers) shall present a choice portion (of the booty) to the king; what has not been taken singly, must be distributed by the king among all the soldiers.

98. Thus has been declared the blameless, primeval law for warriors; from this law a Kshatriya must not depart, when he strikes his foes in battle.

99. Let him strive to gain what he has not yet gained; what he has gained let him carefully preserve; let him augment what he preserves, and what he has augmented let him bestow on worthy men.

100. Let him know that these are the four means for securing the aims of human (existence); let him, without ever tiring, properly employ them.

101. What he has not (yet) gained, let him seek (to gain) by (his) army; what he has gained, let him protect by careful attention; what he has protected, let him augment by (various modes of) increasing it; and what he has augmented, let him liberally bestow (on worthy men).

102. Let him be ever ready to strike, his prowess constantly displayed, and his secrets constantly concealed, and let him constantly explore the weaknesses of his foe.

103. Of him who is always ready to strike, the whole world stands in awe; let him therefore make all creatures subject to himself even by the employment of force.

104. Let him ever act without guile, and on no account treacherously; carefully guarding himself, let him always fathom the treachery which his foes employ.

105. His enemy must not know his weaknesses, but he must know the weaknesses of his enemy; as the tortoise (hides its limbs), even so let him secure the members (of his government against treachery), let him protect his own weak points.

106. Let him plan his undertakings (patiently meditating) like a heron; like a lion, let him put forth his strength; like a wolf, let him snatch (his prey); like a hare, let him double in retreat.

107. When he is thus engaged in conquest, let him subdue all the opponents whom he may find, by the (four) expedients, conciliation and the rest.

108. If they cannot be stopped by the three first expedients, then let him, overcoming them by force alone, gradually bring them to subjection.

109. Among the four expedients, conciliation and the rest, the learned always recommend conciliation and (the employment of) force for the prosperity of kingdoms.

110. As the weeder plucks up the weeds and preserves the corn, even so let the king protect his kingdom and destroy his opponents.

111. That king who through folly rashly oppresses his kingdom, (will), together with his relatives, ere long be deprived of his life and of his kingdom.

112. As the lives of living creatures are destroyed by tormenting their bodies, even so the lives of kings are destroyed by their oppressing their kingdoms.

113. In governing his kingdom let him always observe the (following) rules; for a king who governs his kingdom well, easily prospers.

114. Let him place a company of soldiers, commanded (by a trusty officer), the midst of two, three, five or hundreds of villages, (to be) a protection of the kingdom.

115. Let him appoint a lord over (each) village, as well as lords of ten villages, lords of twenty, lords of a hundred, and lords of a thousand.

116. The lord of one village himself shall inform the lord of ten villages of the crimes committed in his village, and the ruler of ten (shall make his report) to the ruler of twenty.

117. But the ruler of twenty shall report all such (matters) to the lord of a hundred, and the lord of a hundred shall himself give information to the lord of a thousand.

118. Those (articles) which the villagers ought to furnish daily to the king, such as food, drink, and fuel, the lord of one village shall obtain.

119. The ruler of ten (villages) shall enjoy one kula (as much land as suffices for one family), the ruler of twenty five kulas, the superintendent of a hundred villages (the revenues of) one village, the lord of a thousand (the revenues of) a town.

120. The affairs of these (officials), which are connected with (their) villages and their separate business, another minister of the king shall inspect, (who must be) loyal and never remiss;

121. And in each town let him appoint one superintendent of all affairs, elevated in rank, formidable, (resembling) a planet among the stars.

122. Let that (man) always personally visit by turns all those (other officials); let him properly explore their behaviour in their districts through spies (appointed to) each.

123. For the servants of the king, who are appointed to protect (the people), generally become knaves who seize the property of others; let him protect his subjects against such (men).

124. Let the king confiscate the whole property of those (officials) who, evil-minded, may take money from suitors, and banish them.

125. For women employed in the royal service and for menial servants, let him fix a daily maintenance, in proportion to their position and to their work.

126. One pana must be given (daily) as wages to the lowest, six to the highest, likewise clothing every six months and one drona of grain every month.

127. Having well considered (the rates of) purchase and (of) sale, (the length of) the road, (the expense for) food and condiments, the charges of securing the goods, let the king make the traders pay duty.

128. After (due) consideration the king shall always fix in his realm the duties and taxes in such a manner that both he himself and the man who does the work receive (their due) reward.

129. As the leech, the calf, and the bee take their food little by little, even so must the king draw from his realm moderate annual taxes.

130. A fiftieth part of (the increments on) cattle and gold may be taken by the king, and the eighth, sixth, or twelfth part of the crops.

131. He may also take the sixth part of trees, meat, honey, clarified butter, perfumes, (medical) herbs, substances used for flavouring food, flowers, roots, and fruit;

132. Of leaves, pot-herbs, grass, (objects) made of cane, skins, of earthen vessels, and all (articles) made of stone.

133. Though dying (with want), a king must not levy a tax on Srotriyas, and no Srotriya, residing in his kingdom, must perish from hunger.

134. The kingdom of that king, in whose dominions a Srotriya pines with hunger, will even, ere long, be afflicted by famine.

135. Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law, and shall protect him in every way, as a father (protects) the lawful son of his body.

136. Whatever meritorious acts (such a Brahmana) performs under the full protection of the king, thereby the king's length of life, wealth, and kingdom increase.

137. Let the king make the common inhabitants of his realm who live by traffic, pay annually some trifle, which is called a tax.

138. Mechanics and artisans, as well as Sudras who subsist by manual labour, he may cause to work (for himself) one (day) in each month.

139. Let him not cut up his own root (by levying no taxes), nor the root of other (men) by excessive greed; for by cutting up his own root (or theirs), he makes himself or them wretched.

140. Let the king, having carefully considered (each) affair, be both sharp and gentle; for a king who is both sharp and gentle is highly respected.

141. When he is tired with the inspection of the business of men, let him place on that seat (of justice) his chief minister, (who must be) acquainted with the law, wise, self-controlled, and descended from a (noble) family.

142. Having thus arranged all the affairs (of) his (government), he shall zealously and carefully protect his subjects.

143. That (monarch) whose subjects are carried off by robbers (Dasyu) from his kingdom, while they loudly call (for help), and he and his servants are (quietly) looking on, is a dead and not a living (king).

144. The highest duty of a Kshatriya is to protect his subjects, for the king who enjoys the rewards, just mentioned, is bound to (discharge that) duty.

145. Having risen in the last watch of the night, having performed (the rite of) personal purification, having, with a collected mind, offered oblations in the fire, and having worshipped Brahmanas, he shall enter the hall of audience which must possess the marks (considered) auspicious (for a dwelling).

146. Tarrying there, he shall gratify all subjects (who come to see him by a kind reception) and afterwards dismiss them; having dismissed his subjects, he shall take counsel with his ministers.

147. Ascending the back of a hill or a terrace, (and) retiring (there) in a lonely place, or in a solitary forest, let him consult with them unobserved.

THE GRAND BIBLE

148. That king whose secret plans other people, (though assembled (for the purpose), do not discover, (will) enjoy the whole earth, though he be poor in treasure.

149. At the time of consultation let him cause to be removed idiots, the dumb, the blind, and the deaf, animals, very aged men, women, barbarians, the sick, and those deficient in limbs.

150. (Such) despicable (persons), likewise animals, and particularly women betray secret council; for that reason he must be careful with respect to them.

151. At midday or at midnight, when his mental and bodily fatigues are over, let him deliberate, either with himself alone or with his (ministers), on virtue, pleasure, and wealth,

152. On (reconciling) the attainment of these (aims) which are opposed to each other, on bestowing his daughters in marriage, and on keeping his sons (from harm),

153. On sending ambassadors, on the completion of undertakings (already begun), on the behaviour of (the women in) his harem, and on the doings of his spies.

154. On the whole eightfold business and the five classes (of spies), on the goodwill or enmity and the conduct of the circle (of neighbours he must) carefully (reflect).

155. On the conduct of the middlemost (prince), on the doings of him who seeks conquest, on the behaviour of the neutral (king), and (on that) of the foe (let him) sedulously (meditate).

156. These (four) constituents (prakriti, form), briefly (speaking), the foundation of the circle (of neighbours); besides, eight others are enumerated (in the Institutes of Polity) and (thus) the (total) is declared to be twelve.

157. The minister, the kingdom, the fortress, the treasury, and the army are five other (constituent elements of the circle); for, these are mentioned in connexion with each (of the first twelve; thus the whole circle consists), briefly (speaking, of) seventy-two (constituent parts).

158. Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly the immediate neighbour of his foe, and as neutral (the king) beyond those two.

159. Let him overcome all of them by means of the (four) expedients, conciliation and the rest, (employed) either singly or conjointly, (or) by bravery and policy (alone).

160. Let him constantly think of the six measures of royal policy (guna, viz.) alliance, war, marching, halting, dividing the army, and seeking protection.

161. Having carefully considered the business (in hand), let him resort to sitting quiet or marching, alliance or war, dividing his forces or seeking protection (as the case may require).

162. But the king must know that there are two kinds of alliances and of wars, (likewise two) of both marching and sitting quiet, and two (occasions for) seeking protection.)

163. An alliance which yields present and future advantages, one must know to be of two descriptions, (viz.) that when one marches together (with an ally) and the contrary (when the allies act separately).

164. War is declared to be of two kinds, (viz.) that which is undertaken in season or out of season, by oneself and for one's own purposes, and (that) waged to avenge an injury done to a friend.

165. Marching (to attack) is said to be twofold, (viz. that undertaken) by one alone when an urgent matter has suddenly arisen, and (that undertaken) by one allied with a friend.

166. Sitting quiet is stated to be of two kinds, (viz. that incumbent) on one who has gradually been weakened by fate or in consequence of former acts, and (that) in favour of a friend.

167. If the army stops (in one place) and its master (in another) in order to effect some purpose, that is called by those acquainted with the virtues of the measures of royal policy, the twofold division of the forces.

168. Seeking refuge is declared to be of two kinds, (first) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protégé of a powerful king).

169. When (the king) knows (that) at some future time his superiority (is) certain, and (that) at the time present (he will suffer) little injury, then let him have recourse to peaceful measures.

170. But when he thinks all his subjects to be exceedingly contented, and (that) he himself (is) most exalted (in power), then let him make war.

171. When he knows his own army to be cheerful in disposition and strong, and (that) of his enemy the reverse, then let him march against his foe.

172. But if he is very weak in chariots and beasts of burden and in troops, then let him carefully sit quiet, gradually conciliating his foes.

173. When the king knows the enemy to be stronger in every respect, then let him divide his army and thus achieve his purpose.

174. But when he is very easily assailable by the forces of the enemy, then let him quickly seek refuge with a righteous, powerful king.

175. That (prince) who will coerce both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a Guru.

176. When, even in that (condition), he sees (that) evil is caused by (such) protection, let him without hesitation have recourse to war.

177. By all (the four) expedients a politic prince must arrange (matters so) that neither friends, nor neutrals, nor foes are superior to himself.

178. Let him fully consider the future and the immediate results of all undertakings, and the good and bad sides of all past (actions).

179. He who knows the good and the evil (which will result from his acts) in the future, is quick in forming resolutions for the present, and understands the consequences of past (actions), will not be conquered.

180. Let him arrange everything in such a manner that no ally, no neutral or foe may injure him; that is the sum of political wisdom.

181. But if the king undertakes an expedition against a hostile kingdom, then let him gradually advance, in the following manner, against his foe's capital.

182. Let the king undertake his march in the fine month Margashirsha, or towards the months of Phalgun and Kaitra, according to the (condition of) his army.

183. Even at other times, when he has a certain prospect of victory, or when a disaster has befallen his foe, he may advance to attack him.

184. But having duly arranged (all affairs) in his original (kingdom) and what relates to the expedition, having secured a basis (for his operations) and having duly dispatched his spies;

185. Having cleared the three kinds of roads, and (having made) his sixfold army (efficient), let him leisurely proceed in the manner prescribed for warfare against the enemy's capital.

186. Let him be very much on his guard against a friend who secretly serves the enemy and against (deserters) who return (from the enemy's camp); for such (men are) the most dangerous foes.

187. Let him march on his road, arraying (his troops) like a staff (i.e. in an oblong), or like a waggon (i.e. in a wedge), or like a boar (i.e. in a rhombus), or like a Makara (i.e. in two triangles, with the apices joined), or like a pin (i.e. in a long line), or like a Garuda (i.e. in a rhomboid with far-extended wings).

188. From whatever (side) he apprehends danger, in that (direction) let him extend his troops, and let him always himself encamp in an array, shaped like a lotus.

189. Let him allot to the commander-in-chief, to the (subordinate) general, (and to the superior officers) places in all directions, and let him turn his front in that direction whence he fears danger.

190. On all sides let him place troops of soldiers, on whom he can rely, with whom signals have been arranged, who are expert both in sustaining a charge and in charging, fearless and loyal.

191. Let him make a small number of soldiers fight in close order, at his pleasure let him extend a large number in loose ranks; or let him make them fight, arranging (a small number) in the needle-array, (and a large number) in the thunderbolt-array.

192. On even ground let him fight with chariots and horses, in water-bound places with boats and elephants, on (ground) covered with trees and shrubs with bows, on hilly ground with swords, targets, (and other) weapons.

193. (Men born in) Kurukshetra, Matsyas, Pankalas, and those born in Surasena, let him cause to fight in the van of the battle, as well as (others who are) tall and light.

194. After arranging his troops, he should encourage them (by an address) and carefully inspect them; he should also mark the behaviour (of the soldiers) when they engage the enemy.

195. When he has shut up his foe (in a town), let him sit encamped, harass his kingdom, and continually spoil his grass, food, fuel, and water.

196. Likewise let him destroy the tanks, ramparts, and ditches, and let him assail the (foe unawares) and alarm him at night.

197. Let him instigate to rebellion those who are open to such instigations, let him be informed of his (foe's) doings, and, when fate is propitious, let him fight without fear, trying to conquer.

198. He should (however) try to conquer his foes by conciliation, by (well-applied) gifts, and by creating dissension, used either separately or conjointly, never by fighting, (if it can be avoided.)

199. For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement.

200. (But) if even those three before-mentioned expedients fail, then let him, duly exerting himself, fight in such a manner that he may completely conquer his enemies.

201. When he has gained victory, let him duly worship the gods and honour righteous Brahmanas, let him grant

exemptions, and let him cause promises of safety to be proclaimed.

202. But having fully ascertained the wishes of all the (conquered), let him place there a relative of the (vanquished ruler on the throne), and let him impose his conditions.

203. Let him make authoritative the lawful (customs) of the (inhabitants), just as they are stated (to be), and let him honour the (new king) and his chief servants with precious gifts.

204. The seizure of desirable property which causes displeasure, and its distribution which causes pleasure, are both commendable, (if they are) resorted to at the proper time.

205. All undertakings (in) this (world) depend both on the ordering of fate and on human exertion; but among these two (the ways of) fate are unfathomable; in the case of man's work action is possible.

206. Or (the king, bent on conquest), considering a friend, gold, and land (to be) the triple result (of an expedition), may, using diligent care, make peace with (his foe) and return (to his realm).

207. Having paid due attention to any king in the circle (of neighbouring states) who might attack him in the rear, and to his supporter who opposes the latter, let (the conqueror) secure the fruit of the expedition from (the prince whom he attacks), whether (he may have become) friendly or (remained) hostile.

208. By gaining gold and land a king grows not so much in strength as by obtaining a firm friend, (who), though weak, (may become) powerful in the future.

209. A weak friend (even) is greatly commended, who is righteous (and) grateful, whose people are contented, who is attached and persevering in his undertakings.

210. The wise declare him (to be) a most dangerous foe, who is wise, of noble race, brave, clever, liberal, grateful, and firm.

211. Behaviour worthy of an Aryan, knowledge of men, bravery, a compassionate disposition, and great liberality are the virtues of a neutral (who may be courted).

212. Let the king, without hesitation, quit for his own sake even a country (which is) salubrious, fertile, and causing an increase of cattle.

213. For times of need let him preserve his wealth; at the expense of his wealth let him preserve his wife; let him at all events preserve himself even by (giving up) his wife and his wealth.

214. A wise (king), seeing that all kinds of misfortunes violently assail him at the same time, should try all (the four) expedients, be it together or separately, (in order to save himself.)

215. On the person who employs the expedients, on the business to be accomplished, and on all the expedients collectively, on these three let him ponder and strive to accomplish his ends.

216. Having thus consulted with his ministers on all these (matters), having taken exercise, and having bathed afterwards, the king may enter the harem at midday in order to dine.

217. There he may eat food, (which has been prepared) by faithful, incorruptible (servants) who know the (proper) time (for dining), which has been well examined (and hallowed) by sacred texts that destroy poison.

218. Let him mix all his food with medicines (that are) antidotes against poison, and let him always be careful to wear gems which destroy poison.

219. Well-trying females whose toilet and ornaments have been examined, shall attentively serve him with fans, water, and perfumes.

220. In like manner let him be careful about his carriages, bed, seat, bath, toilet, and all his ornaments.

221. When he has dined, he may divert himself with his wives in the harem; but when he has diverted himself, he must, in due time, again think of the affairs of state.

222. Adorned (with his robes of state), let him again inspect his fighting men, all his chariots and beasts of burden, the weapons and accoutrements.

223. Having performed his twilight-devotions, let him, well armed, hear in an inner apartment the doings of those who make secret reports and of his spies.

224. But going to another secret apartment and dismissing those people, he may enter the harem, surrounded by female (servants), in order to dine again.

225. Having eaten there something for the second time, and having been recreated by the sound of music, let him go to rest and rise at the proper time free from fatigue.

226. A king who is in good health must observe these rules; but, if he is indisposed, he may entrust all this (business) to his servants.

LAWS OF MANU CHAPTER 8

1. A king, desirous of investigating law cases, must enter his court of justice, preserving a dignified demeanour, together with Brahmanas and with experienced councillors.

THE GRAND BIBLE

2. There, either seated or standing, raising his right arm, without ostentation in his dress and ornaments, let him examine the business of suitors.

3. Daily (deciding) one after another (all cases) which fall under the eighteen titles (of the law) according to principles drawn from local usages, and from the Institutes of the sacred law.

4. Of those (titles) the first is the non-payment of debts, (then follow), (2) deposit and pledge, (3) sale without ownership, (4) concerns among partners, and (5) resumption of gifts,

5. (6) Non-payment of wages, (7) non-performance of agreements, (8) rescission of sale and purchase, (9) disputes between the owner (of cattle) and his servants,

6. (10) Disputes regarding boundaries, (11) assault and (12) defamation, (13) theft, (14) robbery and violence, (15) adultery,

7. (16) Duties of man and wife, (17) partition (of inheritance), (18) gambling and betting; these are in this world the eighteen topics which give rise to lawsuits.

8. Depending on the eternal law, let him decide the suits of men who mostly contend on the titles just mentioned.

9. But if the king does not personally investigate the suits, then let him appoint a learned Brahmana to try them.

10. That (man) shall enter that most excellent court, accompanied by three assessors, and fully consider (all) causes (brought) before the (king), either sitting down or standing.

11. Where three Brahmanas versed in the Vedas and the learned (judge) appointed by the king sit down, they call that the court of (four-faced) Brahman.

12. But where justice, wounded by injustice, approaches and the judges do not extract the dart, there (they also) are wounded (by that dart of injustice).

13. Either the court must not be entered, or the truth must be spoken; a man who either says nothing or speaks falsely, becomes sinful.

14. Where justice is destroyed by injustice, or truth by falsehood, while the judges look on, there they shall also be destroyed.

15. 'Justice, being violated, destroys; justice, being preserved, preserves; therefore justice must not be violated, lest violated justice destroy us.'

16. For divine justice (is said to be) a bull (vrisha); that (man) who violates it (kurute 'lam) the gods consider to be (a man despicable like) a Sudra (vrishala); let him, therefore, beware of violating justice.

17. The only friend who follows men even after death is justice; for everything else is lost at the same time when the body (perishes).

18. One quarter of (the guilt of) an unjust (decision) falls on him who committed (the crime), one quarter on the (false) witness, one quarter on all the judges, one quarter on the king.

19. But where he who is worthy of condemnation is condemned, the king is free from guilt, and the judges are saved (from sin); the guilt falls on the perpetrator (of the crime alone).

20. A Brahmana who subsists only by the name of his caste (gati), or one who merely calls himself a Brahmana (though his origin be uncertain), may, at the king's pleasure, interpret the law to him, but never a Sudra.

21. The kingdom of that monarch, who looks on while a Sudra settles the law, will sink (low), like a cow in a morass.

22. That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born (inhabitants), soon entirely perishes, afflicted by famine and disease.

23. Having occupied the seat of justice, having covered his body, and having worshipped the guardian deities of the world, let him, with a collected mind, begin the trial of causes.

24. Knowing what is expedient or inexpedient, what is pure justice or injustice, let him examine the causes of suits according to the order of the castes (varna).

25. By external signs let him discover the internal disposition of men, by their voice, their colour, their motions, their aspect, their eyes, and their gestures.

26. The internal (working of) the mind is perceived through the aspect, the motions, the gait, the gestures, the speech, and the changes in the eye and of the face.

27. The king shall protect the inherited (and other) property of a minor, until he has returned (from his teacher's house) or until he has passed his minority.

28. In like manner care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases.

29. A righteous king must punish like thieves those relatives who appropriate the property of such females during their lifetime.

30. Property, the owner of which has disappeared, the king shall cause to be kept as a deposit during three years; within the period of three years the owner may claim it, after (that term) the king may take it.

31. He who says, 'This belongs to me,' must be examined according to the rule; if he accurately describes the shape, and

the number (of the articles found) and so forth, (he is) the owner, (and) ought (to receive) that property.

32. But if he does not really know the time and the place (where it was) lost, its colour, shape, and size, he is worthy of a fine equal (in value) to the (object claimed).

33. Now the king, remembering the duty of good men, may take one-sixth part of property lost and afterwards found, or one-tenth, or at least one-twelfth.

34. Property lost and afterwards found (by the king's servants) shall remain in the keeping of (special) officials; those whom the king may convict of stealing it, he shall cause to be slain by an elephant.

35. From that man who shall truly say with respect to treasure-trove, 'This belongs to me,' the king may take one-sixth or one-twelfth part.

36. But he who falsely says (so), shall be fined in one-eighth of his property, or, a calculation of (the value of) the treasure having been made, in some smaller portion (of that).

37. When a learned Brahmana has found treasure, deposited in former (times), he may take even the whole (of it); for he is master of everything.

38. When the king finds treasure of old concealed in the ground let him give one half to Brahmanas and place the (other) half in his treasury.

39. The king obtains one half of ancient hoards and metals (found) in the ground, by reason of (his giving) protection, (and) because he is the lord of the soil.

40. Property stolen by thieves must be restored by the king to (men of) all castes (varna); a king who uses such (property) for himself incurs the guilt of a thief.

41. (A king) who knows the sacred law, must inquire into the laws of castes (gati), of districts, of guilds, and of families, and (thus) settle the peculiar law of each.

42. For men who follow their particular occupations and abide by their particular duty, become dear to people, though they may live at a distance.

43. Neither the king nor any servant of his shall themselves cause a lawsuit to be begun, or hush up one that has been brought (before them) by (some) other (man).

44. As a hunter traces the lair of a (wounded) deer by the drops of blood, even so the king shall discover on which side the right lies, by inferences (from the facts).

45. When engaged in judicial proceedings he must pay full attention to the truth, to the object (of the dispute), (and) to himself, next to the witnesses, to the place, to the time, and to the aspect.

46. What may have been practised by the virtuous, by such twice-born men as are devoted to the law, that he shall establish as law, if it be not opposed to the (customs of) countries, families, and castes (gati).

47. When a creditor sues (before the king) for the recovery of money from a debtor, let him make the debtor pay the sum which the creditor proves (to be due).

48. By whatever means a creditor may be able to obtain possession of his property, even by those means may he force the debtor and make him pay.

49. By moral suasion, by suit of law, by artful management, or by the customary proceeding, a creditor may recover property lent; and fifthly, by force.

50. A creditor who himself recovers his property from his debtor, must not be blamed by the king for retaking what is his own.

51. But him who denies a debt which is proved by good evidence, he shall order to pay that debt to the creditor and a small fine according to his circumstances.

52. On the denial (of a debt) by a debtor who has been required in court to pay it, the complainant must call (a witness) who was present (when the loan was made), or adduce other evidence.

53. (The plaintiff) who calls a witness not present at the transaction, who retracts his statements, or does not perceive that his statements (are) confused or contradictory;

54. Or who having stated what he means to prove afterwards varies (his case), or who being questioned on a fact duly stated by himself does not abide by it;

55. Or who converses with the witnesses in a place improper for such conversation; or who declines to answer a question, properly put, or leaves (the court);

56. Or who, being ordered to speak, does not answer, or does not prove what he has alleged; or who does not know what is the first (point), and what the second, fails in his suit.

57. Him also who says 'I have witnesses,' and, being ordered to produce them, produces them not, the judge must on these (same) grounds declare to be non-suited.

58. If a plaintiff does not speak, he may be punished corporally or fined according to the law; if (a defendant) does not plead within three fortnights, he has lost his cause.

59. In the double of that sum which (a defendant) falsely denies or on which (the plaintiff) falsely declares, shall those two (men) offending against justice be fined by the king.

60. (A defendant) who, being brought (into court) by the creditor, (and) being questioned, denies (the debt), shall be convicted (of his falsehood) by at least three witnesses (who

must depose) in the presence of the Brahmana (appointed by) the king.

61. I will fully declare what kind of men may be made witnesses in suits by creditors, and in what manner those (witnesses) must give true (evidence).

62. Householders, men with male issue, and indigenous (inhabitants of the country, be they) Kshatriyas, Vaisyas, or Sudras, are competent, when called by a suitor, to give evidence, not any persons whatever (their condition may be) except in cases of urgency.

63. Trustworthy men of all the (four) castes (varna) may be made witnesses in lawsuits, (men) who know (their) whole duty, and are free from covetousness; but let him reject those (of an) opposite (character).

64. Those must not be made (witnesses) who have an interest in the suit, nor familiar (friends), companions, and enemies (of the parties), nor (men) formerly convicted (of perjury), nor (persons) suffering under (severe) illness, nor (those) tainted (by mortal sin).

65. The king cannot be made a witness, nor mechanics and actors, nor a Srotriya, nor a student of the Veda, nor (an ascetic) who has given up (all) connexion (with the world),

66. Nor one wholly dependent, nor one of bad fame, nor a Dasyu, nor one who follows forbidden occupations, nor an aged (man), nor an infant, nor one (man alone), nor a man of the lowest castes, nor one deficient in organs of sense,

67. Nor one extremely grieved, nor one intoxicated, nor a madman, nor one tormented by hunger or thirst, nor one oppressed by fatigue, nor one tormented by desire, nor a wrathful man, nor a thief.

68. Women should give evidence for women, and for twice-born men twice-born men (of the) same (kind), virtuous Sudras for Sudras, and men of the lowest castes for the lowest.

69. But any person whatsoever, who has personal knowledge (of an act committed) in the interior apartments (of a house), or in a forest, or of (a crime causing) loss of life, may give evidence between the parties.

70. On failure (of qualified witnesses, evidence) may given (in such cases) by a woman, by an infant, by an aged man, by a pupil, by a relative, by a slave, or by a hired servant.

71. But the (judge) should consider the evidence of infants, aged and diseased men, who (are apt to) speak untruly, as untrustworthy, likewise that of men with disordered minds.

72. In all cases of violence, of theft and adultery, of defamation and assault, he must not examine the (competence of) witnesses (too strictly).

73. On a conflict of the witnesses the king shall accept (as true) the evidence of the majority; if (the conflicting parties are) equal in number, (that of) those distinguished by good qualities; on a difference between (equally) distinguished (witnesses, that of) the best among the twice-born.

74. Evidence in accordance with what has actually been seen or heard, is admissible; a witness who speaks truth in those (cases), neither loses spiritual merit nor wealth.

75. A witness who deposes in an assembly of honourable men (Arya) anything else but what he has seen or heard, falls after death headlong into hell and loses heaven.

76. When a man (originally) not appointed to be a witness sees or hears anything and is (afterwards) examined regarding it, he must declare it (exactly) as he saw or heard it.

77. One man who is free from covetousness may be (accepted as) witness; but not even many pure women, because the understanding of females is apt to waver, nor even many other men, who are tainted with sin.

78. What witnesses declare quite naturally, that must be received on trials; (depositions) differing from that, which they make improperly, are worthless for (the purposes of) justice.

79. The witnesses being assembled in the court in the presence of the plaintiff and of the defendant, let the judge examine them, kindly exhorting them in the following manner:

80. 'What ye know to have been mutually transacted in this matter between the two men before us, declare all that in accordance with the truth; for ye are witnesses in this (cause).

81. 'A witness who speaks the truth in his evidence, gains (after death) the most excellent regions (of bliss) and here (below) unsurpassable fame; such testimony is revered by Brahman (himself).

82. 'He who gives false evidence is firmly bound by Varuna's fetters, helpless during one hundred existences; let (men therefore) give true evidence.

83. 'By truthfulness a witness is purified, through truthfulness his merit grows, truth must, therefore, be spoken by witnesses of all castes (varna).

84. 'The Soul itself is the witness of the Soul, and the Soul is the refuge of the Soul; despise not thy own Soul, the supreme witness of men.

85. 'The wicked, indeed, say in their hearts, "Nobody sees us;" but the gods distinctly see them and the male within their own breasts.

86. 'The sky, the earth, the waters, (the male in) the heart, the moon, the sun, the fire, Yama and the wind, the night, the two twilights, and justice know the conduct of all corporeal beings.'

87. The (judge), being purified, shall ask in the forenoon the twice-born (witnesses) who (also have been) purified, (and stand) facing the north or the east, to give true evidence in the presence of (images of) the gods and of Brahmanas.

88. Let him examine a Brahmana (beginning with) 'Speak,' a Kshatriya (beginning with) 'Speak the truth,' a Vaisya (admonishing him) by (mentioning) his kine, grain, and gold, a Sudra (threatening him) with (the guilt of) every crime that causes loss of caste;

89. (Saying), 'Whatever places (of torment) are assigned (by the sages) to the slayer of a Brahmana, to the murderer of women and children, to him who betrays a friend, and to an ungrateful man, those shall be thy (portion), if thou speakest falsely.

90. '(The reward) of all meritorious deeds which thou, good man, hast done since thy birth, shall become the share of the dogs, if in thy speech thou departest from the truth.

91. 'If thou thinkest, O friend of virtue, with respect to thyself, "I am alone," (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart.

92. 'If thou art not at variance with that divine Yama, the son of Vivasvat, who dwells in thy heart, thou needest neither visit the Ganges nor the (land of the) Kurus.

93. 'Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man who gives false evidence, go with a potsherd to beg food at the door of his enemy.

94. 'Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a judicial inquiry answers one question falsely.

95. 'That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with the bones.

96. 'The gods are acquainted with no better man in this world than him, of whom his conscious Soul has no distrust, when he gives evidence.

97. 'Learn now, O friend, from an enumeration in due order, how many relatives he destroys who gives false evidence in several particular cases.

98. 'He kills five by false Testimony regarding (small) cattle, he kills ten by false testimony regarding kine, he kills a hundred by false evidence concerning horses, and a thousand by false evidence concerning men.

99. 'By speaking falsely in a case regarding gold, he kills the born and the unborn; by false evidence concerning land, he kills everything; beware, therefore, of false evidence concerning land.

100. 'They declare (false evidence) concerning water, concerning the carnal enjoyment of women, and concerning all gems, produced in water, or consisting of stones (to be) equally (wicked) as a lie concerning land.

101. 'Marking well all the evils (which are produced) by perjury, declare thou openly everything as (thou hast) heard or seen (it).'

102. Brahmanas who tend cattle, who trade, who are mechanics, actors (or singers), mental servants or usurers, the (judge) shall treat like Sudras.

103. In (some) cases a man who, though knowing (the facts to be) different, gives such (false evidence) from a pious motive, does not lose heaven; such (evidence) they call the speech of the gods.

104. Whenever the death of a Sudra, of a Vaisya, of a Kshatriya, or of a Brahmana would be (caused) by a declaration of the truth, a falsehood may be spoken; for such (falsehood) is preferable to the truth.

105. Such (witnesses) must offer to Sarasvati oblations of boiled rice (karu) which are sacred to the goddess of speech, (thus) performing the best penance in order to expiate the guilt of that falsehood.

106. Or such (a witness) may offer according to the rule, clarified butter in the fire, reciting the Kushmanda texts, or the Rik, sacred to Varuna, 'Untie, O Varuna, the uppermost fetter,' or the three verses addressed to the Waters.

107. A man who, without being ill, does not give evidence in (cases of) loans and the like within three fortnights (after the summons), shall become responsible for the whole debt and (pay) a tenth part of the whole (as a fine to the king).

108. The witness to whom, within seven days after he has given evidence, happens (a misfortune through) sickness, a fire, or the death of a relative, shall be made to pay the debt and a fine.

109. If two (parties) dispute about matters for which no witnesses are available, and the (judge) is unable to really ascertain the truth, he may cause it to be discovered even by an oath.

110. Both by the great sages and the gods oaths have been taken for the purpose of (deciding doubtful) matters; and Vasishtha even swore an oath before king (Sudas), the son of Piggavana.

111. Let no wise man swear an oath falsely, even in a trifling matter; for he who swears an oath falsely is lost in this (world) and after death.

112. No crime, causing loss of caste, is committed by swearing (falsely) to women, the objects of one's desire, at

marriages, for the sake of fodder for a cow, or of fuel, and in (order to show) favour to a Brahmana.

113. Let the (judge) cause a Brahmana to swear by his veracity, a Kshatriya by his chariot or the animal he rides on and by his weapons, a Vaisya by his kine, grain, and gold, and a Sudra by (imprecating on his own head the guilt) of all grievous offences (pataka).

114. Or the (judge) may cause the (party) to carry fire or to dive under water, or severally to touch the heads of his wives and children.

115. He whom the blazing fire burns not, whom the water forces not to come (quickly) up, who meets with no speedy misfortune, must be held innocent on (the strength of) his oath.

116. For formerly when Vatsa was accused by his younger brother, the fire, the spy of the world, burned not even a hair (of his) by reason of his veracity.

117. Whenever false evidence has been given in any suit, let the (judge) reverse the judgement, and whatever has been done must be (considered as) undone.

118. Evidence (given) from covetousness, distraction, terror, friendship, lust, wrath, ignorance, and childishness is declared (to be) invalid.

119. I will propound in (due) order the particular punishments for him who gives false evidence from any one of these motives.

120. (He who commits perjury) through covetousness shall be fined one thousand (panas), (he who does it) through distraction, in the lowest amercement; (if a man does it) through fear, two middling amercements shall be paid as a fine, (if he does it) through friendship, four times the amount of the lowest (amercement).

121. (He who does it) through lust, (shall pay) ten times the lowest amercement, but (he who does it) through wrath, three times the next (or second amercement); (he who does it) through ignorance, two full hundreds, but (he who does it) through childishness, one hundred (panas).

122. They declare that the wise have prescribed these fines for perjury, in order to prevent a failure of justice, and in order to restrain injustice.

123. But a just king shall fine and banish (men of) the three (lower) castes (varna) who have given false evidence, but a Brahmana he shall (only) banish.

124. Manu, the son of the Self-existent (Svayambhu), has named ten places on which punishment may be (made to fall) in the cases of the three (lower) castes (varna); but a Brahmana shall depart unhurt (from the country).

125. (These are) the organ, the belly, the tongue, the two hands, and fifthly the two feet, the eye, the nose, the two ears, likewise the (whole) body.

126. Let the (king), having fully ascertained the motive, the time and place (of the offence), and having considered the ability (of the criminal to suffer) and the (nature of the) crime, cause punishment to fall on those who deserve it.

127. Unjust punishment destroys reputation among men, and fame (after death), and causes even in the next world the loss of heaven; let him, therefore, beware of (inflicting) it.

128. A king who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell.

129. Let him punish first by (gentle) admonition, afterwards by (harsh) reproof, thirdly by a fine, after that by corporal chastisement.

130. But when he cannot restrain such (offenders) even by corporal punishment, then let him apply to them even all the four (modes conjointly).

131. Those technical names of (certain quantities of) copper, silver, and gold, which are generally used on earth for the purpose of business transactions among men, I will fully declare.

132. The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of (all) quantities and (to be called) a trasarenu (a floating particle of dust).

133. Know (that) eight trasarenu (are equal) in bulk (to) a liksha (the egg of a louse), three of those to one grain of black mustard (ragasarshapa), and three of the latter to a white mustard-seed.

134. Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one krishnal (raktika, or gunga-berry); five krishnals are one masha (bean), and sixteen of those one suvarna.

135. Four suvarnas are one pala, and ten palas one dharana; two krishnals (of silver), weighed together, must be considered one masha of silver.

136. Sixteen of those make a silver dharana, or purana; but know (that) a karsha of copper is a karshapana, or pana.

137. Know (that) ten dharanas of silver make one satamana; four suvarnas must be considered (equal) in weight to a nishka.

138. Two hundred and fifty panas are declared (to be) the first (or lowest) amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest.

139. A debt being admitted as due, (the defendant) shall pay five in the hundred (as a fine), if it be denied (and proved) twice as much; that is the teaching of Manu.

140. A money-lender may stipulate as an increase of his capital, for the interest, allowed by Vasishtha, and take monthly the eightieth part of a hundred.

141. Or, remembering the duty of good men, he may take two in the hundred (by the month), for he who takes two in the hundred becomes not a sinner for gain.

142. Just two in the hundred, three, four, and five (and not more), he may take as monthly interest according to the order of the castes (varna).

143. But if a beneficial pledge (i.e. one from which profit accrues, has been given), he shall receive no interest on the loan; nor can he, after keeping (such) a pledge for a very long time, give or sell it.

144. A pledge (to be kept only) must not be used by force, (the creditor), so using it, shall give up his (whole) interest, or, (if it has been spoilt by use) he shall satisfy the (owner) by (paying its) original price; else he commits a theft of the pledge.

145. Neither a pledge nor a deposit can be lost by lapse of time; they are both recoverable, though they have remained long (with the bailee).

146. Things used with friendly assent, a cow, a camel, a riding-horse, and (a beast) made over for breaking in, are never lost (to the owner).

147. (But in general) whatever (chattel) an owner sees enjoyed by others during ten years, while, though present, he says nothing, that (chattel) he shall not recover.

148. If (the owner is) neither an idiot nor a minor and if (his chattel) is enjoyed (by another) before his eyes, it is lost to him by law; the adverse possessor shall retain that property.

149. A pledge, a boundary, the property of infants, an (open) deposit, a sealed deposit, women, the property of the king and the wealth of a Srotriya are not lost in consequence of (adverse) enjoyment.

150. The fool who uses a pledge without the permission of the owner, shall remit half of his interest, as a compensation for (such) use.

151. In money transactions interest paid at one time (not by instalments) shall never exceed the double (of the principal); on grain, fruit, wool or hair, (and) beasts of burden it must not be more than five times (the original amount).

152. Stipulated interest beyond the legal rate, being against (the law), cannot be recovered; they call that a usurious way (of lending); (the lender) is (in no case) entitled to (more than) five in the hundred.

153. Let him not take interest beyond the year, nor such as is unapproved, nor compound interest, periodical interest, stipulated interest, and corporal interest.

154. He who, unable to pay a debt (at the fixed time), wishes to make a new contract, may renew the agreement, after paying the interest which is due.

155. If he cannot pay the money (due as interest), he may insert it in the renewed (agreement); he must pay as much interest as may be due.

156. He who has made a contract to carry goods by a wheeled carriage for money and has agreed to a certain place or time, shall not reap that reward, if he does not keep to the place and the time (stipulated).

157. Whatever rate men fix, who are expert in sea-voyages and able to calculate (the profit) according to the place, the time, and the objects (carried), that (has legal force) in such cases with respect to the payment (to be made).

158. The man who becomes a surety in this (world) for the appearance of a (debtor), and produces him not, shall pay the debt out of his own property.

159. But money due by a surety, or idly promised, or lost at play, or due for spirituous liquor, or what remains unpaid of a fine and a tax or duty, the son (of the party owing it) shall not be obliged to pay.

160. This just mentioned rule shall apply to the case of a surety for appearance (only); if a surety for payment should die, the (judge) may compel even his heirs to discharge the debt.

161. On what account then is it that after the death of a surety other than for payment, whose affairs are fully known, the creditor may (in some cases) afterwards demand the debt (of the heirs)?

162. If the surety had received money (from him for whom he stood bail) and had money enough (to pay), then (the heir of him) who received it, shall pay (the debt) out of his property; that is the settled rule.

163. A contract made by a person intoxicated, or insane, or grievously disordered (by disease and so forth), or wholly dependent, by an infant or very aged man, or by an unauthorised (party) is invalid.

164. That agreement which has been made contrary to the law or to the settled usage (of the virtuous), can have no legal force, though it be established (by proofs).

165. A fraudulent mortgage or sale, a fraudulent gift or acceptance, and (any transaction) where he detects fraud, the (judge) shall declare null and void.

166. If the debtor be dead and (the money borrowed) was expended for the family, it must be paid by the relatives out of their own estate even if they are divided.

167. Should even a person wholly dependent make a contract for the behoof of the family, the master (of the house), whether (living) in his own country or abroad, shall not rescind it.

168. What is given by force, what is enjoyed by force, also what has been caused to be written by force, and all other transactions done by force, Manu has declared void.

169. Three suffer for the sake of others, witnesses, a surety, and judges; but four enrich themselves (through others), a Brahmana, a money-lender, a merchant, and a king.

170. No king, however indigent, shall take anything that ought not to be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

171. In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this (world) and after death.

172. By taking his due, by preventing the confusion of the castes (varna), and by protecting the weak, the power of the king grows, and he prospers in this (world) and after death.

173. Let the prince, therefore, like Yama, not heeding his own likings and dislikings, behave exactly like Yama, suppressing his anger and controlling himself.

174. But that evil-minded king who in his folly decides causes unjustly, his enemies soon subjugate.

175. If, subduing love and hatred, he decides the causes according to the law, (the hearts of) his subjects turn towards him as the rivers (run) towards the ocean.

176. (The debtor) who complains to the king that his creditor recovers (the debt) independently (of the court), shall be compelled by the king to pay (as a fine) one quarter (of the sum) and to his (creditor) the money (due).

177. Even by (personal) labour shall the debtor make good (what he owes) to his creditor, if he be of the same caste or of a lower one; but a (debtor) of a higher caste shall pay it gradually (when he earns something).

178. According to these rules let the king equitably decide between men, who dispute with each other the matters, which are proved by witnesses and (other) evidence.

179. A sensible man should make a deposit (only) with a person of (good) family, of good conduct, well acquainted with the law, veracious, having many relatives, wealthy, and honourable (arya).

180. In whatever manner a person shall deposit anything in the hands of another, in the same manner ought the same thing to be received back (by the owner); as the delivery (was, so must be) the re-delivery.

181. He who restores not his deposit to the depositor at his request, may be tried by the judge in the depositor's absence.

182. On failure of witnesses let the (judge) actually deposit gold with that (defendant) under some pretext or other through spies of suitable age and appearance (and afterwards demand it back).

183. If the (defendant) restores it in the manner and shape in which it was bailed, there is nothing (of that description) in his hands, for which others accuse him.

184. But if he restores not that gold, as he ought, to those (spies), then he shall be compelled by force to restore both (deposits); that is a settled rule of law.

185. An open or a sealed deposit must never be returned to a near relative (of the depositor during the latter's lifetime); for if (the recipient) dies (without delivering them), they are lost, but if he does not die, they are not lost.

186. But (a depositary) who of his own accord returns them to a near relative of a deceased (depositor), must not be harassed (about them) by the king or by the depositor's relatives.

187. And (in doubtful cases) he should try to obtain that object by friendly means, without (having recourse to) artifice, or having inquired into (depositor's) conduct, he should settle (the matter) with gentle means.

188. Such is the rule for obtaining back all those open deposits; in the case of a sealed deposit (the depositary) shall incur no (censure), unless he has taken out something.

189. (A deposit) which has been stolen by thieves or washed away by water or burned by fire, (the bailee) shall not make it good, unless he took part of it (for himself).

190. Him who appropriates a deposit and him (who asks for it) without having made it, (the judge) shall try by all (sorts of) means, and by the oaths prescribed in the Veda.

191. He who does not return a deposit and he who demands what he never bailed shall both be punished like thieves, or be compelled to pay a fine equal (to the value of the object retained or claimed).

192. The king should compel him who does not restore an open deposit, and in like manner him who retains a sealed deposit, to pay a fine equal (to its value).

193. That man who by false pretences may possess himself of another's property, shall be publicly punished by various (modes of) corporal (or capital) chastisement, together with his accomplices.

194. If a deposit of a particular description or quantity is bailed by anybody in the presence of a number (of witnesses), it must be known to be of that particular (description and quantity; the depositary) who makes a false statement (regarding it) is liable to a fine.

195. But if anything is delivered or received privately, it must be privately returned; as the bailment (was, so should be) the re-delivery.

196. Thus let the king decide (causes) concerning a deposit and a friendly loan (for use) without showing (undue) rigour to the depositary.

197. If anybody sells the property of another man, without being the owner and without the assent of the owner, the (judge) shall not admit him who is a thief, though he may not consider himself as a thief, as a witness (in any case).

198. If the (offender) is a kinsman (of the owner), he shall be fined six hundred panas; if he is not a kinsman, nor has any excuse, he shall be guilty of theft.

199. A gift or sale, made by anybody else but the owner, must be considered as null and void, according to the rule in judicial proceedings.

200. Where possession is evident, but no title is perceived, there the title (shall be) a proof (of ownership), not possession; such is the settled rule.

201. He who obtains a chattel in the market before a number (of witnesses), acquires that chattel with a clear legal title by purchase.

202. If the original (seller) be not producible, (the buyer) being exculpated by a public sale, must be dismissed by the king without punishment, but (the former owner) who lost the chattel shall receive it (back from the buyer).

203. One commodity mixed with another must not be sold (as pure), nor a bad one (as good), nor less (than the proper quantity or weight), nor anything that is not at hand or that is concealed.

204. If, after one damsel has been shown, another be given to the bridegroom, he may marry them both for the same price; that Manu ordained.

205. He who gives (a damsel in marriage), having first openly declared her blemishes, whether she be insane, or afflicted with leprosy, or have lost her virginity, is not liable to punishment.

206. If an officiating priest, chosen to perform a sacrifice, abandons his work, a share only (of the fee) in proportion to the work (done) shall be given to him by those who work with him.

207. But he who abandons his work after the sacrificial fees have been given, shall obtain his full share and cause to be performed (what remains) by another (priest).

208. But if (specific) fees are ordained for the several parts of a rite, shall he (who performs the part) receive them, or shall they all share them?

209. The Adhvaryu priest shall take the chariot, and the Brahman at the kindling of the fires (Agnadhana) a horse, the Hotri priest shall also take a horse, and the Udgatri the cart, (used) when (the Soma) is purchased.

210. The (four) chief priests among all (the sixteen), who are entitled to one half, shall receive a moiety (of the fee), the next (four) one half of that, the set entitled to a third share, one third, and those entitled to a fourth a quarter.

211. By the application of these principles the allotment of shares must be made among those men who here (below) perform their work conjointly.

212. Should money be given (or promised) for a pious purpose by one man to another who asks for it, the gift shall be void, if the (money is) afterwards not (used) in the manner (stated).

213. But if the (recipient) through pride or greed tries to enforce (the fulfilment of the promise), he shall be compelled by the king to pay one suvarna as an expiation for his theft.

214. Thus the lawful subtraction of a gift has been fully explained; I will next propound (the law for) the non-payment of wages.

215. A hired (servant or workman) who, without being ill, out of pride fails to perform his work according to the agreement, shall be fined eight krishnalas and no wages shall be paid to him.

216. But (if he is really) ill, (and) after recovery performs (his work) according to the original agreement, he shall receive his wages even after (the lapse of) a very long time.

217. But if he, whether sick or well, does not (perform or) cause to be performed (by others) his work according to his agreement, the wages for that work shall not be given to him, even (if it be only) slightly incomplete.

218. Thus the law for the non-payment of wages has been completely stated; I will next explain the law concerning men who break an agreement.

219. If a man belonging to a corporation inhabiting a village or a district, after swearing to an agreement, breaks it through avarice, (the king) shall banish him from his realm,

220. And having imprisoned such a breaker of an agreement, he shall compel him to pay six nishkas, (each of) four suvarnas, and one satamana of silver.

221. A righteous king shall apply this law of fines in villages and castes (gati) to those who break an agreement.

222. If anybody in this (world), after buying or selling anything, repent (of his bargain), he may return or take (back) that chattel within ten days.

223. But after (the lapse of) ten days he may neither give nor cause it to be given (back); both he who takes it (back) and he who gives it (back, except by consent) shall be fined by the king six hundred (panas).

224. But the king himself shall impose a fine of ninety-six panas on him who gives a blemished damsel (to a suitor) without informing (him of the blemish).

225. But that man who, out of malice, says of a maiden, 'She is not a maiden,' shall be fined one hundred (panas), if he cannot prove her blemish.

226. The nuptial texts are applied solely to virgins, (and) nowhere among men to females who have lost their virginity, for such (females) are excluded from religious ceremonies.

227. The nuptial texts are a certain proof (that a maiden has been made a lawful) wife; but the learned should know that they (and the marriage ceremony) are complete with the seventh step (of the bride around the sacred fire).

228. If anybody in this (world) repent of any completed transaction, (the king) shall keep him on the road of rectitude in accordance with the rules given above.

229. I will fully declare in accordance with the true law (the rules concerning) the disputes, (arising) from the transgressions of owners of cattle and of herdsmen.

230. During the day the responsibility for the safety (of the cattle rests) on the herdsman, during the night on the owner, (provided they are) in his house; (if it be) otherwise, the herdsman will be responsible (for them also during the night).

231. A hired herdsman who is paid with milk, may milk with the consent of the owner the best (cow) out of ten; such shall be his hire if no (other) wages (are paid).

232. The herdsman alone shall make good (the loss of a beast) strayed, destroyed by worms, killed by dogs or (by falling) into a pit, if he did not duly exert himself (to prevent it).

233. But for (an animal) stolen by thieves, though he raised an alarm, the herdsman shall not pay, provided he gives notice to his master at the proper place and time.

234. If cattle die, let him carry to his master their ears, skin, tails, bladders, tendons, and the yellow concrete bile, and let him point out their particular marks.

235. But if goats or sheep are surrounded by wolves and the herdsman does not hasten (to their assistance), he shall be responsible for any (animal) which a wolf may attack and kill.

236. But if they, kept in (proper) order, graze together in the forest, and a wolf, suddenly jumping on one of them, kills it, the herdsman shall bear in that case no responsibility.

237. On all sides of a village a space, one hundred dhanus or three samya-throws (in breadth), shall be reserved (for pasture), and thrice (that space) round a town.

238. If the cattle do damage to unfenced crops on that (common), the king shall in that case not punish the herdsmen.

239. (The owner of the field) shall make there a hedge over which a camel cannot look, and stop every gap through which a dog or a boar can thrust his head.

240. (If cattle do mischief) in an enclosed field near a highway or near a village, the herdsman shall be fined one hundred (panas);

(but cattle), unattended by a herdsman, (the watchman in the field) shall drive away.

241. (For damage) in other fields (each head of) cattle shall (pay a fine of one (pana) and a quarter, and in all (cases the value of) the crop (destroyed) shall be made good to the owner of the field; that is the settled rule.

242. But Manu has declared that no fine shall be paid for (damage done by) a cow within ten days after her calving, by bulls and by cattle sacred to the gods, whether they are attended by a herdsman or not.

243. If (the crops are destroyed by) the husbandman's (own) fault, the fine shall amount to ten times as much as (the king's) share; but the fine (shall be) only half that amount if (the fault lay) with the servants and the farmer had no knowledge of it.

244. To these rules a righteous king shall keep in (all cases of) transgressions by masters, their cattle, and herdsmen.

245. If a dispute has arisen between two villages concerning a boundary, the king shall settle the limits in the month of Gyaishtha, when the landmarks are most distinctly visible.

246. Let him mark the boundaries (by) trees, (e.g.) Nyagrodhas, Asvatthas, Kimsukas, cotton-trees, Salas, Palmyra palms, and trees with milky juice,

247. By clustering shrubs, bamboos of different kinds, Samis, creepers and raised mounds, reeds, thickets of Kubgaka; thus the boundary will not be forgotten.

248. Tanks, wells, cisterns, and fountains should be built where boundaries meet, as well as temples,

249. And as he will see that through men's ignorance of the boundaries trespasses constantly occur in the world, let him cause to be made other hidden marks for boundaries,

250. Stones, bones, cow's hair, chaff, ashes, potsherds, dry cowdung, bricks, cinders, pebbles, and sand,

251. And whatever other things of a similar kind the earth does not corrode even after a long time, those he should cause to be buried where one boundary joins (the other).

252. By these signs, by long continued possession, and by constantly flowing streams of water the king shall ascertain the boundary (of the land) of two disputing parties.

253. If there be a doubt even on inspection of the marks, the settlement of a dispute regarding boundaries shall depend on witnesses.

254. The witnesses, (giving evidence) regarding a boundary, shall be examined concerning the landmarks in the presence of the crowd of the villagers and also of the two litigants.

255. As they, being questioned, unanimously decide, even so he shall record the boundary (in writing), together with their names.

256. Let them, putting earth on their heads, wearing chaplets (of red flowers) and red dresses, being sworn each by (the rewards for) his meritorious deeds, settle (the boundary) in accordance with the truth.

257. If they determine (the boundary) in the manner stated, they are guiltless (being) veracious witnesses; but if they determine it unjustly, they shall be compelled to pay a fine of two hundred (panas).

258. On failure of witnesses (from the two villages, men of the four neighbouring villages, who are pure, shall make (as witnesses) a decision concerning the boundary in the presence of the king.

259. On failure of neighbours (who are) original inhabitants (of the country and can be) witnesses with respect to the boundary, (the king) may hear the evidence even of the following inhabitants of the forest.

260. (Viz.) hunters, fowlers, herdsmen, fishermen, root-diggers, snake-catchers, gleaners, and other foresters.

261. As they, being examined, declare the marks for the meeting of the boundaries (to be), even so the king shall justly cause them to be fixed between the two villages.

262. The decision concerning the boundary-marks of fields, wells, tanks, of gardens and houses depends upon (the evidence) of the neighbours.

263. Should the neighbours give false evidence, when men dispute about a boundary-mark, the king shall make each of them pay the middlemost amercement as a fine.

264. He who by intimidation possesses himself of a house, a tank, a garden, or a field, shall be fined five hundred (panas); (if he trespassed) through ignorance, the fine (shall be) two hundred (panas).

265. If the boundary cannot be ascertained (by any evidence), let a righteous king with (the intention of) benefiting them (all), himself assign (his) land (to each); that is the settled rule.

266. Thus the law for deciding boundary (disputes) has been fully declared, I will next propound (the manner of) deciding (cases of) defamation.

267. A Kshatriya, having defamed a Brahmana, shall be fined one hundred (panas); a Vaisya one hundred and fifty or two hundred; a Sudra shall suffer corporal punishment.

268. A Brahmana shall be fined fifty (panas) for defaming a Kshatriya; in (the case of) a Vaisya the fine shall be twenty-five (panas); in (the case of) a Sudra twelve.

269. For offences of twice-born men against those of equal caste (varna, the fine shall be) also twelve (panas); for speeches which ought not to be uttered, that (and every fine shall be) double.

270. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin.

271. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

272. If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears.

273. He who through arrogance makes false statements regarding the learning (of a caste-fellow), his country, his caste (gati), or the rites by which his body was sanctified, shall be compelled to pay a fine of two hundred (panas).

274. He who even in accordance with the true facts (contemptuously) calls another man one-eyed, lame, or the like (names), shall be fined at least one karshapana.

275. He who defames his mother, his father, his wife, his brother, his son, or his teacher, and he who gives not the way to his preceptor, shall be compelled to pay one hundred (panas).

276. (For mutual abuse) by a Brahmana and a Kshatriya a fine must be imposed by a discerning (king), on the Brahmana the lowest amercement, but on the Kshatriya the middlemost.

277. A Vaisya and a Sudra must be punished exactly in the same manner according to their respective castes, but the tongue (of the Sudra) shall not be cut out; that is the decision.

278. Thus the rules for punishments (applicable to cases) of defamation have been truly declared; I will next propound the decision (of cases) of assault.

279. With whatever limb a man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu.

280. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

281. A low-caste man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed.

282. If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urinates (on him), the penis; if he breaks wind (against him), the anus.

283. If he lays hold of the hair (of a superior), let the (king) unhesitatingly cut off his hands, likewise (if he takes him) by the feet, the beard, the neck, or the scrotum.

284. He who breaks the skin (of an equal) or fetches blood (from him) shall be fined one hundred (panas), he who cuts a muscle six nishkas, he who breaks a bone shall be banished.

285. According to the usefulness of the several (kinds of) trees a fine must be inflicted for injuring them; that is the settled rule.

286. If a blow is struck against men or animals in order to (give them) pain, (the judge) shall inflict a fine in proportion to the amount of pain (caused).

287. If a limb is injured, a wound (is caused), or blood (flows, the assailant) shall be made to pay (to the sufferer) the expenses of the cure, or the whole (both the usual amercement and the expenses of the cure as a) fine (to the king).

288. He who damages the goods of another, be it intentionally or unintentionally, shall give satisfaction to the (owner) and pay to the king a fine equal to the (damage).

289. In the case of (damage done to) leather, or to utensils of leather, of wood, or of clay, the fine (shall be) five times their value; likewise in the case of (damage to) flowers, roots, and fruit.

290. They declare with respect to a carriage, its driver and its owner, (that there are) ten cases in which no punishment (for damage done) can be inflicted; in other cases a fine is prescribed.

291. When the nose-string is snapped, when the yoke is broken, when the carriage turns sideways or back, when the axle or a wheel is broken,

292. When the leather-thongs, the rope around the neck or the bridle are broken, and when (the driver) has loudly called out, 'Make way,' Manu has declared (that in all these cases) no punishment (shall be) inflicted.

293. But if the cart turns off (the road) through the driver's want of skill, the owner shall be fined, if damage (is done), two hundred (panas).

294. If the driver is skilful (but negligent), he alone shall be fined; if the driver is unskilful, the occupants of the carriage (also) shall be each fined one hundred (panas).

295. But if he is stopped on his way by cattle or by (another) carriage, and he causes the death of any living being, a fine shall without doubt be imposed.

296. If a man is killed, his guilt will be at once the same as (that of) a thief; for large animals such as cows, elephants, camels or horses, half of that.

297. For injuring small cattle the fine (shall be) two hundred (panas); the fine for beautiful wild quadrupeds and birds shall amount to fifty (panas).

298. For donkeys, sheep, and goats the fine shall be five mashes; but the punishment for killing a dog or a pig shall be one masha.

299. A wife, a son, a slave, a pupil, and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo,

300. But on the back part of the body (only), never on a noble part; he who strikes them otherwise will incur the same guilt as a thief.

301. Thus the whole law of assault (and hurt) has been declared completely; I will now explain the rules for the decision (in cases) of theft.

302. Let the king exert himself to the utmost to punish thieves; for, if he punishes thieves, his fame grows and his kingdom prospers.

303. That king, indeed, is ever worthy of honour who ensures the safety (of his subjects); for the sacrificial session (sattra, which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee.

304. A king who (duly) protects (his subjects) receives from each and all the sixth part of their spiritual merit; if he does not protect them, the sixth part of their demerit also (will fall on him).

305. Whatever (merit a man gains by) reading the Veda, by sacrificing, by charitable gifts, (or by) worshipping (Gurus and gods), the king obtains a sixth part of that in consequence of his duly protecting (his kingdom).

306. A king who protects the created beings in accordance with the sacred law and smites those worthy of corporal punishment, daily offers (as it were) sacrifices at which hundred thousands (are given as) fees.

307. A king who does not afford protection, (yet) takes his share in kind, his taxes, tolls and duties, daily presents and fines, will (after death) soon sink into hell.

308. They declare that a king who affords no protection, (yet) receives the sixth part of the produce, takes upon himself all the foulness of his whole people.

309. Know that a king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death).

310. Let him carefully restrain the wicked (by the law), by methods, - by imprisonment by putting them in fetters, and by various (kinds of) corporal punishments.

311. For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as twice-born men by sacrifices.

312. A king who desires his own welfare must always forgive litigants, infants, aged and sick men, who inveigh against him.

313. He who, being abused by men in pain, pardons (them), will in reward of that (act) be exalted in heaven; but he who, (proud) of his kingly state, forgives them not, will for that (reason) sink into hell.

314. A thief shall, running, approach the king, with flying hair, confessing that theft (and saying), 'Thus have I done, punish me.'

315. (And he must) carry on his shoulder a pestle, or a club of Khadira wood, or a spear sharp at both ends, or an iron staff.

316. Whether he be punished or pardoned, the thief is freed from the (guilt of) theft; but the king, if he punishes not, takes upon himself the guilt of the thief.

317. The killer of a learned Brahmana throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him).

318. But men who have committed crimes and have been punished by the king, go to heaven, being pure like those who performed meritorious deeds.

319. He who steals the rope or the water-pot from a well, or damages a hut where water is distributed, shall pay one masha as a fine and restore the (article abstracted or damaged) in its (proper place).

320. On him who steals more than ten kumbhas of grain corporal punishment (shall be) inflicted; in other cases he shall be fined eleven times as much, and shall pay to the (owner the value of his) property.

321. So shall corporal punishment be inflicted for stealing more than a hundred (palas) of articles sold by the weight, (i.e.) of gold, silver, and so forth, and of most excellent clothes.

322. For (stealing) more than fifty (palas) it is enacted that the hands (of the offender) shall be cut off; but in other cases, let him inflict a fine of eleven times the value.

323. For stealing men of noble family and especially women and the most precious gems, (the offender) deserves corporal (or capital) punishment.

324. For stealing large animals, weapons, or medicines, let the king fix a punishment, after considering the time and the purpose (for which they were destined).

325. For (stealing) cows belonging to Brahmanas, piercing (the nostrils) of a barren cow, and for stealing (other) cattle (belonging to Brahmanas, the offender) shall forthwith lose half his feet.

326. (For stealing) thread, cotton, drugs causing fermentation, cowdung, molasses, sour milk, sweet milk, butter-milk, water, or grass,

327. Vessels made of bamboo or other cane, salt of various kinds, earthen (vessels), earth and ashes,

328. Fish, birds, oil, clarified butter, meat, honey, and other things that come from beasts,

329. Or other things of a similar kind, spirituous liquor, boiled rice, and every kind of cooked food, the fine (shall be) twice the value (of the stolen article).

330. For flowers, green corn, shrubs, creepers, trees, and other unhusked (grain) the fine (shall be) five krishnalas.

331. For husked grain, vegetables, roots, and fruit the fine (shall be) one hundred (panas) if there is no connexion (between the owner and the thief), fifty (panas) if such a connexion exists.

332. An offence (of this description), which is committed in the presence (of the owner) and with violence, will be robbery; if (it is committed) in his absence, it will be theft; likewise if (the possession of) anything is denied after it has been taken.

333. On that man who may steal (any of) the above-mentioned articles, when they are prepared for (use), let the king inflict the first (or lowest) amercement; likewise on him who may steal (a sacred) fire out of the room (in which it is kept).

334. With whatever limb a thief in any way commits (an offence) against men, even of that (the king) shall deprive him in order to prevent (a repetition of the crime).

335. Neither a father, nor a teacher, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be

left unpunished by a king, if they do not keep within their duty.

336. Where another common man would be fined one karshapana, the king shall be fined one thousand; that is the settled rule.

337. In (a case of) theft the guilt of a Sudra shall be eightfold, that of a Vaisya sixteenfold, that of a Kshatriya two-and-thirtyfold,

338. That of a Brahmana sixty-fourfold, or quite a hundredfold, or (even) twice four-and-sixtyfold; (each of them) knowing the nature of the offence.

339. (The taking of) roots and of fruit from trees, of wood for a (sacrificial) fire, and of grass for feeding cows, Manu has declared (to be) no theft.

340. A Brahmana, seeking to obtain property from a man who took what was not given to him, either by sacrificing for him or by teaching him, is even like a thief.

341. A twice-born man, who is travelling and whose provisions are exhausted, shall not be fined, if he takes two stalks of sugar-cane or two (esculent) roots from the field of another man.

342. He who ties up unbound or sets free tied up (cattle of other men), he who takes a slave, a horse, or a carriage will have incurred the guilt of a thief.

343. A king who punishes thieves according to these rules, will gain fame in this world and after death unsurpassable bliss.

344. A king who desires to gain the throne of Indra and imperishable eternal fame, shall not, even for a moment, neglect (to punish) the man who commits violence.

345. He who commits violence must be considered as the worst offender, (more wicked) than a defamer, than a thief, and than he who injures (another) with a staff.

346. But that king who pardons the perpetrator of violence quickly perishes and incurs hatred.

347. Neither for friendship's sake, nor for the sake of great lucre, must a king let go perpetrators of violence, who cause terror to all creatures.

348. Twice-born men may take up arms when (they are) hindered (in the fulfilment of their duties, when destruction (threatens) the twice-born castes (varna) in (evil) times,

349. In their own defence, in a strife for the fees of officiating priests, and in order to protect women and Brahmanas; he who (under such circumstances) kills in the cause of right, commits no sin.

350. One may slay without hesitation an assassin who approaches (with murderous intent), whether (he be one's) teacher, a child or an aged man, or a Brahmana deeply versed in the Vedas.

351. By killing an assassin the slayer incurs no guilt, whether (he does it) publicly or secretly; in that case fury recoils upon fury.

352. Men who commit adultery with the wives of others, the king shall cause to be marked by punishments which cause terror, and afterwards banish.

353. For by (adultery) is caused a mixture of the castes (varna) among men; thence (follows) sin, which cuts up even the roots and causes the destruction of everything.

354. A man formerly accused of (such) offences, who secretly converses with another man's wife, shall pay the first (or lowest) amercement.

355. But a man, not before accused, who (thus) speaks with (a woman) for some (reasonable) cause, shall not incur any guilt, since in him there is no transgression.

356. He who addresses the wife of another man at a Tirtha, outside the village, in a forest, or at the confluence of rivers, suffer (the punishment for) adulterous acts (samgrahana).

357. Offering presents (to a woman), romping (with her), touching her ornaments and dress, sitting with her on a bed, all (these acts) are considered adulterous acts (samgrahana).

358. If one touches a woman in a place (which ought) not (to be touched) or allows (oneself to be touched in such a spot), all (such acts done) with mutual consent are declared (to be) adulterous (samgrahana).

359. A man who is not a Brahmana ought to suffer death for adultery (samgrahana); for the wives of all the four castes even must always be carefully guarded.

360. Mendicants, bards, men who have performed the initiatory ceremony of a Vedic sacrifice, and artisans are not prohibited from speaking to married women.

361. Let no man converse with the wives of others after he has been forbidden (to do so); but he who converses (with them), in spite of a prohibition, shall be fined one suvarna.

362. This rule does not apply to the wives of actors and singers, nor (of) those who live on (the intrigues of) their own (wives); for such men send their wives (to others) or, concealing themselves, allow them to hold criminal intercourse.

363. Yet he who secretly converses with such women, or with female slaves kept by one (master), and with female ascetics, shall be compelled to pay a small fine.

364. He who violates an unwilling maiden shall instantly suffer corporal punishment; but a man who enjoys a willing

maiden shall not suffer corporal punishment, if (his caste be) the same (as hers).

365. From a maiden who makes advances to a (man of) high (caste), he shall not take any fine; but her, who courts a (man of) low (caste), let him force to live confined in her house.

366. A (man of) low (caste) who makes love to a maiden (of) the highest (caste) shall suffer corporal punishment; he who addresses a maiden (on) equal (caste) shall pay the nuptial fee, if her father desires it.

367. But if any man through insolence forcibly contaminates a maiden, two of his fingers shall be instantly cut off, and he shall pay a fine of six hundred (panas).

368. A man (of) equal (caste) who defiles a willing maiden shall not suffer the amputation of his fingers, but shall pay a fine of two hundred (panas) in order to deter him from a repetition (of the offence).

369. A damsel who pollutes (another) damsel must be fined two hundred (panas), pay the double of her (nuptial) fee, and receive ten (lashes with a) rod.

370. But a woman who pollutes a damsel shall instantly have (her head) shaved or two fingers cut off, and be made to ride (through the town) on a donkey.

371. If a wife, proud of the greatness of her relatives or (her own) excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many.

372. Let him cause the male offender to be burnt on a red-hot iron bed; they shall put logs under it, (until) the sinner is burned (to death).

373. On a man (once) convicted, who is (again) accused within a year, a double fine (must be inflicted); even thus (must the fine be doubled) for (repeated) intercourse with a Vratya and a Kandali.

374. A Sudra who has intercourse with a woman of a twice-born caste (varna), guarded or unguarded, (shall be punished in the following manner): if she was unguarded, he loses the part (offending) and all his property; if she was guarded, everything (even his life).

375. (For intercourse with a guarded Brahmana a Vaisya shall forfeit all his property after imprisonment for a year; a Kshatriya shall be fined one thousand (panas) and be shaved with the urine (of an ass).

376. If a Vaisya or a Kshatriya has connexion with an unguarded Brahmana, let him fine the Vaisya five hundred (panas) and the Kshatriya one thousand.

377. But even these two, if they offend with a Brahmani (not only) guarded (but the wife of an eminent man), shall be punished like a Sudra or be burnt in a fire of dry grass.

378. A Brahmana who carnally knows a guarded Brahmani against her will, shall be fined one thousand (panas); but he shall be made to pay five hundred, if he had connexion with a willing one.

379. Tonsure (of the head) is ordained for a Brahmana (instead of) capital punishment; but (men of) other castes shall suffer capital punishment.

380. Let him never slay a Brahmana, though he have committed all (possible) crimes; let him banish such an (offender), leaving all his property (to him) and (his body) unharmed.

381. No greater crime is known on earth than slaying a Brahmana; a king, therefore, must not even conceive in his mind the thought of killing a Brahmana.

382. If a Vaisya approaches a guarded female of the Kshatriya caste, or a Kshatriya (a guarded) Vaisya woman, they both deserve the same punishment as in the case of an unguarded Brahmana female.

383. A Brahmana shall be compelled to pay a fine of one thousand (panas) if he has intercourse with guarded (females of) those two (castes); for (offending with) a (guarded) Sudra female a fine of one thousand (panas) shall be inflicted on a Kshatriya or a Vaisya.

384. For (intercourse with) an unguarded Kshatriya a fine of five hundred (panas) shall fall on a Vaisya; but (for the same offence) a Kshatriya shall be shaved with the urine (of a donkey) or (pay) the same fine.

385. A Brahmana who approaches unguarded females (of) the Kshatriya or Vaisya (castes), or a Sudra female, shall be fined five hundred (panas); but (for intercourse with) a female (of) the lowest (castes), one thousand.

386. That king in whose town lives no thief, no adulterer, no defamer, no man guilty of violence, and no committer of assaults, attains the world of Sakra (Indra).

387. The suppression of those five in his dominions secures to a king paramount sovereignty among his peers and fame in the world.

388. A sacrificer who forsakes an officiating priest, and an officiating priest who forsakes a sacrificer, (each being) able to perform his work and not contaminated (by grievous crimes), must each be fined one hundred (panas).

389. Neither a mother, nor a father, nor a wife, nor a son shall be cast off; he who casts them off, unless guilty of a crime causing loss of caste, shall be fined six hundred (panas).

390. If twice-born men dispute among each other concerning the duty of the orders, a king who desires his own welfare should not (hastily) decide (what is) the law.

391. Having shown them due honor, he should, with (the assistance of) Brahmanas, first soothe them by gentle (speech) and afterwards teach them their duty.

392. A Brahmana who does not invite his next neighbour and his neighbour next but one, (though) both (he) worthy (of the honour), to a festival at which twenty Brahmanas are entertained, is liable to a fine of one masha.

393. A Srotriya who does not entertain a virtuous Srotriya at auspicious festive rites, shall be made to pay him twice (the value of) the meal and a masha of gold (as a fine to the king).

394. A blind man, an idiot, (a cripple) who moves with the help of a board, a man full seventy years old, and he who confers benefits on Srotriyas, shall not be compelled by any (king) to pay a tax.

395. Let the king always treat kindly a Srotriya, a sick or distressed man, an infant and an aged or indigent man, a man of high birth, and an honourable man (Arya).

396. A washerman shall wash (the clothes of his employers) gently on a smooth board of Salmaliwood he shall not return the clothes (of one person) for those (of another), nor allow anybody (but the owner) to wear them.

397. A weaver (who has received) ten palas (of thread), shall return (cloth weighing) one pala more; he who acts differently shall be compelled to pay a fine of twelve (panas).

398. Let the king take one-twentieth of that (amount) which men, well acquainted with the settlement of tolls and duties (and) skilful in (estimating the value of) all kinds of merchandise, may fix as the value for each saleable commodity.

399. Let the king confiscate the whole property of (a trader) who out of greed exports goods of which the king has a monopoly or (the export of which is) forbidden.

400. He who avoids a custom-house (or a toll), he who buys or sells at an improper time, or he who makes a false statement in enumerating (his goods), shall be fined eight times (the amount of duty) which he tried to evade.

401. Let (the king) fix (the rates for) the purchase and sale of all marketable goods, having (duly) considered whence they come, whither they go, how long they have been kept, the (probable) profit and the (probable) outlay.

402. Once in five nights, or at the close of each fortnight, let the king publicly settle the prices for the (merchants).

403. All weights and measures must be duly marked, and once in six months let him re-examine them.

404. At a ferry an (empty) cart shall be made to pay one pana, a man's (load) half a pana, an animal and a woman one quarter of a (pana), an unloaded man one-half of a quarter.

405. Carts (laden) with vessels full (of merchandise) shall be made to pay toll at a ferry according to the value (of the goods), empty vessels and men without luggage some trifle.

406. For a long passage the boat-hire must be proportioned to the places and times; know that this (rule refers) to (passages along) the banks of rivers; at sea there is no settled (freight).

407. But a woman who has been pregnant two months or more, an ascetic, a hermit in the forest, and Brahmanas who are students of the Veda, shall not be made to pay toll at a ferry.

408. Whatever may be damaged in a boat by the fault of the boatmen, that shall be made good by the boatmen collectively, (each paying) his share.

409. This decision in suits (brought) by passengers (holds good only) in case the boatmen are culpably negligent on the water; in the case of (an accident) caused by (the will of) the gods, no fine can be (inflicted on them).

410. (The king) should order a Vaisya to trade, to lend money, to cultivate the land, or to tend cattle, and a Sudra to serve the twice-born castes

411. (Some wealthy) Brahmana shall compassionately support both a Kshatriya and a Vaisya, if they are distressed for a livelihood, employing them on work (which is suitable for) their (castes).

412. But a Brahmana who, because he is powerful, out of greed makes initiated (men of) the twice-born (castes) against their will do the work of slaves, shall be fined by the king six hundred (panas).

413. But a Sudra, whether bought or unbought, he may compel to do servile work; for he was created by the Self-existent (Svayambhu) to be the slave of a Brahmana.

414. A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it?

415. There are slaves of seven kinds, (viz.) he who is made a captive under a standard, he who serves for his daily food, he who is born in the house, he who is bought and he who is given, he who is inherited from ancestors, and he who is enslaved by way of punishment.

416. A wife, a son, and a slave, these three are declared to have no property; the wealth which they earn is (acquired) for him to whom they belong.

417. A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his possessions.

418. (The king) should carefully compel Vaisyas and Sudra to perform the work (prescribed) for them; for if these two (castes) swerved from their duties, they would throw this (whole) world into confusion.

419. Let him daily look after the completion of his undertakings, his beasts of burden, and carriages, (the collection of) his revenues and the disbursements, his mines and his treasury.

420. A king who thus brings to a conclusion, all the legal business enumerated above, and removes all sin, reaches the highest state (of bliss).

LAWS OF MANU CHAPTER 9

1. I will now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be united or separated.

2. Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control.

3. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence.

4. Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died.

5. Women must particularly be guarded against evil inclinations, however trifling (they may appear); for, if they are not guarded, they will bring sorrow on two families.

6. Considering that the highest duty of all castes, even weak husbands (must) strive to guard their wives.

7. He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (means of acquiring) merit.

8. The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (gaya), that he is born (gayate) again by her.

9. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure.

10. No man can completely guard women by force; but they can be guarded by the employment of the (following) expedients:

11. Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean, in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.

12. Women, confined in the house under trustworthy and obedient servants, are not (well) guarded; but those who of their own accord keep guard over themselves, are well guarded.

13. Drinking (spirituous liquor), associating with wicked people, separation from the husband, rambling abroad, sleeping (at unseasonable hours), and dwelling in other men's houses, are the six causes of the ruin of women.

14. Women do not care for beauty, nor is their attention fixed on age; (thinking), '(It is enough that he is a man, they give themselves to the handsome and to the ugly).

15. Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this (world).

16. Knowing their disposition, which the Lord of creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them.

17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.

18. For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.

19. And to this effect many sacred texts are sung also in the Vedas, in order to (make) fully known the true disposition (of women); hear (now those texts which refer to) the expiation of their (sins).

20. 'If my mother, going astray and unfaithful, conceived illicit desires, may my father keep that seed from me,' that is the scriptural text.

21. If a woman thinks in her heart of anything that would pain her husband, the (above-mentioned text) is declared (to be a means for) completely removing such infidelity.

22. Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river (united) with the ocean.

23. Akshamala, a woman of the lowest birth, being united to Vasishtha and Sarangi, (being united) to Mandapala, became worthy of honour.

24. These and other females of low birth have attained eminence in this world by the respective good qualities of their husbands.

25. Thus has been declared the ever pure popular usage (which regulates the relations) between husband and wife; hear (next) the laws concerning children which are the cause of happiness in this world and after death.

26. Between wives (striyah) who (are destined) to bear children, who secure many blessings, who are worthy of worship and irradiate (their) dwellings, and between the goddesses of fortune (sriyah, who reside) in the houses (of men), there is no difference whatsoever.

27. The production of children, the nurture of those born, and the daily life of men, (of these matters) woman is visibly the cause.

28. Offspring, (the due performance on religious rites, faithful service, highest conjugal happiness and heavenly bliss for the ancestors and oneself, depend on one's wife alone.

29. She who, controlling her thoughts, speech, and acts, violates not her duty towards her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous a faithful (wife, sadhvi)

30. But for disloyalty to her husband a wife is censured among men, and (in her next life) she is born in the womb of a jackal and tormented by diseases, the punishment of her sin.

31. Listen (now) to the following holy discussion, salutary to all men, which the virtuous (of the present day) and the ancient great sages have held concerning male offspring.

32. They (all) say that the male issue (of a woman) belongs to the lord, but with respect to (the meaning of the term) lord the revealed texts differ; some call the begetter (of the child the lord), others declare (that it is) the owner of the soil.

33. By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed; the production of all corporeal beings (takes place) through the union of the soil with the seed.

34. In some cases the seed is more distinguished, and in some the womb of the female; but when both are equal, the offspring is most highly esteemed.

35. On comparing the seed and the receptacle (of the seed), the seed is declared to be more important; for the offspring of all created beings is marked by the characteristics of the seed.

36. Whatever (kind on seed is sown in a field, prepared in due season, (a plant) of that same kind, marked with the peculiar qualities of the seed, springs up in it.

37. This earth, indeed, is called the primeval womb of created beings; but the seed develops not in its development any properties of the womb.

38. In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind.

39. The rice (called) vrihi and (that called) sali, mudga-beans, sesame, masha-beans, barley, leeks, and sugar-cane, (all) spring up according to their seed.

40. That one (plant) should be sown and another be produced cannot happen; whatever seed is sown, (a plant) of that kind even comes forth.

41. Never therefore must a prudent well-trained man, who knows the Veda and its Angas and desires long life, cohabit with another's wife.

42. With respect to this (matter), those acquainted with the past recite some stanzas, sung by Vayu (the Wind, to show) that seed must not be sown by (any) man on that which belongs to another.

43. As the arrow, shot by (a hunter) who afterwards hits a wounded (deer) in the wound (made by another), is shot in vain, even so the seed, sown on what belongs to another, is quickly lost (to the sower).

44. (Sages) who know the past call this earth (prithivi) even the wife of Prithu; they declare a field to belong to him who cleared away the timber, and a deer to him who (first) wounded it.

45. He only is a perfect man who consists (of three persons united), his wife, himself, and his offspring; thus (says the Veda), and (learned) Brahmanas propound this (maxim) likewise, 'The husband is declared to be one with the wife.'

46. Neither by sale nor by repudiation is a wife released from her husband; such we know the law to be, which the Lord of creatures (Pragapati) made of old.

47. Once is the partition (of the inheritance) made, (once is) a maiden given in marriage, (and) once does (a man) say, 'I will give;' each of those three (acts is done) once only.

48. As with cows, mares, female camels, slave-girls, buffalo-cows, she-goats, and ewes, it is not the begetter (or his owner) who obtains the offspring, even thus (it is) with the wives of others.

49. Those who, having no property in a field, but possessing seed-corn, sow it in another's soil, do indeed not receive the grain of the crop which may spring up.

50. If (one man's) bull were to beget a hundred calves on another man's cows, they would belong to the owner of the cows; in vain would the bull have spent his strength.

51. Thus men who have no marital property in women, but sow their seed in the soil of others, benefit the owner of the woman; but the giver of the seed reaps no advantage.

52. If no agreement with respect to the crop has been made between the owner of the field and the owner of the seed, the benefit clearly belongs to the owner of the field; the receptacle is more important than the seed.

53. But if by a special contract (a field) is made over (to another) for sowing, then the owner of the seed and the owner of the soil are both considered in this world as sharers of the (crop).

54. If seed be carried by water or wind into somebody's field and germinates (there), the (plant sprung from that) seed belongs even to the owner of the field, the owner of the seed does not receive the crop.

55. Know that such is the law concerning the offspring of cows, mares, slave-girls, female camels, she-goats, and ewes, as well as of females of birds and buffalo-cows.

56. Thus the comparative importance of the seed and of the womb has been declared to you; I will next propound the law (applicable) to women in times of misfortune.

57. The wife of an elder brother is for his younger (brother) the wife of a Guru; but the wife of the younger is declared (to be) the daughter-in-law of the elder.

58. An elder (brother) who approaches the wife of the younger, and a younger (brother who approaches) the wife of the elder, except in times of misfortune, both become outcasts, even though (they were duly) authorised.

59. On failure of issue (by her husband) a woman who has been authorised, may obtain, (in the proper (manner prescribed), the desired offspring by (cohabitation with) a brother-in-law or (with some other) Sapinda (of the husband).

60. He (who is) appointed to (cohabit with) the widow shall (approach her) at night anointed with clarified butter and silent, (and) beget one son, by no means a second.

61. Some (sages), versed in the law, considering the purpose of the appointment not to have been attained by those two (on the birth of the first), think that a second (son) may be lawfully procreated on (such) women.

62. But when the purpose of the appointment to (cohabit with) the widow has been attained in accordance with the law, those two shall behave towards each other like a father and a daughter-in-law.

63. If those two (being thus) appointed deviate from the rule and act from carnal desire, they will both become outcasts, (as men) who defile the bed of a daughter-in-law or of a Guru.

64. By twice-born men a widow must not be appointed to (cohabit with) any other (than her husband); for they who appoint (her) to another (man), will violate the eternal law.

65. In the sacred texts which refer to marriage the appointment (of widows) is nowhere mentioned, nor is the remarriage of widows prescribed in the rules concerning marriage.

66. This practice which is reprehended by the learned of the twice-born castes as fit for cattle is said (to have occurred) even among men, while Vena ruled.

67. That chief of royal sages who formerly possessed the whole world, caused a confusion of the castes (varna), his intellect being destroyed by lust.

68. Since that (time) the virtuous censure that (man) who in his folly appoints a woman, whose husband died, to (bear) children (to another man).

69. If the (future) husband of a maiden dies after troth verbally plighted, her brother-in-law shall wed her according to the following rule.

70. Having, according to the rule, espoused her (who must be) clad in white garments and be intent on purity, he shall approach her once in each proper season until issue (be had).

71. Let no prudent man, after giving his daughter to one (man), give her again to another; for he who gives (his daughter) whom he had before given, incurs (the guilt of) speaking falsely regarding a human being.

72. Though (a man) may have accepted a damsel in due form, he may abandon (her if she be) blemished, diseased, or deflowered, and (if she have been) given with fraud.

73. If anybody gives away a maiden possessing blemishes without declaring them, (the bridegroom) may annul that (contract) with the evil-minded giver.

74. A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence.

75. If (the husband) went on a journey after providing (for her), the wife shall subject herself to restraints in her daily life; but if he departed without providing (for her), she may subsist by blameless manual work.

76. If the husband went abroad for some sacred duty, (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years.

77. For one year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her.

THE GRAND BIBLE

78. She who shows disrespect to (a husband) who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture.

79. But she who shows aversion towards a mad or outcast (husband), a eunuch, one destitute of manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived of her property.

80. She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous, or wasteful, may at any time be superseded (by another wife).

81. A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay.

82. But a sick wife who is kind (to her husband) and virtuous in her conduct, may be superseded (only) with her own consent and must never be disgraced.

83. A wife who, being superseded, in anger departs from (her husband's) house, must either be instantly confined or cast off in the presence of the family.

84. But she who, though having been forbidden, drinks spirituous liquor even at festivals, or goes to public spectacles or assemblies, shall be fined six krishnals.

85. If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varna).

86. Among all (twice-born men) the wife of equal caste alone, not a wife of a different caste by any means, shall personally attend her husband and assist him in his daily sacred rites.

87. But he who foolishly causes that (duty) to be performed by another, while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Kandala (sprung from the) Brahmana (caste).

88. To a distinguished, handsome suitor (of) equal (caste) should (a father) give his daughter in accordance with the prescribed rule, though she have not attained (the proper age).

89. (But) the maiden, though marriageable, should rather stop in (the father's) house until death, than that he should ever give her to a man destitute of good qualities.

90. Three years let a damsel wait, though she be marriageable; but after that time let her choose for herself a bridegroom (of) equal (caste and rank).

91. If, being not given in marriage, she herself seeks a husband, she incurs no guilt, nor (does) he whom she weds.

92. A maiden who chooses for herself, shall not take with her any ornaments, given by her father or her mother, or her brothers; if she carries them away, it will be theft.

93. But he who takes (to wife) a marriageable damsel, shall not pay any nuptial fee to her father; for the (latter) will lose his dominion over her in consequence of his preventing (the legitimate result of the appearance of) her enemies.

94. A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner.

95. The husband receives his wife from the gods, (he does not wed her) according to his own will; doing what is agreeable to the gods, he must always support her (while she is) faithful.

96. To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife.

97. If, after the nuptial fee has been paid for a maiden, the giver of the fee dies, she shall be given in marriage to his brother, in case she consents.

98. Even a Sudra ought not to take a nuptial fee, when he gives away his daughter; for he who takes a fee sell his daughter, covering (the transaction by another name).

99. Neither ancients nor moderns who were good men have done such (a deed) that, after promising (a daughter) to one man, they have her to another;

100. Nor, indeed, have we heard, even in former creations, of such (a thing as) the covert sale of a daughter for a fixed price, called a nuptial fee.

101. 'Let mutual fidelity continue until death,' this may be considered as the summary of the highest law for husband and wife.

102. Let man and woman, united in marriage, constantly exert themselves, that (they may not be) disunited (and) may not violate their mutual fidelity.

103. Thus has been declared to you the law for a husband and his wife, which is intimately connected with conjugal happiness, and the manner of raising offspring in times of calamity; learn (now the law concerning) the division of the inheritance.

104. After the death of the father and of the mother, the brothers, being assembled, may divide among themselves in equal shares the paternal (and the maternal) estate; for, they have no power (over it) while the parents live.

105. (Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their father.

106. Immediately on the birth of his first-born a man is (called) the father of a son and is freed from the debt to the manes; that (son), therefore, is worthy (to receive) the whole estate.

107. That son alone on whom he throws his debt and through whom he obtains immortality, is begotten for (the fulfilment of) the law; all the rest they consider the offspring of desire.

108. As a father (supports) his sons, so let the eldest support his younger brothers, and let them also in accordance with the law behave towards their eldest brother as sons (behave towards their father).

109. The eldest (son) makes the family prosperous or, on the contrary, brings it to ruin; the eldest (is considered) among men most worthy of honour, the eldest is not treated with disrespect by the virtuous.

110. If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a kinsman.

111. Either let them thus live together, or apart, if (each) desires (to gain) spiritual merit; for (by their living) separate (their) merit increases, hence separation is meritorious.

112. The additional share (deducted) for the eldest shall be one-twentieth (of the estate) and the best of all chattels, for the middlemost half of that, but for the youngest one-fourth.

113. Both the eldest and the youngest shall take (their shares) according to (the rule just) stated (each of) those who are between the eldest and the youngest, shall have the share (prescribed for the) middlemost.

114. Among the goods of every kind the eldest shall take the best (article), and (even a single chattel) which is particularly good, as well as the best of ten (animals).

115. But among (brothers) equally skilled in their occupations, there is no additional share, (consisting of the best animal) among ten; some trifle only shall be given to the eldest as a token of respect.

116. If additional shares are thus deducted, one must allot equal shares (out of the residue to each); but if no deduction is made, the allotment of the shares among them shall be (made) in the following manner.

117. Let the eldest son take one share in excess, the (brother) born next after him one (share) and a half, the younger ones one share each; thus the law is settled.

118. But to the maiden (sisters) the brothers shall severally give (portions) out of their shares, each out of his share one-fourth part; those who refuse to give (it), will become outcasts.

119. Let him never divide (the value of) a single goat or sheep, or a (single beast) with unclown hoofs; it is prescribed (that) a single goat or sheep (remaining after an equal division, belongs) to the eldest alone.

120. If a younger brother begets a son on the wife of the elder, the division must then be made equally; this the law is settled.

121. The representative (the son begotten on the wife) is not invested with the right of the principal (the eldest brother to an additional share); the principal (became) a father on the procreation (of a son by his younger brother); hence one should give a share to the (son begotten on the wife of the elder brother) according to the rule (stated above).

122. If there be a doubt, how the division shall be made, in case the younger son is born of the elder wife and the elder son of the younger wife,

123. (Then the son) born of the first wife shall take as his additional share one (most excellent) bull; the next best bulls (shall belong) to those (who are) inferior on account of their mothers.

124. But the eldest (son, being) born of the eldest wife, shall receive fifteen cows and a bull, the other sons may then take shares according to (the seniority of) their mothers; that is a settled rule.

125. Between sons born of wives equal (in caste) and (without) (any other) distinction no seniority in right of the mother exists; seniority is declared (to be) according to birth.

126. And with respect to the Subrahmanya (texts) also it is recorded that the invocation (of Indra shall be made) by the first-born, of twins likewise, (conceived at one time) in the wombs (of their mothers) the seniority is declared (to depend) on (actual) birth.

127. He who has no son may make his daughter in the following manner an appointed daughter (putrika, saying to her husband), 'The (male) child, born of her, shall perform my funeral rites.'

128. According to this rule Daksha, himself, lord of created beings, formerly made (all his female offspring) appointed daughters in order to multiply his race.

129. He gave ten to Dharma, thirteen to Kasyapa, twenty-seven to King Soma, honouring (them) with an affectionate heart.

130. A son is even (as) oneself, (such) a daughter is equal to a son; how can another (heir) take the estate, while such (an appointed daughter who is even) oneself, lives?

131. But whatever may be the separate property of the mother, that is the share of the unmarried daughter alone; and the son of an (appointed) daughter shall take the whole estate of (his maternal grandfather) who leaves no son.

132. The son of an (appointed) daughter, indeed, shall (also) take the estate of his (own) father, who leaves no (other) son; he shall (then) present two funeral cakes to his own father and to his maternal grandfather.

133. Between a son's son and the son of an (appointed) daughter there is no difference, neither with respect to worldly matters nor to sacred duties; for their father and mother both sprang from the body of the same (man).

134. But if, after a daughter has been appointed, a son be born (to her father), the division (of the inheritance) must in that (case) be equal; for there is no right of primogeniture for a woman.

135. But if an appointed daughter by accident dies without (leaving) a son, the husband of the appointed daughter may, without hesitation, take that estate.

136. Through that son whom (a daughter), either not appointed or appointed, may bear to (a husband) of equal (caste), his maternal grandfather (has) a son's son; he shall present the funeral cake and take the estate.

137. Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun.

138. Because a son delivers (trayate) his father from the hell called Put, he was therefore called put-tra (a deliverer from Put) by the Self-existent (Svayambhu) himself.

139. Between a son's son and the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world, like the son's son.

140. Let the son of an appointed daughter first present a funeral cake to his mother, the second to her father, the funeral to his father's father.

141. Of the man who has an adopted (Datri) son possessing all good qualities, that same (son) shall take the inheritance, though brought from another family.

142. An adopted son shall never take the family (name) and the estate of his natural father; the funeral cake follows the family (name) and the estate, the funeral offerings of him who gives (his son in adoption) cease (as far as that son is concerned).

143. The son of a wife, not appointed (to have issue by another), and he whom (an appointed female, already) the mother of a son, bears to her brother-in-law, are both unworthy of a share, (one being) the son of an adulterer and (the other) produced through (mere) lust.

144. Even the male (child) of a female (duly) appointed, not begotten according to the rule (given above), is unworthy of the paternal estate; for he was procreated by an outcast.

145. A son (legally) begotten on such an appointed female shall inherit like a legitimate son of the body; for that seed and the produce belong, according to the law, to the owner of the soil.

146. He who takes care of his deceased brother's estate and of his widow, shall, after raising up a son for his brother, give that property even to that (son).

147. If a woman (duly) appointed bears a son to her brother-in-law or to another (Sapinda), that (son, if he is) begotten through desire, they declare (to be) incapable of inheriting and to be produced in vain.

148. The rules (given above) must be understood (to apply) to a distribution among sons of women of the same (caste); hear (now the law) concerning those begotten by one man on many wives of different (castes).

149. If there be four wives of a Brahmana in the direct order of the castes, the rule for the division (of the estate) among the sons born of them is as follows:

150. The (slave) who tills (the field), the bull kept for impregnating cows, the vehicle, the ornaments, and the house shall be given as an additional portion to the Brahmana (son), and one most excellent share.

151. Let the son of the Brahmana (wife) take three shares of the (remainder of the) estate, the son of the Kshatriya two, the son of the Vaisya a share and a half, and the son of the Sudra may take one share.

152. Or let him who knows the law make ten shares of the whole estate, and justly distribute them according to the following rule:

153. The Brahmana (son) shall take four shares, son of the Kshatriya (wife) three, the son of the Vaisya shall have two parts, the son of the Sudra may take one share.

154. Whether (a Brahmana) have sons or have no sons (by wives of the twice-born castes), the (heir) must, according to the law, give to the son of a Sudra (wife) no more than a tenth (part of his estate).

155. The son of a Brahmana, a Kshatriya, and a Vaisya by a Sudra (wife) receives no share of the inheritance; whatever his father may give to him, that shall be his property.

156. All the sons of twice-born men, born of wives of the same caste, shall equally divide the estate, after the others have given to the eldest an additional share.

157. For a Sudra is ordained a wife of his own caste only (and) no other; those born of her shall have equal shares, even if there be a hundred sons.

158. Among the twelve sons of men whom Manu, sprung from the Self-existent (Svayambhu), enumerates, six are kinsmen and heirs, and six not heirs, (but) kinsmen.

159. The legitimate son of the body, the son begotten on a wife, the son adopted, the son made, the son secretly born, and the son cast off, (are) the six heirs and kinsmen.

160. The son of an unmarried damsel, the son received with the wife, the son bought, the son begotten on a re-married woman, the son self-given, and the son of a Sudra female, (are) the six (who are) not heirs, (but) kinsmen.

161. Whatever result a man obtains who (tries to) cross a (sheet of) water in an unsafe boat, even that result obtains he who (tries to) pass the gloom (of the next world) with (the help of) bad (substitutes for a real) son.

162. If the two heirs of one man be a legitimate son of his body and a son begotten on his wife, each (of the two sons), to the exclusion of the other, shall take the estate of his (natural) father.

163. The legitimate son of the body alone (shall be) the owner of the paternal estate; but, in order to avoid harshness, let him allow a maintenance to the rest.

164. But when the legitimate son of the body divides the paternal estate, he shall give one-sixth or one-fifth part of his father's property to the son begotten on the wife.

165. The legitimate son and the son of the wife (thus) share the father's estate; but the other tell become members of the family, and inherit according to their order (each later named on failure of those named earlier).

166. Him whom a man begets on his own wedded wife, let him know to be a legitimate son of the body (Aurasa), the first in rank.

167. He who was begotten according to the peculiar law (of the Niyoga) on the appointed wife of a dead man, of a eunuch, or of one diseased, is called a son begotten on a wife (Kshetraga).

168. That (boy) equal (by caste) whom his mother or his father affectionately give, (confirming the gift) with (a libation of) water, in times of distress (to a man) as his son, must be considered as an adopted son (Datrima).

169. But he is considered a son made (Kritrima) whom (a man) makes his son, (he being) equal (by caste), acquainted with (the distinctions between) right and wrong, (and) endowed with filial virtues.

170. If (a child) be born in a man's house and his father be not known, he is a son born secretly in the house (Gudhotpanna), and shall belong to him of whose wife he was born.

171. He whom (a man) receives as his son, (after he has been) deserted by his parents or by either of them, is called a son cast off (Apariddha).

172. A son whom a damsel secretly bears in the house of her father, one shall name the son of an unmarried damsel (Kanina, and declare) such offspring of an unmarried girl (to belong) to him who weds her (afterwards).

173. If one marries, either knowingly or unknowingly, a pregnant (bride), the child in her womb belongs to him who weds her, and is called (a son) received with the bride (Sahodha).

174. If a man buys a (boy), whether equal or unequal (in good qualities), from his father and mother for the sake of having a son, that (child) is called a (son) bought (Kritaka).

175. If a woman abandoned by her husband, or a widow, of her own accord contracts a second marriage and bears (a son), he is called the son of a re-married woman (Paunarbhava).

176. If she be (still) a virgin, or one who returned (to her first husband) after leaving him, she is worthy to again perform with her second (or first deserted) husband the (nuptial) ceremony.

177. He who, having lost his parents or being abandoned (by them) without (just) cause, gives himself to a (man), is called a son self-given (Svayamdatta).

178. The son whom a Brahmana begets through lust on a Sudra female is, (though) alive (parayan), a corpse (sava), and hence called a Parasava (a living corpse).

179. A son who is (begotten) by a Sudra on a female slave, or on the female slave of his slave, may, if permitted (by his father), take a share (of the inheritance); thus the law is settled.

180. These eleven, the son begotten on the wife and the rest as enumerated (above), the wise call substitutes for a son, (taken) in order (to prevent) a failure of the (funeral) ceremonies.

181. Those sons, who have been mentioned in connection with (the legitimate son of the body), being begotten by strangers, belong (in reality) to him from whose seed they sprang, but not to the other (man who took them).

182. If among brothers, sprung from one (father), one have a son, Manu has declared them all to have male offspring through that son.

183. If among all the wives of one husband one have a son, Manu declares them all (to be) mothers of male children through that son.

184. On failure of each better (son), each next inferior (one) is worthy of the inheritance; but if there be many (of) equal (rank), they shall all share the estate.

185. Not brothers, nor fathers, (but) sons take the paternal estate; but the father shall take the inheritance of (a son) who leaves no male issue, and his brothers.

186. To three (ancestors) water must be offered, to three the funeral cake is given, the fourth (descendant is) the giver of these (oblations), the fifth has no connection (with them).

187. Always to that (relative within three degrees) who is nearest to the (deceased) Sapinda the estate shall belong; afterwards a Sakulya shall be (the heir, then) the spiritual teacher or the pupil.

188. But on failure of all (heirs) Brahmanas (shall) share the estate, (who are) versed the in the three Vedas, pure and self-controlled; thus the law is not violated.

189. The property of a Brahmana must never be taken by the king, that is a settled rule; but (the property of) men of other castes the king may take on failure of all (heirs).

190. (If the widow) of (a man) who died without leaving issue, raises up to him a son by a member of the family (Sagotra), she shall deliver to that (son) the whole property which belonged to the (deceased).

191. But if two (sons), begotten by two (different men), contend for the property (in the hands) of their mother, each shall take, to the exclusion of the other, what belonged to his father.

192. But when the mother has died, all the uterine brothers and the uterine sisters shall equally divide the mother's estate.

193. Even to the daughters of those (daughters) something should be given, as is seemly, out of the estate of their maternal grandmother, on the score of affection.

194. What (was given) before the (nuptial) fire, what (was given) on the bridal procession, what was given in token of love, and what was received from her brother, mother, or father, that is called the sixfold property of a woman.

195. (Such property), as well as a gift subsequent and what was given (to her) by her affectionate husband, shall go to her offspring, (even) if she dies in the lifetime of her husband.

196. It is ordained that the property (of a woman married) according to the Brahma, the Daiva, the Arsha, the Gandharva, or the Pragapatya rite (shall belong) to her husband alone, if she dies without issue.

197. But it is prescribed that the property which may have been given to a (wife) on an Asura marriage or (one of the) other (blamable marriages, shall go) to her mother and to her father, if she dies without issue.

198. Whatever property may have been given by her father to a wife (who has co-wives of different castes), that the daughter (of the) Brahmani (wife) shall take, or that (daughter's) issue.

199. Women should never make a hoard from (the property of) their families which is common to many, nor from their own (husbands' particular) property without permission.

200. The ornaments which may have been worn by women during their husbands' lifetime, his heirs shall not divide; those who divide them become outcasts.

201. Eunuchs and outcasts, (persons) born blind or deaf, the insane, idiots and the dumb, as well as those deficient in any organ (of action or sensation), receive no share.

202. But it is just that (a man) who knows (the law) should give even to all of them food and raiment without stint, according to his ability; he who gives it not will become all outcast.

203. If the eunuch and the rest should somehow or other desire to (take) wives, the offspring of such among them as have children is worthy of a share.

204. Whatever property the eldest (son) acquires (by his own exertion) after the father's death, a share of that (shall belong) to his younger (brothers), provided they have made a due progress in learning.

205. But if all of them, being unlearned, acquire property by their labour, the division of that shall be equal, (as it is) not property acquired by the father; that is a settled rule.

206. Property (acquired) by learning belongs solely to him to whom (it was given), likewise the gift of a friend, a present received on marriage or with the honey-mixture.

207. But if one of the brothers, being able (to maintain himself) by his own occupation, does not desire (a share of the family) property, he may be made separate (by the others) receiving a trifle out of his share to live upon.

208. What one (brother) may acquire by his labour without using the patrimony, that acquisition, (made solely) by his own effort, he shall not share unless by his own will (with his brothers).

209. But if a father recovers lost ancestral property, he shall not divide it, unless by his own will, with his sons, (for it is) self-acquired (property).

210. If brothers, (once) divided and living (again) together (as coparceners), make a second partition, the division shall in that case be equal; in such a case there is no right of primogeniture.

211. If the eldest or the youngest (brother) is deprived of his share, or if either of them dies, his share is not lost (to his immediate heirs).

212. His uterine brothers, having assembled together, shall equally divide it, and those brothers who were reunited (with him) and the uterine sisters.

213. An eldest brother who through avarice may defraud the younger ones, shall no (longer hold the position of) the eldest, shall not receive an (eldest son's additional) share, and shall be punished by the king.

214. All brothers who habitually commit forbidden acts, are unworthy of (a share of) the property, and the eldest shall not make (anything his) separate property without giving (an equivalent) to his younger brothers.

215. If undivided brethren, (living with their father,) together make an exertion (for gain), the father shall on no account give to them unequal shares (on a division of the estate).

216. But a son, born after partition, shall alone take the property of his father, or if any (of the other sons) be reunited with the (father), he shall share with them.

217. A mother shall obtain the inheritance of a son (who dies) without leaving issue, and, if the mother be dead, the paternal grandmother shall take the estate.

218. And if, after all the debts and assets have been duly distributed according to the rule, any (property) be afterwards discovered, one must divide it equally.

219. A dress, a vehicle, ornaments, cooked food, water, and female (slaves), property destined for pious uses or sacrifices, and a pasture-ground, they declare to be indivisible.

220. The division (of the property) and the rules for allotting (shares) to the (several) sons, those begotten on a wife and the rest, in (due) order, have been thus declared to you; hear (now) the laws concerning gambling.

221. Gambling and betting let the king exclude from his realm; those two vices cause the destruction of the kingdoms of princes.

222. Gambling and betting amount to open theft; the king shall always exert himself in suppressing both (of them).

223. When inanimate (things) are used (for staking money on them), that is called among men gambling (dyuta), when animate beings are used (for the same purpose), one must know that to be betting (samahvaya).

224. Let the king corporally punish all those (persons) who either gamble and bet or afford (an opportunity for it), likewise Sudras who assume the distinctive marks of twice-born (men).

225. Gamblers, dancers and singers, cruel men, men belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, let him instantly banish from his town.

226. If such (persons who are) secret thieves, dwell in the realm of a king, they constantly harass his good subjects by their forbidden practices.

227. In a former Kalpa this (vice of) gambling has been seen to cause great enmity; a wise man, therefore, should not practise it even for amusement.

228. On every man who addict himself to that (vice) either secretly or openly, the king may inflict punishment according to his discretion.

229. But a Kshatriya, a Vaisya, and a Sudra who are unable to pay a fine, shall discharge the debt by labour; a Brahmana shall pay it by instalments.

230. On women, infants, men of disordered mind, the poor and the sick, the king shall inflict punishment with a whip, a cane, or a rope and the like.

231. But those appointed (to administer public) affairs, who, baked by the fire of wealth, mar the business of suitors, the king shall deprive of their property.

232. Forgers of royal edicts, those who corrupt his ministers, those who slay women, infants, or Brahmanas, and those who serve his enemies, the king shall put to death.

233. Whenever any (legal transaction) has been completed or (a punishment) been inflicted according to the law, he shall sanction it and not annul it.

234. Whatever matter his ministers or the judge may settle improperly, that the king himself shall (re-) settle and fine (them) one thousand (panas).

235. The slayer of a Brahmana, (A twice-born man) who drinks (the spirituous liquor called) Sura, he who steals (the gold of a Brahmana), and he who violates a Guru's bed, must each and all be considered as men who committed mortal sins (mahapataka).

236. On those four even, if they do not perform a penance, let him inflict corporal punishment and fines in accordance with the law.

237. For violating a Guru's bed, (the mark of) a female part shall be (impressed on the forehead with a hot iron); for drinking (the spirituous liquor called) Sura, the sign of a

tavern; for stealing (the gold of a Brahmana), a dog's foot; for murdering a Brahmana, a headless corpse.

238. Excluded from all fellowship at meals, excluded from all sacrifices, excluded from instruction and from matrimonial alliances, abject and excluded from all religious duties, let them wander over (this) earth.

239. Such (persons) who have been branded with (indelible) marks must be cast off by their paternal and maternal relations, and receive neither compassion nor a salutation; that is the teaching of Manu.

240. But (men of) all castes who perform the prescribed penances, must not be branded on the forehead by the king, but shall be made to pay the highest amercement.

241. For (such) offences the middlemost amercement shall be inflicted on a Brahmana, or he may be banished from the realm, keeping his money and his chattels.

242. But (men of) other (castes), who have unintentionally committed such crimes, ought to be deprived of their whole property; if (they committed them) intentionally, they shall be banished.

243. A virtuous king must not take for himself the property of a man guilty of mortal sin; but if he takes it out of greed, he is tainted by that guilt (of the offender).

244. Having thrown such a fine into the water, let him offer it to Varuna, or let him bestow it on a learned and virtuous Brahmana.

245. Varuna is the lord of punishment, for he holds the sceptre even over kings; a Brahmana who has learnt the whole Veda is the lord of the whole world.

246. In that (country), where the king avoids taking the property of (mortal) sinners, men are born in (due) time (and are) long-lived,

247. And the crops of the husbandmen spring up, each as it was sown, and the children die not, and no misshaped (offsprings) is born.

248. But the king shall inflict on a base-born (Sudra), who intentionally gives pain to Brahmanas, various (kinds of) corporal punishment which cause terror.

249. When a king punishes an innocent (man), his guilt is considered as great as when he sets free a guilty man; but (he acquires) merit when he punishes (justly).

250. Thus the (manner of) deciding suits (falling) under the eighteen titles, between two litigant parties, has been declared at length.

251. A king who thus duly fulfils his duties in accordance with justice, may seek to gain countries which he has not yet gained, and shall duly protect them when he has gained them.

252. Having duly settled his country, and having built forts in accordance with the Institutes, he shall use his utmost exertions to remove (those men who are noxious like) thorns.

253. By protecting those who live as (becomes) Aryans and by removing the thorns, kings, solely intent on guarding their subjects, reach heaven.

254. The realm of that king who takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven.

255. But if his kingdom be secure, protected by the strength of his arm, it will constantly flourish like a (well)- watered tree.

256. Let the king who sees (everything) through his spies, discover the two sorts of thieves who deprive others of their property, both those who (show themselves) openly and those who (lie) concealed.

257. Among them, the open rogues (are those) who subsist by (cheating in the sale of) various marketable commodities, but the concealed rogues are burglars, robbers in forests, and so forth.

258. Those who take bribes, cheats and rogues, gamblers, those who live by teaching (the performance of) auspicious ceremonies, sanctimonious hypocrites, and fortune-tellers,

259. Officials of high rank and physicians who act improperly, men living by showing their proficiency in arts, and clever harlots,

260. These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Aryans who wear the marks of Aryans, he should know to be thorns (in the side of his people).

261. Having detected them by means of trustworthy persons, who, disguising themselves, (pretend) to follow the same occupations and by means of spies, wearing various disguises, he must cause them to be instigated (to commit offences), and bring them into his power.

262. Then having caused the crimes, which they committed by their several actions, to be proclaimed in accordance with the facts, the king shall duly punish them according to their strength and their crimes.

263. For the wickedness of evil-minded thieves, who secretly prowl over this earth, cannot be restrained except by punishment.

264. Assembly-houses, houses where water is distributed or cakes are sold, brothels, taverns and victualler's shops, cross-roads, well-known trees, festive assemblies, and play-houses and concert-rooms,

265. Old gardens, forests, the shops of artisans, empty dwellings, natural and artificial groves,

266. These and the like places the king shall cause to be guarded by companies of soldiers, both stationary and patrolling, and by spies, in order to keep away thieves.

267. By the means of clever reformed thieves, who associate with such (rogues), follow them and know their various machinations, he must detect and destroy them.

268. Under the pretext of (offering them) various dainties, of introducing them to Brahmanas, and on the pretence of (showing them) feats of strength, the (spies) must make them meet (the officers of justice).

269. Those among them who do not come, and those who suspect the old (thieves employed by the king), the king shall attack by force and slay together with their friends, blood relations, and connexions.

270. A just king shall not cause a thief to be put to death, (unless taken) with the stolen goods (in his possession); him who (is taken) with the stolen goods and the implements (of burglary), he may, without hesitation, cause to be slain.

271. All those also who in villages give food to thieves or grant them room for (concealing their implements), he shall cause to be put to death.

272. Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like thieves, (if they remain) inactive in attacks (by robbers).

273. Moreover if (a man), who subsists by (the fulfilment of) the law, departs from the established rule of the law, the (king) shall severely punish him by a fine, (because he) violated his duty.

274. Those who do not give assistance according to their ability when a village is being plundered, a dyke is being destroyed, or a highway robbery committed, shall be banished with their goods and chattels.

275. On those who rob the king's treasury and those who persevere in opposing (his commands), he shall inflict various kinds of capital punishment, likewise on those who conspire with his enemies.

276. But the king shall cut off the hands of those robbers who, breaking into houses, commit thefts at night, and cause them to be impaled on a pointed stake.

277. On the first conviction, let him cause two fingers of a cut-purse to be amputated; on the second, one hand and one foot; on the third, he shall suffer death.

278. Those who give (to thieves) fire, food, arms, or shelter, and receivers of stolen goods, the ruler shall punish like thieves.

279. Him who breaks (the dam of) a tank he shall slay (by drowning him) in water or by (some other) (mode of) capital punishment; or the offender may repair the (damage), but shall be made to pay the highest amercement.

280. Those who break into a (royal) storehouse, an armoury, or a temple, and those who steal elephants, horses, or chariots, he shall slay without hesitation.

281. But he who shall take away the water of a tank, made in ancient times, or shall cut off the supply of water, must be made to pay the first (or lowest) amercement.

282. But he who, except in a case of extreme necessity, drops filth on the king's high-road, shall pay two karshapanas and immediately remove (that) filth.

283. But a person in urgent necessity, an aged man, a pregnant woman, or a child, shall be reprimanded and clean the (place); that is a settled rule.

284. All physicians who treat (their patients) wrongly (shall pay) a fine; in the case of animals, the first (or lowest); in the case of human beings, the middlemost (amercement).

285. He who destroys a bridge, the flag (of a temple or royal palace), a pole, or images, shall repair the whole (damage) and pay five hundred (panas).

286. For adulterating unadulterated commodities, and for breaking gems or for improperly boring (them), the fine is the first (or lowest) amercement.

287. But that man who behaves dishonestly to honest (customers) or cheats in his prices, shall be fined in the first or in the middlemost amercement.

288. Let him place all prisons near a high-road, where the suffering and disfigured offenders can be seen.

289. Him who destroys the wall (of a town), or fills up the ditch (round a town), or breaks a (town)- gate, he shall instantly banish.

290. For all incantations intended to destroy life, for magic rites with roots (practised by persons) not related (to him against whom they are directed), and for various kinds of sorcery, a fine of two hundred (panas) shall be inflicted.

291. He who sells (for seed-corn that which is) not seed-corn, he who takes up seed (already sown), and he who destroys a boundary (-mark), shall be punished by mutilation.

292. But the king shall cause a goldsmith who behaves dishonestly, the most noxious of all the thorns, to be cut to pieces with razors.

293. For the theft of agricultural implements, of arms and of medicines, let the king award punishment, taking into account the time (of the offence) and the use (of the object).

294. The king and his minister, his capital, his realm, his treasury, his army, and his ally are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (anga).

295. But let him know (that) among these seven constituent parts of a kingdom (which have been enumerated) in due order, each earlier (named) is more important and (its destruction) the greater calamity.

296. Yet in a kingdom containing seven constituent parts, which is upheld like the triple staff (of an ascetic), there is no (single part) more important (than the others), by reason of the importance of the qualities of each for the others.

297. For each part is particularly qualified for (the accomplishment of) certain objects, (and thus) each is declared to be the most important for that particular purpose which is effected by its means.

298. By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;

299. Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations.

300. (Though he be) ever so much tired (by repeated failures), let him begin his operations again and again; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings.

301. The various ways in which a king behaves (resemble) the Krita, Treta, Dvapara, and Kali ages; hence the king is identified with the ages (of the world).

302. Sleeping he represents the Kali (or iron age), waking the Dvapara (or brazen) age, ready to act the Treta (or silver age), but moving (actively) the Krita (or golden) age.

303. Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the Earth.

304. As Indra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra, shower benefits on his kingdom.

305. As the Sun during eight months (imperceptibly) draws up the water with his rays, even so let him gradually draw his taxes from his kingdom; for that is the office in which he resembles the Sun.

306. As the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies; that is the office in which he resembles the Wind.

307. As Yama at the appointed time subjects to his rule both friends and foes, even so all subjects must be controlled by the king; that is the office in which he resembles Yama.

308. As (a sinner) is seen bound with ropes by Varuna, even so let him punish the wicked; that is his office in which he resembles Varuna.

309. He is a king, taking upon himself the office of the Moon, whose (appearance) his subjects (greet with as great joy) as men feel on seeing the full moon.

310. (If) he is ardent in wrath against criminals and endowed with brilliant energy, and destroys wicked vassals, then his character is said (to resemble) that of Fire.

311. As the Earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the office of the Earth.

312. Employing these and other means, the king shall, ever untired, restrain thieves both in his own dominions and in (those of) others.

313. Let him not, though fallen into the deepest distress, provoke Brahmanas to anger; for they, when angered, could instantly destroy him together with his army and his vehicles.

314. Who could escape destruction, when he provokes to anger those (men), by whom the fire was made to consume all things, by whom the (water of the) ocean was made undrinkable, and by whom the moon was made to wane and to increase again?

315. Who could prosper, while he injures those (men) who provoked to anger, could create other worlds and other guardians of the world, and deprive the gods of their divine station?

316. What man, desirous of life, would injure them to whose support the (three) worlds and the gods ever owe their existence, and whose wealth is the Veda?

317. A Brahmana, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt-oblation) or not carried forth, is a great divinity.

318. The brilliant fire is not contaminated even in burial-places, and, when presented with oblations (of butter) at sacrifices, it again increases mightily.

319. Thus, though Brahmanas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity.

320. When the Kshatriyas become in any way overbearing towards the Brahmanas, the Brahmanas themselves shall duly restrain them; for the Kshatriyas sprang from the Brahmanas.

321. Fire sprang from water, Kshatriyas from Brahmanas, iron from stone; the all-penetrating force of those (three) has no effect on that whence they were produced.

322. Kshatriyas prosper not without Brahmanas, Brahmanas prosper not without Kshatriyas; Brahmanas and Kshatriyas, being closely united, prosper in this (world) and in the next.

323. But (a king who feels his end drawing nigh) shall bestow all his wealth, accumulated from fines, on Brahmanas, make over his kingdom to his son, and then seek death in battle.

324. Thus conducting himself (and) ever intent on (discharging) his royal duties, a king shall order all his servants (to work) for the good of his people.

325. Thus the eternal law concerning the duties of a king has been fully declared; know that the following rules apply in (due) order to the duties of Vaisyas and Sudras.

326. After a Vaisya has received the sacraments and has taken a wife, he shall be always attentive to the business whereby he may subsist and to (that of) tending cattle.

327. For when the Lord of creatures (Pragapati) created cattle, he made them over to the Vaisya; to the Brahmana, and to the king he entrusted all created beings.

328. A Vaisya must never (conceive this) wish, I will not keep cattle; and if a Vaisya is willing (to keep them), they must never be kept by (men of) other (castes).

329. (A Vaisya) must know the respective value of gems, of pearls, of coral, of metals, of (cloth) made of thread, of perfumes, and of condiments.

330. He must be acquainted with the (manner of) sowing of seeds, and of the good and bad qualities of fields, and he must perfectly know all measures and weights.

331. Moreover, the excellence and defects of commodities, the advantages and disadvantages of (different) countries, the (probable) profit and loss on merchandise, and the means of properly rearing cattle.

332. He must be acquainted with the (proper) wages of servants, with the various languages of men, with the manner of keeping goods, and (the rules of) purchase and sale.

333. Let him exert himself to the utmost in order to increase his property in a righteous manner, and let him zealously give food to all created beings.

334. But to serve Brahmanas (who are) learned in the Vedas, householders, and famous (for virtue) is the highest duty of a Sudra, which leads to beatitude.

335. (A Sudra who is) pure, the servant of his betters, gentle in his speech, and free from pride, and always seeks a refuge with Brahmanas, attains (in his next life) a higher caste.

336. The excellent law for the conduct of the (four) castes (varna), (when they are) not in distress, has been thus promulgated; now hear in order their (several duties) in times of distress.

LAWS OF MANU CHAPTER 10

1. Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule.

2. The Brahmana must know the means of subsistence (prescribed) by law for all, instruct the others, and himself live according to (the law)

3. On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahmana is the lord of (all) castes (varna).

4. Brahmana, the Kshatriya, and the Vaisya castes (varna) are the twice-born ones, but the fourth, the Sudra, has one birth only; there is no fifth (caste).

5. In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers)

6. Sons, begotten by twice-born man on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers.

7. Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower.

8. From a Brahmana a with the daughter of a Vaisya is born (a son) called an Ambashtha, with the daughter of a sudra a Nishada, who is also called Parasava.

9. From a Kshatriya and the daughter of a Sudra springs a being, called Ugra, resembling both a Kshatriya and a Sudra, ferocious in his manners, and delighting in cruelty.

10. Children of a Brahmana by (women of) the three (lower) castes, of a Kshatriya by (wives of) the two (lower) castes, and of a Vaisya by (a wife of) the one caste (below him) are all six called base-born (apasada).

11. From a Kshatriya by the daughter of a Brahmana is born (a son called) according to his caste (gati) a Suta; from a Vaisya by females of the royal and the Brahmana (castes) spring a Magadha and a Vaideha.

12. From a Sudra are born an Ayogava, a Kshatri, and a Kandala, the lowest of men, by Vaisya, Kshatriya, and Brahmana) females, (sons who owe their origin to) a confusion of the castes.

13. As an Ambashtha and an Ugra, (begotten) in the direct order on (women) one degree lower (than their husbands) are declared (to be), even so are a Kshatri and a Vaidehaka, though they were born in the inverse order of the castes (from mothers one degree higher than the fathers).

14. Those sons of the twice-born, begotten on wives of the next lower castes, who have been enumerated in due order, they call by the name Anantaras (belonging to the next lower caste), on account of the blemish (inherent) in their mothers.

15. A Brahmana begets on the daughter of an Ugra an Avrita, on the daughter of an Ambashtha an Abhira, but on a female of the Ayogava (caste) a Dhigvana.

16. From a Sudra spring in the inverse order (by females of the higher castes) three base-born (sons, apasada), an Ayogava, a Kshatri, and a Kandala, the lowest of men;

17. From a Vaisya are born in the inverse order of the castes a Magadha and a Vaideha, but from a Kshatriya a Suta only; these are three other base-born ones (apasada).

18. The son of a Nishada by a Sudra female becomes a Pukkasa by caste (gati), but the son of a Sudra by a Nishada female is declared to be a Kukkutaka.

19. Moreover, the son of by Kshatri by an Ugra female is called a Swapaka; but one begotten by a Vaidehaka on an Ambashtha female is named a Vena.

20. Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Savitri, one must designate by the appellation Vratyas.

21. But from a Vratya (of the) Brahmana (caste) spring the wicked Bhriiggakantaka, the Avantya, the Vatadhana, the Pushpadha, and the Saikha.

22. From a Vratya (of the) Kshatriya (caste), the Ghalla, the Malla, the Likkhivi, the Nata, the Karana, the Khasa, and the Dravida.

23. From a Vratya (of the) Vaisya (caste) are born a Sudhanvan, an Akarya, a Karusha, a Viganman, a Maitra, and a Satvata.

24. By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion of the castes.

25. I will (now) fully enumerate those (sons) of mixed origin, who are born of Anulomas and of Pratilomas, and (thus) are mutually connected.

26. The Suta, the Vaidehaka, the Kandala, that lowest of mortals, the Magadha, he of the Kshatri caste (gati), and the Ayogava,

27. These six (Pratilomas) beget similar races (varna) on women of their own (caste), they (also) produce (the like) with females of their mother's caste (gati), and with females (of) higher ones.

28. As a (Brahmana) begets on (females of) two out of the three (twice-born castes a son similar to) himself, (but inferior) on account of the lower degree (of the mother), and (one equal to himself) on a female of his own race, even so is the order in the case of the excluded (races, vahya).

29. Those (six mentioned above) also beget, the one on the females of the other, a great many (kinds of) despicable (sons), even more sinful than their (fathers), and excluded (from the Aryan community, vahya).

30. Just as a Sudra begets on a Brahmana female a being excluded (from the Aryan community), even so (a person himself) excluded pro creates with (females of) the four castes (varna, sons) more (worthy of being) excluded (than he himself).

31. But men excluded (by the Aryans, vahya), who approach females of higher rank, beget races (varna) still more worthy to be excluded, low men (hina) still lower races, even fifteen (in number).

32. A Dasyu begets on an Ayogava (woman) a Sairandhra, who is skilled in adorning and attending (his master), who, (though) not a slave, lives like a slave, (or) subsists by snaring (animals).

33. A Vaideha produces (with the same) a sweet-voiced Maitreyaka, who, ringing a bell at the appearance of dawn, continually, praises (great) men.

34. A Nishada begets (on the same) a Margava (or) Dasa, who subsists by working as a boatman, (and) whom the inhabitants of Aryavarta call a Kaivarta.

35. Those three base-born ones are severally begot on Ayogava women, who wear the clothes of the dead, are wicked, and eat reprehensible food.

36. From a Nishada springs (by a woman of the Vaideha caste) a Karavara, who works in leather; and from a Vaidehaka (by women of the Karavara and Nishada castes), an Andhra and a Meda, who dwell outside the village.

37. From a Kandala by a Vaideha woman is born a Pandusopaka, who deals in cane; from a Nishada (by the same) an Ahindika.

38. But from a Kandala by a Pukkasa woman is born the sinful Sopaka, who lives by the occupations of his sire, and is ever despised by good men.

39. A Nishada woman bears to a Kandala a son (called) Antyavasayin, employed in burial-grounds, and despised even by those excluded (from the Aryan community).

40. These races, (which originate) in a confusion (of the castes and) have been described according to their fathers and mothers, may be known by their occupations, whether they conceal or openly show themselves.

41. Six sons, begotten (by Aryans) on women of equal and the next lower castes (Anantara), have the duties of twice-born men; but all those born in consequence of a violation (of the law) are, as regards their duties, equal to Sudras.

42. By the power of austerities and of the seed (from which they sprang), these (races) obtain here among men more exalted or lower rank in successive births.

43. But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Sudras;

44. (Viz.) the Paundrakas, the Kodas, the Dravidas, the Kambogas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinas, the Kiratas, and the Daradas.

45. All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlekkhas (barbarians) or that of the Aryans.

46. Those who have been mentioned as the base-born (offspring, apasada) of Aryans, or as produced in consequence of a violation (of the law, apadhvamsaga), shall subsist by occupations reprehended by the twice-born.

47. To Sutas (belongs) the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhas, trade;

48. Killing fish to Nishadas; carpenters' work to the Ayogava; to Medas, Andhras, Kunkus, and Madgus, the slaughter of wild animals;

49. To Kshattris, Ugras, and Pukkakas, catching and killing (animals) living in holes; to Dhigvanas, working in leather; to Venas, playing drums.

50. Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known (by certain marks), and subsisting by their peculiar occupations.

51. But the dwellings of Kandalas and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys.

52. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.

53. A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals.

54. Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.

55. By day they may go about for the purpose of their work, distinguished by marks at the king's command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule.

56. By the king's order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals.

57. A man of impure origin, who belongs not to any caste, (varna, but whose character is) not known, who, (though) not an Aryan, has the appearance of an Aryan, one may discover by his acts.

58. Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin.

59. A base-born man either resembles in character his father, or his mother, or both; he can never conceal his real nature.

60. Even if a man, born in a great family, sprang from criminal intercourse, he will certainly possess the faults of his (father), be they small or great.

61. But that kingdom in which such bastards, sully (the purity of) the castes, are born, perishes quickly together with its inhabitants.

62. Dying, without the expectation of a reward, for the sake of Brahmanas and of cows, or in the defence of women and children, secures beatitude to those excluded (from the Aryan community, vahya.)

63. Abstinence from injuring (creatures), veracity, abstinence from unlawfully appropriating (the goods of others), purity, and control of the organs, Manu has declared to be the summary of the law for the four castes.

64. If (a female of the caste), sprung from a Brahmana and a Sudra female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation.

65. (Thus) a Sudra attains the rank of a Brahmana, and (in a similar manner) a Brahmana sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaisya.

66. If (a doubt) should arise, with whom the preeminence (is, whether) with him whom an Aryan by chance begot on a non-Aryan female, or (with the son) of a Brahmana woman by a non-Aryan,

67. The decision is as follows: 'He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to a non-Aryan father (is and remains) unlike to an Aryan.'

68. The law prescribes that neither of the two shall receive the sacraments, the first (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes.

69. As good seed, springing up in good soil, turns out perfectly well, even so the son of an Aryan by an Aryan woman is worthy of all the sacraments.

70. Some sages declare the seed to be more important, and others the field; again others (assert that) the seed and the field (are equally important); but the legal decision on this point is as follows:

71. Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren.

72. As through the power of the seed (sons) born of animals became sages who are honoured and praised, hence the seed is declared to be more important.

73. Having considered (the case of) a non-Aryan who acts like an Aryan, and (that of) an Aryan who acts like a non-Aryan, the creator declared, 'Those two are neither equal nor unequal.'

74. Brahmanas who are intent on the means (of gaining union with) Brahman and firm in (discharging) their duties, shall live by duly performing the following six acts, (which are enumerated) in their (proper) order.

75. Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts (prescribed) for a Brahmana.

76. But among the six acts (ordained) for him three are his means of subsistence, (viz.) sacrificing for others, teaching, and accepting gifts from pure men.

77. (Passing) from the Brahmana to the Kshatriya, three acts (incumbent on the former) are forbidden, (viz.) teaching, sacrificing for others, and, thirdly, the acceptance of gifts.

78. The same are likewise forbidden to a Vaisya, that is a settled rule; for Manu, the lord of creatures (Pragapati), has not prescribed them for (men of) those two (castes).

79. To carry arms for striking and for throwing (is prescribed) for Kshatriyas as a means of subsistence; to trade, (to rear) cattle, and agriculture for Vaisyas; but their duties are liberality, the study of the Veda, and the performance of sacrifices.

80. Among the several occupations the most commendable are, teaching the Veda for a Brahmana, protecting (the people) for a Kshatriya, and trade for a Vaisya.

81. But a Brahmana, unable to subsist by his peculiar occupations just mentioned, may live according to the law applicable to Kshatriyas; for the latter is next to him in rank.

82. If it be asked, 'How shall it be, if he cannot maintain himself by either (of these occupations?)' the answer is, he may adopt a Vaisya's mode of life, employing himself in agriculture and rearing cattle.

83. But a Brahmana, or a Kshatriya, living by a Vaisya's mode of subsistence, shall carefully avoid (the pursuit of) agriculture, (which causes) injury to many beings and depends on others.

84. (Some) declare that agriculture is something excellent, (but) that means of subsistence is blamed by the virtuous; (for) the wooden (implement) with iron point injures the earth and (the beings) living in the earth.

85. But he who, through a want of means of subsistence, gives up the strictness with respect to his duties, may sell, in order to increase his wealth, the commodities sold by Vaisyas, making (however) the (following) exceptions.

86. He must avoid (selling) condiments of all sorts, cooked food and sesamum, stones, salt, cattle, and human (beings),

87. All dyed cloth, as well as cloth made of hemp, or flax, or wool, even though they be not dyed, fruit, roots, and (medical) herbs

88. Water, weapons, poison, meat, Soma, and perfumes of all kinds, fresh milk, honey, sour milk, clarified butter, oil, wax, sugar, Kusa-grass;

89. All beasts of the forest, animals with fangs or tusks, birds, spirituous liquor, indigo, lac, and all one-hoofed beasts.

90. But he who subsists by agriculture, may at pleasure sell unmix'd sesamum grains for sacred purposes, provided he himself has grown them and has not kept them long.

91. If he applies sesamum to any other purpose but food, anointing, and charitable gifts, he will be born (again) as a worm and, together with his ancestors, be plunged into the ordure of dogs.

92. By (selling) flesh, salt, and lac a Brahmana at once becomes an outcast; by selling milk he becomes (equal to) a Sudra in three days.

93. But by willingly selling in this world other (forbidden) commodities, a Brahmana assumes after seven nights the character of a Vaisya.

94. Condiments may be bartered for condiments, but by no means salt for (other) condiments; cooked food (may be exchanged) for (other kinds of) cooked food, and sesamum seeds for grain in equal quantities.

95. A Kshatriya who has fallen into distress, may subsist by all these (means); but he must never arrogantly adopt the mode of life (prescribed for his) betters.

96. A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish.

97. It is better (to discharge) one's own (appointed) duty incompletely than to perform completely that of another; for he who lives according to the law of another (caste) is instantly excluded from his own.

98. A Vaisya who is unable to subsist by his own duties, may even maintain himself by a Sudra's mode of life, avoiding (however) acts forbidden (to him), and he should give it up, when he is able (to do so).

99. But a Sudra, being unable to find service with the twice-born and threatened with the loss of his sons and wife (through hunger), may maintain himself by handicrafts.

100. (Let him follow) those mechanical occupations and those various practical arts by following which the twice-born are (best) served.

101. A Brahmana who is distressed through a want of means of subsistence and pines (with hunger), (but) unwilling to adopt a Vaisya's mode of life and resolved to follow his own (prescribed) path, may act in the following manner.

102. A Brahmana who has fallen into distress may accept (gifts) from anybody; for according to the law it is not possible (to assert) that anything pure can be sullied.

103. By teaching, by sacrificing for, and by accepting gifts from despicable (men) Brahmanas (in distress) commit not sin; for they (are as pure) as fire and water.

104. He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud.

105. Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, since he (only) sought a remedy against famishing.

106. Vamadeva, who well knew right and wrong, did not sully himself when, tormented (by hunger), he desired to eat the flesh of a dog in order to save his life.

107. Bharadvaga, a performer of great austerities, accepted many cows from the carpenter Brihu, when he was starving together with his sons in a lonely forest.

108. Visvamitra, who well knew what is right or wrong, approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it the hands of a Kandala.

109. On (comparing) the acceptance (of gifts from low men), sacrificing (for them), and teaching (them), the acceptance of gifts is the meanest (of those acts) and (most) reprehensible for a Brahmana (on account of its results) in the next life.

110. (For) assisting in sacrifices and teaching are (two acts) always performed for men who have received the sacraments; but the acceptance of gifts takes place even in (case the giver is) a Sudra of the lowest class.

111. The guilt incurred by offering sacrifices for teaching (unworthy men) is removed by muttering (sacred texts) and by burnt offerings, but that incurred by accepting gifts (from them) by throwing (the gifts) away and by austerities.

112. A Brahmana who is unable to maintain himself, should (rather) glean ears or grains from (the field of) any (man); gleaning ears is better than accepting gifts, picking up single grains is declared to be still more laudable.

113. If Brahmanas, who are Snatakas, are pining with hunger, or in want of (utensils made of) common metals, or of other property, they may ask the king for them; if he is not disposed to be liberal, he must be left.

114. (The acceptance on an untilled field is less blamable than (that of) a tilled one; (with respect to) cows, goats, sheep, gold, grain, and cooked food, (the acceptance of) each earlier-named (article is less blamable than of the following ones).

115. There are seven lawful modes of acquiring property, (viz.) inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men.

116. Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in times of distress).

117. Neither a Brahmana, nor a Kshatriya must lend (money at) interest; but at his pleasure (either of them) may, in times of distress when he requires money) for sacred purposes, lend to a very sinful man at a small interest.

118. A Kshatriya (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability.

119. His peculiar duty is conquest, and he must not turn back in danger; having protected the Vaisyas by his weapons, he may cause the legal tax to be collected;

120. (Viz.) from Vaisyas one-eighth as the tax on grain, one-twentieth (on the profits on gold and cattle), which amount at least to one Karshapana; Sudras, artisans, and mechanics (shall) benefit (the king) by (doing) work (for him).

121. If a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya.

122. But let a (Sudra) serve Brahmanas, either for the sake of heaven, or with a view to both (this life and the next); for he who is called the servant of a Brahmana thereby gains all his ends.

123. The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.

124. They must allot to him out of their own family (-property) a suitable maintenance, after considering his ability, his industry, and the number of those whom he is bound to support.

125. The remnants of their food must be given to him, as well as their old clothes, the refuse of their grain, and their old household furniture.

126. A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.

127. (Sudras) who are desirous to gain merit, and know (their) duty, commit no sin, but gain praise, if they imitate the practice of virtuous men without reciting sacred texts.

128. The more a (Sudra), keeping himself free from envy, imitates the behaviour of the virtuous, the more he gains, without being censured, (exaltation in) this world and the next.

129. No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas.

130. The duties of the four castes (varna) in times of distress have thus been declared, and if they perform them well, they will reach the most blessed state.

131. Thus all the legal rules for the four castes have been proclaimed; I next will promulgate the auspicious rules for penances.

LAWS OF MANU CHAPTER 11

1. Him who wishes (to marry for the sake of having) offspring, him who wishes to perform a sacrifice, a traveller, him who has given away all his property, him who begs for the sake of his teacher, his father, or his mother, a student of the Veda, and a sick man,

2. These nine Brahmanas one should consider as Snatakas, begging in order to fulfil the sacred law; to such poor men gifts must be given in proportion to their learning.

3. To these most excellent among the twice-born, food and presents (of money) must be given; it is declared that food must be given to others outside the sacrificial enclosure.

4. But a king shall bestow, as is proper, jewels of all sorts, and presents for the sake of sacrifices on Brahmanas learned in the Vedas.

5. If a man who has a wife weds a second wife, having begged money (to defray the marriage expenses, he obtains) no advantage but sensual enjoyment; but the issue (of his second marriage belongs) to the giver of the money.

6. One should give, according to one's ability, wealth to Brahmanas learned in the Veda and living alone; (thus) one obtains after death heavenly bliss.

7. He who may possess (a supply of) food sufficient to maintain those dependant on him during three years or more than that, is worthy to drink the Soma-juice.

8. But a twice-born man, who, though possessing less than that amount of property, nevertheless drinks the Soma-juice, does not derive any benefit from that (act), though he may have formerly drunk the Soma-juice.

9. (If) an opulent man (is) liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets (of fame, but afterwards) make him swallow the poison (of punishment in hell).

10. If (a man) does anything for the sake of his happiness in another world, to the detriment of those whom he is bound to maintain, that produces evil results for him, both while he lives and when he is dead.

11. If a sacrifice, (offered) by (any twice-born) sacrificer, (and) especially by a Brahmana, must remain incomplete through (the want of) one requisite, while a righteous king rules,

12. That article (required) for the completion of the sacrifice, may be taken (forcibly) from the house of any Vaisya, who possesses a large number of cattle, (but) neither performs the (minor) sacrifices nor drinks the Soma-juice;

13. (Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices.

14. If (a man) possessing one hundred cows, kindles not the sacred fire, or one possessing a thousand cows, drinks not the Soma-juice, a (sacrificer) may unhesitatingly take (what he requires) from the houses of those two, even (though they be Brahmanas or Kshatriyas);

15. (Or) he may take (it by force or fraud) from one who always takes and never gives, and who refuses to give it; thus the fame (of the taker) will spread and his merit increase.

16. Likewise he who has not eaten at (the time of) six meals, may take at (the time of) the seventh meal (food) from a man who neglects his sacred duties, without (however) making a provision for the morrow,

17. Either from the threshing-floor, or from a field, or out of the house, or wherever he finds it; but if (the owner) asks him, he must confess to him that (deed and its cause).

18. (On such occasions) a Kshatriya must never take the property of a (virtuous) Brahmana; but he who is starving may appropriate the possessions of a Dasyu, or of one who neglects his sacred duties.

19. He who takes property from the wicked and bestows it on the virtuous, transforms himself into a boat, and carries both (over the sea of misfortune).

20. The property of those who zealously offer sacrifices, the wise call the property of the gods; but the wealth of those who perform no sacrifices is called the property of the Asuras.

21. On him (who, for the reasons stated, appropriates another's possessions), a righteous king shall not inflict punishment; for (in that case) a Brahmana pines with hunger through the Kshatriya's want of care.

22. Having ascertained the number of those dependent on such a man, and having fully considered his learning and his conduct, the king shall allow him, out of his own property, a maintenance whereon he may live according to the law;

23. And after allotting to him a maintenance, the king must protect him in every way; for he obtains from such (a man) whom he protects, the part of his spiritual merit.

24. A Brahmana shall never beg from a Sudra property for a sacrifice; for a sacrificer, having begged (it from such a man), after death is born (again) as a Kandala.

25. A Brahmana who, having begged any property for a sacrifice, does not use the whole (for that purpose), becomes for a hundred years a (vulture of the kind called) Bhasa, or a crow.

26. That sinful man, who, through covetousness, seizes the property of the gods, or the property of Brahmanas, feeds in another world on the leavings of vultures.

27. In case the prescribed animal and Soma-sacrifices cannot be performed, let him always offer at the change of the year a Vaisvanari Ishti as a penance (for the omission).

28. But a twice-born, who, without being in distress, performs his duties according to the law for times of distress, obtains no reward for them in the next world; that is the opinion (of the sages).

29. By the Visve-devas, by the Sadhyas, and by the great sages (of the) Brahmana (caste), who were afraid of perishing in times of distress, a substitute was made for the (principal) rule.

30. That evil-minded man, who, being able (to fulfil) the original law, lives according to the secondary rule, reaps no reward for that after death.

31. A Brahmana who knows the law need not bring any (offence) to the notice of the king; by his own power alone he can punish those men who injure him.

32. His own power is greater than the power of the king; the Brahmana therefore, may punish his foes by his own power alone.

33. Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies.

34. A Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sudra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations.

35. The Brahmana is declared (to be) the creator (of the world), the punisher, the teacher, (and hence) a benefactor (of all created beings); to him let no man say anything unpropitious, nor use any harsh words.

36. Neither a girl, nor a (married) young woman, nor a man of little learning, nor a fool, nor a man in great suffering, nor one uninitiated, shall offer an Agnihotra.

37. For such (persons) offering a burnt-oblation sink into hell, as well as he to whom that (Agnihotra) belongs; hence the person who sacrifices (for another) must be skilled in (the performance of) Vaitana (rites), and know the whole Veda.

38. A Brahmana who, though wealthy, does not give, as fee for the performance of an Agnyadheya, a horse sacred to Pragapati, becomes (equal to one) who has not kindled the sacred fires.

39. Let him who has faith and controls his senses perform other meritorious acts, but let him on no account offer sacrifices at which he gives smaller fees (than those prescribed).

40. The organs (of sense and action), honour, (bliss in) heaven, longevity, fame, offspring, and cattle are destroyed by

a sacrifice at which (too) small sacrificial fees are given; hence a man of small means should not offer a (Srauta) sacrifice.

41. A Brahmana who, being an Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar penance during one month; for that (offence) is equal to the slaughter of a son.

42. Those who, obtaining wealth from Sudras, (and using that) offer an Agnihotra, are priests officiating for Sudras, (and hence) censured among those who recite the Veda.

43. Treading with his foot on the heads of those fools who worship a fire (kindled at the expense) of a Sudra, the giver (of the wealth) shall always pass over his miseries (in the next world).

44. A man who omits a prescribed act, or performs a blamable act, or cleaves to sensual enjoyments, must perform a penance.

45. (All) sages prescribe a penance for a sin unintentionally committed; some declare, on the evidence of the revealed texts, (that it may be performed) even for an intentional (offence).

46. A sin unintentionally committed is expiated by the recitation of Vedic texts, but that which (men) in their folly commit intentionally, by various (special) penances.

47. A twice-born man, having become liable to perform a penance, be it by (the decree of) fate or by (an act) committed in a former life, must not, before the penance has been performed, have intercourse with virtuous men.

48. Some wicked men suffer a change of their (natural) appearance in consequence of crimes committed in this life, and some in consequence of those committed in a former (existence).

49. He who steals the gold (of a Brahmana) has diseased nails; a drinker of (the spirituous liquor called) Sura, black teeth; the slayer of a Brahmana, consumption; the violator of a Guru's bed, a diseased skin;

50. An informer, a foul-smelling nose; a calumniator, a stinking breath; a stealer of grain, deficiency in limbs; he who adulterates (grain), redundant limbs;

51. A stealer of (cooked) food, dyspepsia; a stealer of the words (of the Veda), dumbness a stealer of clothes, white leprosy; a horse-stealer, lameness.

52. The stealer of a lamp will become blind; he who extinguishes it will become one-eyed; injury (to sentient beings) is punished by general sickness; an adulterer (will have) swellings (in his limbs).

53. Thus in consequence of a remnant of (the guilt of former) crimes, are born idiots, dumb, blind, deaf, and deformed men, who are (all) despised by the virtuous.

54. Penances, therefore, must always be performed for the sake of purification, because those whose sins have not been expiated, are born (again) with disgraceful marks.

55. Killing a Brahmana, drinking (the spirituous liquor called) Sura, stealing (the gold of a Brahmana), adultery with a Guru's wife, and associating with such (offenders), they declare (to be) mortal sins (mahapataka).

56. Falsely attributing to oneself high birth, giving information to the king (regarding a crime), and falsely accusing one's teacher, (are offences) equal to slaying a Brahmana.

57. Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to drinking Sura.

58. Stealing a deposit, or men, a horse, and silver, land, diamonds and (other) gems, is declared to be equal to stealing the gold (of a Brahmana).

59. Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru's bed.

60. Slaying kine, sacrificing for those who are unworthy to sacrifice, adultery, selling oneself, casting off one's teacher, mother, father, or son, giving up the (daily) study of the Veda, and neglecting the (sacred domestic) fire,

61. Allowing one's younger brother to marry first, marrying before one's elder brother, giving a daughter to, or sacrificing for, (either brother),

62. Defiling a damsel, usury, breaking a vow, selling a tank, a garden, one's wife, or child,

63. Living as a Vratya, casting off a relative, teaching (the Veda) for wages, learning (the Veda) from a paid teacher, and selling goods which one ought not to sell,

64. Superintending mines (or factories) of any sort, executing great mechanical works, injuring (living) plants, subsisting on (the earnings of) one's wife, sorcery (by means of sacrifices), and working (magic by means of) roots, (and so forth),

65. Cutting down green trees for firewood, doing acts for one's own advantage only, eating prohibited food,

66. Neglecting to kindle the sacred fires, theft, non-payment of (the three) debts, studying bad books, and practising (the arts of) dancing and singing,

67. Stealing grain, base metals, or cattle, intercourse with women who drink spirituous liquor, slaying women, Sudras, Vaisyas, or Kshatriyas, and atheism, (are all) minor offences, causing loss of caste (Upapataka).

68. Giving pain to a Brahmana (by a blow), smelling at things which ought not to be smelt at, or at spirituous liquor, cheating, and an unnatural offence with a man, are declared to cause the loss of caste (Gatibhramsa)

69. Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffalo, none is known to degrade (the offender) to a mixed caste (Samkarikarana).

70. Accepting presents from blamed men, trading, serving Sudras, and speaking a falsehood, make (the offender) unworthy to receive gifts (Apatra).

71. Killing insects, small or large, or birds, eating anything kept close to spirituous liquors, stealing fruit, firewood, or flowers, (are offences) which make impure (Malavaha).

72. Learn (now) completely those penances, by means of which all the several offences mentioned (can) be expiated.

73. For his purification the slayer of a Brahmana shall make a hut in the forest and dwell (in it) during twelve years, subsisting on alms and making the skull of a dead man his flag.

74. Or let him, of his own free will, become (in a battle) the target of archers who know (his purpose); or he may thrice throw himself headlong into a blazing fire;

75. Or he may offer a horse-sacrifice, a Svargit, a Gosava, an Abhigit, a Visvagit, a Trivrit, or an Agnishtut;

76. Or, in order to remove (the guilt of) slaying a Brahmana, he may walk one hundred yoganas, reciting one of the Vedas, eating little, and controlling his organs;

77. Or he may present to a Brahmana, learned in the Vedas, whole property, as much wealth as suffices for the maintenance (of the recipient), or a house together with the furniture;

78. Or, subsisting on sacrificial food, he may walk against the stream along (the whole course of the river) Sarasvati; or, restricting his food (very much), he may mutter thrice the Samhita of a Veda.

79. Having shaved off (all his hair), he may dwell at the extremity of the village, or in a cow-pen, or in a hermitage, or at the root of a tree, taking pleasure in doing good to cows and Brahmanas.

80. He who unhesitatingly abandons life for the sake of Brahmanas or of cows, is freed from (the guilt of) the murder of a Brahmana, and (so is he) who saves (the life of) a cow, or of a Brahmana.

81. If either he fights at least three times (against robbers in defence of) a Brahmana's (property), or reconquers the whole property of a Brahmana, or if he loses his life for such a cause, he is freed (from his guilt).

82. He who thus (remains) always firm in his vow, chaste, and of concentrated mind, removes after the lapse of twelve years (the guilt of) slaying a Brahmana.

83. Or he who, after confessing his crime in an assembly of the gods of the earth (Brahmanas), and the gods of men (Kshatriyas), bathes (with the priests) at the close of a horse-sacrifice, is (also) freed (from guilt).

84. The Brahmana is declared (to be) the root of the sacred law and the Kshatriya its top; hence he who has confessed his sin before an assembly of such men, becomes pure.

85. By his origin alone a Brahmana is a deity even for the gods, and (his teaching is) authoritative for men, because the Veda is the foundation for that.

86. (If) only three of them who are learned in the Veda proclaim the expiation for offences, that shall purify the (sinners); for the words of learned men are a means of purification.

87. A Brahmana who, with a concentrated mind, follows any of the (above-mentioned) rules, removes the sin committed by slaying a Brahmana through his self-control.

88. For destroying the embryo (of a Brahmana, the sex of which was) unknown, for slaying a Kshatriya or a Vaisya who are (engaged in) or have offered a (Vedic) sacrifice, or a (Brahmana) woman who has bathed after temporary uncleanness (Atreyi), he must perform the same penance,

89. Likewise for giving false evidence (in an important cause), for passionately abusing the teacher, for stealing a deposit, and for killing (his) wife or his friend;

90. This expiation has been prescribed for unintentionally killing a Brahmana; but for intentionally slaying a Brahmana no atonement is ordained.

91. A twice-born man who has (intentionally) drunk, through delusion of mind, (the spirituous liquor called) Sura shall drink that liquor boiling-hot; when his body has been completely scalded by that, he is freed from his guilt;

92. Or he may drink cow's urine, water, milk, clarified butter or (liquid) cowdung boiling-hot, until he dies;

93. Or, in order to remove (the guilt of) drinking Sura, he may eat during a year once (a day) at night grains (of rice) or oilcake, wearing clothes made of cowhair and his own hair in braids and carrying (a wine cup) as a flag.

94. Sura, indeed, is the dirty refuse (mala) of grain, sin also is called dirt (mala); hence a Brahmana, a Kshatriya, and a Vaisya shall not drink Sura.

95. Sura one must know to be of three kinds, that distilled from molasses (gaudi), that distilled from ground rice, and that distilled from Madhuka-flowers (madhvi); as the one

(named above) even so are all (three sorts) forbidden to the chief of the twice-born.

96. Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, Rakshasas, and Pisakas; a Brahmana who eats (the remnants of) the offerings consecrated to the gods, must not partake of such (substances).

97. A Brahmana, stupefied by drunkenness, might fall on something impure, or (improperly) pronounce Vedic (texts), or commit some other act which ought not to be committed.

98. When the Brahman (the Veda) which dwells in his body is (even) once (only) deluged with spirituous liquor, his Brahmanhood forsakes him and he becomes a Sudra.

99. The various expiations for drinking (the spirituous liquors called) Sura have thus been explained; I will next proclaim the atonement for stealing the gold (of a Brahmana).

100. A Brahmana who has stolen the gold (of a Brahmana) shall go to the king and, confessing his deed, say, 'Lord, punish me!'

101. Taking (from him) the club (which he must carry), the king himself shall strike him once, by his death the thief becomes pure; or a Brahmana (may purify himself) by austerities.

102. He who desires to remove by austerities the guilt of stealing the gold (of a Brahmana), shall perform the penance (prescribed) for the slayer of a Brahmana, (living) in a forest and dressed in (garments) made of bark.

103. By these penances a twice-born man may remove the guilt incurred by a theft (of gold); but he may atone for connexion with a Guru's wife by the following penances.

104. He who has violated his Guru's bed, shall, after confessing his crime, extend himself on a heated iron bed, or embrace the red-hot image (of a woman); by dying he becomes pure;

105. Or, having himself cut off his organ and his testicles and having taken them in his joined hands, he may walk straight towards the region of Nirriti (the south-west), until he falls down (dead);

106. Or, carrying the foot of a bedstead, dressed in (garments of) bark and allowing his beard to grow, he may, with a concentrated mind, perform during a whole year the Krikkhra (or hard, penance), revealed by Pragapati, in a lonely forest;

107. Or, controlling his organs, he may during three months continuously perform the lunar penance, (subsisting) on sacrificial food or barley-gruel, in order to remove (the guilt of) violating a Guru's bed.

108. By means of these penances men who have committed mortal sins (Mahapataka) may remove their guilt, but those who committed minor offences, causing loss of caste, (Upapataka, can do it) by the various following penances.

109. He who has committed a minor offence by slaying a cow (or bull) shall drink during (the first) month (a decoction of) barley-grains; having shaved all his hair, and covering himself with the hide (of the slain cow), he must live in a cow-house.

110. During the two (following) months he shall eat a small (quantity of food) without any factitious salt at every fourth meal-time, and shall bathe in the urine of cows, keeping his organs under control.

111. During the day he shall follow the cows and, standing upright, inhale the dust (raised by their hoofs); at night, after serving and worshipping them, he shall remain in the (posture, called) virasana.

112. Controlling himself and free from anger, he must stand when they stand, follow them when they walk, and seat himself when they lie down.

113. (When a cow is) sick, or is threatened by danger from thieves, tigers, and the like, or falls, or sticks in a morass, he must relieve her by all possible means:

114. In heat, in rain, or in cold, or when the wind blows violently, he must not seek to shelter himself, without (first) sheltering the cows according to his ability.

115. Let him not say (a word), if a cow eats (anything) in his own or another's house or field or on the threshing-floor, or if a calf drinks (milk).

116. The slayer of a cow who serves cows in this manner, removes after three months the guilt which he incurred by killing a cow.

117. But after he has fully performed the penance, he must give to (Brahmanas) learned in the Veda ten cows and a bull, (or) if he does not possess (so much property) he must offer to them all he has.

118. Twice-born men who have committed (other) minor offences (Upapataka), except a student who has broken his vow (Avakirnin), may perform, in order to purify themselves, the same penance or also a lunar penance.

119. But a student who has broken his vow shall offer at night on a crossway to Nirriti a one-eyed ass, according to the rule of the Pakayagnas.

120. Having offered according to the rule oblations in the fire, he shall finally offer (four) oblations of clarified butter to Vata, to Indra, to the teacher (of the gods, Brihaspati) and to Agni, reciting the Rik verse 'May the Maruts grant me,' &c.

121. Those who know the Veda declare that a voluntary effusion of semen by a twice-born (youth) who fulfils the vow (of studentship constitutes) a breach of that vow.

122. The divine light which the Veda imparts to the student, enters, if he breaks his vow, the Maruts, Puruhuta (Indra), the teacher (of the gods, Brihaspati) and Pavaka (Fire).

123. When this sin has been committed, he shall go begging to seven houses, dressed in the hide of the (sacrificed) ass, proclaiming his deed.

124. Subsisting on a single (daily meal that consists) of the alms obtained there and bathing at (the time of) the three savanas (morning, noon, and evening), he becomes pure after (the lapse of) one year.

125. For committing with intent any of the deeds which cause loss of caste (Gatibhramsakara), (the offender) shall perform a Samtapana Krikkhra; (for doing it) unintentionally, (the Krikkhra) revealed by Pragapati.

126. As atonement for deeds which degrade to a mixed caste (Samkara), and for those which make a man unworthy to receive gifts (Apatra), (he shall perform) the lunar (penance) during a month; for (acts) which render impure (Malinikaraniya) he shall scald himself during three days with (hot) barley-gruel.

127. One fourth (of the penance) for the murder of a Brahmana is prescribed (as expiation) for (intentionally) killing a Kshatriya, one-eighth for killing a Vaisya; know that it is one-sixteenth for killing a virtuous Sudra.

128. But if a Brahmana unintentionally kills a Kshatriya, he shall give, in order to purify himself, one thousand cows and a bull;

129. Or he may perform the penance prescribed for the murderer of a Brahmana during three years, controlling himself, wearing his hair in braids, staying far away from the village, and dwelling at the root of a tree.

130. A Brahmana who has slain a virtuous Vaisya, shall perform the same penance during one year, or he may give one hundred cows and one (bull).

131. He who has slain a Sudra, shall perform that whole penance during six months, or he may also give ten white cows and one bull to a Brahmana.

132. Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he shall perform the penance for the murder of a Sudra;

133. Or he may drink milk during three days, or walk one hundred yoganas, or bathe in a river, or mutter the hymn addressed to the Waters.

134. For killing a snake, a Brahmana shall give a spade of black iron, for a eunuch a load of straw and a masha of lead;

135. For a boar a pot of clarified butter, for a partridge a drona of sesamum-grains, for a parrot a calf two years old, for a crane (a calf) three years old.

136. If he has killed a Hamsa, a Balaka, a heron, a peacock, a monkey, a falcon, or a Bhasa, he shall give a cow to a Brahmana.

137. For killing a horse, he shall give a garment, for (killing) an elephant, five black bulls, for (killing) a goat, or a sheep, a draught-ox, for killing a donkey, (a calf) one year old;

138. But for killing carnivorous wild beasts, he shall give a milch-cow, for (killing) wild beasts that are not carnivorous, a heifer, for killing a camel, one krishnala.

139. For killing adulterous women of the four castes, he must give, in order to purify himself, respectively a leathern bag, a bow, a goat, or a sheep.

140. A twice-born man, who is unable to atone by gifts for the slaughter of a serpent and the other (creatures mentioned), shall perform for each of them, a Krikkhra (penance) in order to remove his guilt.

141. But for destroying one thousand (small) animals that have bones, or a whole cart-load of boneless (animals), he shall perform the penance (prescribed) for the murder of a Sudra.

142. But for killing (small) animals which have bones, he should give some trifle to a Brahmana; if he injures boneless (animals), he becomes pure by a suppressing his breath (pranayama).

143. For cutting fruit-trees, shrubs, creepers, lianas, or flowering plants, one hundred Rikas must be muttered.

144. (For destroying) any kind of creature, bred in food, in condiments, in fruit, or in flowers, the expiation is to eat clarified butter.

145. If a man destroys for no good purpose plants produced by cultivation, or such as spontaneously spring up in the forest, he shall attend a cow during one day, subsisting on milk alone.

146. The guilt incurred intentionally or unintentionally by injuring (created beings) can be removed by means of these penances; hear (now, how) all (sins) committed by partaking of forbidden food (or drink, can be expiated).

147. He who drinks unintentionally (the spirituous liquor, called) Varuni, becomes pure by being initiated (again); (even for drinking it) intentionally (a penance) destructive to life must not be imposed; that is a settled rule.

148. He who has drunk water which has stood in a vessel used for keeping (the spirituous liquor, called) Sura, or other

intoxicating drinks, shall drink during five (days and) nights (nothing but) milk in which the Sankhapushpi (plant) has been boiled.

149. He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled.

150. But when a Brahmana who has partaken of Soma-juice, has smelt the odour exhaled by a drinker of Sura, he becomes pure by thrice suppressing his breath in water, and eating clarified butter.

151. (Men of) the three twice-born castes who have unintentionally swallowed ordure or urine, or anything that has touched Sura, must be initiated again.

152. The tonsure, (wearing) the sacred girdle, (carrying) a staff, going to beg, and the vows (incumbent on a student), are omitted on the second initiation of twice-born men.

153. But he who has eaten the food of men, whose food must not be eaten, or the leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during seven (days and) nights.

154. A twice-born man who has drunk (fluids that have turned) sour, or astringent decoctions, becomes, though (these substances may) not (be specially) forbidden, impure until they have been digested.

155. A twice-born man, who has swallowed the urine or ordure of a village pig, of a donkey, of a camel, of a jackal, of a monkey, or of a crow, shall perform a lunar penance.

156. He who has eaten dried meat, mushrooms growing on the ground, or (meat, the nature of) which is unknown, (or) such as had been kept in a slaughter-house, shall perform the same penance.

157. The atonement for partaking of (the meat of) carnivorous animals, of pigs, of camels, of cocks, of crows, of donkeys, and of human flesh, is a Tapta Krikkhra (penance).

158. If a twice-born man, who has not returned (home from his teacher's house), eats food, given at a monthly (Sradha,) he shall fast during three days and pass one day (standing) in water.

159. But a student who on any occasion eats honey or meat, shall perform an ordinary Krikkhra (penance), and afterwards complete his vow (of studentship).

160. He who eats what is left by a cat, by a crow, by a mouse (or rat), by a dog, or by an ichneumon, or (food) into which a hair or an insect has fallen, shall drink (a decoction of) the Brahmasuvarkala (plant).

161. He who desires to be pure, must not eat forbidden food, and must vomit up such as he has eaten unintentionally, or quickly atone for it by (various) means of purification.

162. The various rules respecting penances for eating forbidden food have been thus declared; hear now the law of those penances which remove the guilt of theft.

163. The chief of the twice-born, having voluntarily stolen (valuable) property, grain, or cooked food, from the house of a caste-fellow, is purified by performing Krikkhra (penances) during a whole year.

164. The lunar penance has been declared to be the expiation for stealing men and women, and (for wrongfully appropriating) a field, a house, or the water of wells and cisterns.

165. He who has stolen objects of small value from the house of another man, shall, after restoring the (stolen article), perform a Samtapana Krikkhra for his purification.

166. (To swallow) the five products of the cow (pankagavya) is the atonement for stealing eatables of various kinds, a vehicle, a bed, a seat, flowers, roots, or fruit.

167. Fasting during three (days and) nights shall be (the penance for stealing) grass, wood, trees, dry food, molasses, clothes, leather, and meat.

168. To subsist during twelve days on (uncooked) grains (is the penance for stealing) gems, pearls, coral, copper, silver, iron, brass, or stone.

169. (For stealing) cotton, silk, wool, an animal with cloven hoofs, or one with uncloven hoofs, a bird, perfumes, medicinal herbs, or a rope (the penance is to subsist) during three days (on) milk.

170. By means of these penances, a twice-born man may remove the guilt of theft; but the guilt of approaching women who ought not to be approached (agamy), he may expiate by (the following) penances.

171. He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed.

172. He who has approached the daughter of his father's sister, (who is almost equal to) a sister, (the daughter) of his mother's sister, or of his mother's full brother, shall perform a lunar penance.

173. A wise man should not take as his wife any of these three; they must not be wedded because they are (Sapinda-) relatives, he who marries (one of them), sinks low.

174. A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water,

or with a menstruating woman, shall perform a Samtapana Krikkhra.

175. A twice-born man who commits an unnatural offence with a male, or has intercourse with a female in a cart drawn by oxen, in water, or in the day-time, shall bathe, dressed in his clothes.

176. A Brahmana who unintentionally approaches a woman of the Kandala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal.

177. An exceedingly corrupt wife let her husband confine to one apartment, and compel her to perform the penance which is prescribed for males in cases of adultery.

178. If, being solicited by a man (of) equal (caste), she (afterwards) is again unfaithful, then a Krikkhra and a lunar penance are prescribed as the means of purifying her.

179. The sin which a twice-born man commits by dallying one night with a Vrishali, he removes in three years, by subsisting on alms and daily muttering (sacred texts).

180. The atonement (to be performed) by sinners (of) four (kinds) even, has been thus declared; hear now the penances for those who have intercourse with outcasts.

181. He who associates with an outcast, himself becomes an outcast after a year, not by sacrificing for him, teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat, or by eating with him.

182. He who associates with any one of those outcasts, must perform, in order to atone for (such) intercourse, the penance prescribed for that (sinner).

183. The Sapindas and Samanodakas of an outcast must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priests, and teachers.

184. A female slave shall upset with her foot a pot filled with water, as if it were for a dead person; (his Sapindas) as well as the Samanodakas shall be impure for a day and a night;

185. But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men;

186. And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son; and his stead a younger brother, excelling in virtue, shall obtain the share of the eldest.

187. But when he has performed his penance, they shall bathe with him in a holy pool and throw down a new pot, filled with water.

188. But he shall throw that pot into water, enter his house and perform, as before, all the duties incumbent on a relative.

189. Let him follow the same rule in the case of female outcasts; but clothes, food, and drink shall be given to them, and they shall live close to the (family-) house.

190. Let him not transact any business with unpurified sinners; but let him in no way reproach those who have made atonement.

191. Let him not dwell together with the murderers of children, with those who have returned evil for good, and with the slayers of suppliants for protection or of women, though they may have been purified according to the sacred law.

192. Those twice-born men who may not have been taught the Savitri (at the time) prescribed by the rule, he shall cause to perform three Krikkhra (penances) and afterwards initiate them in accordance with the law.

193. Let him prescribe the same (expiation) when twice-born men, who follow forbidden occupations or have neglected (to learn) the Veda, desire to perform a penance.

194. If Brahmanas acquire property by a reprehensible action, they become pure by relinquishing it, muttering prayers, and (performing) austerities.

195. By muttering with a concentrated mind the Savitri three thousand times, (dwelling) for a month in a cow-house, (and) subsisting on milk, (a man) is freed from (the guilt of) accepting presents from a wicked man.

196. But when he returns from the cow-house, emaciated with his fast, and reverently salutes, (the Brahmanas) shall ask him, 'Friend, dost thou desire to become our equal?'

197. If he answers to the Brahmanas, 'Forsooth, (I will not offend again); he shall scatter (some) grass for the cows; if the cows hallow that place (by eating the grass) the (Brahmana) shall re-admit him (into their community).

198. He who has sacrificed for Vratyas, or has performed the obsequies of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes (his guilt) by three Krikkhra (penances).

199. A twice-born man who has cast off a suppliant for protection, or has (improperly) divulged the Veda, atones for his offence, if he subsists during a year on barley.

200. He who has been bitten by a dog, a jackal, or a donkey, by a tame carnivorous animal, by a man, a horse, a camel, or a (village-) pig, becomes pure by suppressing his breath (Pranayama).

201. To eat during a month at each sixth mealtime (only), to recite the Samhita (of a Veda), and (to perform) daily the Sakala oblations, are the means of purifying those excluded from society at repasts (Apantya).

202. A Brahmana who voluntarily rode in a carriage drawn by camels or by asses, and he who bathed naked, become pure by suppressing his breath (Pranayama).

203. He who has relieved the necessities of nature, being greatly pressed, either without (using) water or in water, becomes pure by bathing outside (the village) in his clothes and by touching a cow.

204. Fasting is the penance for omitting the daily rites prescribed by the Veda and for neglecting the special duties of a Snataka.

205. He who has said 'Hum' to a Brahmana, or has addressed one of his betters with 'Thou,' shall bathe, fast during the remaining part of the day, and appease (the person offended) by a reverential salutation.

206. He who has struck (a Brahmana) even with a blade of grass, tied him by the neck with a cloth, or conquered him in an altercation, shall appease him by a prostration.

207. But he who, intending to hurt a Brahmana, has threatened (him with a stick and the like) shall remain in hell during a hundred years; he who (actually) struck him, during one thousand years.

208. As many particles of dust as the blood of a Brahmana causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell.

209. For threatening a Brahmana, (the offender) shall perform a Krikkhra, for striking him an Atikrikkhra, for shedding his blood a Krikkhra and an Atikrikkhra.

210. For the expiation of offences for which no atonement has been prescribed, let him fix a penance after considering (the offender's) strength and the (nature of) the offence.

211. I will (now) describe to you those means, adopted by the gods, the sages, and the manes, through which a man may remove his sins.

212. A twice-born man who performs (the Krikkhra penance), revealed by Pragapati, shall eat during three days in the morning (only), during (the next) three days in the evening (only), during (the following) three days (food given) unasked, and shall fast during another period of three days.

213. (Subsisting on) the urine of cows, cowdung, milk, sour milk, clarified butter, and a decoction of Kusa-grass, and fasting during one (day and) night, (that is) called a Samtapana Krikkhra.

214. A twice-born man who performs an Atikrikkhra (penance), must take his food during three periods of three days in the manner described above, (but) one mouthful only at each meal, and fast during the last three days.

215. A Brahmana who performs a Taptakrikkhra (penance) must drink hot water, hot milk, hot clarified butter and (inhale) hot air, each during three days, and bathe once with a concentrated mind.

216. A fast for twelve days by a man who controls himself and commits no mistakes, is called a Paraka Krikkhra, which removes all guilt.

217. If one diminishes (one's food daily by) one mouthful during the dark (half of the month) and increases (it in the same manner) during the bright half, and bathes (daily) at the time of three libations (morning, noon, and evening), that is called a lunar penance (Kandrayana).

218. Let him follow throughout the same rule at the (Kandrayana, called) yavamadhya (shaped like a barley-corn), (but) let him (in that case) begin the lunar penance, (with a) controlled (mind), on the first day of the bright half (of the month).

219. He who performs the lunar penance of ascetics, shall eat (during a month) daily at midday eight mouthfuls, controlling himself and consuming sacrificial food (only).

220. If a Brahmana, with concentrated mind, eats (during a month daily) four mouthfuls in a morning and four after sunset, (that is) called the lunar penance of children.

221. He who, concentrating his mind, eats during a month in any way three eighty mouthfuls of sacrificial food, dwells (after death) in the world of the moon.

222. The Rudras, likewise the Adityas, the Vasus and the Maruts, together with the great sages, practised this (rite) in order to remove all evil.

223. Burnt oblations, accompanied by (the recitation of) the Mahavyahritis, must daily be made (by the penitent) himself, and he must abstain from injuring (sentient creatures), speak the truth, and keep himself free from anger and from dishonesty.

224. Let him bathe three times each day and thrice each night, dressed in his clothes; let him on no account talk to women, Sudras, and outcasts.

225. Let him pass the time standing (during the day) and sitting (during the night), or if he is unable (to do that) let him lie on the (bare) ground; let him be chaste and observe the vows (of a student) and worship his Gurus, the gods, and Brahmanas.

226. Let him constantly mutter the Savitri and (other) purificatory texts according to his ability; (let him) carefully

(act thus) on (the occasion of) all (other) vows (performed) by way of penance.

227. By these expiations twice-born men must be purified whose sins are known, but let him purify those whose sins are not known by (the recitation of) sacred texts and by (the performance of) burnt oblations.

228. By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberality.

229. In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough.

230. In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt.

231. He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) 'I will do so no more.'

232. Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.

233. He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt on it, must not commit it a second time.

234. If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience).

235. All the bliss of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end.

236. (The pursuit of sacred) knowledge is the austerity of a Brahmana, protecting (the people) is the austerity of a Kshatriya, (the pursuit of) his daily business is the austerity of a Vaisya, and service the austerity of a Sudra.

237. The sages who control themselves and subsist on fruit, roots, and air, survey the three worlds together with their moving and immovable (creatures) through their austerities alone.

238. Medicines, good health, learning, and the various divine stations are attained by austerities alone; for austerity is the means of gaining them.

239. Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed, all (this) may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass.

240. Both those who have committed mortal sin (Mahapataka) and all other offenders are severally freed from their guilt by means of well-performed austerities.

241. Insects, snakes, moths, bees, birds and beings, bereft of motion, reach heaven by the power of austerities.

242. Whatever sin men commit by thoughts, words, or deeds, that they speedily burn away by penance, if they keep penance as their only riches.

243. The gods accept the offerings of that Brahmana alone who has purified himself by austerities, and grant to him all he desires.

244. The lord, Pragapati, created these Institutes (of the sacred law) by his austerities alone; the sages likewise obtained (the revelation of) the Vedas through their austerities.

245. The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity.

246. The daily study of the Veda, the performance of the great sacrifices according to one's ability, (and) patience (in suffering) quickly destroy all guilt, even that caused by mortal sins.

247. As a fire in one moment consumes with its bright flame the fuel that has been placed on it, even so he who knows the Veda destroys all guilt by the fire of knowledge.

248. The penances for sins (made public) have been thus declared according to the law; learn next the penances for secret (sins).

249. Sixteen suppressions of the breath (Pranayama) accompanied by (the recitation of) the Vyahritis and of the syllable Om, purify, if they are repeated daily, after a month even the murderer of a learned Brahmana.

250. Even a drinker of (the spirituous liquor called) Sura becomes pure, if he mutters the hymn (seen) by Kutsa, 'Removing by thy splendour our guilt, O Agni,' &c., (that seen) by Vasishtha, 'With their hymns the Vasishthas woke the Dawn,' &c., the Mahitra (hymn) and (the verses called) Suddhavatis.

251. Even he who has stolen gold, instantly becomes free from guilt, if he once mutters (the hymn beginning with the words) 'The middlemost brother of this beautiful, ancient Hotri-priest' and the Sivasamkalpa.

252. The violator of a Guru's bed is freed (from sin), if he repeatedly recites the Havishpantiya (hymn), (that beginning) 'Neither anxiety nor misfortune,' (and that beginning) 'Thus, verily, thus,' and mutters the hymn addressed to Purusha.

253. He who desires to expiate sins great or small, must mutter during a year the Rit-verse 'May we remove thy anger, O Varuna,' &c., or 'Whatever offence here, O Varuna,' &c.

254. That man who, having accepted presents which ought not to be accepted, or having eaten forbidden food, mutters the Taratsamandiya (Rikas), becomes pure after three days.

255. But he who has committed many sins, becomes pure, if he recites during a month (the four verses) addressed to Soma and Rudra, and the three verses (beginning) 'Aryaman, Varuna, and Mitra,' while he bathes in a river.

256. A grievous offender shall mutter the seven verses (beginning with) 'Indra,' for half a year; but he who has committed any blamable act in water, shall subsist during a month on food obtained by begging.

257. A twice-born man removes even very great guilt by offering clarified butter with the sacred texts belonging to the Sakala-homas, or by muttering the Rik, (beginning) 'Adoration.'

258. He who is stained by mortal sin, becomes pure, if, with a concentrated mind, he attends cows for a year, reciting the Pavamani (hymns) and subsisting on alms.

259. Or, if, pure (in mind and in body), he thrice repeats the Samhita of the Veda in a forest, sanctified by three Paraka (penances), he is freed from all crimes causing loss of caste (pataka).

260. But if (a man) fasts during three days, bathing thrice a day, and muttering (in the water the hymn seen by) Aghamarshana, he is (likewise) freed from all sins causing loss of caste.

261. As the horse-sacrifice, the king of sacrifices, removes all sin, even so the Aghamarshana hymn effaces all guilt.

262. A Brahmana who retains in his memory the Rig-veda is not stained by guilt, though he may have destroyed these three worlds, though he may eat the food of anybody.

263. He who, with a concentrated mind, thrice recites the Riksamhita, or (that of the) Yagur-veda; or (that of the) Sama-veda together with the secret (texts, the Upanishads), is completely freed from all sins.

264. As a clod of earth, falling into a great lake, is quickly dissolved, even so every sinful act is engulfed in the threefold Veda.

265. The Rikas, the Yagus (-formulas) which differ (from the former), the manifold Saman (-songs), must be known (to form) the triple Veda; he who knows them, (is called) learned in the Veda.

266. The initial trilateral Brahman on which the threefold (sacred science) is based, is another triple Veda which must be kept secret; he who knows that, (is called) learned in the Veda.

LAWS OF MANU CHAPTER 12

1. 'O sinless One, the whole sacred law, (applicable) to the four castes, has been declared by thee; communicate to us (now), according to the truth, the ultimate retribution for (their) deeds.'

2. To the great sages (who addressed him thus) righteous Bhrgu, sprung from Manu, answered, 'Hear the decision concerning this whole connexion with actions.'

3. Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of men, the highest, the middling, and the lowest.

4. Know that the mind is the instigator here below, even to that (action) which is connected with the body, (and) which is of three kinds, has three locations, and falls under ten heads.

5. Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.

6. Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.

7. Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man's wife, are declared to be the three kinds of (wicked) bodily action.

8. (A man) obtains (the result of) a good or evil mental (act) in his mind, (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body.

9. In consequence of (many) sinful acts committed with his body, a man becomes (in the next birth) something inanimate, in consequence (of sins) committed by speech, a bird, or a beast, and in consequence of mental (sins) he is re-born in) a low caste.

10. That man is called a (true) tridandin in whose mind these three, the control over his speech (vagdana), the control over his thoughts (manodanda), and the control over his body (kayadanda), are firmly fixed.

11. That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success.

12. Him who impels this (corporeal) Self to action, they call the Kshetragna (the knower of the field); but him who does the acts, the wise name the Bhutatman (the Self consisting of the elements).

13. Another internal Self that is generated with all embodied (Kshetragnas) is called Giva, through which (the Kshetragna) becomes sensible of all pleasure and pain in (successive) births.

14. These two, the Great One and the Kshetragna, who are closely united with the elements, pervade him who resides in the multiform created beings.

15. From his body innumerable forms go forth, which constantly impel the multiform creatures to action.

16. Another strong body, formed of particles (of the) five (elements and) destined to suffer the torments (in hell), is produced after death (in the case) of wicked men.

17. When (the evil-doers) by means of that body have suffered there the torments imposed by Yama, (its constituent parts) are united, each according to its class, with those very elements (from which they were taken).

18. He, having suffered for his faults, which are produced by attachment to sensual objects, and which result in misery, approaches, free from stains, those two mighty ones.

19. Those two together examine without tiring the merit and the guilt of that (individual soul), united with which it obtains bliss or misery both in this world and the next.

20. If (the soul) chiefly practises virtue and vice to a small degree, it obtains bliss in heaven, clothed with those very elements.

21. But if it chiefly cleaves to vice and to virtue in a small degree, it suffers, deserted by the elements, the torments inflicted by Yama.

22. The individual soul, having endured those torments of Yama, again enters, free from taint, those very five elements, each in due proportion.

23. Let (man), having recognised even by means of his intellect these transitions of the individual soul (which depend) on merit and demerit, always fix his heart on (the acquisition of) merit.

24. Know Goodness (sattva), Activity (ragas), and Darkness (tamas) to be the three qualities of the Self, with which the Great One always completely pervades all existences.

25. When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that quality.

26. Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created.

27. When (man) experiences in his soul a (feeling) full of bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the quality called) Goodness.

28. What is mixed with pain and does not give satisfaction to the soul one may know (to be the quality of) Activity, which is difficult to conquer, and which ever draws embodied (souls towards sensual objects).

29. What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider (as the quality of) Darkness.

30. I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest.

31. The study of the Vedas, austerity, (the pursuit of) knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the Soul, (are) the marks of the quality of Goodness.

32. Delighting in undertakings, want of firmness, commission of sinful acts, and continual indulgence in sensual pleasures, (are) the marks of the quality of Activity.

33. Covetousness, sleepiness, pusillanimity, cruelty, atheism, leading an evil life, a habit of soliciting favours, and inattentiveness, are the marks of the quality of Darkness.

34. Know, moreover, the following to be a brief description of the three qualities, each in its order, as they appear in the three (times, the present, past, and future).

35. When a (man), having done, doing, or being about to do any act, feels ashamed, the learned may know that all (such acts bear) the mark of the quality of Darkness.

36. But, when (a man) desires (to gain) by an act much fame in this world and feels no sorrow on failing, know that it (bears the mark of the quality of) Activity.

37. But that (bears) the mark of the quality of Goodness which with his whole (heart) he desires to know, which he is not ashamed to perform, and at which his soul rejoices.

38. The craving after sensual pleasures is declared to be the mark of Darkness, (the pursuit of) wealth (the mark of) Activity, (the desire to gain) spiritual merit (the mark of) Goodness; each later) named quality is) better than the preceding one.

39. I will briefly declare in due order what transmigrations in this whole (world a man) obtains through each of these qualities.

40. Those endowed with Goodness reach the state of gods, those endowed with Activity the state of men, and those endowed with Darkness ever sink to the condition of beasts; that is the threefold course of transmigrations.

41. But know this threefold course of transmigrations that depends on the (three) qualities (to be again) threefold, low, middling, and high, according to the particular nature of the acts and of the knowledge (of each man).

42. Immovable (beings), insects, both small and great, fishes, snakes, and tortoises, cattle and wild animals, are the lowest conditions to which (the quality of) Darkness leads.

43. Elephants, horses, Sudras, and despicable barbarians, lions, tigers, and boars (are) the middling states, caused by (the quality of) Darkness.

44. Karanas, Suparnas and hypocrites, Rakshasas and Pisakas (belong to) the highest (rank of) conditions among those produced by Darkness.

45. Ghallas, Mallas, Natas, men who subsist by despicable occupations and those addicted to gambling and drinking (form) the lowest (order of) conditions caused by Activity.

46. Kings and Kshatriyas, the domestic priests of kings, and those who delight in the warfare of disputations (constitute) the middling (rank of the) states caused by Activity.

47. The Gandharvas, the Guhyakas, and the servants of the gods, likewise the Apsarases, (belong all to) the highest (rank of) conditions produced by Activity.

48. Hermits, ascetics, Brahmanas, the crowds of the Vaimanika deities, the lunar mansions, and the Daityas (form) the first (and lowest rank of the) existences caused by Goodness.

49. Sacrificers, the sages, the gods, the Vedas, the heavenly lights, the years, the manes, and the Sadhyas (constitute) the second order of existences, caused by Goodness.

50. The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.

51. Thus (the result) of the threefold action, the whole system of transmigrations which (consists) of three classes, (each) with three subdivisions, and which includes all created beings, has been fully pointed out.

52. In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births.

53. What wombs this individual soul enters in this world and in consequence of what actions, learn the particulars of that at large and in due order.

54. Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of) punishment, the following births.

55. The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Kandala, and a Pukkasa.

56. A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large insects, of moths, of birds, feeding on ordure, and of destructive beasts.

57. A Brahmana who steals (the gold of a Brahmana shall pass) a thousand times (through the bodies) of spiders, snakes and lizards, of aquatic animals and of destructive Pisakas.

58. The violator of a Guru's bed (enters) a hundred times (the forms) of grasses, shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs and of those doing cruel deeds.

59. Men who delight in doing hurt (become) carnivorous (animals); those who eat forbidden food, worms; thieves, creatures consuming their own kind; those who have intercourse with women of the lowest castes, Pretas.

60. He who has associated with outcasts, he who has approached the wives of other men, and he who has stolen the property of a Brahmana become Brahmarakshasas.

61. A man who out of greed has stolen gems, pearls or coral, or any of the many other kinds of precious things, is born among the goldsmiths.

62. For stealing grain (a man) becomes a rat, for stealing yellow metal a Hamsa, for stealing water a Plava, for stealing honey a stinging insect, for stealing milk a crow, for stealing condiments a dog, for stealing clarified butter an ichneumon;

63. For stealing meat a vulture, for stealing fat a cormorant, for stealing oil a winged animal (of the kind called) Tailapaka, for stealing salt a cricket, for stealing sour milk a bird (of the kind called) Balaka.

64. For stealing silk a partridge, for stealing linen a frog, for stealing cotton-cloth a crane, for stealing a cow an iguana, for stealing molasses a flying-fox;

65. For stealing fine perfumes a musk-rat, for stealing vegetables consisting of leaves a peacock, for stealing cooked food of various kinds a porcupine, for stealing uncooked food a hedgehog.

66. For stealing fire he becomes a heron, for stealing household-utensils a mason-wasp, for stealing dyed clothes a francolin-partridge;

67. For stealing a deer or an elephant a wolf, for stealing a horse a tiger, for stealing fruit and roots a monkey, for stealing a woman a bear, for stealing water a black-white cuckoo, for stealing vehicles a camel, for stealing cattle a he-goat.

68. That man who has forcibly taken away any kind of property belonging to another, or who has eaten sacrificial food (of) which (no portion) had been offered, inevitably becomes an animal.

69. Women, also, who in like manner have committed a theft, shall incur guilt; they will become the females of those same creatures (which have been enumerated above).

70. But (men of the four) castes who have relinquished without the pressure of necessity their proper occupations, will become the servants of Dasyus, after migrating into despicable bodies.

71. A Brahmana who has fallen off from his duty (becomes) an Ulkamukha Preta, who feeds on what has been vomited; and a Kshatriya, a Kataputana (Preta), who eats impure substances and corpses.

72. A Vaisya who has fallen off from his duty becomes a Maitrakshaghyotika Preta, who feeds on pus; and a Sudra, a Kailasaka (Preta, who feeds on moths).

73. In proportion as sensual men indulge in sensual pleasures, in that same proportion their taste for them grows.

74. By repeating their sinful acts those men of small understanding suffer pain here (below) in various births;

75. (The torture of) being tossed about in dreadful hells, Tamisra and the rest, (that of) the Forest with sword-leaved trees and the like, and (that of) being bound and mangled;

76. And various torments, (the pain of) being devoured by ravens and owls, the heat of scorching sand, and the (torture of) being boiled in jars, which is hard to bear;

77. And births in the wombs (of) despicable (beings) which cause constant misery, and afflictions from cold and heat and terrors of various kinds,

78. The (pain of) repeatedly lying in various wombs and agonizing births, imprisonment in fetters hard to bear, and the misery of being enslaved by others,

79. And separations from their relatives and dear ones, and the (pain of) dwelling together with the wicked, (labour in) gaining wealth and its loss, (trouble in) making friends and (the appearance of) enemies,

80. Old age against which there is no remedy, the pangs of diseases, afflictions of many various kinds, and (finally) unconquerable death.

81. But with whatever disposition of mind (a man) forms any act, he reaps its result in a (future) body endowed with the same quality.

82. All the results, proceeding from actions, have been thus pointed out; learn (next) those acts which secure supreme bliss to a Brahmana.

83. Studying the Veda, (practising) austerities, (the abstention of true) knowledge, the subjugation of the organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss.

84. (If you ask) whether among all these virtuous actions, (performed) here below, (there be) one which has been declared more efficacious (than the rest) for securing supreme happiness to man,

85. (The answer is that) the knowledge of the Soul is stated to be the most excellent among all of them; for that is the first of all sciences, because immortality is gained through that.

86. Among those six (kinds of) actions (enumerated) above, the performance of) the acts taught in the Veda must ever be held to be most efficacious for ensuring happiness in this world and the next.

87. For in the performance of the acts prescribed by the Veda all those (others) are fully comprised, (each) in its turn in the several rules for the rites.

88. The acts prescribed by the Veda are of two kinds, such as procure an increase of happiness and cause a continuation (of mundane existence, pravritta), and such as ensure supreme bliss and cause a cessation (of mundane existence, nivritta).

89. Acts which secure (the fulfilment of) wishes in this world or in the next are called pravritta (such as cause a continuation of mundane existence); but acts performed without any desire (for a reward), preceded by (the acquisition of) (true) knowledge, are declared to be nivritta (such as cause the cessation of mundane existence).

90. He who sedulously performs acts leading to future births (pravritta) becomes equal to the gods; but he who is intent on the performance of those causing the cessation (of existence, nivritta) indeed, passes beyond (the reach of) the five elements.

91. He who sacrifices to the Self (alone), equally recognising the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminous.

92. After giving up even the above-mentioned sacrificial rites, a Brahmana should exert himself in (acquiring) the knowledge of the Soul, in extinguishing his passions, and in studying the Veda.

93. For that secures the attainment of the object of existence, especially in the case of a Brahmana, because by attaining that, not otherwise, a twice-born man has gained all his ends.

94. The Veda is the eternal eye of the manes, gods, and men; the Veda-ordinance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact.

95. All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda,

produce no reward after death; for they are declared to be founded on Darkness.

96. All those (doctrines), differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date.

97. The four castes, the three worlds, the four orders, the past, the present, and the future are all severally known by means of the Veda.

98. Sound, touch, colour, taste, and fifthly smell are known through the Veda alone, (their) production (is) through the (Vedic rites, which in this respect are) secondary acts.

99. The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme, which is the means of (securing happiness to) these creatures.

100. Command of armies, royal authority, the office of a judge, and sovereignty over the whole world he (only) deserves who knows the Veda-science.

101. As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from (evil) acts.

102. In whatever order (a man) who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman.

103. (Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning).

104. Austerity and sacred learning are the best means by which a Brahmana secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of (births and) deaths.

105. The three (kinds of evidence), perception, inference, and the (sacred) Institutes which comprise the tradition (of many schools), must be fully understood by him who desires perfect correctness with respect to the sacred law.

106. He alone, and no other man, knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Veda-lore.

107. Thus the acts which secure supreme bliss have been exactly and fully described; (now) the secret portion of these Institutes, proclaimed by Manu, will be taught.

108. If it be asked how it should be with respect to (points of) the law which have not been (specially) mentioned, (the answer is), 'that which Brahmanas (who are) Sishtas propound, shall doubtlessly have legal (force).'

109. Those Brahmanas must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts.

110. Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute.

111. Three persons who each know one of the three principal Vedas, a logician, a Mimamsaka, one who knows the Nirukta, one who recites (the Institutes of) the sacred law, and three men belonging to the first three orders shall constitute a (legal) assembly, consisting of at least ten members.

112. One who knows the Rig-veda, one who knows the Yagur-veda, and one who knows the Sama-veda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law.

113. Even that which one Brahmana versed in the Veda declares to be law, must be considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men.

114. Even if thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law).

115. The sin of him whom dunces, incarnations of Darkness, and unacquainted with the law, instruct (in his duty), falls, increased a hundredfold, on those who propound it.

116. All that which is most efficacious for securing supreme bliss has been thus declared to you; a Brahmana who does not fall off from that obtains the most excellent state.

117. Thus did that worshipful deity disclose to me, through a desire of benefiting mankind, this whole most excellent secret of the sacred law.

118. Let (every Brahmana), concentrating his mind, fully recognise in the Self all things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness.

119. The Self alone is the multitude of the gods, the universe rests on the Self; for the Self produces the connexion of these embodied (spirits) with actions.

120. Let him meditate on the ether as identical with the cavities (of the body), on the wind as identical with the organs of motions and of touch, on the most excellent light as the same with his digestive organs and his sight, on water as the

same with the (corporeal) fluids, on the earth as the same with the solid parts (of his body);

121. On the moon as one with the internal organ, on the quarters of the horizon as one with his sense of hearing, on Vishnu as one with his (power of) motion, on Hara as the same with his strength, on Agni (Fire) as identical with his speech, on Mitra as identical with his excretions, and on Pragapati as one with his organ of generation.

122. Let him know the supreme Male (Purusha, to be) the sovereign ruler of them all, smaller even than small, bright like gold, and perceptible by the intellect (only when) in (a state of) sleep (-like abstraction).

123. Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman.

124. He pervades all created beings in the five forms, and constantly makes them, by means of birth, growth and decay, revolve like the wheels (of a chariot).

125. He who thus recognises the Self through the Self in all created beings, becomes equal (-minded) towards all, and enters the highest state, Brahman.

126. A twice-born man who recites these Institutes, revealed by Manu, will be always virtuous in conduct, and will reach whatever condition he desires.

THE YOGA SUTRAS OF PATANJALI

"The Book of the Spiritual Man"

Translation: Charles Johnston, 1912

Estimated Range of Dating: 2nd century B.C.

GENERAL INTRODUCTION

(The Yoga Sutas of Patanjali are 196 Indian sutras [aphorisms]. An aphorism (from Greek: aphorismos, meaning: "delimitation", "distinction", "definition") can be a terse saying, expressing a general truth or principle, or it can be an astute observation. Patanjali was a notable scholar of the Samkhya school of Hindu philosophy in India and he probably lived in the 2nd century BC. He compiled the Yoga Sutas, a text on Yoga theory and practice, that has much older origins. The Yoga Sutas is one of the most important text collections in the Hindu tradition and the foundation of classical Yoga. But that is not all. The most surprising thing is that we find in the Yoga Sutas (Book 2, Chapter 30) the very same Commandments, which are precisely those of the latter half of the Biblical Ten Commandments (Exodus 20:1-17 and Deuteronomy 5:4-21), together with obedience to the Master. The Yoga Sutas of Patanjali was the most translated ancient Indian text in the medieval era, having been translated into about forty Indian languages and two non-Indian languages: Old Javanese and Arabic. The text fell into relative obscurity for nearly 700 years from the 12th to 19th century, and made a comeback in late 19th century due to the efforts of Swami Vivekananda, the Theosophical Society and others. In the 20th century the western practitioners of yoga elevated the Yoga Sutas to a status it never knew previously. Hindu orthodox tradition holds the Yoga Sutas of Patanjali to be the foundational text of classical Yoga philosophy and today it is translated in all major languages of the world.

Charles Johnston (1867-1931) was an Irish writer, journalist, theosophist and Sanskrit scholar. His introductions and the sophisticated interpretation of each sentence - here in round brackets (. . .) - made the extreme minimalistic structure of the Yoga Sutas understandable for the first time. The four so-called "books" are so small that they are actually chapters.)

INTRODUCTION TO BOOK 1

The Yoga Sutas of Patanjali are in themselves exceedingly brief, less than ten pages of large type in the original. Yet they contain the essence of practical wisdom, set forth in admirable order and detail. The theme, if the present interpreter be right, is the great regeneration, the birth of the spiritual from the psychical man: the same theme which Paul so wisely and eloquently set forth in writing to his disciples in Corinth, the theme of all mystics in all lands.

We think of ourselves as living a purely physical life, in these material bodies of ours. In reality, we have gone far indeed from pure physical life; for ages, our life has been psychical, we have been centred and immersed in the psychic nature. Some of the schools of India say that the psychic nature is, as it were, a looking-glass, wherein are mirrored the things seen by the physical eyes, and heard by the physical ears. But this is a magic mirror; the images remain, and take a certain life of their own. Thus within the psychic realm of our life there grows up an imaged world wherein we dwell; a world of the images of things seen and heard, and therefore a world of memories; a world also of hopes and desires, of fears and regrets. Mental life grows up among these images, built on a measuring and comparing, on the massing of images together into general ideas; on the abstraction of new notions and images from these; till a new world is built up within, full

of desires and hates, ambition, envy, longing, speculation, curiosity, self-will, self-interest.

The teaching of the East is, that all these are true powers overlaid by false desires; that though in manifestation physical, they are in essence spiritual; that the psychical man is the veil and prophecy of the spiritual man.

The purpose of life, therefore, is the realizing of that prophecy; the unveiling of the immortal man; the birth of the spiritual from the psychical, whereby we enter our divine inheritance and come to inhabit Eternity. This is, indeed, salvation, the purpose of all true religion, in all times.

Patanjali has in mind the spiritual man, to be born from the psychical. His purpose is, to set in order the practical means for the unveiling and regeneration, and to indicate the fruit, the glory and the power, of that new birth.

Through the Sutras of the first book, Patanjali is concerned with the first great problem, the emergence of the spiritual man from the veils and meshes of the psychic nature, the moods and vestures of the mental and emotional man. Later will come the consideration of the nature and powers of the spiritual man, once he stands clear of the psychic veils and trammels, and a view of the realms in which these new spiritual powers are to be revealed.

At this point may come a word of explanation. I have been asked why I use the word Sutras, for these rules of Patanjali's system, when the word Aphorism has been connected with them in our minds for a generation. The reason is this: the name Aphorism suggests, to me at least, a pithy sentence of very general application; a piece of proverbial wisdom that may be quoted in a good many sets of circumstance, and which will almost bear on its face the evidence of its truth. But with a Sutra the case is different. It comes from the same root as the word "sew," and means, indeed, a thread, suggesting, therefore, a close knit, consecutive chain of argument. Not only has each Sutra a definite place in the system, but further, taken out of this place, it will be almost meaningless, and will by no means be self-evident. So I have thought best to adhere to the original word. The Sutras of Patanjali are as closely knit together, as dependent on each other, as the propositions of Euclid, and can no more be taken out of their proper setting.

In the second part of the first book, the problem of the emergence of the spiritual man is further dealt with. We are led to the consideration of the barriers to his emergence, of the overcoming of the barriers, and of certain steps and stages in the ascent from the ordinary consciousness of practical life, to the finer, deeper, radiant consciousness of the spiritual man.

YOGA SUTRAS BOOK I

1 OM: Here follows Instruction in Union. (Union, here as always in the Scriptures of India, means union of the individual soul with the Oversoul; of the personal consciousness with the Divine Consciousness, whereby the mortal becomes immortal, and enters the Eternal. Therefore, salvation is, first, freedom from sin and the sorrow which comes from sin, and then a divine and eternal well-being, wherein the soul partakes of the being, the wisdom and glory of God.)

2 Union, spiritual consciousness, is gained through control of the versatile psychic nature. (The goal is the full consciousness of the spiritual man, illumined by the Divine Light. Nothing except the obdurate resistance of the psychic nature keeps us back from the goal. The psychical powers are spiritual powers run wild, perverted, drawn from their proper channel. Therefore our first task is, to regain control of this perverted nature, to chasten, purify and restore the misplaced powers.)

3 Then the Seer comes to consciousness in his proper nature. (Egotism is but the perversion of spiritual being. Ambition is the inversion of spiritual power. Passion is the distortion of love. The mortal is the limitation of the immortal. When these false images give place to true, then the spiritual man stands forth luminous, as the sun, when the clouds disperse.)

4 Heretofore the Seer has been enmeshed in the activities of the psychic nature. (The power and life which are the heritage of the spiritual man have been caught and enmeshed in psychical activities. Instead of pure being in the Divine, there has been fretful, combative, egotism, its hand against every man. Instead of the light of pure vision, there have been restless senses nave been re and imaginings. Instead of spiritual joy, the undivided joy of pure being, there has been self-indulgence of body and mind. These are all real forces, but distorted from their true nature and goal. They must be extricated, like gems from the matrix, like the pith from the reed, steadily, without destructive violence. Spiritual powers are to be drawn forth from the psychic meshes.)

5 The psychic activities are five; they are either subject or not subject to the five hindrances (Book II, 3). (The psychic nature is built up through the image-making power, the power which lies behind and dwells in mind-pictures. These pictures do not remain quiescent in the mind; they are kinetic, restless, stimulating to new acts. Thus the mind-image of an indulgence suggests and invites to a new indulgence; the picture of past joy is framed in regrets or hopes. And there is

the ceaseless play of the desire to know, to penetrate to the essence of things, to classify. This, too, busies itself ceaselessly with the mind-images. So that we may classify the activities of the psychic nature.)

6 These activities are: Sound intellection, unsound intellection, predication, sleep, memory. (We have here a list of mental and emotional powers; of powers that picture and observe, and of powers that picture and feel. But the power to know and feel is spiritual and immortal. What is needed is, not to destroy it, but to raise it from the psychical to the spiritual realm.)

7 The elements of sound intellection are: direct observation, inductive reason, and trustworthy testimony. (Each of these is a spiritual power, thinly veiled. Direct observation is the outermost form of the Soul's pure vision. Inductive reason rests on the great principles of continuity and correspondence; and these, on the supreme truth that all life is of the One. Trustworthy testimony, the sharing of one soul in the wisdom of another, rests on the ultimate oneness of all souls.)

8 Unsound intellection is false understanding, not resting on a perception of the true nature of things. (When the object is not truly perceived, when the observation is inaccurate and faulty, thought or reasoning based on that mistaken perception is of necessity false and unsound.)

9 Predication is carried on through words or thoughts not resting on an object perceived. (The purpose of this Sutra is, to distinguish between the mental process of predication, and observation, induction or testimony. Predication is the attribution of a quality or action to a subject, by adding to it a predicate. In the sentence, "the man is wise," "the man" is the subject; "is wise" is the predicate. This may be simply an interplay of thoughts, without the presence of the object thought of; or the things thought of may be imaginary or unreal; while observation, induction and testimony always go back to an object.)

10 Sleep is the psychic condition which rests on mind states, all material things being absent. (In waking life, we have two currents of perception; an outer current of physical things seen and heard and perceived; an inner current of mind-images and thoughts. The outer current ceases in sleep; the inner current continues, and watching the mind-images float before the field of consciousness, we "dream." Even when there are no dreams, there is still a certain consciousness in sleep, so that, on waking, one says, "I have slept well," or "I have slept badly.")

11 Memory is holding to mind-images of things perceived, without modifying them. (Here, as before, the mental power is explained in terms of mind-images, which are the material of which the psychic world is built. Therefore the sages teach that the world of our perception, which is indeed a world of mind-images, is but the wraith or shadow of the real and everlasting world. In this sense, memory is but the psychical inversion of the spiritual, ever-present vision. That which is ever before the spiritual eye of the Seer needs not to be remembered.)

12 The control of these psychic activities comes through the right use of the will, and through ceasing from self-indulgence. (If these psychical powers and energies, even such evil things as passion and hate and fear, are but spiritual powers fallen and perverted, how are we to bring about their release and restoration? Two means are presented to us: the awakening of the spiritual will, and the purification of mind and thought.)

13 The right use of the will is the steady, effort to stand in spiritual being. (We have thought of ourselves, perhaps, as creatures moving upon this earth, rather helpless, at the mercy of storm and hunger and our enemies. We are to think of ourselves as immortals, dwelling in the Light, encompassed and sustained by spiritual powers. The steady effort to hold this thought will awaken dormant and unrealised powers, which will unveil to us the nearness of the Eternal.)

14 This becomes a firm resting-place, when followed long, persistently, with earnestness. (We must seek spiritual life in conformity with the laws of spiritual life, with earnestness, humility, gentle charity, which is an acknowledgment of the One Soul within us all. Only through obedience to that shared Life, through perpetual remembrance of our oneness with all Divine Being, our nothingness apart from Divine Being, can we enter our inheritance.)

15 Ceasing from self-indulgence is conscious mastery over the thirst for sensuous pleasure here or hereafter. (Rightly understood, the desire for sensation is the desire of being, the distortion of the soul's eternal life. The lust of sensual stimulus and excitation rests on the longing to feel one's life keenly, to gain the sense of being really alive. This sense of true life comes only with the coming of the soul, and the soul comes only in silence, after self-indulgence has been courageously and loyally stilled, through reverence before the coming soul.)

16 The consummation of this is freedom from thirst for any mode of psychical activity, through the establishment of the spiritual man. (In order to gain a true understanding of this teaching, study must be supplemented by devoted practice, faith by works. The reading of the words will not avail. There must be a real effort to stand as the Soul, a real ceasing from

self-indulgence. With this awakening of the spiritual will, and purification, will come at once the growth of the spiritual man and our awakening consciousness as the spiritual man; and this, attained in even a small degree, will help us notably in our contest. To him that hath, shall be given.)

17 Meditation with an object follows these stages: first, exterior examining, then interior judicial action, then joy, then realisation of individual being. (In the practice of meditation, a beginning may be made by fixing the attention upon some external object, such as a sacred image or picture, or a part of a book of devotion. In the second stage, one passes from the outer object to an inner pondering upon its lessons. The third stage is the inspiration, the heightening of the spiritual will, which results from this pondering. The fourth stage is the realisation of one's spiritual being, as kindled by this meditation.)

18 After the exercise of the will has stilled the psychic activities, meditation rests only on the fruit of former meditations. (In virtue of continued practice and effort, the need of an external object on which to rest the meditation is outgrown. An interior state of spiritual consciousness is reached, which is called "the cloud of things knowable" -- Book IV, 29.)

19 Subjective consciousness arising from a natural cause is possessed by those who have laid aside their bodies and been absorbed into subjective nature. (Those who have died, entered the paradise between births, are in a condition resembling meditation without an external object. But in the fullness of time, the seeds of desire in them will spring up, and they will be born again into this world.)

20 For the others, there is spiritual consciousness, led up to by faith, valour right mindfulness, one-pointedness, perception. (It is well to keep in mind these steps on the path to illumination: faith, valour, right mindfulness, one-pointedness, perception. Not one can be dispensed with; all must be won. First faith; and then from faith, valour; from valour, right mindfulness; from right mindfulness, a one-pointed aspiration toward the soul; from this, perception; and finally, full vision as the soul.)

21 Spiritual consciousness is nearest to those of keen, intense will. (The image used is the swift impetus of the torrent; the kingdom must be taken by force. Firm will comes only through effort; effort is inspired by faith. The great secret is this: it is not enough to have intuitions; we must act on them; we must live them.)

22 The will may be weak, or of middle strength, or intense. (Therefore there is a spiritual consciousness higher than this. For those of weak will, there is this counsel: to be faithful in obedience, to live the life, and thus to strengthen the will to more perfect obedience. The will is not ours, but God's, and we come into it only through obedience. As we enter into the spirit of God, we are permitted to share the power of God. Higher than the three stages of the way is the goal, the end of the way.)

23 Or spiritual consciousness may be gained by ardent service of the Master. (If we think of our lives as tasks laid on us by the Master of Life, if we look on all duties as parts of that Master's work, entrusted to us, and forming our life-work; then, if we obey, promptly, loyally, sincerely, we shall enter by degrees into the Master's life and share the Master's power. Thus we shall be initiated into the spiritual will.)

24 The Master is the spiritual man, who is free from hindrances, bondage to works, and the fruition and seed of works. (The Soul of the Master, the Lord, is of the same nature as the soul in us; but we still bear the burden of many evils, we are in bondage through our former works, we are under the dominance of sorrow. The Soul of the Master is free from sin and servitude and sorrow.)

25 In the Master is the perfect seed of Omniscience. (The Soul of the Master is in essence one with the Oversoul, and therefore partaker of the Oversoul's all-wisdom and all-power. All spiritual attainment rests on this, and is possible because the soul and the Oversoul are One.)

26 He is the Teacher of all who have gone before, since he is not limited by Time. (From the beginning, the Oversoul has been the Teacher of all souls, which, by their entrance into the Oversoul, by realizing their oneness with the Oversoul, have inherited the kingdom of the Light. For the Oversoul is before Time, and Time, father of all else, is one of His children.)

27 His word is OM. (OM: the symbol of the Three in One, the three worlds in the Soul; the three times, past, present, future, in Eternity; the three Divine Powers, Creation, Preservation, Transformation, in the one Being; the three essences, immortality, omniscience, joy, in the one Spirit. This is the Word, the Symbol, of the Master and Lord, the perfected Spiritual Man.)

28 Let there be soundless repetition of OM and meditation thereon. (This has many meanings, in ascending degrees. There is, first, the potency of the word itself, as of all words. Then there is the manifold significance of the symbol, as suggested above. Lastly, there is the spiritual realisation of the high essences thus symbolised. Thus we rise step by step to the Eternal.)

29 Thence come the awakening of interior consciousness, and the removal of barriers. (Here again faith must be supplemented by works, the life must be led as well as studied, before the full meaning can be understood. The awakening of spiritual consciousness can only be understood in measure as it is entered. It can only be entered where the conditions are present: purity of heart, and strong aspiration, and the resolute conquest of each sin. This, however, may easily be understood: that the recognition of the three worlds as resting in the Soul leads us to realize ourselves and all life as of the Soul; that, as we dwell, not in past, present or future, but in the Eternal, we become more at one with the Eternal; that, as we view all organisation, preservation, mutation as the work of the Divine One, we shall come more into harmony with the One, and thus remove the barrier in our path toward the Light. In the second part of the first book, the problem of the emergence of the spiritual man is further dealt with. We are led to the consideration of the barriers to his emergence, of the overcoming of the barriers, and of certain steps and stages in the ascent from the ordinary consciousness of practical life, to the finer, deeper, radiant consciousness of the spiritual man.)

30 The barriers to interior consciousness, which drive the psychic nature this way and that, are these: sickness, inertia, doubt, lightmindedness, laziness, intemperance, false notions, inability to reach a stage of meditation, or to hold it when reached. (We must remember that we are considering the spiritual man as enwrapped and enmeshed by the psychic nature, the emotional and mental powers; and as unable to come to clear consciousness, unable to stand and see clearly, because of the psychic veils of the personality. Nine of these are enumerated, and they go pretty thoroughly into the brute toughness of the psychic nature. Sickness is included rather for its effect on the emotions and mind, since bodily infirmity, such as blindness or deafness, is no insuperable barrier to spiritual life, and may sometimes be a help, as cutting off distractions. It will be well for us to ponder over each of these nine activities, thinking of each as a psychic state, a barrier to the interior consciousness of the spiritual man.)

31 Grieving, despondency, bodily restlessness, the drawing in and sending forth of the life-breath also contribute to drive the psychic nature to and fro. (The first two moods are easily understood. We can well see how a sodden psychic condition, flagrantly opposed to the pure and positive joy of spiritual life, would be a barrier. The next, bodily restlessness, is in a special way the fault of our day and generation. When it is conquered, mental restlessness will be half conquered, too. The next two terms, concerning the life breath, offer some difficulty. The surface meaning is harsh and irregular breathing; the deeper meaning is a life of harsh and irregular impulses.)

32 Steady application to a principle is the way to put a stop to these. (The will, which, in its pristine state, was full of vigour, has been steadily corrupted by self-indulgence, the seeking of moods and sensations for sensation's sake. Hence come all the morbid and sickly moods of the mind. The remedy is a return to the pristine state of the will, by vigorous, positive effort; or, as we are here told, by steady application to a principle. The principle to which we should thus steadily apply ourselves should be one arising from the reality of spiritual life; valorous work for the soul, in others as in ourselves.)

33 By sympathy with the happy, compassion for the sorrowful, delight in the holy, disregard of the unholy, the psychic nature moves to gracious peace. (When we are wrapped up in ourselves, shrouded with the cloak of our egotism, absorbed in our pains and bitter thoughts, we are not willing to disturb or strain our own sickly mood by giving kindly sympathy to the happy, thus doubling their joy, or by showing compassion for the sad, thus halving their sorrow. We refuse to find delight in holy things, and let the mind brood in sad pessimism on unholy things. All these evil psychic moods must be conquered by strong effort of will. This rending of the veils will reveal to us something of the grace and peace which are of the interior consciousness of the spiritual man.)

34 Or peace may be reached by the even sending forth and control of the life-breath. (Here again we may look for a double meaning: first, that even and quiet breathing which is a part of the victory over bodily restlessness; then the even and quiet tenor of life, without harsh or dissonant impulses, which brings stillness to the heart.)

35 Faithful, persistent application to any object, if completely attained, will bind the mind to steadiness. (We are still considering how to overcome the wavering and perturbation of the psychic nature, which make it quite unfit to transmit the inward consciousness and stillness. We are once more told to use the will, and to train it by steady and persistent work: by "sitting close" to our work, in the phrase of the original.)

36 As also will a joyful, radiant spirit. (There is no such illusion as gloomy pessimism, and it has been truly said that a man's cheerfulness is the measure of his faith. Gloom, despondency, the pale cast of thought, are very amenable to the will. Sturdy and courageous effort will bring a clear and

valorous mind. But it must always be remembered that this is not for solace to the personal man, but is rather an offering to the ideal of spiritual life, a contribution to the universal and universally shared treasure in heaven.)

37 Or the purging of self-indulgence from the psychic nature. (We must recognize that the fall of man is a reality, exemplified in our own persons. We have quite other sins than the animals, and far more deleterious; and they have all come through self-indulgence, with which our psychic natures are soaked through and through. As we climbed down hill for our pleasure, so must we climb up again for our purification and restoration to our former high estate. The process is painful, perhaps, yet indispensable.)

38 Or a pondering on the perceptions gained in dreams and dreamless sleep. (For the Eastern sages, dreams are, it is true, made up of images of waking life, reflections of what the eyes have seen and the ears heard. But dreams are something more, for the images are in a sense real, objective on their own plane; and the knowledge that there is another world, even a dream-world, lightens the tyranny of material life. Much of poetry and art is such a solace from dreamland. But there is more in dream, for it may image what is above, as well as what is below; not only the children of men, but also the children by the shore of the immortal sea that brought us hither, may throw their images on this magic mirror: so, too, of the secrets of dreamless sleep with its pure vision, in even greater degree.)

39 Or meditative brooding on what is dearest to the heart. (Here is a thought which our own day is beginning to grasp: that love is a form of knowledge; that we truly know any thing or any person, by becoming one therewith, in love. Thus love has a wisdom that the mind cannot claim, and by this hearty love, this becoming one with what is beyond our personal borders, we may take a long step toward freedom. Two directions for this may be suggested: the pure love of the artist for his work, and the earnest, compassionate search into the hearts of others.)

40 Thus he masters all, from the atom to the Infinite. (Newton was asked how he made his discoveries. By intending my mind on them, he replied. This steady pressure, this becoming one with what we seek to understand, whether it be atom or soul, is the one means to know. When we become a thing, we really know it, not otherwise. Therefore live the life, to know the doctrine; do the will of the Father, if you would know the Father.)

41 When the perturbations of the psychic nature have all been stilled, then the consciousness, like a pure crystal, takes the colour of what it rests on, whether that be the perceiver, perceiving, or the thing perceived. (This is a fuller expression of the last Sutra, and is so lucid that comment can hardly add to it. Everything is either perceiver, perceiving, or the thing perceived; or, as we might say, consciousness, force, or matter. The sage tells us that the one key will unlock the secrets of all three, the secrets of consciousness, force and matter alike. The thought is, that the cordial sympathy of a gentle heart, intuitively understanding the hearts of others, is really a manifestation of the same power as that penetrating perception whereby one divines the secrets of planetary motions or atomic structure.)

42 When the consciousness, poised in perceiving, blends together the name, the object dwelt on and the idea, this is perception with exterior consideration. (In the first stage of the consideration of an external object, the perceiving mind comes to it, preoccupied by the name and idea conventionally associated with that object. For example, in coming to the study of a book, we think of the author, his period, the school to which he belongs. The second stage, set forth in the next Sutra, goes directly to the spiritual meaning of the book, setting its traditional trappings aside and finding its application to our own experience and problems. The commentator takes a very simple illustration: a cow, where one considers, in the first stage, the name of the cow, the animal itself and the idea of a cow in the mind. In the second stage, one pushes these trappings aside and, entering into the inmost being of the cow, shares its consciousness, as do some of the artists who paint cows. They get at the very life of what they study and paint.)

43 When the object dwells in the mind, clear of memory-pictures, uncoloured by the mind, as a pure luminous idea, this is perception without exterior or consideration. (We are still considering external, visible objects. Such perception as is here described is of the nature of that penetrating vision whereby Newton, intending his mind on things, made his discoveries, or that whereby a really great portrait painter pierces to the soul of him whom he paints, and makes that soul live on canvas. These stages of perception are described in this way, to lead the mind up to an understanding of the piercing soul-vision of the spiritual man, the immortal.)

44 The same two steps, when referring to things of finer substance, are said to be with, or without, judicial action of the mind. (We now come to mental or psychical objects: to images in the mind. It is precisely by comparing, arranging and superposing these mind-images that we get our general notions or concepts. This process of analysis and synthesis,

whereby we select certain qualities in a group of mind-images, and then range together those of like quality, is the judicial action of the mind spoken of. But when we exercise swift divination upon the mind images, as does a poet or a man of genius, then we use a power higher than the judicial, and one nearer to the keen vision of the spiritual man.)

45 Subtle substance rises in ascending degrees, to that pure nature which has no distinguishing mark. (As we ascend from outer material things which are permeated by separateness, and whose chief characteristic is to be separate, just as so many pebbles are separate from each other; as we ascend, first, to mind-images, which overlap and coalesce in both space and time, and then to ideas and principles, we finally come to purer essences, drawing ever nearer and nearer to unity. Or we may illustrate this principle thus. Our bodily, external selves are quite distinct and separate, in form, name, place, substance; our mental selves, of finer substance, meet and part, meet and part again, in perpetual concussion and interchange; our spiritual selves attain true consciousness through unity, where the partition wall between us and the Highest, between us and others, is broken down and we are all made perfect in the One. The highest riches are possessed by all pure souls, only when united. Thus we rise from separation to true individuality in unity.)

46 The above are the degrees of limited and conditioned spiritual consciousness, still containing the seed of separateness. (In the four stages of perception above described, the spiritual vision is still working through the mental and psychical, the inner genius is still expressed through the outer, personal man. The spiritual man has yet to come completely to consciousness as himself, in his own realm, the psychical veils laid aside.)

47 When pure perception without judicial action of the mind is reached, there follows the gracious peace of the inner self. (We have instanced certain types of this pure perception: the poet's divination, whereby he sees the spirit within the symbol, likeness in things unlike, and beauty in all things; the pure insight of the true philosopher, whose vision rests not on the appearances of life, but on its realities; or the saint's firm perception of spiritual life and being. All these are far advanced on the way; they have drawn near to the secret dwelling of peace.)

48 In that peace, perception is unfailingly true. (The poet, the wise philosopher and the saint not only reach a wide and luminous consciousness, but they gain certain knowledge of substantial reality. When we know, we know that we know. For we have come to the stage where we know things by being them, and nothing can be more true than being. We rest on the rock, and know it to be rock, rooted in the very heart of the world.)

49 The object of this perception is other than what is learned from the sacred books, or by sound inference, since this perception is particular. (The distinction is a luminous and inspiring one. The Scriptures teach general truths, concerning universal spiritual life and broad laws, and inference from their teaching is not less general. But the spiritual perception of the awakened Seer brings particular truth concerning his own particular life and needs, whether these be for himself or others. He receives defined, precise knowledge, exactly applying to what he has at heart.)

50 The impress on the consciousness springing from this perception supersedes all previous impressions. (Each state or field of the mind, each field of knowledge, so to speak, which is reached by mental and emotional energies, is a psychical state, just as the mind picture of a stage with the actors on it, is a psychical state or field. When the pure vision, as of the poet, the philosopher, the saint, fills the whole field, all lesser views and visions are crowded out. This high consciousness displaces all lesser consciousness. Yet, in a certain sense, that which is viewed as part, even by the vision of a sage, has still an element of illusion, a thin psychical veil, however pure and luminous that veil may be. It is the last and highest psychic state.)

51 When this impression ceases, then, since all impressions have ceased, there arises pure spiritual consciousness, with no seed of separateness left. (The last psychic veil is drawn aside, and the spiritual man stands with unveiled vision, pure serene.)

INTRODUCTION TO BOOK 2

The first book of Patanjali's Yoga Sutra is called the Book of Spiritual Consciousness. The second book, which we now begin, is the Book of the Means of Soul Growth. And we must remember that soul growth here means the growth of the realisation of the spiritual man, or, to put the matter more briefly, the growth of the spiritual man, and the disentangling of the spiritual man from the wrappings, the veils, the disguises laid upon him by the mind and the psychical nature, wherein he is enmeshed, like a bird caught in a net.

The question arises: By what means may the spiritual man be freed from these psychical meshes and disguises, so that he may stand forth above death, in his radiant eternalness and divine power? And the second book sets itself to answer this very question, and to detail the means in a way entirely

practical and very lucid, so that he who runs may read, and he who reads may understand and practise.

The second part of the second book is concerned with practical spiritual training, that is, with the earlier practical training of the spiritual man.

The most striking thing in it is the emphasis laid on the Commandments, which are precisely those of the latter part of the Decalogue, together with obedience to the Master. Our day and generation is far too prone to fancy that there can be mystical life and growth on some other foundation, on the foundation, for example, of intellectual curiosity or psychical selfishness. In reality, on this latter foundation the life of the spiritual man can never be built; nor, indeed, anything but a psychic counterfeit, a dangerous delusion.

Therefore Patanjali, like every great spiritual teacher, meets the question: What must I do to be saved? with the age-old answer: Keep the Commandments. Only after the disciple can say, These have I kept, can there be the further and finer teaching of the spiritual Rules.

It is, therefore, vital for us to realise that the Yoga system, like every true system of spiritual teaching, rests on this broad and firm foundation of honesty, truth, cleanness, obedience. Without these, there is no salvation; and he who practices these, even though ignorant of spiritual things, is laying up treasure against the time to come.

YOGA SUTRAS BOOK 2

1 The practices which make for union with the Soul are: fervent aspiration, spiritual reading, and complete obedience to the Master. (The word which I have rendered "fervent aspiration" means primarily "fire"; and, in the Eastern teaching, it means the fire which gives life and light, and at the same time the fire which purifies. We have, therefore, as our first practice, as the first of the means of spiritual growth, that fiery quality of the will which enkindles and illumines, and, at the same time, the steady practice of purification, the burning away of all known impurities. Spiritual reading is so universally accepted and understood, that it needs no comment. The very study of Patanjali's Sutras is an exercise in spiritual reading, and a very effective one. And so with all other books of the Soul. Obedience to the Master means, that we shall make the will of the Master our will, and shall conform in all ways to the will of the Divine, setting aside the wills of self, which are but psychic distortions of the one Divine Will. The constant effort to obey in all the ways we know and understand, will reveal new ways and new tasks, the evidence of new growth of the Soul. Nothing will do more for the spiritual man in us than this, for there is no such regenerating power as the awakening spiritual will.)

2 Their aim is, to bring soul-vision, and to wear away hindrances. (The aim of fervour, spiritual reading and obedience to the Master, is, to bring soul-vision, and to wear away hindrances. Or, to use the phrase we have already adopted, the aim of these practices is, to help the spiritual man to open his eyes; to help him also to throw aside the veils and disguises, the enmeshing psychic nets which surround him, tying his hands, as it were, and bandaging his eyes. And this, as all teachers testify, is a long and arduous task, a steady uphill fight, demanding fine courage and persistent toil. Fervour, the fire of the spiritual will, is, as we said, two-fold: it illumines, and so helps the spiritual man to see; and it also burns up the nets and meshes which ensnare the spiritual man. So with the other means, spiritual reading and obedience. Each, in its action, is two-fold, wearing away the psychical, and upbuilding the spiritual man.)

3 These are the hindrances: the darkness of unwisdom, self-assertion, lust hate, attachment. (Let us try to translate this into terms of the psychical and spiritual man. The darkness of unwisdom is, primarily, the self-absorption of the psychical man, his complete preoccupation with his own hopes and fears, plans and purposes, sensations and desires; so that he fails to see, or refuses to see, that there is a spiritual man; and so doggedly resists all efforts of the spiritual man to cast off his psychic tyrant and set himself free. This is the real darkness; and all those who deny the immortality of the soul, or deny the soul's existence, and so lay out their lives wholly for the psychical, mortal man and his ambitions, are under this power of darkness. Born of this darkness, this psychic self-absorption, is the dogged conviction that the psychic, personal man has separate, exclusive interests, which he can follow for himself alone; and this conviction, when put into practice in our life, leads to contest with other personalities, and so to hate. This hate, again, makes against the spiritual man, since it hinders the revelation of the high harmony between the spiritual man and his other selves, a harmony to be revealed only through the practice of love, that perfect love which casts out fear. In like manner, lust is the psychic man's craving for the stimulus of sensation, the din of which smothers the voice of the spiritual man, as, in Shakespeare's phrase, the cackling geese would drown the song of the nightingale. And this craving for stimulus is the fruit of weakness, coming from the failure to find strength in the primal life of the spiritual man. Attachment is but another name for psychic self-absorption; for we are absorbed, not in

outward things, but rather in their images within our minds; our inner eyes are fixed on them; our inner desires brood over them; and em we blind ourselves to the presence of the prisoner' the enmeshed and fettered spiritual man.)

4 The darkness of unwisdom is the field of the others. These hindrances may be dormant, or worn thin, or suspended, or expanded. (Here we have really two Sutras in one. The first has been explained already: in the darkness of unwisdom grow the parasites, hate, lust, attachment. They are all outgrowths of the self-absorption of the psychical self. Next, we are told that these barriers may be either dormant, or suspended, or expanded, or worn thin. Faults which are dormant will be brought out through the pressure of life, or through the pressure of strong aspiration. Thus expanded, they must be fought and conquered, or, as Patanjali quaintly says, they must be worn thin, -as a veil might, or the links of manacles.)

5 The darkness of ignorance is: holding that which is unenduring, impure, full of pain, not the Soul, to be eternal, pure, full of joy, the Soul. (This we have really considered already. The psychic man is unenduring, impure, full of pain, not the Soul, not the real Self. The spiritual man is enduring, pure, full of joy, the real Self. The darkness of unwisdom is, therefore, the self-absorption of the psychical, personal man, to the exclusion of the spiritual man. It is the belief, carried into action, that the personal man is the real man, the man for whom we should toil, for whom we should build, for whom we should live. This is that psychical man of whom it is said: he that soweth to the flesh, shall of the flesh reap corruption.)

6 Self-assertion comes from thinking of the Seer and the instrument of vision as forming one self. (This is the fundamental idea of the Sankhya philosophy, of which the Yoga is avowedly the practical side. To translate this into our terms, we may say that the Seer is the spiritual man; the instrument of vision is the psychical man, through which the spiritual man gains experience of the outer world. But we turn the servant into the master. We attribute to the psychical man, the personal self, a reality which really belongs to the spiritual man alone; and so, thinking of the quality of the spiritual man as belonging to the psychical, we merge the spiritual man in the psychical; or, as the text says, we think of the two as forming one self.)

7 Lust is the resting in the sense of enjoyment. (This has been explained again and again. Sensation, as, for example, the sense of taste, is meant to be the guide to action; in this case, the choice of wholesome food, and the avoidance of poisonous and hurtful things. But if we rest in the sense of taste, as a pleasure in itself; rest, that is, in the psychical side of taste, we fall into gluttony, and live to eat, instead of eating to live. So with the other great organic power, the power of reproduction. This lust comes into being, through resting in the sensation, and looking for pleasure from that.)

8 Hate is the resting in the sense of pain. (Pain comes, for the most part, from the strife of personalities, the jarring discords between psychic selves, each of which deems itself supreme. A dwelling on this pain breeds hate, which tears the warring selves yet further asunder, and puts new enmity between them, thus hindering the harmony of the Real, the reconciliation through the Soul.)

9 Attachment is the desire toward life, even in the wise, carried forward by its own energy. (The life here desired is the psychic life, the intensely vibrating life of the psychical self. This prevails even in those who have attained much wisdom, so long as it falls short of the wisdom of complete renunciation, complete obedience to each least behest of the spiritual man, and of the Master who guards and aids the spiritual man. The desire of sensation, the desire of psychic life, reproduces itself, carried on by its own energy and momentum; and hence comes the circle of death and rebirth, death and rebirth, instead of the liberation of the spiritual man.)

10 These hindrances, when they have become subtle, are to be removed by a countercurrent. (The darkness of unwisdom is to be removed by the light of wisdom, pursued through fervour, spiritual reading of holy teachings and of life itself, and by obedience to the Master. Lust is to be removed by pure aspiration of spiritual life, which, bringing true strength and stability, takes away the void of weakness which we try to fill by the stimulus of sensations. Hate is to be overcome by love. The fear that arises through the sense of separate, warring selves is to be stilled by the realisation of the One Self, the one soul in all. This realisation is the perfect love that casts out fear. The hindrances are said to have become subtle when, by initial efforts, they have been located and recognised in the psychic nature.)

11 Their active turnings are to be removed by meditation. (Here is, in truth, the whole secret of Yoga, the science of the soul. The active turnings, the strident vibrations, of selfishness, lust and hate are to be stilled by meditation, by letting heart and mind dwell in spiritual life, by lifting up the heart to the strong, silent life above, which rests in the stillness of eternal love, and needs no harsh vibration to convince it of true being.)

12 The burden of bondage to sorrow has its root in these hindrances. It will be felt in this life, or in a life not yet manifested. (The burden of bondage to sorrow has its root in

the darkness of unwisdom, in selfishness, in lust, in hate, in attachment to sensation. All these are, in the last analysis, absorption in the psychical self; and this means sorrow, because it means the sense of separateness, and this means jarring discord and inevitable death. But the psychical self will breed a new psychical self, in a new birth, and so new sorrows in a life not yet manifested.)

13 From this root there grow and ripen the fruits of birth, of the life-span, of all that is tasted in life. (Fully to comment on this, would be to write a treatise on Karma and its practical working in detail, whereby the place and time of the next birth, its content and duration, are determined; and to do this the present commentator is in no wise fitted. But this much is clearly understood: that, through a kind of spiritual gravitation, the incarnating self is drawn to a home and life-circle which will give it scope and discipline; and its need of discipline is clearly conditioned by its character, its standing, its accomplishment.)

14 These bear fruits of rejoicing, or of affliction, as they are sprung from holy or unholy works. (Since holiness is obedience to divine law, to the law of divine harmony, and obedience to harmony strengthens that harmony in the soul, which is the one true joy, therefore joy comes of holiness: comes, indeed, in no other way. And as unholiness is disobedience, and therefore discord, therefore unholiness makes for pain; and this two-fold law is true, whether the cause take effect in this, or in a yet unmanifested birth.)

15 To him who possesses discernment, all personal life is misery, because it ever waxes and wanes, is ever afflicted with restlessness, makes ever new dynamic impresses in the mind; and because all its activities war with each other. (The whole life of the psychic self is misery, because it ever waxes and wanes; because birth brings inevitable death; because there is no expectation without its shadow, fear. The life of the psychic self is misery, because it is afflicted with restlessness; so that he who has much, finds not satisfaction, but rather the whetted hunger for more. The fire is not quenched by pouring oil on it; so desire is not quenched by the satisfaction of desire. Again, the life of the psychic self is misery, because it makes ever new dynamic impresses in the mind; because a desire satisfied is but the seed from which springs the desire to find like satisfaction again. The appetite comes in eating, as the proverb says, and grows by what it feeds on. And the psychic self, torn with conflicting desires, is ever the house divided against itself, which must surely fall.)

16 This pain is to be warded off, before it has come. (In other words, we cannot cure the pains of life by laying on them any balm. We must cut the root, absorption in the psychical self. So it is said, there is no cure for the misery of longing, but to fix the heart upon the eternal.)

17 The cause of what is to be warded off, is the absorption of the Seer in things seen. (Here again we have the fundamental idea of the Sankhya, which is the intellectual counterpart of the Yoga system. The cause of what is to be warded off, the root of misery, is the absorption of consciousness in the psychical man and the things which beguile the psychical man. The cure is liberation.)

18 Things seen have as their property manifestation, action, inertia. They form the basis of the elements and the sense-powers. They make for experience and for liberation. (Here is a whole philosophy of life. Things seen, the total of the phenomena, possess as their property, manifestation, action, inertia: the qualities of force and matter in combination. These, in their grosser form, make the material world; in their finer, more subjective form, they make the psychical world, the world of sense-impressions and mind-images. And through this totality of the phenomenal, the soul gains experience, and is prepared for liberation. In other words, the whole outer world exists for the purposes of the soul, and finds in this its true reason for being.)

19 The grades or layers of the Three Potencies are the defined, the undefined, that with distinctive mark, that without distinctive mark. (Or, as we might say, there are two strata of the physical, and two strata of the psychical realms. In each, there is the side of form, and the side of force. The form side of the physical is here called the defined. The force side of the physical is the undefined, that which has no boundaries. So in the psychical; there is the form side; that with distinctive marks, such as the characteristic features of mind-images; and there is the force side, without distinctive marks, such as the forces of desire or fear, which may flow now to this mind-image, now to that.)

20 The Seer is pure vision. Though pure, he looks out through the vesture of the mind. (The Seer, as always, is the spiritual man whose deepest consciousness is pure vision, the pure life of the eternal. But the spiritual man, as yet unseen in his proper person, looks out on the world through the eyes of the psychical man, by whom he is enfolded and enmeshed. The task is, to set this prisoner free, to clear the dust of ages from this buried temple.)

21 The very essence of things seen is, that they exist for the Seer. (The things of outer life, not only material things, but the psychic man also, exist in very deed for the purposes of the Seer, the Soul, the spiritual man. Disaster comes, when the

psychical man sets up, so to speak, on his own account, trying to live for himself alone, and taking material things to solace his loneliness.)

22 Though fallen away from him who has reached the goal, things seen have not also fallen away, since they still exist for others. (When one of us conquers hate, hate does not thereby cease out of the world, since others still hate and suffer hatred. So with other delusions, which hold us in bondage to material things, and through which we look at all material things. When the coloured veil of illusion is gone, the world which we saw through it is also gone, for now we see life as it is, in the white radiance of eternity. But for others the coloured veil remains, and therefore the world thus coloured by it remains for them, and will remain till they, too, conquer delusion.)

23 The association of the Seer with things seen is the cause of the realizing of the nature of things seen, and also of the realizing of the nature of the Seer. (Life is educative. All life's infinite variety is for discipline, for the development of the soul. So passing through many lives, the Soul learns the secrets of the world, the august laws that are written in the form of the snow-crystal or the majestic order of the stars. Yet all these laws are but reflections, but projections outward, of the laws of the soul; therefore in learning these, the soul learns to know itself. All life is but the mirror wherein the Soul learns to know its own face.)

24 The cause of this association is the darkness of unwisdom. (The darkness of unwisdom is the absorption of consciousness in the personal life, and in the things seen by the personal life. This is the fall, through which comes experience, the learning of the lessons of life. When they are learned, the day of redemption is at hand.)

25 The bringing of this association to an end, by bringing the darkness of unwisdom to an end, is the great liberation; this is the Seer's attainment of his own pure being. (When the spiritual man has, through the psychical, learned all life's lessons, the time has come for him to put off the veil and disguise of the psychical and to stand revealed a King, in the house of the Father. So shall he enter into his kingdom, and go no more out.)

26 A discerning which is carried on without wavering is the means of liberation. (Here we come close to the pure Vedanta, with its discernment between the eternal and the temporal. St. Paul, following after Philo and Plato, lays down the same fundamental principle: the things seen are temporal, the things unseen are eternal. Patanjali means something more than an intellectual assent, though this too is vital. He has in view a constant discriminating in act as well as thought; of the two ways which present themselves for every deed or choice, always to choose the higher way, that which makes for the things eternal: honesty rather than roguery, courage and not cowardice, the things of another rather than one's own, sacrifice and not indulgence. This true discernment, carried out constantly, makes for liberation.)

27 His illuminations is sevenfold, rising in successive stages. (Patanjali's text does not tell us what the seven stages of this illumination are. The commentator thus describes them: First, the danger to be escaped is recognised; it need not be recognised a second time. Second, the causes of the danger to be escaped are worn away; they need not be worn away a second time. Third, the way of escape is clearly perceived, by the contemplation which checks psychic perturbation. Fourth, the means of escape, clear discernment, has been developed. This is the fourfold release belonging to insight. The final release from the psychic is three-fold: As fifth of the seven degrees, the dominance of its thinking is ended; as sixth, its potencies, like rocks from a precipice, fall of themselves; once dissolved, they do not grow again. Then, as seventh, freed from these potencies, the spiritual man stands forth in his own nature as purity and light. Happy is the spiritual man who beholds this seven-fold illumination in its ascending stages.)

28 From steadfastly following after the means of Yoga, until impurity is worn away, there comes the illumination of thought up to full discernment. (Here, we enter on the more detailed practical teaching of Patanjali, with its sound and luminous good sense. And when we come to detail the means of Yoga, we may well be astonished at their simplicity. There is little in them that is mysterious. They are very familiar. The essence of the matter lies in carrying them out.)

29 The eight means of Yoga are: the Commandments, the Rules, right Poise, right Control of the life-force, Withdrawal, Attention, Meditation, Contemplation. (These eight means are to be followed in their order, in the sense which will immediately be made clear. We can get a ready understanding of the first two by comparing them with the Commandments which must be obeyed by all good citizens, and the Rules which are laid on the members of religious orders. Until one has fulfilled the first, it is futile to concern oneself with the second. And so with all the means of Yoga. They must be taken in their order.)

30 The Commandments, or Precepts, are these: non-injury, truthfulness, abstaining from stealing, from impurity, from covetousness. (In other words: Abstain from violence, from falsehoods, from stealing, from inappropriate sexual engagements, and from acceptance of gifts or craving for

other people's property. These five precepts are almost exactly the same as the Buddhist as well as the Daoist Commandments: not to kill, not to steal, not to be guilty of incontinence, not to drink intoxicants, to speak the truth. Almost identical is St. Paul's list: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet. And in the same spirit is the answer made to the young man having great possessions, who asked, What shall I do to be saved? and received the reply: Keep the Commandments. This broad, general training, which forms and develops human character, must be accomplished to a very considerable degree, before there can be much hope of success in the further stages of spiritual life. First the psychical, and then the spiritual. First the man, then the angel. On this broad, humane and wise foundation does the system of Patanjali rest.)

31 The Commandments, not limited to any race, place, time or occasion, universal, are the great obligation. (The Commandments form the broad general training of humanity. Each one of them rests on a universal, spiritual law. Each one of them expresses an attribute or aspect of the Self, the Eternal; when we violate one of the Commandments, we set ourselves against the law and being of the Eternal, thereby bringing ourselves to inevitable confusion. So the first steps in spiritual life must be taken by bringing ourselves into voluntary obedience to these spiritual laws and thus making ourselves partakers of the spiritual powers, the being of the Eternal Like the law of gravity, the need of air to breathe, these great laws know no exceptions. They are in force in all lands, throughout all times, for all mankind.)

32 The Rules are these: purity, serenity fervent aspiration, spiritual reading, and per feet obedience to the Master. (Here we have a finer law, one which humanity as a whole is less ready for, less fit to obey. Yet we can see that these Rules are the same in essence as the Commandments, but on a higher, more spiritual plane. The Commandments may be obeyed in outer acts and abstinences; the Rules demand obedience of the heart and spirit, a far more awakened and more positive consciousness. The Rules are the spiritual counterpart of the Commandments, and they have finer degrees, for more advanced spiritual growth.)

33 When transgressions hinder, the weight of the imagination should be thrown on the opposite side. (Let us take a simple case, that of a thief, a habitual criminal, who has drifted into stealing in childhood, before the moral consciousness has awakened. We may imprison such a thief, and deprive him of all possibility of further theft, or of using the divine gift of will. Or we may recognize his disadvantages, and help him gradually to build up possessions which express his will, and draw forth his self-respect. If we imagine that, after he has built well, and his possessions have become dear to him, he himself is robbed, then we can see how he would come vividly to realize the essence of theft and of honesty, and would cleave to honest dealings with firm conviction. In some such way does the great Law teach us. Our sorrows and losses teach us the pain of the sorrow and loss we inflict on others, and so we cease to inflict them. Now as to the more direct application. To conquer a sin, let heart and mind rest, not on the sin, but on the contrary virtue. Let the sin be forced out by positive growth in the true direction, not by direct opposition. Turn away from the sin and go forward courageously, constructively, creatively, in well-doing. In this way the whole nature will gradually be drawn up to the higher level, on which the sin does not even exist. The conquest of a sin is a matter of growth and evolution, rather than of opposition.)

34 Transgressions are injury, falsehood, theft, incontinence, envy, whether committed, or caused, or assented to, through greed, wrath, or infatuation; whether faint, or middling, or excessive; bearing endless, fruit of ignorance and pain. Therefore must the weight be cast on the other side. (Here are the causes of sin: greed, wrath, infatuation, with their effects, ignorance and pain. The causes are to be cured by better wisdom, by a truer understanding of the Self, of Life. For greed cannot endure before the realisation that the whole world belongs to the Self, which Self we are; nor can we hold wrath against one who is one with the Self, and therefore with ourselves; nor can infatuation, which is the seeking for the happiness of the All in some limited part of it, survive the knowledge that we are heirs of the All. Therefore let thought and imagination, mind and heart, throw their weight on the other side; the side, not of the world, but of the Self.)

35 Where non-injury is perfected, all enmity ceases in the presence of him who possesses it. (We come now to the spiritual powers which result from keeping the Commandments; from the obedience to spiritual law which is the keeping of the Commandments. Where the heart is full of kindness which seeks no injury to another, either in act or thought or wish, this full love creates an atmosphere of harmony, whose benign power touches with healing all who come within its influence. Peace in the heart radiates peace to other hearts, even more surely than contention breeds contention.)

36 When he is perfected in truth, all acts and their fruits depend on him. (The commentator thus explains: If he who

has attained should say to a man, Become righteous! the man becomes righteous. If he should say, Gain heaven! the man gains heaven. His word is not in vain. Exactly the same doctrine was taught by the Master who said to his disciples: Receive ye the Holy Ghost: whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained.)

37 Where cessation from theft is perfected, all treasures present themselves to him who possesses it. (Here is a sentence which may warn us that, beside the outer and apparent meaning, there is in many of these sentences a second and finer significance. The obvious meaning is, that he who has wholly ceased from theft, in act, thought and wish, finds buried treasures in his path, treasures of jewels and gold and pearls. The deeper truth is, that he who in every least thing is wholly honest with the spirit of Life, finds Life supporting him in all things, and gains admittance to the treasure house of Life, the spiritual universe.)

38 For him who is perfect in continence, the reward is valour and virility. (The creative power, strong and full of vigour, is no longer dissipated, but turned to spiritual uses. It upholds and endows the spiritual man, conferring on him the creative will, the power to engender spiritual children instead of bodily progeny. An epoch of life, that of man the animal, has come to an end; a new epoch, that of the spiritual man, is opened. The old creative power is superseded and transcended; a new creative power, that of the spiritual man, takes its place, carrying with it the power to work creatively in others for righteousness and eternal life. One of the commentaries says that he who has attained is able to transfer to the minds of his disciples what he knows concerning divine union, and the means of gaining it. This is one of the powers of purity.)

39 Where there is firm conquest of covetousness, he who has conquered it awakes to the how and why of life. (So it is said that, before we can understand the laws of Karma, we must free ourselves from Karma. The conquest of covetousness brings this rich fruit, because the root of covetousness is the desire of the individual soul, the will toward manifested life. And where the desire of the individual soul is overcome by the superb, still life of the universal Soul welling up in the heart within, the great secret is discerned, the secret that the individual soul is not an isolated reality, but the ray, the manifest instrument of the Life, which turns it this way and that until the great work is accomplished, the age-long lesson learned. Thus is the how and why of life disclosed by ceasing from covetousness. The Commentator says that this includes a knowledge of one's former births.)

40 Through purity a withdrawal from one's own bodily life, a ceasing from infatuation with the bodily life of others. (As the spiritual light grows in the heart within, as the taste for pure Life grows stronger, the consciousness opens toward the great, secret places within, where all life is one, where all lives are one. Thereafter, this outer, manifested, fugitive life, whether of ourselves or of others, loses something of its charm and glamour, and we seek rather the deep infinitudes. Instead of the outer form and surroundings of our lives, we long for their inner and everlasting essence. We desire not so much outer converse and closeness to our friends, but rather that quiet communion with them in the inner chamber of the soul, where spirit speaks to spirit, and spirit answers; where alienation and separation never enter; where sickness and sorrow and death cannot come.)

41 To the pure of heart come also a quiet spirit, one-pointed thought, the victory over sensuality, and fitness to behold the Soul. (Blessed are the pure in heart, for they shall see God, who is the supreme Soul; the ultimate Self of all beings. In the deepest sense, purity means fitness for this vision, and also a heart cleansed from all disquiet, from all wandering and unbridled thought, from the torment of sensuous imaginings; and when the spirit is thus cleansed and pure, it becomes at one in essence with its source, the great Spirit, the primal Life. One consciousness now thrills through both, for the psychic partition wall is broken down. Then shall the pure in heart see God, because they become God.)

42 From acceptance, the disciple gains happiness supreme. (One of the wise has said: accept conditions, accept others, accept yourself. This is the true acceptance, for all these things are what they are through the will of the higher Self, except their deficiencies, which come through thwarting the will of the higher Self, and can be conquered only through compliance with that will. By the true acceptance, the disciple comes into oneness of spirit with the overruling Soul; and, since the own nature of the Soul is being, happiness, bliss, he comes thereby into happiness supreme.)

43 The perfection of the powers of the bodily vesture comes through the wearing away of impurities, and through fervent aspiration. (This is true of the physical powers, and of those which dwell in the higher vestures. There must be, first, purity; as the blood must be pure, before one can attain to physical health. But absence of impurity is not in itself enough, else would many nerveless ascetics of the cloisters rank as high saints. There is needed, further, a positive fire of the will; a keen vital vigour for the physical powers, and something finer, purer, stronger, but of kindred essence, for the higher powers.

The fire of genius is something more than a phrase, for there can be no genius without the celestial fire of the awakened spiritual will.)

44 Through spiritual reading, the disciple gains communion with the divine Power on which his heart is set. (Spiritual reading meant, for ancient India, something more than it does with us. It meant, first, the recital of sacred texts, which, in their very sounds, had mystical potencies; and it meant a recital of texts which were divinely emanated, and held in themselves the living, potent essence of the divine. For us, spiritual reading means a communing with the recorded teachings of the Masters of wisdom, whereby we read ourselves into the Master's mind, just as through his music one can enter into the mind and soul of the master musician. It has been well said that all true art is contagion of feeling; so that through the true reading of true books we do indeed read ourselves into the spirit of the Masters, share in the atmosphere of their wisdom and power, and come at last into their very presence.)

45 Soul-vision is perfected through perfect obedience to the Master. (The sorrow and darkness of life come of the erring personal will which sets itself against the will of the Soul, the one great Life. The error of the personal will is inevitable, since each will must be free to choose, to try and fail, and so to find the path. And sorrow and darkness are inevitable, until the path be found, and the personal will made once more one with the greater Will, wherein it finds rest and power, without losing freedom. In His will is our peace. And with that peace comes light. Soul-vision is perfected through obedience.)

46 Right poise must be firm and without strain. (Here we approach a section of the teaching which has manifestly a two-fold meaning. The first is physical, and concerns the bodily position of the student, and the regulation of breathing. These things have their direct influence upon soul-life, the life of the spiritual man, since it is always and everywhere true that our study demands a sound mind in a sound body. The present sentence declares that, for work and for meditation, the position of the body must be steady and without strain, in order that the finer currents of life may run their course. It applies further to the poise of the soul, that fine balance and stability which nothing can shake, where the consciousness rests on the firm foundation of spiritual being. This is indeed the house set upon a rock, which the winds and waves beat upon in vain.)

47 Right poise is to be gained by steady and temperate effort, and by setting the heart upon the everlasting. (Here again, there is the two-fold meaning, for physical poise is to be gained by steady effort of the muscles, by gradual and wise training, linked with a right understanding of, and relation with, the universal force of gravity. Uprightness of body demands that both these conditions shall be fulfilled. In like manner the firm and upright poise of the spiritual man is to be gained by steady and continued effort, always guided by wisdom, and by setting the heart on the Eternal, filling the soul with the atmosphere of the spiritual world. Neither is effective without the other. Aspiration without effort brings weakness; effort without aspiration brings a false strength, not resting on enduring things. The two together make for the right poise which sets the spiritual man firmly and steadfastly on his feet.)

48 The fruit of right poise is the strength to resist the shocks of infatuation or sorrow. (In the simpler physical sense, which is also coveted by the wording of the original, this sentence means that wise effort establishes such bodily poise that the accidents of life cannot disturb it, as the captain remains steady, though disaster overtake his ship. But the deeper sense is far more important. The spiritual man, too, must learn to withstand all shocks, to remain steadfast through the perturbations of external things and the storms and whirlwinds of the psychological world. This is the power which is gained by wise, continuous effort, and by filling the spirit with the atmosphere of the Eternal.)

49 When this is gained, there follows the right guidance of the life-currents, the control of the incoming and outgoing breath. (It is well understood to-day that most of our maladies come from impure conditions of the blood. It is coming to be understood that right breathing, right oxygenation, will do very much to keep the blood clean and pure. Therefore a right knowledge of breathing is a part of the science of life. But the deeper meaning is, that the spiritual man, when he has gained poise through right effort and aspiration, can stand firm, and guide the currents of his life, both the incoming current of events, and the outgoing current of his acts. Exactly the same symbolism is used in the saying: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . Those things which proceed out of the mouth come forth from the heart . . . out of the heart proceed evil thoughts, murders, uncleanness, thefts, false witness, blasphemies. Therefore the first step in purification is to keep the Commandments.)

50 The life-current is either outward, or inward, or balanced; it is regulated according to place, time, number; it is prolonged and subtle. (The technical, physical side of this

has its value. In the breath, there should be right inbreathing, followed by the period of pause, when the air comes into contact with the blood, and this again followed by right outbreathing, even, steady, silent. Further, the lungs should be evenly filled; many maladies may arise from the neglect and consequent weakening of some region of the lungs. And the number of breaths is so important, so closely related to health, that every nurse's chart records it. But the deeper meaning is concerned with the currents of life; with that which goeth into and cometh out of the heart.)

51 The fourth degree transcends external and internal objects. (The inner meaning seems to be that, in addition to the three degrees of control already described, control, that is, over the incoming current of life, over the outgoing current, and over the condition of pause or quiescence, there is a fourth degree of control, which holds in complete mastery both the outer passage of events and the inner currents of thoughts and emotions; a condition of perfect poise and stability in the midst of the flux of things outward and inward.)

52 Thereby is worn away the veil which covers up the light. (The veil is the psychic nature, the web of emotions, desires, argumentative trains of thought, which cover up and obscure the truth by absorbing the entire attention and keeping the consciousness in the psychic realm. When hopes and fears are reckoned at their true worth, in comparison with lasting possessions of the Soul; when the outer reflections of things have ceased to distract us from inner realities; when argumentative-thought no longer entangles us, but yields its place to flashing intuition, the certainty which springs from within; then is the veil worn away, the consciousness is drawn from the psychical to the spiritual, from the temporal to the Eternal. Then is the light unveiled.)

53 Thence comes the mind's power to hold itself in the light. (It has been well said, that what we most need is the faculty of spiritual attention; and in the same direction of thought it has been eloquently declared that prayer does not consist in our catching God's attention, but rather in our allowing God to hold our attention. The vital matter is, that we need to disentangle our consciousness from the noisy and perturbed thraldom of the psychical, and to come to consciousness as the spiritual man. This we must do, first, by purification, through the Commandments and the Rules; and, second, through the faculty of spiritual attention, by steadily heeding endless fine intimations of the spiritual power within us, and by intending our consciousness thereto; thus by degrees transferring the centre of consciousness from the psychical to the spiritual. It is a question, first, of love, and then of attention.)

54 The right Withdrawal is the disengaging of the powers from entanglement in outer things, as the psychic nature has been withdrawn and stilled. (To understand this, let us reverse the process, and think of the one consciousness, centred in the Soul, gradually expanding and taking on the form of the different perceptive powers; the one will, at the same time, differentiating itself into the varied powers of action. Now let us imagine this to be reversed, so that the spiritual force, which has gone into the differentiated powers, is once more gathered together into the inner power of intuition and spiritual will, taking on that unity which is the hall-mark of spiritual things, as diversity is the seal of material things. It is all a matter of love for the quality of spiritual consciousness, as against psychical consciousness, of love and attention. For where the heart is, there will the treasure be also; where the consciousness is, there will the vesture with its powers be developed.)

55 Thereupon follows perfect mastery over the powers. (When the spiritual condition which we have described is reached, with its purity, poise, and illuminated vision, the spiritual man is coming into his inheritance, and gaining complete mastery of his powers. Indeed, much of the struggle to keep the Commandments and the Rules has been paving the way for this mastery; through this very struggle and sacrifice the mastery has become possible; just as, to use St. Paul's simile, the athlete gains the mastery in the contest and the race through the sacrifice of his long and arduous training. Thus he gains the crown.)

INTRODUCTION TO BOOK 3

The third book of the Sutras is the Book of Spiritual Powers. In considering these spiritual powers, two things must be understood and kept in memory. The first of these is this: These spiritual powers can only be gained when the development described in the first and second books has been measurably attained; when the Commandments have been kept, the Rules faithfully followed, and the experiences which are described have been passed through. For only after this is the spiritual man so far grown, so far disentangled from the psychical bandages and veils which have confined and blinded him, that he can use his proper powers and faculties. For this is the secret of all spiritual powers: they are in no sense an abnormal or supernatural overgrowth upon the material man, but are rather the powers and faculties inherent in the spiritual man, entirely natural to him, and coming naturally into activity, as the spiritual man is disentangled and

liberated from psychical bondage, through keeping the Commandments and Rules already set forth.

As the personal man is the limitation and inversion of the spiritual man, all his faculties and powers are inversions of the powers of the spiritual man. In a single phrase, his self-seeking is the inversion of the Self-seeking which is the very being of the spiritual man: the ceaseless search after the divine and august Self of all beings. This inversion is corrected by keeping the Commandments and Rules, and gradually, as the inversion is overcome, the spiritual man is extricated, and comes into possession and free exercise of his powers. The spiritual powers, therefore, are the powers of the grown and liberated spiritual man. They can only be developed and used as the spiritual man grows and attains liberation through obedience. This is the first thing to be kept in mind, in all that is said of spiritual powers in the third and fourth books of the Sutras. The second thing to be understood and kept in mind is this:

Just as our modern sages have discerned and taught that all matter is ultimately one and eternal, definitely related throughout the whole wide universe; just as they have discerned and taught that all force is one and eternal, so coordinated throughout the whole universe that whatever affects any atom measurably affects the whole boundless realm of matter and force, to the most distant star or nebula on the dim confines of space; so the ancient sages had discerned and taught that all consciousness is one, immortal, indivisible, infinite; so finely correlated and continuous that whatever is perceived by any consciousness is, whether actually or potentially, within the reach of all consciousness, and therefore within the reach of any consciousness. This has been well expressed by saying that all souls are fundamentally one with the Oversoul; that the Son of God, and all Sons of God, are fundamentally one with the Father. When the consciousness is cleared of psychic bonds and veils, when the spiritual man is able to stand, to see, then this superb law comes into effect: whatever is within the knowledge of any consciousness, and this includes the whole infinite universe, is within his reach, and may, if he wills, be made a part of his consciousness. This he may attain through his fundamental unity with the Oversoul, by raising himself toward the consciousness above him, and drawing on its resources. The Son, if he would work miracles, whether of perception or of action, must come often into the presence of the Father. This is the birthright of the spiritual man; through it he comes into possession of his splendid and immortal powers. Let it be clearly kept in mind that what is here to be related of the spiritual man, and his exalted powers, must in no wise be detached from what has gone before. The being, the very inception, of the spiritual man depends on the purification and moral attainment already detailed, and can in no wise dispense with these or curtail them.

Let no one imagine that the true life, the true powers of the spiritual man, can be attained by any way except the hard way of sacrifice, of trial, of renunciation, of selfless self-conquest and genuine devotion to the weal of all others. Only thus can the golden gates be reached and entered. Only thus can we attain to that pure world wherein the spiritual man lives, and moves, and has his being. Nothing impure, nothing unholy can ever cross that threshold, least of all impure motives or self-seeking desires. These must be burnt away before an entrance to that world can be gained.

But where there is light, there is shadow; and the lofty light of the soul casts upon the clouds of the mid-world the shadow of the spiritual man and of his powers; the bastard vesture and the bastard powers of psychism are easily attained; yet, even when attained, they are a delusion, the very essence of unreality.

Therefore ponder well the earlier rules, and lay a firm foundation of courage, sacrifice, selflessness, holiness.

YOGA SUTRAS BOOK 3

1 The binding of the perceiving consciousness to a certain region is attention (dharana). (Emerson quotes Sir Isaac Newton as saying that he made his great discoveries by intending his mind on them. That is what is meant here. I read the page of a book while inking of something else. At the end of the page, I have no idea of what it is about, and read it again, still thinking of something else, with the same result. Then I wake up, so to speak, make an effort of attention, fix my thought on what I am reading, and easily take in its meaning. The act of will, the effort of attention, the intending of the mind on each word and line of the page, just as the eyes are focussed on each word and line, is the power here contemplated. It is the power to focus the consciousness on a given spot, and hold it there. Attention is the first and indispensable step in all knowledge. Attention to spiritual things is the first step to spiritual knowledge.)

2 A prolonged holding of the perceiving consciousness in that region is meditation (dhyana). (This will apply equally to outer and inner things. I may for a moment fix my attention on some visible object, in a single penetrating glance, or I may hold the attention fixedly on it until it reveals far more of its nature than a single glance could perceive. The first is the

focussing of the searchlight of consciousness upon the object. The other is the holding of the white beam of light steadily and persistently on the object, until it yields up the secret of its details. So for things within; one may fix the inner glance for a moment on spiritual things, or one may hold the consciousness steadily upon them, until what was in the dark slowly comes forth into the light, and yields up its immortal secret. But this is possible only for the spiritual man, after the Commandments and the Rules have been kept; for until this is done, the thronging storms of psychical thoughts dissipate and distract the attention, so that it will not remain fixed on spiritual things. The cares of this world, the deceitfulness of riches, choke the word of the spiritual message.)

3 When the perceiving consciousness in this meditative is wholly given to illuminating the essential meaning of the object contemplated, and is freed from the sense of separateness and personality, this is contemplation (samadhi). (Let us review the steps so far taken. First, the beam of perceiving consciousness is focussed on a certain region or subject, through the effort of attention. Then this attending consciousness is held on its object. Third, there is the ardent will to know its meaning, to illumine it with comprehending thought. Fourth, all personal bias—all desire merely to indorse a previous opinion and so prove oneself right, and all desire for personal profit or gratification must be quite put away. There must be a purely disinterested love of truth for its own sake. Thus is the perceiving consciousness made void, as it were, of all personality or sense of separateness. The personal limitation stands aside and lets the All-consciousness come to bear upon the problem. The Oversoul bends its ray upon the object, and illumines it with pure light.)

4 When these three, Attention, Meditation Contemplation, are exercised at once, this is perfectly concentrated Meditation (sanyama). (When the personal limitation of the perceiving consciousness stands aside, and allows the All-consciousness to come to bear upon the problem, then arises that real knowledge which is called a flash of genius; that real knowledge which makes discoveries, and without which no discovery can be made, however painstaking the effort. For genius is the vision of the spiritual man, and that vision is a question of growth rather than present effort; though right effort, rightly continued, will in time infallibly lead to growth and vision. Through the power thus to set aside personal limitation, to push aside petty concerns and cares, and steady the whole nature and will in an ardent love of truth and desire to know it; through the power thus to make way for the All-consciousness, all great men make their discoveries. Newton, watching the apple fall to the earth, was able to look beyond, to see the subtle waves of force pulsating through apples and worlds and suns and galaxies, and thus to perceive universal gravitation. The Oversoul, looking through his eyes, recognised the universal force, one of its own children. Darwin, watching the forms and motions of plants and animals, let the same august consciousness come to bear on them, and saw infinite growth perfected through ceaseless struggle. He perceived the superb process of evolution, the Oversoul once more recognizing its own. Fraunhofer, noting the dark lines in the band of sunlight in his spectroscope, divined their identity with the bright lines in the spectra of incandescent iron, sodium and the rest, and so saw the oneness of substance in the worlds and suns, the unity of the materials of the universe. Once again the Oversoul, looking with his eyes, recognised its own. So it is with all true knowledge. But the mind must transcend its limitations, its idiosyncrasies; there must be purity, for to the pure in heart is the promise, that they shall see God.)

5 By mastering this perfectly concentrated Meditation, there comes the illumination of perception. (The meaning of this is illustrated by what has been said before. When the spiritual man is able to throw aside the trammels of emotional and mental limitation, and to open his eyes, he sees clearly, he attains to illumined perception. A poet once said that Occultism is the conscious cultivation of genius; and it is certain that the awakened spiritual man attains to the perceptions of genius. Genius is the vision, the power, of the spiritual man, whether its possessor recognizes this or not. All true knowledge is of the spiritual man. The greatest in all ages have recognised this and put their testimony on record. The great in wisdom who have not consciously recognised it, have ever been full of the spirit of reverence, of selfless devotion to truth, of humility, as was Darwin; and reverence and humility are the unconscious recognition of the nearness of the Spirit, that Divinity which broods over us, a Master o'er a slave.)

6 This power is distributed in ascending degrees. (It is to be attained step by step. It is a question, not of miracle, but of evolution, of growth. Newton had to master the multiplication table, then the four rules of arithmetic, then the rudiments of algebra, before he came to the binomial theorem. At each point, there was attention, concentration, insight; until these were attained, no progress to the next point was possible. So with Darwin. He had to learn the form and use of leaf and flower, of bone and muscle; the characteristics of genera and species; the distribution of plants and animals, before he had in mind that nexus of knowledge

on which the light of his great idea was at last able to shine. So is it with all knowledge. So is it with spiritual knowledge. Take the matter this way: The first subject for the exercise of my spiritual insight is my day, with its circumstances, its hindrances, its opportunities, its duties. I do what I can to solve it, to fulfil its duties, to learn its lessons. I try to live my day with aspiration and faith. That is the first step. By doing this, I gather a harvest for the evening. I gain a deeper insight into life, in virtue of which I begin the next day with a certain advantage, a certain spiritual advance and attainment. So with all successive days. In faith and aspiration, we pass from day to day, in growing knowledge and power, with never more than one day to solve at a time, until all life becomes radiant and transparent.)

7 This threefold power, of Attention, Meditation, Contemplation, is more interior than the means of growth previously described. (Very naturally so; because the means of growth previously described were concerned with the extrication of the spiritual man from psychic bondages and veils; while this threefold power is to be exercised by the spiritual man thus extricated and standing on his feet, viewing life with open eyes.)

8 But this triad is still exterior to the soul vision which is unconditioned, free from the seed of mental analyses. (The reason is this: The threefold power we have been considering, the triad of Attention, Contemplation, Meditation is, so far as we have yet considered it, the focussing of the beam of perceiving consciousness upon some form of manifesting being, with a view of understanding it completely. There is a higher stage, where the beam of consciousness is turned back upon itself, and the individual consciousness enters into, and knows, the All consciousness. This is a being, a being in immortality, rather than a knowing; it is free from mental analysis or mental forms. It is not an activity of the higher mind, even the mind of the spiritual man. It is an activity of the soul. Had Newton risen to this higher stage, he would have known, not the laws of motion, but that high Being, from whose Life comes eternal motion. Had Darwin risen to this, he would have seen the Soul, whose graduated thought and being all evolution expresses. There are, therefore, these two perceptions: that of living things, and that of the Life; that of the Soul's works, and that of the Soul itself.)

9 One of the ascending degrees is the development of Control. First there is the overcoming of the mind-impress of excitation. Then comes the manifestation of the mind-impress of Control. Then the perceiving consciousness follows after the moment of Control. (This is the development of Control. The meaning seems to be this: Some object enters the field of observation, and at first violently excites the mind, stirring up curiosity, fear, wonder; then the consciousness returns upon itself, as it were, and takes the perception firmly in hand, steadying itself, and viewing the matter calmly from above. This steadying effort of the will upon the perceiving consciousness is Control, and immediately upon it follows perception, understanding, insight. Take a trite example. Supposing one is walking in an Indian forest. A charging elephant suddenly appears. The man is excited by astonishment, and, perhaps, terror. But he exercises an effort of will, perceives the situation in its true bearings, and recognizes that a certain thing must be done; in this case, probably, that he must get out of the way as quickly as possible. Or a comet, unheralded, appears in the sky like a flaming sword. The beholder is at first astonished, perhaps terror-stricken; but he takes himself in hand, controls his thoughts, views the apparition calmly, and finally calculates its orbit and its relation to meteor showers. These are extreme illustrations; but with all knowledge the order of perception is the same: first, the excitation of the mind by the new object impressed on it; then the control of the mind from within; upon which follows the perception of the nature of the object. Where the eyes of the spiritual man are open, this will be a true and penetrating spiritual perception. In some such way do our living experiences come to us; first, with a shock of pain; then the Soul steadies itself and controls the pain; then the spirit perceives the lesson of the event, and its bearing upon the progressive revelation of life.)

10 Through frequent repetition of this process, the mind becomes habituated to it, and there arises an equable flow of perceiving consciousness. (Control of the mind by the Soul, like control of the muscles by the mind, comes by practice, and constant voluntary repetition. As an example of control of the muscles by the mind, take the ceaseless practice by which a musician gains mastery over his instrument, or a fencer gains skill with a rapier. Innumerable small efforts of attention will make a result which seems well-nigh miraculous; which, for the novice, is really miraculous. Then consider that far more wonderful instrument, the perceiving mind, played on by that fine musician, the Soul. Here again, innumerable small efforts of attention will accumulate into mastery, and a mastery worth winning. For a concrete example, take the gradual conquest of each day, the effort to live that day for the Soul. To him that is faithful unto death, the Master gives the crown of life.)

11 The gradual conquest of the mind's tendency to flit from one object to another, and the power of one-pointedness, make the development of Contemplation. (As an illustration of the mind's tendency to flit from one object to another, take a small boy, learning arithmetic. He begins: two ones are two; three ones are three—and then he thinks of three coins in his pocket, which will purchase so much candy, in the store down the street, next to the toy-shop, where are base-balls, marbles and so on,—and then he comes back with a jerk, to four ones are four. So with us also. We are seeking the meaning of our task, but the mind takes advantage of a moment of slackened attention, and flits off from one frivolous detail to another, till we suddenly come back to consciousness after traversing leagues of space. We must learn to conquer this, and to go back within ourselves into the beam of perceiving consciousness itself, which is a beam of the Oversoul. This is the true one-pointedness, the bringing of our consciousness to a focus in the Soul.)

12 When, following this, the controlled manifold tendency and the aroused one-pointedness are equally balanced parts of the perceiving consciousness, his the development of one-pointedness. (This would seem to mean that the insight which is called one-pointedness has two sides, equally balanced. There is, first, the manifold aspect of any object, the sum of all its characteristics and properties. This is to be held firmly in the mind. Then there is the perception of the object as a unity, as a whole, the perception of its essence. First, the details must be clearly perceived; then the essence must be comprehended. When the two processes are equally balanced, the true one-pointedness is attained. Everything has these two sides, the side of difference and the side of unity; there is the individual and there is the genus; the pole of matter and diversity, and the pole of oneness and spirit. To see the object truly, we must see both.)

13 Through this, the inherent character, distinctive marks and conditions of being and powers, according to their development, are made clear. (By the power defined in the preceding sutra, the inherent character, distinctive marks and conditions of beings and powers are made clear. For through this power, as defined, we get a twofold view of each object, seeing at once all its individual characteristics and its essential character, species and genus; we see it in relation to itself, and in relation to the Eternal. Thus we see a rose as that particular flower, with its colour and scent, its peculiar fold of each petal; but we also see in it the species, the family to which it belongs, with its relation to all plants, to all life, to Life itself. So in any day, we see events and circumstances; we also see in it the lesson set for the soul by the Eternal.)

14 Every object has its characteristics which are already quiescent, those which are active, and those which are not yet definable. (Every object has characteristics belonging to its past, its present and its future. In a fir tree, for example, there are the stumps or scars of dead branches, which once represented its foremost growth; there are the branches with their needles spread out to the air; there are the buds at the end of each branch and twig, which carry the still closely packed needles which are the promise of the future. In like manner, the chrysalis has, as its past, the caterpillar; as its future, the butterfly. The man has, in his past, the animal; in his future, the angel. Both are visible even now in his face. So with all things, for all things change and grow.)

15 Difference in stage is the cause of difference in development. (This but amplifies what has just been said. The first stage is the sapling, the caterpillar, the animal. The second stage is the growing tree, the chrysalis, the man. The third is the splendid pine, the butterfly, the angel. Difference of stage is the cause of difference of development. So it is among men, and among the races of men.)

16 Through perfectly concentrated Meditation on the three stages of development comes a knowledge of past and future. (We have taken our illustrations from natural science, because, since every true discovery in natural science is a divination of a law in nature, attained through a flash of genius, such discoveries really represent acts of spiritual perception, acts of perception by the spiritual man, even though they are generally not so recognised. So we may once more use the same illustration. Perfectly concentrated Meditation, perfect insight into the chrysalis, reveals the caterpillar that it has been, the butterfly that it is destined to be. He who knows the seed, knows the seed-pod or ear it has come from, and the plant that is to come from it. So in like manner he who really knows today, and the heart of to-day, knows its parent yesterday and its child tomorrow. Past, present and future are all in the Eternal. He who dwells in the Eternal knows all three.)

17 The sound and the object and the thought called up by a word are confounded because they are all blurred together in the mind. By perfectly concentrated Meditation on the distinction between them, there comes an understanding of the sounds uttered by all beings. (It must be remembered that we are speaking of perception by the spiritual man. Sound, like every force, is the expression of a power of the Eternal. Infinite shades of this power are expressed in the infinitely varied tones of sound. He who, having entry to the

consciousness of the Eternal knows the essence of this power, can divine the meanings of all sounds, from the voice of the insect to the music of the spheres. In like manner, he who has attained to spiritual vision can perceive the mind-images in the thoughts of others, with the shade of feeling which goes with them, thus reading their thoughts as easily as he hears their words. Every one has the germ of this power, since difference of tone will give widely differing meanings to the same words, meanings which are intuitively perceived by everyone.)

18 When the mind-impressions become visible, there comes an understanding of previous births. (This is simple enough if we grasp the truth of rebirth. The fine harvest of past experiences is drawn into the spiritual nature, forming, indeed, the basis of its development. When the consciousness has been raised to a point above these fine subjective impressions, and can look down upon them from above, this will in itself be a remembering of past births.)

19 By perfectly concentrated Meditation on mind-images is gained the understanding of the thoughts of others. (Here, for those who can profit by it, is the secret of thought-reading. Take the simplest case of intentional thought transference. It is the testimony of those who have done this, that the perceiving mind must be stilled, before the mind-image projected by the other mind can be seen. With it comes a sense of the feeling and temper of the other mind and so on, in higher degrees.)

20 But since that on which the thought in the mind of another rests is not objective to the thought-reader's consciousness, he perceives the thought only, and not also that on which the thought rests. (The meaning appears to be simple: One may be able to perceive the thoughts of some one at a distance; one cannot, by that means alone, also perceive the external surroundings of that person, which arouse these thoughts.)

21 By perfectly concentrated Meditation on the form of the body, by arresting the body's perceptibility, and by inhibiting the eye's power of sight, there comes the power to make the body invisible. (There are many instances of the exercise of this power, by mesmerists, hypnotists and the like; and we may simply call it an instance of the power of suggestion. Shankara tells us that by this power the popular magicians of the East perform their wonders, working on the mind-images of others, while remaining invisible themselves. It is all a question of being able to see and control the mind-images.)

22 The works which fill out the life-span may be either immediately or gradually operative. By perfectly concentrated Meditation on these comes a knowledge of the time of the end, as also through signs. (A garment which is wet, says the commentator, may be hung up to dry, and so dry rapidly, or it may be rolled in a ball and dry slowly; so a fire may blaze or smoulder. Thus it is with Karma, the works that fill out the life-span. By an insight into the mental forms and forces which make up Karma, there comes a knowledge of the rapidity or slowness of their development, and of the time when the debt will be paid.)

23 By perfectly concentrated Meditation on sympathy, compassion and kindness, is gained the power of interior union with others. (Unity is the reality; separateness the illusion. The nearer we come to reality, the nearer we come to unity of heart. Sympathy, compassion, kindness are modes of this unity of heart, whereby we rejoice with those who rejoice, and weep with those who weep. These things are learned by desiring to learn them.)

24 By perfectly concentrated Meditation on power, even such power as that of the elephant may be gained. (This is a pretty image. Elephants possess not only force, but poise and fineness of control. They can lift a straw, a child, a tree with perfectly judged control and effort. So the simile is a good one. By detachment, by withdrawing into the soul's reservoir of power, we can gain all these, force and fineness and poise; the ability to handle with equal mastery things small and great, concrete and abstract alike.)

25 By bending upon them the awakened inner light, there comes a knowledge of things subtle, or concealed, or obscure. (As was said at the outset, each consciousness is related to all consciousness; and, through it, has a potential consciousness of all things; whether subtle or concealed or obscure. An understanding of this great truth will come with practice. As one of the wise has said, we have no conception of the power of Meditation.)

26 By perfectly concentrated Meditation on the sun comes a knowledge of the worlds. (This has several meanings: First, by a knowledge of the constitution of the sun, astronomers can understand the kindred nature of the stars. And it is said that there is a finer astronomy, where the spiritual man is the astronomer. But the sun also means the Soul, and through knowledge of the Soul comes a knowledge of the realms of life.)

27 By perfectly concentrated Meditation on the moon comes a knowledge of the lunar mansions. (Here again are different meanings. The moon is, first, the companion planet, which, each day, passes backward through one mansion of the stars. By watching the moon, the boundaries of the mansion

are learned, with their succession in the great time-dial of the sky. But the moon also symbolizes the analytic mind, with its divided realms; and these, too, may be understood through perfectly concentrated Meditation.)

28 By perfectly concentrated Meditation on the fixed polestar comes a knowledge of the motions of the stars. (Addressing Duty, stern daughter of the Voice of God, Wordsworth finely said: "Thou dost preserve the stars from wrong, And the most ancient heavens through thee are fresh and strong—thus suggesting a profound relation between the moral powers and the powers that rule the worlds. So in this Sutra the fixed polestar is the eternal spirit about which all things move, as well as the star toward which points the axis of the earth. Deep mysteries attend both, and the veil of mystery is only to be raised by Meditation, by open-eyed vision of the awakened spiritual man".)

29 Perfectly concentrated Meditation on the centre of force in the lower trunk brings an understanding of the order of the bodily powers. (We are coming to a vitally important part of the teaching of Yoga: namely, the spiritual man's attainment of full self-consciousness, the awakening of the spiritual man as a self-conscious individual, behind and above the natural man. In this awakening, and in the process of gestation which precedes it, there is a close relation with the powers of the natural man, which are, in a certain sense, the projection, outward and downward, of the powers of the spiritual man. This is notably true of that creative power of the spiritual man which, when embodied in the natural man, becomes the power of generation. Not only is this power the cause of the continuance of the bodily race of mankind, but further, in the individual, it is the key to the dominance of the personal life. Rising, as it were, through the life-channels of the body, it flushes the personality with physical force, and maintains and colours the illusion that the physical life is the dominant and all-important expression of life. In due time, when the spiritual man has begun to take form, the creative force will be drawn off, and become operative in building the body of the spiritual man, just as it has been operative in the building of physical bodies, through generation in the natural world. Perfectly concentrated Meditation on the nature of this force means, first, that rising of the consciousness into the spiritual world, already described, which gives the one sure foothold for Meditation; and then, from that spiritual point of vantage, not only an insight into the creative force, in its spiritual and physical aspects, but also a gradually attained control of this wonderful force, which will mean its direction to the body of the spiritual man, and its gradual withdrawal from the body of the natural man, until the over-pressure, so general and such a fruitful source of misery in our day, is abated, and purity takes the place of passion. This over pressure, which is the cause of so many evils and so much of human shame, is an abnormal, not a natural, condition. It is primarily due to spiritual blindness, to blindness regarding the spiritual man, and ignorance even of his existence; for by this blind ignorance are closed the channels through which, were they open, the creative force could flow into the body of the spiritual man, there building up an immortal vesture. There is no cure for blindness, with its consequent over-pressure and attendant misery and shame, but spiritual vision, spiritual aspiration, sacrifice, the new birth from above. There is no other way to lighten the burden, to lift the misery and shame from human life. Therefore, let us follow after sacrifice and aspiration, let us seek the light. In this way only shall we gain that insight into the order of the bodily powers, and that mastery of them, which this Sutra implies.)

30 By perfectly concentrated Meditation on the centre of force in the well of the throat, there comes the cessation of hunger and thirst. (We are continuing the study of the bodily powers and centres of force in their relation to the powers and forces of the spiritual man. We have already considered the dominant power of physical life, the creative power which secures the continuance of physical life; and, further, the manner in which, through aspiration and sacrifice, it is gradually raised and set to the work of upbuilding the body of the spiritual man. We come now to the dominant psychic force, the power which manifests itself in speech, and in virtue of which the voice may carry so much of the personal magnetism, endowing the orator with a tongue of fire, magical in its power to arouse and rule the emotions of his hearers. This emotional power, this distinctively psychical force, is the cause of "hunger and thirst," the psychical hunger and thirst for sensations, which is the source of our two-sided life of emotionalism, with its hopes and fears, its expectations and memories, its desires and hates. The source of this psychical power, or, perhaps we should say, its centre of activity in the physical body is said to be in the cavity of the throat. Thus, in the Taittiriya Upanishad it is written: "There is this shining ether in the inner being. Therein is the spiritual man, formed through thought, immortal, golden. Inward, in the palate, the organ that hangs down like a nipple,—this is the womb of Indra. And there, where the dividing of the hair turns, extending upward to the crown of the head." Indra is the name given to the creative power of which we have spoken,

and which, we are told, resides in "the organ which hangs down like a nipple, inward, in the palate".)

31 By perfectly concentrated Meditation on the centre of force in the channel called the "tortoise-formed," comes steadfastness. (We are concerned now with the centre of nervous or psychical force below the cavity of the throat, in the chest, in which is felt the sensation of fear; the centre, the disturbance of which sets the heart beating miserably with dread, or which produces that sense of terror through which the heart is said to stand still. When the truth concerning fear is thoroughly mastered, through spiritual insight into the immortal, fearless life, then this force is perfectly controlled; there is no more fear, just as, through the control of the psychic power which works through the nerve-centre in the throat, there comes a cessation of "hunger and thirst." Thereafter, these forces, or their spiritual prototypes, are turned to the building of the spiritual man. Always, it must be remembered, the victory is first a spiritual one; only later does it bring control of the bodily powers.)

32 Through perfectly concentrated Meditation on the light in the head comes the vision of the Masters who have attained. (The tradition is, that there is a certain centre of force in the head, perhaps the "pineal gland," which some of our Western philosophers have supposed to be the dwelling of the soul, a centre which is, as it were, the door way between the natural and the spiritual man. It is the seat of that better and wiser consciousness behind the outward looking consciousness in the forward part of the head; that better and wiser consciousness of "the back of the mind," which views spiritual things, and seeks to impress the spiritual view on the outward looking consciousness in the forward part of the head. It is the spiritual man seeking to guide the natural man, seeking to bring the natural man to concern himself with the things of his immortality. This is suggested in the words of the Upanishad already quoted: "There, where the dividing of the hair turns, extending upward to the crown of the head"; all of which may sound very fantastical, until one comes to understand it. It is said that when this power is fully awakened, it brings a vision of the great Companions of the spiritual man, those who have already attained, crossing over to the further shore of the sea of death and rebirth. Perhaps it is to this divine sight that the Master alluded, who is reported to have said: "I counsel you to buy of me eye-salve, that you may see." It is of this same vision of the great Companions, the children of light, that a seer wrote: "Though inland far we be, Our souls have sight of that immortal sea Which brought us hither, Can in a moment travel thither, And see the Children sport upon the shore And hear the mighty waters rolling evermore".)

33 Or through the divining power of tuition he knows all things. (This is really the supplement, the spiritual side, of the Sutra just translated. Step by step, as the better consciousness, the spiritual view, gains force in the back of the mind, so, in the same measure, the spiritual man is gaining the power to see: learning to open the spiritual eyes. When the eyes are fully opened, the spiritual man beholds the great Companions standing about him; he has begun to "know all things." This divining power of intuition is the power which lies above and behind the so-called rational mind; the rational mind formulates a question and lays it before the intuition, which gives a real answer, often immediately distorted by the rational mind, yet always embodying a kernel of truth. It is by this process, through which the rational mind brings questions to the intuition for solution, that the truths of science are reached, the flashes of discovery and genius. But this higher power need not work in subordination to the so-called rational mind, it may act directly, as full illumination, "the vision and the faculty divine".)

34 By perfectly concentrated Meditation on the heart, the interior being, comes the knowledge of consciousness. (The heart here seems to mean, as it so often does in the Upanishads, the interior, spiritual nature, the consciousness of the spiritual man, which is related to the heart, and to the wisdom of the heart. By steadily seeking after, and finding, the consciousness of the spiritual man, by coming to consciousness as the spiritual man, a perfect knowledge of consciousness will be attained. For the consciousness of the spiritual man has this divine quality: while being and remaining a truly individual consciousness, it at the same time flows over, as it were, and blends with the Divine Consciousness above and about it, the consciousness of the great Companions; and by showing itself to be one with the Divine Consciousness, it reveals the nature of all consciousness, the secret that all consciousness is One and Divine.)

35 The personal self seeks to feast on life, through a failure to perceive the distinction between the personal self and the spiritual man. All personal experience really exists for the sake of another: namely, the spiritual man. (By perfectly concentrated Meditation on experience for the sake of the Self, comes a knowledge of the spiritual man. (The divine ray of the Higher Self, which is eternal, impersonal and abstract, descends into life, and forms a personality, which, through the stress and storm of life, is hammered into a definite and concrete self-conscious individuality. The problem is, to blend

these two powers, taking the eternal and spiritual being of the first, and blending with it, transferring into it, the self-conscious individuality of the second; and thus bringing to life a third being, the spiritual man, who is heir to the immortality of his father, the Higher Self, and yet has the self-conscious, concrete individuality of his other parent, the personal self. This is the true immaculate conception, the new birth from above, "conceived of the Holy Spirit." Of this new birth it is said: "that which is born of the Spirit is spirit: ye must be born again." Rightly understood, therefore, the whole life of the personal man is for another, not for himself. He exists only to render his very life and all his experience for the building up of the spiritual man. Only through failure to see this, does he seek enjoyment for himself, seek to secure the feasts of life for himself; not understanding that he must live for the other, live sacrificially, offering both feasts and his very being on the altar; giving himself as a contribution for the building of the spiritual man. When he does understand this, and lives for the Higher Self, setting his heart and thought on the Higher Self, then his sacrifice bears divine fruit, and the spiritual man is built up, consciousness awakes in him, and he comes fully into being as a divine and immortal individuality.)

36 Thereupon are born the divine power of intuition, and the hearing, the touch, the vision, the taste and the power of smell of the spiritual man. (When, in virtue of the perpetual sacrifice of the personal man, daily and hourly giving his life for his divine brother the spiritual man, and through the radiance ever pouring down from the Higher Self, eternal in the Heavens, the spiritual man comes to birth, -there awake in him those powers whose physical counterparts we know in the personal man. The spiritual man begins to see, to hear, to touch, to taste. And, besides the senses of the spiritual man, there awakes his mind, that divine counterpart of the mind of the physical man, the power of direct and immediate knowledge, the power of spiritual intuition, of divination. This power, as we have seen, owes its virtue to the unity, the continuity, of consciousness, whereby whatever is known to any consciousness, is knowable by any other consciousness. Thus the consciousness of the spiritual man, who lives above our narrow barriers of separateness, is in intimate touch with the consciousness of the great Companions, and can draw on that vast reservoir for all real needs. Thus arises within the spiritual man that certain knowledge which is called intuition, divination, illumination.)

37 These powers stand in contradistinction to the highest spiritual vision. In manifestation they are called magical powers. (The divine man is destined to supersede the spiritual man, as the spiritual man supersedes the natural man. Then the disciple becomes a Master. The opened powers of the spiritual man, spiritual vision, hearing, and touch, stand, therefore, in contradistinction to the higher divine power above them, and must in no wise be regarded as the end of the way, for the path has no end, but rises ever to higher and higher glories; the soul's growth and splendour have no limit. So that, if the spiritual powers we have been considering are regarded as in any sense final, they are a hindrance, a barrier to the far higher powers of the divine man. But viewed from below, from the standpoint of normal physical experience, they are powers truly magical; as the powers natural to a four-dimensional being will appear magical to a three-dimensional being.)

38 Through the weakening of the causes of bondage, and by learning the method of sassing, the consciousness is transferred to the other body. (In due time, after the spiritual man has been formed and grown stable through the forces and virtues already enumerated, and after the senses of the spiritual man have awaked, there comes the transfer of the dominant consciousness, the sense of individuality, from the physical to the spiritual man. Thereafter the physical man is felt to be a secondary, a subordinate, an instrument through whom the spiritual man works; and the spiritual man is felt to be the real individuality. This is, in a sense, the attainment to full salvation and immortal life; yet it is not the final goal or resting place, but only the beginning of the greater way. The means for this transfer are described as the weakening of the causes of bondage, and an understanding of the method of passing from the one consciousness to the other. The first may also be described as detach meet, and comes from the conquest of the delusion that the personal self is the real man. When that delusion abates and is held in check, the finer consciousness of the spiritual man begins to shine in the background of the mind. The transfer of the sense of individuality to this finer consciousness, and thus to the spiritual man, then becomes a matter of recollection, of attention; primarily, a matter of taking a deeper interest in the life and doings of the spiritual man, than in the pleasures or occupations of the personality. Therefore it is said: "Lay not up for yourselves treasures upon earth, where moth and rust cloth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust cloth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also".)

39 Through mastery of the upward-life comes freedom from the dangers of water, morass, and thorny places, and the power of ascension is gained. (Here is one of the sentences, so characteristic of this author, and, indeed, of the Eastern spirit, in which there is an obvious exterior meaning, and, within this, a clear interior meaning, not quite so obvious, but far more vital. The surface meaning is, that by mastery of a certain power, called here the upward-life, and akin to levitation, there comes the ability to walk on water, or to pass over thorny places without wounding the feet. But there is a deeper meaning. When we speak of the disciple's path as a path of thorns, we use a symbol; and the same symbol is used here. The upward-life means something more than the power, often manifested in abnormal psychical experiences, of levitating the physical body, or near-by physical objects. It means the strong power of aspiration, of upward will, which first builds, and then awakes the spiritual man, and finally transfers the conscious individuality to him; for it is he who passes safely over the waters of death and rebirth, and is not pierced by the thorns in the path. Therefore it is said that he who would tread the path of power must look for a home in the air, and afterwards in the ether. Of the upward-life, this is written in the Katha Upanishad: "A hundred and one are the heart's channels; of these one passes to the crown. Going up this, he comes to the immortal." This is the power of ascension spoken of in the Sutra.)

40 By mastery of the binding-life comes radiance. (In the Upanishads, it is said that this binding-life unites the upward-life to the downward-life, and these lives have their analogies in the "vital breaths" in the body. The thought in the text seems to be, that, when the personality is brought thoroughly under control of the spiritual man, through the life-currents which bind them together, the personality is endowed with a new force, a strong personal magnetism, one might call it, such as is often an appanage of genius. But the text seems to mean more than this and to have in view the "vesture of the colour of the sun" attributed by the Upanishads to the spiritual man; that vesture which a disciple has thus described: "The Lord shall change our vile body, that it may be fashioned like unto his glorious body"; perhaps "body of radiance" would better translate the Greek. In both these passages, the teaching seems to be, that the body of the full-grown spiritual man is radiant or luminous, -for those at least, who have anointed their eyes wit' eye-salve, so that they see.)

41 From perfectly concentrated Meditation on the correlation of hearing and the ether, comes the power of spiritual hearing. (Physical sound, we are told, is carried by the air, or by water, iron, or some medium on the same plane of substance. But then is a finer hearing, whose medium of transmission would seem to be the ether; perhaps no that ether which carries light, heat and magnetic waves, but, it may be, the far finer ether through which the power of gravity works. For, while light or heat or magnetic waves, travelling from the sun to the earth, take eight minutes for the journey, it is mathematically certain that the pull of gravitation does not take as much as eight seconds, or even the eighth of a second. The pull of gravitation travels, it would seem "as quick as thought"; so it may well be that, in thought transference or telepathy, the thoughts travel by the same way, carried by the same "thought-swift" medium. The transfer of a word by telepathy is the simplest and earliest form of the "divine hearing" of the spiritual man; as that power grows, and as, through perfectly concentrated Meditation, the spiritual man comes into more complete mastery of it, he grows able to hear and clearly distinguish the speech of the great Companions, who counsel and comfort him on his way. They may speak to him either in wordless thoughts, or in perfectly definite words and sentences.)

42 By perfectly concentrated Meditation em the correlation of the body with the ether, and by thinking of it as light as thistle-down, will come the power to traverse the ether. (It has been said that he who would tread the path of power must look for a home in the air, and afterwards in the ether. This would seem to mean, besides the constant injunction to detachment, that he must be prepared to inhabit first a psychic, and then an etheric body; the former being the body of dreams; the latter, the body of the spiritual man, when he wakes up on the other side of dreamland. The gradual accustoming of the consciousness to its new etheric vesture, its gradual acclimatisation, so to speak, in the etheric body of the spiritual man, is what our text seems to contemplate.)

43 When that condition of consciousness is reached, which is far-reaching and not confined to the body, which is outside the body and not conditioned by it, then the veil which conceals the light is worn away. (Perhaps the best comment on this is afforded by the words of Paul: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell. God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable [or, unspoken] words, which it is not lawful for a man to utter." The condition is, briefly,

that of the awakened spiritual man, who sees and hears beyond the veil.)

44 Mastery of the elements comes from perfectly concentrated Meditation on their five forms: the gross, the elemental, the subtle, the inherent, the purposive. (These five forms are analogous to those recognised by modern physics: solid, liquid, gaseous, radiant and ionic. When the piercing vision of the awakened spiritual man is directed to the forms of matter, from within, as it were, from behind the scenes, then perfect mastery over the "beggarly elements" is attained. This is, perhaps, equivalent to the injunction: "Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this".)

45 Thereupon will come the manifestation of the atomic and other powers, which are the endowment of the body, together with its unassailable force. (The body in question is, of course, the etheric body of the spiritual man. He is said to possess eight powers: the atomic, the power of assimilating himself with the nature of the atom, which will, perhaps, involve the power to disintegrate material forms; the power of levitation; the power of limitless extension; the power of boundless reach, so that, as the commentator says, "he can touch the moon with the tip of his finger"; the power to accomplish his will; the power of gravitation, the correlative of levitation; the power of command; the power of creative will. These are the endowments of the spiritual man. Further, the spiritual body is unassailable. Fire burns it not, water wets it not, the sword cleaves it not, dry winds parch it not. And, it is said, the spiritual man can impart something of this quality and temper to his bodily vesture.)

46 Shapeliness, beauty, force, the temper of the diamond: these are the endowments of that body. (The spiritual man is shapely, beautiful strong, firm as the diamond. Therefore it is written: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; and I will give him the morning star".)

47 Mastery over the powers of perception and action comes through perfectly concentrated Meditation on their fivefold forms; namely, their power to grasp their distinctive nature, the element of self-consciousness in them, their inheritance, and their purposiveness. (Take, for example, sight. This possesses, first, the power to grasp, apprehend, perceive; second, it has its distinctive form of perception; that is, visual perception; third, it always carries with its operations self-consciousness, the thought: "I perceive"; fourth sight has the power of extension through the whole field of vision, even to the utmost star; fifth, it is used for the purposes of the Seer. So with the other senses. Perfectly concentrated Meditation on each sense, a viewing it from behind and within, as is possible for the spiritual man, brings a mastery of the scope and true character of each sense, and of the world on which they report collectively.)

48 Thence comes the power swift as thought, independent of instruments, and the mastery over matter. (We are further enumerating the endowments of the spiritual man. Among these is the power to traverse space with the swiftness of thought, so that whatever place the spiritual man thinks of, to that he goes, in that place he already is. Thought has now become his means of locomotion. He is, therefore, independent of instruments, and can bring his force to bear directly, wherever he wills.)

49 When the spiritual man is perfectly disentangled from the psychic body, he attains to mastery over all things and to a knowledge of all. (The spiritual man is enmeshed in the web of the emotions; desire, fear, ambition, passion; and impeded by the mental forms of separateness and materialism. When these meshes are sundered, these obstacles completely overcome, then the spiritual man stands forth in his own wide world, strong, mighty, wise. He uses divine powers, with a divine scope and energy, working together with divine Companions. To such a one it is said: "Thou art now a disciple, able to stand, able to hear, able to see, able to speak, thou hast conquered desire and attained to self-knowledge, thou hast seen thy soul in its bloom and recognised it, and heard the voice of the silence".)

50 By absence of all self-indulgence at this point, when the seeds of bondage to sorrow are destroyed, pure spiritual being is attained. (The seeking of indulgence for the personal self, whether through passion or ambition, sows the seed of future sorrow. For this self-indulgence of the personality is a double sin against the real; a sin against the cleanness of life, and a sin against the universal being, which permits no exclusive particular good, since, in the real, all spiritual possessions are held in common. This twofold sin brings its reacting punishment, its confining bondage to sorrow. But ceasing from self-indulgence brings purity, liberation, spiritual life.)

51 There should be complete overcoming of allurements or pride in the invitations of the different realms of life, lest attachment to things evil arise once more. (The commentator tells us that disciples, seekers for union, are of four degrees: first, those who are entering the path; second, those who are

in the realm of allurements; third, those who have won the victory over matter and the senses; fourth, those who stand firm in pure spiritual life. To the second, especially, the caution in the text is addressed. More modern teachers would express the same truth by a warning against the delusions and fascinations of the psychic realm, which open around the disciple, as he breaks through into the unseen worlds. These are the dangers of the anteroom. Safety lies in passing on swiftly into the inner chamber. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out".)

52 From perfectly concentrated Meditation on the divisions of time and their succession comes that wisdom which is born of discernment. (The Upanishads say of the liberated that "he has passed beyond the triad of time"; he no longer sees life as projected into past, present and future, since these are forms of the mind; but beholds all things spread out in the quiet light of the Eternal. This would seem to be the same thought, and to point to that clear-eyed spiritual perception which is above time; that wisdom born of the unveiling of Time's delusion. Then shall the disciple live neither in the present nor the future, but in the Eternal.)

53 Hence comes discernment between things which are of like nature, not distinguished by difference of kind, character or position. (Here, as also in the preceding Sutra, we are close to the doctrine that distinctions of order, time and space are creations of the mind; the threefold prism through which the real object appears to us distorted and refracted. When the prism is withdrawn, the object returns to its primal unity, no longer distinguishable by the mind, yet clearly knowable by that high power of spiritual discernment, of illumination, which is above the mind.)

54 The wisdom which is born of discernment is starlike; it discerns all things, and all conditions of things, it discerns without succession: simultaneously. (That wisdom, that intuitive, divining power is starlike, says the commentator, because it shines with its own light, because it rises on high, and illumines all things. Nought is hid from it, whether things past, things present, or things to come; for it is beyond the threefold form of time, so that all things are spread before it together, in the single light of the divine. This power has been beautifully described by Columba: "Some there are, though very few, to whom Divine grace has granted this: that they can clearly and most distinctly see, at one and the same moment, as though under one ray of the sun, even the entire circuit of the whole world with its surroundings of ocean and sky, the inmost part of their mind being marvellously enlarged".)

55 When the vesture and the spiritual man are alike pure, then perfect spiritual life is attained. (The vesture, says the commentator, must first be washed pure of all stains of passion and darkness, and the seeds of future sorrow must be burned up utterly. Then, both the vesture and the wearer of the vesture being alike pure, the spiritual man enters into perfect spiritual life.)

INTRODUCTION TO BOOK 4

The third book of the Sutras has fairly completed the history of the birth and growth of the spiritual man, and the enumeration of his powers; at least so far as concerns that first epoch in his immortal life, which immediately succeeds, and supersedes, the life of the natural man.

In the fourth book, we are to consider what one might call the mechanism of salvation, the ideally simple working of cosmic law which brings the spiritual man to birth, growth, and fulness of power, and prepares him for the splendid, toilsome further stages of his great journey home.

The Sutras are here brief to obscurity; only a few words, for example, are given to the great triune mystery and illusion of Time; a phrase or two indicates the sweep of some universal law. Yet it is hoped that, by keeping our eyes fixed on the spiritual man, remembering that he is the hero of the story, and that all that is written concerns him and his adventures, we may be able to find our way through this thicket of tangled words, and keep in our hands the clue to the mystery.

The last part of the last book needs little introduction. In a sense, it is the most important part of the whole treatise, since it unmasks the nature of the personality, that psychical "mind," which is the wakeful enemy of all who seek to tread the path. Even now, we can hear it whispering the doubt whether that can be a good path, which thus sets "mind" at defiance.

If this, then, be the most vital and fundamental part of the teaching, should it not stand at the very beginning? It may seem so at first; but had it stood there, we should not have comprehended it. For he who would know the doctrine must lead the life, doing the will of his Father which is in Heaven.

YOGA SUTRAS BOOK 4

1 Psychic and spiritual powers may be inborn, or they may be gained by the use of drugs, or by incantations, or by fervour, or by Meditation. (Spiritual powers have been enumerated and described in the preceding sections. They are the normal powers of the spiritual man, the antetype, the

divine edition, of the powers of the natural man. Through these powers, the spiritual man stands, sees, hears, speaks, in the spiritual world, as the physical man stands, sees, hears, speaks in the natural world. (There is a counterfeit presentment of the spiritual man, in the world of dreams, a shadow lord of shadows, who has his own dreamy powers of vision, of hearing, of movement; he has left the natural without reaching the spiritual. He has set forth from the shore, but has not gained the further verge of the river. He is borne along by the stream, with no foothold on either shore. Leaving the actual, he has fallen short of the real, caught in the limbo of vanities and delusions. The cause of this aberrant phantasm is always the worship of a false, vain self, the lord of dreams, within one's own breast. This is the psychic man, lord of delusive and bewildering psychic powers. Spiritual powers, like intellectual or artistic gifts, may be inborn: the fruit, that is, of seeds planted and reared with toil in a former birth. So also the powers of the psychic man may be inborn, a delusive harvest from seeds of delusion. Psychic powers may be gained by drugs, as poverty, shame, debasement may be gained by the self-same drugs. In their action, they are baneful, cutting the man off from consciousness of the restraining power of his divine nature, so that his forces break forth exuberant, like the laughter of drunkards, and he sees and hears things delusive. While sinking, he believes that he has risen; growing weaker, he thinks himself full of strength; beholding illusions, he takes them to be true. Such are the powers gained by drugs; they are wholly psychic, since the real powers, the spiritual, can never be so gained. Incantations are affirmations of half-truths concerning spirit and matter, what is and what is not, which work upon the mind and slowly build up a wreath of powers and a delusive well-being. These, too, are of the psychic realm of dreams. Lastly, there are the true powers of the spiritual man, built up and realised in Meditation, through reverent obedience to spiritual law, to the pure conditions of being, in the divine realm.)

2 The transfer of powers from one venture to another comes through the flow of the natural creative forces. (Here, if we can perceive it, is the whole secret of spiritual birth, growth and life. Spiritual being, like all being, is but an expression of the Self, of the inherent power and being of Atma. Inherent in the Self are consciousness and will, which have, as their lordly heritage, the wide sweep of the universe throughout eternity, for the Self is one with the Eternal. And the consciousness of the Self may make itself manifest as seeing, hearing, tasting, feeling, or whatsoever perceptive powers there may be, just as the white sunlight may divide into many-coloured rays. So may the will of the Self manifest itself in the uttering of words, or in handling, or in moving, and whatever powers of action there are throughout the seven worlds. Where the Self is, there will its powers be. It is but a question of the vesture through which these powers shall shine forth. And wherever the consciousness and desire of the ever-creative Self are fixed, there will a vesture be built up; where the heart is, there will the treasure be also. Since through ages the desire of the Self has been toward the natural world, wherein the Self sought to mirror himself that he might know himself, therefore a vesture of natural elements came into being, through which blossomed forth the Self's powers of perceiving and of will: the power to see, to hear, to speak, to walk, to handle; and when the Self, thus come to self-consciousness, and, with it, to a knowledge of his imprisonment, shall set his desire on the divine and real world, and raise his consciousness thereto, the spiritual vesture shall be built up for him there, with its expression of his inherent powers. Nor will migration thither be difficult for the Self, since the divine is no strange or foreign land for him, but the house of his home, where he dwells from everlasting.)

3 The apparent, immediate cause is not the true cause of the creative nature-powers; but, like the husbandman in his field, it takes obstacles away. (The husbandman tills his field, breaking up the clods of earth into fine mould, penetrable to air and rain; he sows his seed, carefully covering it, for fear of birds and the wind; he waters the seed-laden earth, turning the little rills from the irrigation tank now this way and that, removing obstacles from the channels, until the even flow of water vitalizes the whole field. And so the plants germinate and grow, first the blade, then the ear, then the full corn in the ear. But it is not the husbandman who makes them grow. It is, first, the miraculous plasmic power in the grain of seed, which brings forth after its kind; then the alchemy of sunlight which, in presence of the green colouring matter of the leaves, gathers hydrogen from the water and carbon from the gases in the air, and mingles them in the hydro-carbons of plant growth; and, finally, the wholly occult vital powers of the plant itself, stored up through ages, and flowing down from the primal sources of life. The husbandman but removes the obstacles. He plants and waters, but God gives the increase. So with the finer husbandman of diviner fields. He tills and sows, but the growth of the spiritual man comes through the surge and flow of divine, creative forces and powers. Here, again, God gives the increase. The divine Self puts forth, for

the manifestation of its powers, a new and finer vesture, the body of the spiritual man.)

4 Vestures of consciousness are built up in conformity with the Boston of the feeling of selfhood. (The Self, says a great Teacher, in turn attaches itself to three vestures: first, to the physical body, then to the finer body, and thirdly to the causal body. Finally it stands forth radiant, luminous, joyous, as the Self. When the Self attributes itself to the physical body, there arise the states of bodily consciousness, built up about the physical self. When the Self, breaking through this first illusion, begins to see and feel itself in the finer body, to find selfhood there, then the states of consciousness of the finer body come into being; or, to speak exactly, the finer body and its states of consciousness arise and grow together. But the Self must not dwell permanently there. It must learn to find itself in the causal body, to build up the wide and luminous fields of consciousness that belong to that. Nor must it dwell forever there, for there remains the fourth state, the divine, with its own splendour and everlastingness. It is all a question of the states of consciousness; all a question of raising the sense of selfhood, until it dwells forever in the Eternal.)

5 In the different fields of manifestation, the Consciousness, though one, is the elective cause of many states of consciousness. (Here is the splendid teaching of oneness that lies at the heart of the Eastern wisdom. Consciousness is ultimately One, everywhere and forever. The Eternal, the Father, is the One Self of All Beings. And so, in each individual who is but a facet of that Self, Consciousness is One. Whether it breaks through as the dull fire of physical life, or the murky flame of the psychic and passionate, or the radiance of the spiritual man, or the full glory of the Divine, it is ever the Light, naught but the Light. The one Consciousness is the effective cause of all states of consciousness, on every plane.)

6 Among states of consciousness, that which is born of Contemplation is free from the seed of future sorrow. (Where the consciousness breaks forth in the physical body, and the full play of bodily life begins, its progression carries with it inevitable limitations. Birth involves death. Meetings have their partings. Hunger alternates with satiety. Age follows on the heels of youth. So do the states of consciousness run along the circle of birth and death. With the psychic, the alternation between prize and penalty is swifter. Hope has its shadow of fear, or it is no hope. Exclusive love is tortured by jealousy. Pleasure passes through deadness into pain. Pain's surcease brings pleasure back again. So here, too, the states of consciousness run their circle. In all psychic states there is egotism, which, indeed, is the very essence of the psychic; and where there is egotism there is ever the seed of future sorrow. Desire carries bondage in its womb. But where the pure spiritual consciousness begins, free from self and stain, the ancient law of retaliation ceases; the penalty of sorrow lapses and is no more imposed. The soul now passes, no longer from sorrow to sorrow, but from glory to glory. Its growth and splendour have no limit. The good passes to better, best.)

7 The works of followers after Union make neither for bright pleasure nor for dark pain. The works of others make for pleasure or pain, or a mingling of these. (The man of desire wins from his works the reward of pleasure, or incurs the penalty of pain; or, as so often happens in life, his guerdon, like the passionate mood of the lover, is part pleasure and part pain. Works done with self-seeking bear within them the seeds of future sorrow; conversely, according to the proverb, present pain is future gain. But, for him who has gone beyond desire, whose desire is set on the Eternal, neither pain to be avoided nor pleasure to be gained inspires his work. He fears no hell and desires no heaven. His one desire is, to know the will of the Father and finish His work. He comes directly in line with the divine Will, and works cleanly and immediately, without longing or fear. His heart dwells in the Eternal; all his desires are set on the Eternal.)

8 From the force inherent in works comes the manifestation of those dynamic mind images which are conformable to the ripening out of each of these works. (We are now to consider the general mechanism of Karma, in order that we may pass on to the consideration of him who is free from Karma. Karma, indeed, is the concern of the personal man, of his bondage or freedom. It is the succession of the forces which built up the personal man, reproducing themselves in one personality after another. Now let us take an imaginary case, to see how these forces may work out. Let us think of a man, with murderous intent in his heart, striking with a dagger at his enemy. He makes a red wound in his victim's breast; at the same instant he paints, in his own mind, a picture of that wound: a picture dynamic with all the fierce will-power he has put into his murderous blow. In other words he has made a deep wound in his own psychic body; and, when he comes to be born again, that body will become his outermost vesture, upon which, with its wound still there, bodily tissue will be built up. So the man will be born maimed, or with the predisposition to some mortal injury; he is unguarded at that point, and any trifling accidental blow will pierce the broken joints of his psychic armour. Thus do the dynamic mind-images manifest themselves, coming to the surface, so that works done in the past may ripen and come to fruition.)

9 Works separated by different nature, or place, or time, are brought together by the correspondence between memory and dynamic impression. (Just as, in the ripening out of mind-images into bodily conditions, the effect is brought about by the ray of creative force sent down by the Self, somewhat as the light of the magic lantern projects the details of a picture on the screen, revealing the hidden, and making secret things palpable and visible, so does this divine ray exercise a selective power on the dynamic mind-images, bringing together into one day of life the seeds gathered from many days. The memory constantly exemplifies this power; a passage of poetry will call up in the mind like passages of many poets, read at different times. So a prayer may call up many prayers. In like manner, the same over-ruling selective power, which is a ray of the Higher Self, gathers together from different births and times and places those mind-images which are conformable, and may be grouped in the frame of a single life or a single event. Through this grouping, visible bodily conditions or outward circumstances are brought about, and by these the soul is taught and trained. Just as the dynamic mind-images of desire ripen out in bodily conditions and circumstances, so the far more dynamic powers of aspiration, wherein the soul reaches toward the Eternal, have their fruition in a finer world, building the vesture of the spiritual man.)

10 The series of dynamic mind-images is beginningless, because Desire is everlasting. (The whole series of dynamic mind-images, which make up the entire history of the personal man, is a part of the mechanism which the Self employs, to mirror itself in a reflection, to embody its powers in an outward form, to the end of self-expression, selfrealisation, self-knowledge. Therefore the initial impulse behind these dynamic mind-images comes from the Self and is the descending ray of the Self; so that it cannot be said that there is any first member of the series of images, from which the rest arose. The impulse is beginningless, since it comes from the Self, which is from everlasting. Desire is not to cease; it is to turn to the Eternal, and so become aspiration.)

11 Since the dynamic mind-images are held together by impulses of desire, by the wish for personal reward, by the substratum of mental habit, by the support of outer things desired; therefore, when these cease, the self reproduction of dynamic mind-images ceases. (We are still concerned with the personal life in its bodily vesture, and with the process whereby the forces which have upheld it are gradually transferred to the life of the spiritual man, and build up for him his finer vesture in a finer world. How is the current to be changed? How is the flow of self-reproductive mind-images, which have built the conditions of life after life in this world of bondage, to be checked, that the time of imprisonment may come to an end, the day of liberation dawn? The answer is given in the Sutra just translated. The driving-force is withdrawn and directed to the upbuilding of the spiritual body. When the building impulses and forces are withdrawn, the tendency to manifest a new psychical body, a new body of bondage, ceases with them.)

12 The difference between that which is past and that which is not yet come, according to their natures, depends on the difference of phase of their properties. (Here we come to a high and difficult matter, which has always been held to be of great moment in the Eastern wisdom: the thought that the division of time into past, present and future is, in great measure, an illusion; that past, present, future all dwell together in the eternal Now. The discernment of this truth has been held to be so necessarily a part of wisdom, that one of the names of the Enlightened is: "he who has passed beyond the three times: past, present, future." So the Western Master said: "Before Abraham was, I am"; and again, "I am with you always, unto the end of the world"; using the eternal present for past and future alike. With the same purpose, the Master speaks of himself as "the alpha and the omega, the beginning and the end, the first and the last." And a Master of our own days writes: "I feel even irritated at having to use these three clumsy words—past, present, and future. Miserable concepts of the objective phases of the subjective whole, they are about as ill adapted for the purpose, as an axe for fine carving." In the eternal Now, both past and future are consummated. Bjorklund, the Swedish philosopher, has well stated the same truth: "Neither past nor future can exist to God; He lives undividedly, without limitations, and needs not, as man, to plot out his existence in a series of moments. Eternity then is not identical with unending time; it is a different form of existence, related to time as the perfect to the imperfect... Man as an entity for himself must have the natural limitations for the part. Conceived by God, man is eternal in the divine sense, but conceived, by himself, man's eternal life is clothed in the limitations we call time. The eternal is a constant present without beginning or end, without past or future.")

13 These properties, whether manifest or latent, are of the nature of the Three Potencies. (The Three Potencies are the three manifested modifications of the one primal material, which stands opposite to perceiving consciousness. These Three Potencies are called Substance, Force, Darkness; or viewed rather for their moral colouring, Goodness, Passion, Inertness. Every material manifestation is a projection of

substance into the empty space of darkness. Every mental state is either good, or passional, or inert. So, whether subjective or objective, latent or manifest, all things that present themselves to the perceiving consciousness are compounded of these three. This is a fundamental doctrine of the Sankhya system.)

14 The external manifestation of an object takes place when the transformations are in the same phase. (We should be inclined to express the same law by saying, for example, that a sound is audible, when it consists of vibrations within the compass of the auditory nerve; that an object is visible, when either directly or by reflection, it sends forth luminiferous vibrations within the compass of the retina and the optic nerve. Vibrations below or above that compass make no impression at all, and the object remains invisible; as, for example, a kettle of boiling water in a dark room, though the kettle is sending forth heat vibrations closely akin to light. So, when the vibrations of the object and those of the perceptive power are in the same phase, the external manifestation of the object takes place. There seems to be a further suggestion that the appearance of an object in the "present," or its remaining hid in the "past," or "future," is likewise a question of phase, and, just as the range of vibrations perceived might be increased by the development of finer senses, so the perception of things past, and things to come, may be easy from a higher point of view.)

15 The paths of material things and of states of consciousness are distinct, as is manifest from the fact that the same object may produce different impressions in different minds. (Having shown that our bodily condition and circumstances depend on Karma, while Karma depends on perception and will, the sage recognizes the fact that from this may be drawn the false deduction that material things are in no wise different from states of mind. The same thought has occurred, and still occurs, to all philosophers; and, by various reasonings, they all come to the same wise conclusion; that the material world is not made by the mood of any human mind, but is rather the manifestation of the totality of invisible Being, whether we call this Mahat, with the ancients, or Ether, with the moderns.)

16 Nor do material objects depend upon a single mind, for how could they remain objective to others, if that mind ceased to think of them? (This is but a further development of the thought of the preceding Sutra, carrying on the thought that, while the universe is spiritual, yet its material expression is ordered, consistent, ruled by law, not subject to the whims or affirmations of a single mind. Unwelcome material things may be escaped by spiritual growth, by rising to a realm above them, and not by denying their existence on their own plane. So that our system is neither materialistic, nor idealistic in the extreme sense, but rather intuitional and spiritual, holding that matter is the manifestation of spirit as a whole, a reflection or externalisation of spirit, and, like spirit, everywhere obedient to law. The path of liberation is not through denial of matter but through denial of the wills of self, through obedience, and that aspiration which builds the vesture of the spiritual man.)

17 An object is perceived, or not perceived, according as the mind is, or is not, tinged with the colour of the object. (The simplest manifestation of this is the matter of attention. Our minds apprehend what they wish to apprehend; all else passes unnoticed, or, on the other hand, we perceive what we resent, as, for example, the noise of a passing train; while others, used to the sound, do not notice it at all. But the deeper meaning is, that out of the vast totality of objects ever present in the universe, the mind perceives only those which conform to the hue of its Karma. The rest remain unseen, even though close at hand. This spiritual law has been well expressed by Emerson: "Through solidest eternal things the man finds his road as if they did not subsist, and does not once suspect their being. As soon as he needs a new object, suddenly he beholds it, and no longer attempts to pass through it, but takes another way. When he has exhausted for the time the nourishment to be drawn from any one person or thing, that object is withdrawn from his observation, and though still in his immediate neighbourhood, he does not suspect its presence. Nothing is dead. Men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise. Jesus is not dead, he is very well alive; nor John, nor Paul, nor Muhammad, nor Aristotle; at times we believe we have seen them all, and could easily tell the names under which they go.")

18 The movements of the psychic nature are perpetually objects of perception, since the Spiritual Man, who is the lord of them, remains unchanging. (Here is teaching of the utmost import, both for understanding and for practice. To the psychic nature belong all the ebb and flow of emotion, all hoping and fearing, desire and hate: the things that make the multitude of men and women deem themselves happy or miserable. To it also belong the measuring and comparing, the doubt and questioning, which, for the same multitude, make up mental life. So that there results the emotion-soaked personality, with its dark and narrow view of life: the

shivering, terror driven personality that is life itself for all but all of mankind. Yet the personality is not the true man, not the living soul at all, but only a spectacle which the true man observes. Let us understand this, therefore, and draw ourselves up inwardly to the height of the Spiritual Man, who, standing in the quiet light of the Eternal, looks down serene upon this turmoil of the outer life. One first masters the personality, the "mind," by thus looking down on it from above, from within; by steadily watching its ebb and flow, as objective, outward, and therefore not the real Self. This standing back is the first step, detachment. The second, to maintain the vantage-ground thus gained, is recollection.)

19 The Mind is not self-luminous, since it can be seen as an object. (This is a further step toward overthrowing the tyranny of the "mind": the psychic nature of emotion and mental measuring. This psychic self, the personality, claims to be absolute, asserting that life is for it and through it; it seeks to impose on the whole being of man its narrow, materialistic, faithless view of life and the universe; it would clip the wings of the soaring Soul. But the Soul dethrones the tyrant, by perceiving and steadily affirming that the psychic self is no true self at all, not self-luminous, but only an object of observation, watched by the serene eyes of the Spiritual Man.)

20 Nor could the Mind at the same time know itself and things external to it. (The truth is that the "mind" knows neither external things nor itself. Its measuring and analyzing, its hoping and fearing, hating and desiring, never give it a true measure of life, nor any sense of real values. Ceaselessly active, it never really attains to knowledge; or, if we admit its knowledge, it ever falls short of wisdom, which comes only through intuition, the vision of the Spiritual Man. Life cannot be known by the "mind," its secrets cannot be learned through the "mind." The proof is, the ceaseless strife and contradiction of opinion among those who trust in the mind. Much less can the "mind" know itself, the more so, because it is pervaded by the illusion that it truly knows, truly is. True knowledge of the "mind" comes, first, when the Spiritual Man, arising, stands detached, regarding the "mind" from above, with quiet eyes, and seeing it for the tangled web of psychic forces that it truly is. But the truth is divined long before it is clearly seen, and then begins the long battle of the "mind," against the Real, the "mind" fighting doggedly, craftily, for its supremacy.)

21 If the Mind be thought of as seen by another more inward Mind, then there would be an endless series of perceiving Minds, and a confusion of memories. (One of the expedients by which the "mind" seeks to deny and thwart the Soul, when it feels that it is beginning to be circumvented and seen through, is to assert that this seeing is the work of a part of itself, one part observing the other, and thus leaving no need nor place for the Spiritual Man. To this strategy the argument is opposed by our philosopher, that this would be no true solution, but only a postponement of the solution. For we should have to find yet another part of the mind to view the first observing part, and then another to observe this, and so on, endlessly. The true solution is, that the Spiritual Man looks down upon the psychic nature, and observes it; when he views the psychic pictures gallery, this is "memory," which would be a hopeless, inextricable confusion, if we thought of one part of the "mind," with its memories, viewing another part, with memories of its own. The solution of the mystery lies not in the "mind" but beyond it, in the luminous life of the risen Lord, the Spiritual Man.)

22 When the psychical nature takes on the form of the spiritual intelligence, by reflecting it, then the Self becomes conscious of its own spiritual intelligence. (We are considering a stage of spiritual life at which the psychical nature has been cleansed and purified. Formerly, it reflected in its plastic substance the images of the earthy; purified now, it reflects the image of the heavenly, giving the spiritual intelligence a visible form. The Self, beholding that visible form, in which its spiritual intelligence has, as it were, taken palpable shape, thereby reaches self-recognition, self-comprehension. The Self sees itself in this mirror, and thus becomes not only conscious, but self-conscious. This is, from one point of view, the purpose of the whole evolutionary process.)

23 The psychic nature, taking on the colour of the Seer and of things seen, leads to the perception of all objects. (In the unregenerate man, the psychic nature is saturated with images of material things, of things seen, or heard, or tasted, or felt; and this web of dynamic images forms the ordinary material and driving power of life. The sensation of sweet things tasted clamours to be renewed, and drives the man into effort to obtain its renewal; so he adds image to image, each dynamic and importunate, piling up sin's intolerable burden. Then comes regeneration, and the washing away of sin, through the fiery, creative power of the Soul, which burns out the stains of the psychic vesture, purifying it as gold is refined in the furnace. The suffering of regeneration springs from this indispensable purifying. Then the psychic vesture begins to take on the colour of the Soul, no longer stained, but suffused with golden light; and the man red generate gleams with the radiance of eternity. Thus the Spiritual Man puts on fair

raiment; for of this cleansing it is said: *Though your sins be as scarlet, they shall be white as snow; though they be as crimson, they shall be as wool.*)

24 The psychic nature, which has been printed with mind-images of innumerable material things, exists now for the Spiritual Man, building for him. (*The "mind," once the tyrant, is now the slave, recognised as outward, separate, not Self, a well-trained instrument of the Spiritual Man. For it is not ordained for the Spiritual Man that, finding his high realm, he shall enter altogether there, and pass out of the vision of mankind. It is true that he dwells in heaven, but he also dwells on earth. He has angels and archangels, the hosts of the just made perfect, for his familiar friends, but he has at the same time found a new kinship with the prone children of men, who stumble and sin in the dark. Finding sinlessness, he finds also that the world's sin and shame are his, not to share, but to atone; finding kinship with angels, he likewise finds his part in the toil of angels, the toil for the redemption of the world. For this work, he, who now stands in the heavenly realm, needs his instrument on earth; and this instrument he finds, ready to his hand, and fitted and perfected by the very struggles he has waged against it, in the personality, the "mind," of the personal man. This once tyrant is now his servant and perfect ambassador, bearing witness, before men, of heavenly things and even in this present world doing the will and working the works of the Father.*)

25 For him who discerns between the Mind and the Spiritual Man, there comes perfect fruition of the longing after the real being of the Self. (*How many times in the long struggle have the Soul's aspirations seemed but a hopeless, impossible dream, a madman's counsel of perfection. Yet every finest, most impossible aspiration shall be realised, and ten times more than realised, once the long, arduous fight against the "mind," and the mind's worldview is won. And then it will be seen that unfaith and despair were but weapons of the "mind," to daunt the Soul, and put off the day when the neck of the "mind" shall be put under the foot of the Soul. Have you aspired, well-nigh hopeless, after immortality? You shall be paid by entering the immortality of God. Have you aspired, in misery and pain, after consoling, healing love? You shall be made a dispenser of the divine love of God Himself to weary souls. Have you sought ardently, in your day of feebleness, after power? You shall wield power immortal, infinite, with God working the works of God. Have you, in lonely darkness, longed for companionship and consolation? You shall have angels and archangels for your friends, and all the immortal hosts of the Dawn. These are the fruits of victory. Therefore overcome. These are the prizes of regeneration. Therefore die to self, that you may rise again to God.*)

26 Thereafter, the whole personal being bends toward illumination, toward Eternal Life. (*This is part of the secret of the Soul, that salvation means, not merely that a soul shall be cleansed and raised to heaven, but that the whole realm of the natural powers shall be redeemed, building up, even in this present world, the kingly figure of the Spiritual Man. The traditions of the ages are full of his footsteps; majestic, uncomprehended shadows, myths, demi-gods, fill the memories of all the nobler peoples. But the time cometh, when he shall be known, no longer demi-god, nor myth, nor shadow, but the ever-present Redeemer, working amid men for the life and cleansing of all souls.*)

27 In the internals of the batik, other thoughts will arise, through the impressions of the dynamic mind-images. (*The battle is long and arduous. Let there be no mistake as to that. Go not forth to this battle without counting the cost. Ages have gone to the strengthening of the foe. Ages of conflict must be spent, ere the foe, wholly conquered, becomes the servant, the Soul's minister to mankind. And from these long past ages, in hours when the contest flags, will come new foes, mind-born children springing up to fight for mind, reinforcements coming from forgotten years, forgotten lives. For once this conflict is begun, it can be ended only by sweeping victory, and unconditional, unreserved surrender of the vanquished.*)

28 These are to be overcome as it was taught that hindrances should be overcome. (*These new enemies and fears are to be overcome by ceaselessly renewing the fight, by a steadfast, dogged persistence, whether in victory or defeat, which shall put the stubbornness of the rocks to shame. For the Soul is older than all things, and invincible; it is of the very nature of the Soul to be unconquerable. Therefore fight on, undaunted; knowing that the spiritual will, once awakened, shall, through the effort of the contest, come to its full strength; that ground gained can be held permanently; that great as is the dead-weight of the adversary, it is yet measurable, while the Warrior who fights for you, for whom you fight, is, in might, immeasurable, invincible, everlasting.*)

29 He who, after he has attained, is wholly free from self, reaches the essence of all that can be known, gathered together like a cloud. This is the true spiritual consciousness. (*It has been said that, at the beginning of the way, we must kill out ambition, the great curse, the giant weed which grows as strongly in the heart of the devoted disciple as in the man of desire. The remedy is sacrifice of self, obedience, humility;*

that purity of heart which gives the vision of God. Thereafter, he who has attained is wrapt about with the essence of all that can be known, as with a cloud; he has that perfect illumination which is the true spiritual consciousness. Through obedience to the will of God, he comes into oneness of being with God; he is initiated into God's view of the universe, seeing all life as God sees it.)

30 Thereon comes surcease from sorrow and the burden of toil. (*Such a one, it is said, is free from the bond of Karma, from the burden of toil, from that debt to works which comes from works done in self-love and desire. Free from self-will, he is free from sorrow, too, for sorrow comes from the fight of self-will against the divine will, through the correcting stress of the divine will, which seeks to counteract the evil wrought by disobedience. When the conflict with the divine will ceases, then sorrow ceases, and he who has grown into obedience, thereby enters into joy.*)

31 When all veils are rent, all stains washed away, his knowledge becomes infinite; little remains for him to know. (*The first veil is the delusion that thy soul is in some permanent way separate from the great Soul, the divine Eternal. When that veil is rent, thou shalt discern thy oneness with everlasting Life. The second veil is the delusion of enduring separateness from thy other selves, whereas in truth the soul that is in them is one with the soul that is in thee. The world's sin and shame are thy sin and shame: its joy also. These veils rent, thou shalt enter into knowledge of divine things and human things. Little will remain unknown to thee.*)

32 Thereafter comes the completion of the series of transformations of the three nature potencies, since their purpose is attained. (*It is a part of the beauty and wisdom of the great Indian teachings, the Vedanta and the Yoga alike, to hold that all life exists for the purposes of Soul, for the making of the spiritual man. They teach that all nature is an orderly process of evolution, leading up to this, designed for this end, existing only for this: to bring forth and perfect the Spiritual Man. He is the crown of evolution: at his coming, the goal of all development is attained.*)

33 The series of transformations is divided into moments. When the series is completed, time gives place to duration. (*There are two kinds of eternity, says the commentary: the eternity of immortal life, which belongs to the Spirit, and the eternity of change, which inheres in Nature, in all that is not Spirit. While we are content to live in and for Nature, in the Circle of Necessity, Sansara, we doom ourselves to perpetual change. That which is born must die, and that which dies must be reborn. It is change evermore, a ceaseless series of transformations. But the Spiritual Man enters a new order; for him, there is no longer eternal change, but eternal Being. He has entered into the joy of his Lord. This spiritual birth, which makes him heir of the Everlasting, sets a term to change; it is the culmination, the crowning transformation, of the whole realm of change.*)

34 Pure spiritual life is, therefore, the inverse resolution of the potencies of Nature, which have emptied themselves of their value for the Spiritual Man; or it is the return of the power of pure Consciousness to its essential form. (*Here we have a splendid generalisation, in which our wise philosopher finally reconciles the naturalists and the idealists, expressing the crown and end of his teaching, first in the terms of the naturalist, and then in the terms of the idealist. The birth and growth of the Spiritual Man, and his entry into his immortal heritage, may be regarded, says our philosopher, either as the culmination of the whole process of natural evolution and involution, where "that which flowed from out the boundless deep, turns again home"; or it may be looked at, as the Vedantins look at it, as the restoration of pure spiritual Consciousness to its pristine and essential form. There is no discrepancy or conflict between these two views, which are but two accounts of the same thing. Therefore those who study the wise philosopher, be they naturalist or idealist, have no excuse to linger over dialectic subtleties or disputes. These things are lifted from their path, lest they should be tempted to delay over them, and they are left facing the path itself, stretching upward and onward from their feet to the everlasting hills, radiant with infinite Light.*)

The End

THE BHAGAVATA PURANA

or The Shrimad Bhagavatam

"The Story of the Fortunate One"

Translation: Anand Aadhar Prabhu

(René P.B.A. Meijer), 2009-2012

Third revised version 2012

Estimated Range of Dating: 8th to 10 century A.D.

(*The Bhagavata Purana, discusses a wide range of topics including Cosmology, Genealogy, Geography, Mythology, legend, Music, Dance, Yoga and Culture. As it begins, the forces of evil have won a war between the benevolent devas (deities) and evil asuras (demons) and now rule the universe. Truth re-emerges as Krishna, (called "Hari" and "Vasudeva (another name for Krishna)" in the text) – first makes peace*

with the demons, understands them and then creatively defeats them, bringing back hope, justice, freedom and happiness – a cyclic theme that appears in many legends.

The Bhagavata Purana is a revered text in Vaishnavism, a Hindu tradition that reveres Vishnu. The text presents a form of religion (dharma) that competes with that of the Vedas, wherein bhakti ultimately leads to self-knowledge, liberation (moksha) and bliss. However the Bhagavata Purana asserts that the inner nature and outer form of Krishna is identical to the Vedas and that this is what rescues the world from the forces of evil. An oft-quoted verse is used by some Krishna sects to assert that the text itself is Krishna in literary form.

The date of composition is probably between the eighth and the tenth century AD, but may be as early as the 6th century AD. Manuscripts survive in numerous inconsistent versions revised through the 18th century creating various recensions both in the same languages and across different Indian languages. The text consists of twelve books (skandhas) totalling 332 chapters (adhyayas) and between 16,000 and 18,000 verses depending on the recension. The tenth book, with about 4,000 verses, has been the most popular and widely studied. It was the first Purana to be translated into a European language as a French translation of a Tamil version appeared in 1788 and introduced many Europeans to Hinduism and 18th-century Hindu culture during the colonial era.

This book tells the story of the Lord and His incarnations since the earliest records of Vedic history, the history of the original culture of knowledge of India. It is verily the Krishna 'bible' [in Sanskrit called a samhitā] of the Hindu universe. The Bhagavad Gītā relates to this book like the sermon on the mountain by Lord Jesus relates to the full Bible. It has about 18,000 verses contained in 335 chapters and consists of 12 subdivisions of books that are called BOOKS. These books together tell the complete history of the Vedic culture and cover the essence of the classical collections of stories called the Purānas. This specific collection of Vedic stories is considered the most important one of all the great eighteen classical Purānas of India.

Translator of this version has consulted the translations of C.L. Goswami. M.A., Sāstri (from the Gītā Press, Gorakhpur), the paramparā [disciplic succession] version of Śrīla Vishvanātha Cakravartī Thhākura and the later version of this book by Śrīla A.C. Bhaktivedānta Swami Prabhupāda. In most cases the word for word translations and grammatical directions of Śrīla A.C. Bhaktivedānta Swami Prabhupāda/ISKCON, Vishvanātha Cakravartī Thhākura and C.L. Goswami. M.A., Sāstri have been followed and were double checked with the help of the Monier-Williams Sanskrit Dictionary. In footnotes and between square brackets [] sometimes a little comment and extra info is given to accommodate the reader when the original text is drawing from a more experienced approach.

BOOK 1: Creation

BOOK 2: The Cosmic Manifestation

BOOK 3: The Status Quo

BOOK 4: The Creation of the Fourth Order, the Lord's Protection

BOOK 5: The Creative Impetus

BOOK 6: Prescribed Duties for Mankind

BOOK 7: The Science of God

BOOK 8: Withdrawal of the Cosmic Creations

BOOK 9: Liberation

BOOK 10: Summum Bonum

BOOK 11: Krishna's Final Instructions

BOOK 12: The Age of Deterioration)

BOOK 1: CREATION

BHAGAVATA PURANA CHAPTER 1:

Questions by the Sages

Let there be the salutation of the original appearance of Him, Vasudeva, the Fortunate One, from whom, being present here and in the beyond, for the purpose of recollection and full independence, the Vedic knowledge was imparted in the heart of the first created being [Lord Brahma]. About Him the enlightened [as surely also the ordinary] souls are, like with a mirage of water to the [fire of the] sun, in a state of illusion wherein, through the action and reaction of the modes of material nature, there is the [apparent] certainty of the factual. I meditate upon Him who is always self-sufficient and the transcendental [supreme and absolute] truth free from illusion.

In this book deceitful religiosity [of ulterior motives] is rejected. One finds in it the highest that can be comprehended by selfless, truth-loving people. Herein that is offered what factually implies the well-being that uproots the threefold miseries [as caused by oneself, others and by nature]. What would be the need of other stories when one finds in this book the beautiful story of the Fortunate One that was compiled by the great sage [Vyasa-deva] which, with the help of the pious ones who are diligently of service, forthwith establishes the

Controller in the heart. It is the ripened fruit from the desire tree of the Vedic literatures that flowing from the lips of Shukadeva manifested as sweet nectar perfect in every way. Oh you expert and thoughtful ones delighting in devotion, ever relish the home of the Shrimad Bhagavatam!

In the forest of Naimisharanya, a spot favored by Vishnu, sages headed by the sage Shaunaka performed a thousand-year sacrifice for the Lord of heaven and the devotees on earth. One morning, burning the sacrificial fire, the sages asked with due respect Shrilata Suta Gosvami, who was offered a seat of honour, the following: "You, free from all vice as you are and familiar with the stories and historical records, are said to be well versed in the religious scriptures that you explained as well. As the eldest of the scholars of the Vedas you know Vyasadeva, the Lord among them - and Suta, you know also the other ones well versed in physical and metaphysical knowledge. Pure and simple natured, you because of their grace are well-informed concerning all the matters in question; spiritual masters [after all] will confide to a submissive disciple all the secrets they know. Being blessed therefore with a long life, please tell us in simple terms from your heart of goodness what you could ascertain to be the absolute and ultimate good that all people deserve. In general, oh honourable one, the people in this age of Kali are lazy, misguided, unlucky and above all disturbed. There are many scriptures with as many prescribed duties that each separately demand attention. Therefore, oh sage, tell us for the good of all living beings what, to the best of your knowledge, would be the essence that satisfies the soul. You are blessed Suta because you know the purpose for which the Supreme One, the protector of the devotees, appeared in the womb of Devaki as the son of Vasudeva. Please Suta you should, according to the tradition, tell us who are aching for it about His incarnation for the good and upliftment of all living beings. Entangled in the complications of birth and death we will find liberation even if we are not fully aware engaged in respecting the name of the Lord who is feared by fear itself. Oh Suta, those who have taken shelter of the lotus feet of the great sages who are absorbed in devotion immediately find purification by simply associating with them, whereas such purification with the water of the Ganges is only achieved when one cultivates it. Is there anyone eager for liberation who would not rather want to hear about the Lord's worshipable, virtuous deeds and glories as the sanctifier for the Age of Quarrel [Kali]? He is hailed by the great souls for His transcendental glories. Please tell us, eager believers, about the pastimes of His descent in time. Describe for that reason to us, oh sagacious one, the auspicious adventures and pastimes of the multiple incarnations of the Supreme Controller's personal energies. We who know to appreciate the taste are never tired of continually praying and hearing about the adventures of the One Glorified that delight us time and again. In the guise of a human being He with Balarama [His elder brother] was of a superhuman performance. Knowing of the onset of the Age of Kali, we for a longer period have assembled to sacrifice here at this place reserved for the devotees and take time to listen to the stories about the Lord. We by providence have met your goodness who can help us, as a captain on a ship, through this insurmountable age of Kali that constitutes such a threat to one's good qualities. Please tell us to whom we should turn to take shelter now the Lord of Yoga, Shri Krishna, who is the Absolute Truth and the protector of the religion, has left for His abode."

BHAGAVATA PURANA CHAPTER 2:

Divinity and Divine Service

Delighted with the correct questions of the sages there, the son of Romaharshana [Suta] began with his reply after thanking them for their words. Suta said: "He [Shukadeva] who went away to live with the renounced order without the prescribed ceremony of reform of the sacred thread, made Vyasadeva, being afraid of the separation exclaim: 'Oh my son!', and all the trees and all living beings responded sympathizing in the heart of the sage. Let me offer my obeisances to him [the son of Vyasa] who, as the only transcendental torchlight in desiring to overcome the darkness of material existence of materialistic men, assimilated the cream of the Vedas and out of his causeless mercy, as the master of the sages, conveyed this very confidential supplement to the Vedas, this Purana. After first offering one's obeisances to Nara-Narayana, the [Lord as the] super most human being, the goddess of learning [Sarasvati] and Vyasadeva, let then everything [contained in this book] be announced that is needed for conquering [maya, the power of illusion].

Oh sages, your questions for me about Krishna are of relevance for the welfare of the world because they satisfy the true self. That duty no doubt is for mankind the highest, of which there is the causeless, uninterrupted devotional service unto Krishna as the One in the Beyond [Vishnu] that leads to the full satisfaction of the soul. The practice of connecting oneself in devotion unto Vasudeva, the Personality of Godhead, very soon leads to the detachment and spiritual knowledge that relies on its own power. What people do

according to their societal positions, is useless labour leading nowhere, if it does not lead to the message of Vishvaksena [Krishna as the highest authority]. One's occupational activities are certainly meant for ultimate liberation and not for the end of material gain, neither is, according to the sages, the material progress of the dutiful ones in devotional service meant for the attainment of sense-gratification. One should not long so much for sense-gratification, profit and livelihood, one's activities are there for no other purpose than inquiring after the Absolute Truth. The learned souls say that the reality of non-dual knowledge is known as Brahman, Paramatma and Bhagavan [the impersonal, localised and personal aspect]. Sages [and devotees] well equipped with knowledge and detachment who are full of belief, will perceive within their heart and soul [that reality] according to their understanding of what they heard [or read about] in their devotion. This is how the human being, oh best of the twice-born souls, by pleasing the Lord achieves the highest perfection with his own dutifulness according to the divisions of status and vocation [varnashrama]. One should therefore with a one-pointed mind constantly hear about, glorify, remember and worship the Supreme Lord, the protector of the devotees. Who would not attend to this message of intelligently remembering the Lord that offers one the sword for cutting through the bonds of materially motivated labour [karma]? One who attentively listens in rendering service to pure devotees dear scholars, will be purified from all vice and develop taste for the message of Vasudeva. Those who developed this hearing of Krishna's words will find virtue listening and singing and will certainly in their hearts see their desire to enjoy purified by the benefactor of the truthful souls. By regularly being of service to the bhagavata [the pure devotee] and the Bhagavatam, as good as all that is inauspicious will be destroyed and thus serving the Supreme Lord with transcendental prayers, irrevocably loving service will come about. Not being affected by the effects of passion and ignorance such as lust, greed and all of that, one's consciousness will be fixed in goodness and at that moment find happiness. In touch with the devotional service of the Lord thus being cleared, the mind, liberated because of the association, then becomes effective in the knowledge of wisdom regarding the Fortunate One. Seeing the [true] self that way as being the master, the knot in the heart is cut to pieces, all doubts end and the chain of materially motivated actions [karma] is terminated. Therefore all transcendentalists have always delighted in the service of Krishna - it enlivens the soul. The ultimate benefit of the Transcendental Personality, who is associated with the qualities of material nature of goodness, passion and ignorance and with the maintainer Vishnu, the creator Brahma and the destroyer Shiva, the human being of course finds in the form of goodness [Vishnu]. The way we have the firewood of sacrifices stemming from the earth producing smoke once being set afire, so we also have passion stemming from ignorance leading to the goodness from which the essential nature is realised.

Whoever follows the sages who in the past thus rendered service to the transcendental Lord above the three modes of nature, deserves the same benefit. It is the reason why those who desire liberation reject the less attractive forms of the demigods and without any envy worship the many forms of the all-blissful Shri Vishnu [Narayana]. Those who are ignorant and of passion, desire glory, power and progeny and are of worship for forefathers and other beings of cosmic control in the same category of their preference. But Vasudeva is the object of Vedic knowledge, the purpose of the sacrifices and the path of yoga, Vasudeva is the controller of all material activity, the highest knowledge, the strictest austerity, the best quality, the supreme dharma and the ultimate goal of life. From the beginning of the manifestation He, by His internal potency, has been the cause and effect of all forms and the transcendental Absolute of the modes of nature. Although He, manifesting by the modes, having entered them, appears to be affected by the modes, He is the full manifestation of all wisdom. He, as the Supersoul, pervades all living beings as the source of creation like fire does in wood and shines forth as different living entities, at the same time being the Absolute Person. That Supersoul created the subtle senses influenced by the modes of nature by entering the living beings in His own creation, causing them to enjoy those modes. Thus He maintains all of them in the mode of goodness, being incarnated Himself in the performance of His pastimes as the master of all the worlds of the divine, human and animalistic beings."

BHAGAVATA PURANA CHAPTER 3:

Krishna is the Source of All Incarnations

Suta said: "In the beginning the Supreme Lord assumed, for the creation of the worlds, the form of the Original Person; the integrity of the material realm] composed of the sixteen elements [of the ten knowing and working senses, the mind and the five elements] and the cosmic intelligence and such. Resting in His meditative slumber in that water, out of the lotus that spread from the lake of His navel, Brahma was

manifested, the master of the progenitors in the universe. One supposes the different worlds [as expansions] to be part of the form of the Fortunate One that constitutes the excellence of the purest existence. In a perfect [spiritual] vision His form is seen as having numerous legs, thighs, arms and faces, with wonderful heads, ears, eyes and noses, all glowing with countless garlands, earrings and dresses. This source of the multifarious incarnations is the imperishable seed from which the plenary portions originate as also the portions thereof, such as the gods, the human beings and the animals."

"The first position the godhead [Narayana] created was that of the sons of Brahma [the Kumaras] who performed the most difficult discipline of continuous celibacy. The Supreme Enjoyer secondly assumed the form of a boar for the welfare of the earth that had sunken to the lowest regions and lifted her up [from the ocean]. Thirdly He accepted His presence among the seers [in the form of Narada Muni] for the sake of evolving the Vedic knowledge concerning the performance of devotional service free from material motives. Fourth born as the twin sons of [Murti] the wife of king Dharma He in the form of Nara-Narayana subjected Himself to severe penances to attain control over the senses. Fifth He, carrying the name of Kapila, gave an exposition to the brahmin Asuri on the nature of metaphysics and the elements of creation, because in the course of time that knowledge had been lost. Sixth as the son of Atri [named Dattatreya] being born from Anasuya who prayed for Him. He lectured to Alarka, Prahlada and others about transcendence. Seventh being born from Akuti as Yajna, the son of Prajapati Ruci. He together with His son Yama and other demigods, ruled during the period of Svayambhuva Manu [and became the Indra]. Eighth, from the wife of King Nabhi, Merudevi, the Almighty Lord took birth as King Rishabha and showed the path of perfection respected by people of all stages of life. His ninth incarnation He accepted in response to the prayers of the sages, whereupon He [as Prithu] ruled the earth for the sake of collecting [milk] her produces, which made her most attractive. Assuming the form of a fish [Matsya], He after the period of Cakshusha Manu protected Vaivasvata Manu, keeping him in a boat afloat the waters when the world was deeply inundated. Eleventh the mighty Lord in the form of a tortoise [Kurma] sustained the Mandaracala Hill of the theists and atheists that served as a pivot in the ocean. Twelfth He appeared as Dhanvantari [Lord of medicine] and thirteenth He appeared before the atheists as an alluring beautiful woman and gave nectar to the demigods. In His fourteenth incarnation He, half as a lion, appeared as Nrisimha, who with His nails on His lap tore apart the king of the atheists like a carpenter splitting cane. Fifteenth He assumed the form of Vamana [the dwarf brahmana] who went to the arena of sacrifice of Maharaja Bali to beg for only three steps of land, concealing His wish to regain the three worlds. In His sixteenth incarnation He [as Bhrgupati or Parashurama] saw that the ruling class was hostile towards the brahmins and acted twenty-one times against them. Seeing that the common people were less intelligent He, seventeenth, incarnated as Vyasadeva taking birth from Satyawati with Paras'ara Muni as His father, for the purpose of dividing the desire tree of the Veda into several branches. Next He performed in a superhuman way having assumed the form of a divine human being [Rama], by controlling the Indian Ocean and such, so that He could act for the sake of the godly souls. Nineteenth as also twentieth Bhagavan took birth in the Vrishni family as Balarama and Krishna and thus removed the burden from the world. Thereafter at the beginning of the Age of Kali He shall appear in Gaya [Bihar] as the son of [mother] Anjana with the name Buddha for the purpose of deluding the ones envious of the theists [*]. Next, at the conjunction of two yugas [this one and the next], when there is hardly a ruler to be found who is not a plunderer, the Lord of the Creation carrying the name of Kalki will take birth as the son of Vishnu Yasha."

"Dear brahmins, the incarnations of the Lord who appeared from the ocean of goodness are as innumerable as the thousands of streams we have from inexhaustible sources of water. All the powerful sages, the godly souls, the Manus and their progeny as also the Prajapatis [the founding fathers] are aspects of the Lord. They are all part of - or plenary portions of - Krishna, the Supreme Lord [Bhagavan] in person who offers protection during all ages and in all worlds against disturbances because of the enemies of the king of heaven [Indra]. Anyone who in the morning and the evening carefully recites these mysterious births of the Lord, will find relief from all miseries of life. All these forms of the Lord that by the qualities of the material energy were created with the ingredients of the cosmic intelligence and other elements, originated from His Self-awareness that is without a form. They are there for the less intelligent observer to be perceived the way one sees clouds in the sky or dust in the air. This unmanifested Self in the beyond that cannot be seen or heard and has no form that is affected by the modes of nature, constitutes the reality of the subtle self [of the individual soul] who takes birth repeatedly. As soon as one by self-knowledge arrives at the rejection of all these gross and subtle forms that

impose themselves on the soul because of ignorance, one arrives at the realisation of the Absolute Truth. With the illusory energy subsided one is endowed with the full knowledge of enlightenment so that one thus being mindful will be situated in one's own glory. This is how the scholars arrived at the description of the birth and activities of the actually unborn and non-engaged Lord of the Heart; it is the hidden meaning of the Vedas. Residing within every living being He is the omnipotent master and witness of the six qualities [the six objects of the senses and the mind] and opulences [bhaga], whose play is spotless, who is independent and not affected by creation, destruction and maintenance. Because of His expert manipulations His activities, names and forms cannot be understood by the speculations and speeches of those with a poor fund of knowledge, just like fools cannot understand an actor's performance. Only he who renders unconditional, uninterrupted, favorable service to His fragrant lotus feet may know the transcendental glories of the all-powerful Creator with the wheel of the chariot in His hand. When one in this world succeeds in thus being cognisant with the Personality of Godhead who embraces all His universes as their Lord and who inspires for the complete of the spirit of ecstasy, one will never again have to experience there the dreadful repetition [of births]."

"This book called the Bhagavatam about the activities of the One Hailed in the Verses [the Fortunate One, the Supreme Personality of Godhead Krishna and His devotees] that as a supplement to the Vedas [a Purana] was compiled by the seer of God [Vyasa-deva], is there for the ultimate good of bringing success, happiness and perfection to all people. This story, that as the cream from all the Vedic literatures and histories was extracted by Shрила Vyasa-deva, he delivered to his son who is the most respectable one among the self-realised souls. He [Shuka] in his turn told it to emperor Parikshit who, surrounded by the greatest sages, sat down at the Ganges to fast until his death. Now that Krishna has left for His abode and with Him also proper conduct and spiritual insight have vanished, this Purana bright as the sun has appeared at the horizon for the sake of everyone who in the Age of Quarrel [Kali-yuga] has lost his vision. Oh brahmins, when the story was recited there by that powerful great sage, I, being perfectly attentive by his mercy, also managed to understand it, so that I will now relate it to you also, exactly as I learned it free from deviations by my own mind."

BHAGAVATA PURANA CHAPTER 4:

The Appearance of Shri Narada

The elderly and learned Shaunaka, the head of the long-standing ceremony the sages were gathered for, congratulated Suta Gosvami and said the following to him: "Oh most fortunate one of those who are respected to speak, please tell us about the message of the Bhagavatam the way it was discussed by Shukadeva Gosvami. When, where, on what ground and wherefrom inspired could this literature be compiled by sage Vyasa-deva? His son, who, being equipoised and unwavering, always had his mind fixed on the One, was a great devotee and an awakened soul, but unexposed he appeared to be ignorant. Naked bathing beauties covered their bodies out of shyness when they once saw sage Vyasa in clothes following his son, whereas they astonishingly, by him being asked about his son, replied that [they did not feel ashamed before him because] he looked at them purely without any sexual discrimination. How was he [Shuka], appearing like a retarded dumb madman as he wandered through the Kuru-jangala provinces, recognised by the inhabitants of Hastinapura [now: Delhi] the moment he reached the city? How could the discussion covering this Vedic truth [about Krishna], oh dear soul, take place between the saint and the descendant of Pandu, the wise king? He, as a pilgrim sanctifying the places he visits, stayed at the door of the householders only for the time it takes to milk a cow. Please tell us about Parikshit, the son of Abhimanyu, who is said to be a first-class devotee whose birth and activities are all wonderful. For what reason did the emperor, who was an honour to the name of Pandu, neglect the opulences of his kingdom and sat down at the Ganges to do penance until his death? Oh why did he, at whose feet all enemies surrendered their wealth for their own sake, in the prime of his life give up his so difficult to relinquish life of royal riches? Men devoted to the One Hailed in the Verses, live for the welfare, the affluence and prosperity of all living beings and not for any selfish purpose; for what reason relinquished he, freed from all attachment, his mortal body that was the shelter for others? Explain to us clearly all that we asked you about this subject, for we consider you fully acquainted with all the meanings of the words in the scriptures, except for those of the Vedic hymns."

Suta Gosvami said: "When Dvaparayuga had entered its third [last] phase and the age expired, the sage [Vyasa], a partial expansion of the Lord, was begotten by Paras'ara in the womb of the daughter of Vasu [Satyavati]. One morning when the sun globe rose above the horizon he, after being cleansed by the water of his morning duties, sat down at the bank of the river Sarasvati to focus his mind. The rishi

knowing the past and the future, saw that gradually irregularities were developing in the dharma of his time. It was something that can be observed more often in the different eras on earth as a consequence of unseen, irresistible forces. The sage with his infallible eye of knowledge noticed that the common man was unlucky and short-lived and that, with the dullness and impatience of faithless people lacking in goodness, the natural capacity - the talent - of all types of men as also of other creatures was declining. Therefore the muni with his transcendental vision contemplated on what would benefit the welfare of all vocations and stages in life. According to the insight that there were four sacrificial fires for purifying the work effort of the people, he divided the one original Veda into four divisions for the sake of the continuation of the sacrificial activities. Rig, Yajuh, Sama and Atharva were the names of the four separate Vedas while the Itihasas [the single histories] and the Puranas [the collections of histories] were called the fifth Veda. The Rig Veda thereupon was propagated by the rishi Paila, the Sama Veda by the learned Jaimini, while Vais'ampayana was the only one versed enough to qualify for the defense of the Yajur Veda. Angira - also called Samantu Muni - in his formidable devotion took care of the Atharva Veda while the Itihasas and the Puranas were defended by my father Romaharshana. All these scholars in their turn distributed the knowledge entrusted to them to their disciples who did the same with their following who also did that with their pupils, and thus the different branches of followers of the Vedas came about. In order to assure that the Veda would be assimilated as much by the less intellectual people, the great sage Vyasa, the Lord in these matters, took care to edit it for the ignorant ones. For the sake of the women, the working class and the friends of the twice-born for whom, [in case] of a lesser intelligence, this knowledge is not accessible, the sage was as merciful to write down the story of the Mahabharata so that they also could succeed in the performance of their duties.

Dear brahmins, thus always being engaged in working for the welfare of all living beings, he in his heart nevertheless at that time by no means could be satisfied. In seclusion being purified, residing at the bank of the Sarasvati, he thought about it and, knowing the dharma, therefore from the dissatisfaction of his heart said to himself: "Strictly adhering to my vows, I sincerely was of proper worship and also respected the spiritual masters in my performance of the sacrifices according to the traditional Vedic instructions. Even for women, the working class and others I, by compiling the Mahabharata, have properly explained what according to the disciplic succession should be stated about the path of religion. Despite, so it seems, having been complete in relation to the glory of the Absolute Truth in my discussion of the Supreme Soul as being situated in the body, and even having discussed my own self, I feel something is missing. I might not have given sufficient directions about the devotional service so dear to the perfect souls and the Infallible One."

BHAGAVATA PURANA CHAPTER 5:

Narada's Instructions on Shrimad Bhagavatam for Vyasa-deva

Suta said: "Then comfortably seated next to him, the rishi of God of great renown who has a vina in his hands, with a faint smile addressed the learned wise. He said: 'Oh greatly fortunate son of Paras'ara, is it so that you find the satisfaction of your soul by identifying yourself with your body and mind? You have done your full enquiries and being well versed, you have prepared the great and wonderful Mahabharata to which you have added your extensive explanations. Despite your investigations and the knowledge you acquired about the Absolute and Eternal, you, dear master, lament not having done enough for the purpose of the soul.'

Vyasa said: 'All you have said is certainly true, my heart is still not satisfied with it. What is the root I have missed, I ask you who originated from the self-born one [Brahma] as a man of unlimited knowledge. As a devotee of the Oldest Person, the Lord of the material and spiritual world, who from His mind only, elevated above the qualities of material nature, creates and destroys the universe, you have all-inclusive, confidential knowledge. Just as the sun you travel the three worlds and thereby penetrate everyone's heart as the self-realised witness, like being the all-pervading ether. Can you please search out what the deficiency is in my, with discipline and vow being absorbed in the Absolute concerning matters of cause and effect, spirit and matter?'

Shri Narada said: 'You hardly praised the glories of the Fortunate One who is spotless and who, I gather, is not really pleased by that lesser vision. Although you, great sage, repeatedly have written for the sake of the four virtues of religion [dharma, artha, kama, moksha or righteousness, economy, sense gratification and liberation], you have not been doing so for the sake of Vasudeva. Hardly using the flowery language that describes the glories of the Lord who sanctifies the universe, is something the saintly souls think of as an engagement for crows, not as something desirable

appreciated by swans [those perfect in transcendence]. That creation of words revolutionizing the sins of the people in which, although imperfectly composed, each verse depicts the names and glories of the unlimited Lord, is heard, sung and accepted by those who are purified and honest. Despite self-realisation free from material motives, transcendental knowledge of sufficient purity does not look good without any love for the Infallible One. What good will it bring to work time and again troublesome for a result when one fails to serve the Lord with it? That is inauspicious and leads nowhere! You therefore as a highly fortunate, spotless and famous, perfect seer dedicated to the truth and fixed in vows, should, from your transcendental position, for the sake of liberation from universal bondage think about and describe Him whose actions are supernatural.

Whatever perspective one describes separate from [Him], misses its purpose and will only lead to names and forms that agitate the mind, like a boat that is taken by the wind from its place. Instructions for the sake of religion are disliked, they are most unreasonable in relation to the natural inclinations. By what you instructed about the dharma one became fixed on other matters, not giving thought to that what you like to prevent. They who, having retired from material happiness, behave wisely with Him, deserve [though] to understand the unlimited transcendental, all-powerful Lord. Therefore please, your goodness, show to those who, being caught in the clutches of the natural qualities are estranged from the true self, the activities of the Almighty One.

Someone who has forsaken his occupational duties in order to serve the Lord's lotus feet may fall down in that position because of a lack of experience. But what inauspiciousness would happen to someone who as a non-devotee is engaged in his occupational service and obtains nothing of his [real] interest? The philosophically inclined should for that reason endeavor only for this [spiritual fulfillment] that is not so much found by searching from high to low, for material fulfillment - countered by miseries - is in the course of the time that operates so subtly, fusing anyhow as a result of one's actions. Sooner or later inevitably failing somehow, the devotee has a different experience than others: once he in his material life acquired the taste he, remembering the feet of the Lord of Liberation that he embraced, will never want to give it up. From the goodness of your self you know that all of this cosmos is the Lord Himself, even though He differs from it. He constitutes the beginning, the existence and the end of creation; I am only summarizing it for you. Please give a true-to-life description of the pastimes of Him who is the Greatest Mercy. From the perfect vision of your own soul, you are capable of searching out the Transcendent Personality of the Supersoul from whom you are a plenary portion and for whom you - of an unborn nature - have taken birth, for the sake of the well-being of the entire world. The acknowledged scholars all agree that the unmistakable purpose of everyone's austerities, study, sacrifice, spiritual education, advancement of intelligence and charity is found in following the descriptions of the transcendental qualities of the Lord Praised in the Verses.

Oh sage, in the previous millennium I took birth from a maidservant of certain adherents of the Veda. I, only a boy, was engaged in the service of these yoga practitioners when I lived together with them during the months of the rainy season. Despite their impartiality towards believers, these followers of wisdom were merciful unto me, an obedient, well-mannered, self-controlled and silent boy without much interest in games and sport. When the twice-born souls once allowed me to enjoy the remnants of their food, I thereby was liberated from all my sins and manifested itself in my purified consciousness the attraction to that dharma. Thereafter I heard every day the life of Krishna being described. Because of their support and respect for me, dear Vyasa, I managed to pay close attention and step by step develop my taste. Oh great sage, as I acquired the taste, my mind found continuity with the Lord and acquired the insight that the complete of the gross and subtle bewilderment that is mine, finds its order, its regulation, in the transcendental of the Absolute. Thus for the time of two seasons, autumn and the rainy season, constantly hearing nothing but the glories that were chanted by the sages, my devotional service sprouted because of those great souls, while the [influence of the] qualities of passion and ignorance receded. As an obedient boy free from sins I, because of those believers being attached to Him, strictly following thus managed to subjugate [my senses]. When these devotees so full of care for the distressed souls left, they were as merciful to instruct me in this most confidential knowledge directly propounded by the Lord Himself. Thus I could easily grasp what the influence is of the deluding material energy of the Supreme Personality of Godhead, Vasudeva, the supreme creator, and how one can reach His refuge.

Oh learned one, it is said that to dedicate one's actions to the Personality of Godhead, the Supreme Lord, is the remedy for the threefold misery [the kles'as] of life. Oh good soul, is it not so that the cure for whatever diseases the living being may have is found in the medical treatment of that what caused the disease? The same way all actions of man that are directed at a

material[istic] existence, will put an end to those same actions when one manages to dedicate them to the Transcendence. Whatever one does in this world to please the Lord, including the spiritual knowledge associated with it, is considered bhakti yoga [the yoga of devotion]. When one continuously performs one's duties according to the instructions of the Fortunate One, one praises His qualities and constantly remembers the names of Shri Krishna. 'All glories to You, oh Supreme Lord, to You Vasudeva upon whom we meditate, and our obeisances unto [Your plenary portions] Pradyumna, Aniruddha and Sankarshana.' That person is of a perfect vision who thus with the sound form of this mantra worships the Lord Without a Material Form, [Vishnu] the Original Person of Sacrifice. Oh brahmin, knowing this I, being engaged in this manner with His words, was endowed with spiritual knowledge, with His opulence and with an intimate personal love for Kes'ava. You then also, with your vast Vedic knowledge, describe the Almighty One in whom the sages always found satisfaction with their desire to know. Do this to mitigate the suffering of the masses of common people for whom there is no other relief.' "

BHAGAVATA PURANA CHAPTER 6:

The Conversation Between Narada and Vyasadeva

Suta said: "After thus hearing from the great sage among the gods about his birth and exploits, sage Vyasadeva, the son of Satyavati, asked him another question. Vyasa said: 'What did you do after the mendicants had departed who instructed you in wisdom before your present life began? Oh son of Brahma, what were the conditions you spent your life in after this initiation and how have you, after in the course of time having abandoned your body, achieved this body? How could you, oh great sage, remember all of this from a previous period in any detail, is it not so that time in the long run puts an end to all of this?'

Shri Narada said: 'The great sages in my previous life gave me the transcendental knowledge I have at present and after they had departed I did the following. I was the only son of my mother who was a simple woman who worked as a maidservant. She had no one else, so that I as her offspring, was completely determined by the emotional bond I had with her. Although she wanted to take care of me properly, she could not do so because she, like everybody, was as dependent as a puppet on a string. Being only five years old, I attended the school of the brahmins and lived, depending on her, without having a clue about time, place and direction. When she once went out at night to milk a cow, she was bitten in the leg by a snake on the path and thus my poor mother fell victim of the supreme time. I took it as a benediction of the Lord who always wishes the best for His devotees, and with that in mind I headed for the north. There I found many flourishing big and small towns and villages with farms, mineral and agricultural fields in valleys with flower and vegetable gardens and forests. I saw hills and mountains full of gold, silver and copper and elephants pulling branches from the trees nearby delightful lakes and ponds full of the lotus flowers aspired by the denizens of heaven - and my heart was pleased with the birds and the number of bees hovering about. All alone, I passed through impenetrable thickets of bamboo, reed, sharp grass and weeds, and reached deep and dangerous forests that were the playground of snakes, owls and jackals. Physically and mentally exhausted, I, hungry and thirsty, took a bath and drank from the water of a lake from a river so that I found relief from my fatigue. In that uninhabited forest I sought my refuge under a banyan tree and emptied my mind, by focussing upon the Supersoul present within myself, as I had learned from the liberated souls. Thus meditating on the lotus feet of the Supreme Personality, all of my thinking, feeling and willing transformed into transcendental love. In my eagerness tears rolled down my cheeks as I slowly saw the Lord appearing in my heart. Fully overwhelmed by an excess of love and transfixed in feelings of happiness all over my body, I oh sage, being absorbed in an ocean of ecstasy, did not see Him or myself any longer. No longer seeing the form of the Lord who removes all disparity from the mind, I all of a sudden perturbed got up like someone having lost something desirable. Desirous to experience that again, I focussed all of my mind on the heart but saw Him not reappear despite my patient waiting and thus frustrated got very distraught. Trying and trying in that lonely place, I heard from the beyond pleasing words of gravity being spoken to me that mitigated my grief. 'Listen, for as long as you live you will not get to see Me here, because for someone not completely united it is, with all impurities, difficult to acquire My vision. That form was only shown once to awaken your desire, oh virtuous one, for with the devotee's growing desire for Me, all lust will be driven from the heart. By just a few days having been of service to the Absolute you have attained a steady intelligence unto Me. In your [thus] forsaking this imperfect material world you [from now on will] head for - and are part of - My associates. The intelligence focussed on Me will not fail, whether the living being evolves or fades away, by My mercy there will be remembrance.'

Thus having spoken, that astounding and wonderful sound of the Unseen Lord in the sky stopped. Grateful for His grace, I then bowed my head in obeisance to Him, so great and glorious. Free from perplexity exercising the holy name of the Unlimited One and constantly remembering His mysterious and beneficial activities, I traveled the earth liberated from desire with a happy mind and awaited my time without any pride and envy. Free from being attached thus being absorbed in Krishna oh Vyasadeva, in due course of time death came for me as natural as lightning being accompanied by a flash. Having been awarded with a transcendental body befitting an associate of the Lord, I upon seeing that my acquired karma had ended, quitted the body that is composed of the five material elements. At the end of the worldly period [kalpa] having laid Himself down in the waters of devastation, the Lord took me, with the creator and all, in with His breath. A thousand ages later, when the creator was expired again, I reappeared together with rishis like Marici. Faithful to the vow [of yoga] traveling both within the three worlds and in the beyond, I, because of the mercy of Maha-Vishnu, am free to roam, wherever and whenever I want. I move around, constantly singing the message of the Lord, while I vibrate this transcendently charged vina the Godhead has given me. Singing thus soon, as if called for, the sight appears within my mind, of the Lord of the lotus feet whose actions one gladly hears about. I arrived at the insight that for those who are full of worries in their continuous desire for the objects of the senses, there is a boat to cross over the ocean of materialnescience: the repeated singing of the glories of the Lord. Time and again with the discipline of yoga in self-restraint curbing lust and desire, will certainly not be as satisfying for the soul as the devotional service to the Personality of Godhead. Upon your request, I described to you who are free from sin, everything about the mysteries of my birth and activities, so as to serve the satisfaction of both your soul and mine.' "

Suta said: "After thus having addressed the powerful sage, Narada Muni took leave of the son of Satyavati and, vibrating his enchanting vina, left for wherever he wanted. All glory and success to the sage of the gods who takes pleasure in singing the glories of Him with the Sharngea [His bow] in His hands, and thus, with the help of his instrument, enlivens the distressed universe."

BHAGAVATA PURANA CHAPTER 7:

The Son of Drona Punished

Shri Shaunaka said: "After the departure of Narada Muni, what did the great lordship Vyasadeva do, having heard from the great sage what he wanted to know?"

Suta replied: "On the western bank of the Sarasvati where sages meditate, there is at Shamyaprasa an ashrama for the promotion of transcendental activities. There Vyasadeva sat down, in his hermitage surrounded by berry trees, to focus his mind after he had performed his water sacrifice. With his mind connected in the devotion of yoga, he saw, free from material concerns perfectly being fixed, the complete of both the Original Person [the Purusha] and the external energy that depends on Him. The living entities bewildered because of the conditioning of their bodies by the qualities of nature take, despite their transcendental position, things not wanted for granted and undergo the reactions thereof. For the common man, who does not know that in the yoga of devotion unto Him in the Beyond all that is unwanted finds its end, the sage [in this book] compiled the different stories relating to the Absolute Truth. Simply listening to this literature about the Supreme Personality of Krishna, will give rise to one's personal devotion that takes away lamentation, illusion and fear. After having arranged that collection of stories about the Supreme Lord, the sage taught it to his son Shuka, engaged on the path of self-realisation."

Shaunaka asked: "Why would he, always on the path of self-realisation being contented within and indifferent [about other matters], engage in such a vast study?"

Suta said: "Such are His wonderful qualities that even sages, freed from all bondage and taking pleasure in the soul, are of pure devotional service unto Vishnu, Urukrama [the Lord of the Great Steps]. The powerful son of Vyasa is beloved by the devotees because he, in having taken up the regular study of this great narration, was always absorbed in the transcendental quality of the Supreme Lord. I shall now tell you the story about the birth, activities and deliverance of King Parikshit, the sage among the kings, as also the story about how the sons of Pandu came to renounce the world. These stories lead to the stories about Krishna."

When on the battlefield of Kurukshetra the warriors of the Pandavas and the Kauravas had found their heroic fate and the son of King Dhritarashtra [Duryodhana] was lamenting his broken thigh bones due to being beaten by the club of Bhima, the son of Dronacarya [Ashvatthama] thought that he could please his master Duryodhana by delivering the heads of the sleeping sons of Draupadi as a trophy. But the master disapproved his heinous act. The mother of the children [of the Pandavas], cried aggrieved bitter tears when she heard about the massacre. Arjuna [who headed the Pandavas], tried

to pacify her and said: 'I can only wipe the tears from your eyes, my dearest, when the head of that degraded brahmin aggressor is severed by the arrows of my bow Gandiva. I will present it to you so that you can place your foot on it, taking a bath after the cremation of your sons.' Satisfying her with this choice of words Arjuna, with the Infalible One as his driver and friend, fully armed and equipped ascended his chariot to pursue Ashvatthama, the son of his martial teacher. When he from a distance saw him in hot pursuit, the child murderer fearing for his life fled with his chariot in great speed, just like Brahma [and also Surya] did when he fled from Shiva [*]. Finding himself unprotected the moment his horses got tired, [Ashvatthama] the brahmin son for his defense resorted to the ultimate weapon [the Brahmastra]. With his life in danger, he touched water and concentrated to recite the mantras, even though he did not know how to stop the process. Arjuna saw a life threatening, fiercely glaring light spreading in all directions, whereupon he turned to the Lord [who drove his chariot] and said: 'Krishna, oh Krishna, You are the Almighty One who takes away the fears of the devotees, You alone are the path of liberation for those who suffer in their material existence. You are the transcendental, original enjoyer and direct controller of the material energy. You are the one who, from within the bliss and knowledge of Your Self, by means of Your internal potency, puts an end to the material illusion. From that position You, in the heart of the conditioned souls, exercise the blessing of Your influence that is characterised by [the regulation of] dharma and the other civil virtues. Thus You incarnate in order to take away the burden from the earth and to satisfy Your friends and pure devotees as the constant object of their meditation. Oh Lord of All Lords, I do not know where this highly dangerous, dazzling light spreading in all directions comes from.'

The Supreme Lord said: 'Know that this is caused by the son of Drona who, faced with his pending death, launched the Brahmastra without knowing how to retract it. Nothing else can counter this weapon but another one; you will have to fight the immense glare of this weapon with your martial art, by engaging the power of your own weapon.'

Suta said: "After hearing what the Supreme Lord said, the killer of the other warrior, Arjuna, sipped water himself while circumambulating the Lord, and launched his Brahmastra. The combined glare of the two colliding weapons thereupon covered heaven, earth and the space in between, with an expanding ball of fire as bright as the sun. When the inhabitants of the three worlds saw how the heat of the two weapons scorched them severely, it reminded them of the fire of annihilation at the end of time [samvartaka]. Realizing the disturbance it all created for the common people and their worlds, Arjuna then retracted, to the wish of Vasudeva, both the weapons. Arjuna thereupon, angered with eyes red as copper, arrested the dangerous son of Gautami, binding him skillfully with ropes like he was an animal. After he with force had bound the enemy and was about to take him to the military camp, the Supreme Lord, who saw it with His lotus eyes, said to the angered Arjuna: 'Never let this relative of the scholars go, punish him immediately, for he has killed innocent boys in their sleep. Someone who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, of tender age, a woman, foolish, a surrendered soul, afraid or who has lost his chariot. But someone who shameless and cruel thinks he can maintain himself at the cost of others' lives, deserves it to be stopped in his tracks for his own good, to prevent the person from landing in hell because of that fault. Also I personally heard you make the promise to the daughter of the King of Pancala: 'I will bring you the head of the one you consider the murderer of your sons.' He, not being more than the burned ashes of his family, an offending sinner who is responsible for the assassination of your sons and is someone who displeased his own master, must therefore be sentenced.'

Suta said: "Although Arjuna, by Krishna being put to a test concerning the matter of his duty, was encouraged to do so, he did not aspire to kill the son of his teacher, despite the fact that he was the heinous murderer of his sons. After they thereupon had reached his camp, his dear friend and charioteer Govinda entrusted the assassin to his dear wife who was lamenting over her murdered sons. Upon seeing the criminal, who, silent from his heinous act, tied up in ropes was brought in, Draupadi, from the beauty of her nature, out of compassion showed the son of the teacher the necessary respect [one owes a brahmin]. She in her piety, could not bear the sight of him brought in ropes and said: 'Release him, for he as a brahmin is a teacher of us. It is by his [Drona's] mercy that you yourself have received the confidential knowledge of archery and of the release and control of all kinds of weapons. The lordship of Drona for certain still exists in the form of his son, because his other half Kripa [his wife], with a son present, did not follow her husband into death [by means of sati]. Therefore, oh most fortunate one in knowing the dharma, by the goodness that is in you, cause no grief to this ever respectable and honourable family. Do not make his mother, Drona's devoted wife, cry the way I do, in my constantly shedding tears in distress over a lost child. If the noble

administration is of no restraint in relating to the brahminical order and enrages them, that rule will burn up in no time and land in grief together with its family members.' "

Suta said: "Dear brahmins, the king [of the Pandavas, Yudhishthira] supported the statements of the queen, for they were in accord with the dharma, just and merciful, glorious without duplicity and partiality. And so did Nakula and Sahadeva [the younger brothers of the king] and also Satyaki, Arjuna, the Supreme Lord the son of Devaki, including the ladies and others. Thereupon Bhima said indignantly: 'It is well known that he who without a good reason, neither for himself nor for his master, has killed sleeping children, deserves death.'

The four-armed one [Krishna] had heard the words spoken by Bhima and Draupadi and looking at the face of His friend [Arjuna] then said with a faint smile: 'One should not kill the relative of a brahmin, even though one kills an aggressor - as far as I am concerned both is prescribed to be carried out when we want to follow the rules. You have to keep to the truth of the promise you made when you pacified your wife and must also act to the satisfaction of Bhima and of Me.' "

Suta said: 'At once understanding what the Lord meant, he separated with his sword the crown jewel from the head of the brahmin along with his hair. He [Ashvatthama] who, next to the loss of his bodily luster because of the infanticide also had lost strength by the loss of his jewel, was next released from the ropes and driven out of the camp. Cutting off the hair, confiscating the wealth and banishment are the forms of punishment reserved for brahmin relatives, not any other method of physical approach. The sons of Pandu together with Draupadi, then, overtaken by grief, performed the necessary duties in respect of the deceased family members.' "

BHAGAVATA PURANA CHAPTER 8:

Parikhit Saved and Prayers by Queen Kunti

Suta said: "They [the Pandavas] together with Draupadi and the women put in front, went to the Ganges with the wish to perform the water duties for their relatives. After each had done his offering of water and sufficiently had mourned, they again took a bath in the water of the Ganges that is purified by the dust of the lotus feet of the Lord. Overwhelmed by grief the king of the Kurus [Yudhishthira] sat there together with his younger brothers, Dhritarashtra and Ghandari, Kunti, Draupadi and the Lord Himself. Krishna together with the munis pacified the shocked and affected family who had lost their friends and members, by showing how each is subjected to the Time that cannot be avoided. Because they cunningly had stolen the kingdom from Yudhishthira [the eldest of the Pandavas] who had no enemies, the unscrupulous ones [Duryodhana and his brothers] had been killed who had shortened their lifespan with the insult of touching the hair of the queen [Draupadi]. By the proper performance of three excellent horse sacrifices his [Yudhishthira's] fame spread in all directions like the fame of Indra who had performed that sacrifice a hundred times.

Worshiped by both the brahmins and by Vyasadeva and other sages, the Lord together with Uddhava [His friend and nephew] and Satyaki [his charioteer], [upon His departure] in response to their respects, invited the sons of Pandu. Just as He wanted to leave for Dvaraka, He, seated on His chariot, saw Uttara [the mother expecting Parikhit] hurrying towards Him agitated by fear. She said: 'Protect me, protect me, oh Greatest of the Yogis, oh Worshiped of the Ones Worshiped and Lord of the Universe. Apart from You I see no one without fear in this world of death and duality. Oh all-powerful Lord, a fiery iron arrow is coming towards me. Let it burn me, oh Protector, but save my embryo! "

Suta said: "Considering her words the Supreme Lord, who is the caretaker of the devotees, understood that this was the result of a Brahmastra weapon of the son of Drona, who wanted to end the existence of all Pandava descendants. Oh chief of the munis [Shaunaka], seeing the glaring Brahmastra heading towards them, the Pandavas each took up their own five weapons. Seeing that they, with no other means available, were in great danger, the Almighty One took up His Sudarsana disc for the protection of His devotees. From within the soul of all living beings, the Supreme Lord of Yoga, by means of His personal energy, shielded the embryo of Uttara in order to protect the progeny of the Kuru dynasty. Oh Shaunaka, even though the Brahmastra weapon cannot be stopped by counteractions, it was neutralised, being opposed by the strength of Vishnu. But do not regard all of this, with everything mysterious and infallible that we know of Him, as something special. The unseen godhead is of creation, maintenance and annihilation by means of the divine power of His material potency.

Being saved from the radiation of the weapon, the chaste Kunti together with Draupadi and her sons addressed Krishna who was about to leave. Kunti said: 'My obeisances unto You, the Purusha, the invisible Original Controller of the Cosmos in the beyond, who exists both within and without all living beings. Covered by the deluding [material] curtain, You, irreproachably transcendent, cannot be discerned by the foolish, just like an actor dressed up as a

player. But how can we women observe You, the object for the performance of bhakti of the advanced transcendentalists and philosophers who can discriminate between spirit and matter? I therefore offer my respectful obeisances to You, Krishna, the Protector of the cows and the senses, the son of Vasudeva and Devaki, the child of Nanda and the cowherd men of Vrindavana. My respects for You, with a lotus-like depression in Your abdomen, always decorated with lotus flowers and with a glance as cool as a lotus flower, whose footprints show the mark of lotus flowers. You, the master of the senses, have released Devaki [mother of Krishna] who was distressed because of being imprisoned for a long time by the envious [uncle] Kamsa and have also, as the guardian of me and my children, oh Mighty One, protected us against a series of dangers. In the past saving us from poison, a great fire, man-eaters, a vicious assembly, sufferings from exile in the forest and against weapons in battles with great warriors, You have now fully protected us against the weapon of the son of Drona. I wish there were more of those calamities, oh Master of the Universe, so that we could meet You again and again, for meeting You means that one no longer is confronted with a material existence. Those increasingly under the influence of ambitions for a good birth, opulences, fame and beauty, will never ever deserve Your name on their lips, the name of You who can easily be approached by someone destitute. All honour to You, the wealth of the ones living in poverty, You who stand for the freedom from the influence of the material qualities, You as the One satisfied within and most peaceful; I bow for You, the master of liberation and emancipation. I consider You the personification of Eternal Time, the Lord without a beginning or an end, the All-pervasive One who distributes His mercy everywhere, equally, among the beings who live in mutual dissent. Oh Lord, no one understands Your pastimes that appear to be as conflictual as the exploits of the common man. People think You are partial, but You favor or dislike no one. Oh Soul of the Universe, even though You as the Soul are unborn and not active, You do take birth and engage in action, time and again in imitation of the animals, the human beings, the sages and the aquatic. When the gopi [Yashoda, the cowherd foster mother of Krishna] took up a rope to bind You because You were naughty, You were afraid and cried the make-up off Your eyes, even though You are feared by fear in person. Such things bewilder me. Some say that You, being born from the unborn like sandalwood appearing in the Malaya Hills, appeared in the family of dear King Yadu for the sake of the glory of the pious kings. Others say that You took birth from the unborn, from Vasudeva and Devaki who prayed for You, in order to put an end to those who are jealous of the God-conscious souls. Still others say that You, upon the prayers of Lord Brahma, have appeared like a boat on the sea, to take away the heavy burden of worldly grief. And yet others say that You appeared for the souls who suffer from desire and nescience in the materially motivated world, so that they may engage in hearing, remembering and worshipping [You]. Those people who take pleasure in continuously hearing, chanting and remembering Your activities, certainly very soon will see Your lotus feet, that put an end to the current of rebirths. Oh Lord, with all that You did for us, You, departing now, leave us behind with the kings with whom we are engaged in enmity, we, Your intimate friends who depending on nothing but Your lotus feet owe their life to Your mercy. Who are we, what is our fame and name, as Yadus together with the Pandavas, without You? With You absent we will be like the senses of a body abandoned by its controller. Oh Gadadhara [wielder of the club], the land of our kingdom will no longer appear as beautiful as it does now, being dazzled by the marks of Your footprints. All these cities and towns, flourished, because of Your glances, more and more with their wealth of herbs, vegetables, forests, hills, rivers and seas. Therefore, oh Lord and Soul of the Universe, oh Personality of the Universal Form, please sever this tie of the deep affection I have for my kinsmen, the Pandavas and the Vrishnis. Make my attention for You, oh Lord of Madhu, pure and constant, may I be led by the direct attraction unto You, the way the Ganges is always flowing down to the sea. Oh Krishna, friend of Arjuna and chief of the Vrishnis, annihilator of the rebellious dynasties on this earth, with Your unrelenting bravery You relieve the cows, the brahmins and the demigods in distress, oh Lord of Yoga incarnate, Universal Preceptor and Proprietor of All Wealth, I offer You my respectful obeisances.' "

Suta said: "After with this choice of words of queen Kunti having been worshiped in His universal glories, the Lord gave a mild smile that was as captivating as His mystic power. Thus accepting that, He entered the palace of Hastinapura and informed the other ladies [about His departure]. But upon leaving for His own residence, He was lovingly stopped by [Yudhishthira] the king. The scholars, the sages headed by Vyasa and Krishna Himself - nota bene the one of superhuman accomplishment - , could not convince the king, who was distressed, nor could he find any solace in the classical stories. King Yudhishthira, the son of Dharma,

thinking of the friends that were killed, was carried away by the delusion of his emotions based upon a material conception of the self, oh sages, and said: 'Oh, just look at me who, from the ignorance in his heart, got immersed in sin when he, with this body, which is meant to serve others, killed so many formations of warriors. I who have killed so many boys, twice-born souls, well-wishers, friends, elders, brothers and teachers, surely never ever, not even for a million years, shall be freed from hell. It is not a sin for a king to kill when he fights his enemies for the just cause of protecting his people, but those words, instituted to satisfy the administration, do not apply to me. All the enmity that accumulated among the women of the friends I have killed, I cannot expect to be undone by engaging myself for the sake of their material welfare. Just like one cannot filter mud with the help of mud or clear wine stains by using wine, one neither can counteract the killing of a single life with the performance of sacrifices.' "

BHAGAVATA PURANA CHAPTER 9:

The Passing Away of Bhishmadeva in the Presence of Krishna

Suta said: "Yudhishthira, in fear because he had killed, in order to understand all duties, thereafter went to the battlefield where the dying Bhishmadeva was lying down. Drawn by the best horses decorated with golden ornaments, all the brothers followed him hither, accompanied by Vyasa, Dharmya [the priest of the Pandavas] and other rishis. Also the Supreme Lord came along with Arjuna on the chariot, oh sages among the scholars. Thus the King appeared very aristocratic, like Kuvera [the treasurer of the demigods] together with his companions. Seeing Bhishma lying on the ground like a demigod fallen from heaven, he together with his Pandava brothers and the One Carrying the Disc [Krishna], bowed down before him. All the sages among the brahmins, the God-conscious souls and the royalty were there, just to see the leader of the descendants of King Bharata [the common ancestor]. - Parvata Muni, Narada, Dharmya, Vyasadeva, Brihadava, Bharadvaja and Parashurama were present there with their disciples and also Vasishthha, Indrapramada, Trita, Gritsamada, Asita, Kakshivan, Gautama, Atri, Kausika and Sudarsana had come. Oh brahmins, also many other sages like Shukadeva, the instrument of God, and other pure souls like Kasyapa and Angirasa arrived there accompanied by their disciples.

Bhishmadeva, the best among the Vasus, knowing well how to adapt the dharma according to time and circumstances, welcomed all the great and powerful souls who had assembled there. Knowing His glories he honoured Krishna, the Lord of the Universe situated in the heart who manifests His form through His internal potency. Overtaken by feelings of love about the gathering he, with tears in his eyes in ecstasy, congratulated the sons of Pandu sitting silently at his side. He said: 'Oh how painful and unjust it has been for you good souls, sons of righteousness, to have had such a life of suffering you never really deserved under the protection of the brahmins, the religion and the Infallible One. After the death of the great general Pandu, when you, the children of Kunti, his wife, were still tender of age, she had to suffer a great deal on your account, and that continued even after you boys had grown up. All the unpleasant that transpired, I think, is the inescapable effect of Time; you, just like the rest of the world with its ruling demigods, fall under that control the way clouds are carried by the wind. Why else would there be such misfortune with Yudhishthira, the son of the ruler of religion, being present, as also Bhima with his mighty club, Arjuna carrying his Gandiva and our well-wisher Krishna? No one may fathom His plan, oh King, it bewilders even the great philosophers who are engaged in exhaustive inquiries. Therefore, I assure you, [Yudhishthira,] oh best soul of Bharata, that this was only due to His providence, His desire. Oh ruler, just take care of the helpless subjects, Oh master. He [Krishna] who inconceivably moves among the Vrishni family, is no one else but the Supreme Lord, the original, primordial, supreme enjoyer Narayana who bewilders the world with His energies. Oh King, Lord Shiva, Narada the divine sage and the great Lord Kapila have direct knowledge of His most confidential glories [but do not know his intentions]. He is the very same person you consider your maternal cousin, dearest friend, ardent well-wisher, counselor, messenger, benefactor and charioteer. He who is present in everyone's heart, who is equal to all and who, being from the Absolute, never falsely identifies Himself, makes, in His consciousness, never at any time a difference, free as He is from any bias. Yet, despite His impartiality with the devotees, see, oh King, how Krishna at the end of my life, cared to be visibly present at my side. Those yoga adepts who with Him in mind devoutly meditate on His holy name and with their mouth sing His glories, will, upon abandoning the material conception of life [their body], be freed from their desire for materially motivated actions. May He, the path of my meditations, the four-handed God of the Gods, the Supreme Lord, with His cheerful smile, His eyes red like the morning sun and His decorated lotus face, await me when I leave this material body.' "

Suta said: "Yudhishtira, who heard this from him who was lying on a bed of arrows, asked him, with the rishis listening, about the different religious duties. Bhishma described to him the various stages of life and the vocations as determined by a person's character, as also the way one should systematically deal with both the symptoms of attachment and detachment. He gave an outline of the duties of charity, rulership and liberation, including a more detailed description, and also discussed the duties of women and those of devotional service. Knowing the truth he, oh sages, described the [civil virtues of regulating the] religion, economy, desires and liberation, thereby giving examples of known histories. The time Bhishma described the duties, the sun ran over the northern hemisphere, which is precisely the period preferred by mystics for leaving this world. Bhishmadeva, the protector of thousands of sciences and arts, then fell silent. With a mind freed from all bondage he thereupon fixed his eyes, wide open, on Krishna, the Fourhanded Original Person, who was standing before him clad in yellow. Simply looking at Him, the Annihilator of the Inauspicious, his meditation purified and his pain from the arrows disappeared instantly. And as he was praying before the material tabernacle, all the activities of his senses ceased when he departed for the Controller of All Living Beings. Shri Bhishmadeva said: 'Freed from desires, my mind is now ready for the Supreme Lord, the Leader of the Devotees, the Great Self-contented One who in the realisation of His transcendental joy at times [as an avatara] takes pleasure in accepting this material world that changes constantly. He is the most desirable person of the higher, lower and middle worlds. Bluish like a tamala tree, He wears His dress that shines like the golden rays of the sun. He has a body decorated with sandalwood pulp and a face like a lotus. May my love, free from material motives, repose in the friend of Arjuna. Let the mind be directed towards Shri Krishna who, with His scattered hair that on the battlefield turned ashen from the dust of the hoofs, with His face decorated with perspiration and His skin pierced by my sharp arrows, took pleasure in wearing His protective armor. After hearing the command of His friend, He drove the chariot between the opposing forces, where positioned He diminished the lifespan of the enemy by simply looking at them. Let there be my love for that friend of Arjuna. Seeing the faces of the troops standing at a distance, He with His transcendental knowledge eradicated the ignorance of him who, because of a polluted intelligence, was reluctant to kill his kinsmen. Let there be the transcendence of my attraction to His feet.

Giving up His own promise not to fight and fulfilling my vow to make Him do so, He got down from His chariot, took up its wheel and - while dropping His outer garment - paced towards me like a lion about to kill an elephant. Wounded by the sharp arrows of the aggressor that I was and with His armor broken He, smeared with blood, in an angry mood moved towards me in order to kill me. May the Supreme Lord who awards salvation become my destination. Let me in my dying hour, be of love for the Personality of Godhead who, controlling the horses with a whip in His right hand and the reins in His left, so elegant to behold, by all means protected the chariot of Arjuna. It was by looking at Him that those who died at this place realised their original form [of service]. Watching the attractive movements of His supremely spirited, fascinating acts and sweet loving smiles, the gopis of Vrajadhama [the village of Krishna's youth] imitating Him madly in ecstasy, experienced His nature. When King Yudhishtira performed the [Rajasuya] royal sacrifice where the great sages and kings were assembled, He received the respectful worship of all the members of the elite. I present there recognised Him at the time [and still remember Him now] als the [Supreme] Soul, as the object of worship. Having experienced the absorption of being freed from the misconceptions of duality, I know [ever since] that He, now present before me, is the One Unborn in the heart of the conditioned soul. It is He who, situated as the Supersoul in the heart of all beings created by Him, is looked upon differently from every angle, just like the one sun."

Suta said: "With his mind, speech, sight and actions thus being fixed on Krishna alone, he fell silent and stopped breathing after having merged in the living being of the Supersoul. Understanding that Bhishmadeva had merged into the Absolute and Unlimited Supreme, everyone fell silent like birds at the end of the day. Thereafter from everywhere drums sounded being beaten by gods and men, accompanied by heartfelt praise from the pious royal order and showers of flowers falling from the sky. Oh descendant of Bhrgu [Shaunaka], after having performed the funeral rites for the dead body, Yudhishtira was afflicted for a moment. The sages who were satisfied and happy about the [revelation of the] confidential secret of Krishna's glories, then turned back to their hermitages with Him installed in their hearts. Yudhishtira went together with Krishna to Hastinapura and consoled his uncle [Dhritarashtra] and ascetic aunt Gandhari. With the approval of his uncle and consent of Vasudeva he thereafter ruled the kingdom, conform the dharma and greatness of his father [Pandu] and forefathers."

BHAGAVATA PURANA CHAPTER 10:

The Departure of Krishna for Dvaraka

Shaunaka Muni asked: "What did Yudhishtira, the greatest protector of the dharma, together with his younger brothers do, after having killed the aggressors who wanted to usurp the legal inheritance; how did he engage [ruling] in restricting the joys of life?"

Suta said: "After the exhausting bamboo fire of the Kuru dynasty, the Lord, the maintainer of the creation, was pleased to see how the seedling of Yudhishtira's kingdom had been restored. Yudhishtira, who had heard what Bhishma and the Infallible One had said, was, being enlightened by perfect knowledge, freed from his bewilderment and then ruled, followed by his brothers and protected by the invincible Lord, over the earth and the seas like he was the king of heaven [Indra]. All the rain that was needed showered, the earth yielded everything desired and the cows out of sheer joy moistened the pastures with their filled udders. The rivers, oceans and hills assured him in every season of all necessary vegetables, greenery and medicinal herbs. Never was, because of themselves, because of nature or because of others, any living being troubled by anxieties, diseases or extreme temperatures, as is always the case with a king who has no enemies.

In order to appease His family and please His sister [Subhadra, who was married to Arjuna], the Lord stayed for a few months in the city of Hastinapura. After with due permission having announced His departure, He, having embraced the king and having bowing down to him, ascended His chariot. Thereupon He on his turn was respected and embraced by the others. -1 His sister [Subhadra], [the wife of the Pandavas] Draupadi, [their mother] Kunti, [Parikshit's mother] Uttara and also [the blind grandfather] Dhritarashtra and [his wife] Gandhari, [their son] Yuyutsu, [the Kuru priest] Kripacharya, [the twin brothers] Nakula and Sahadeva together with Bhima, and [the Pandava priest] Dhaumya, the [other] ladies from the palace and [Vyasa's mother] Satyawati, had great difficulty with the departure of the One with the bow Sharnga in His hands, and almost fainted. An intelligent person, in good company being liberated from materialistic association, will never think of forsaking the glorification of His fame, even when he but once heard that pleasant sound. How could the Pandavas who fixed their minds on Him, then tolerate it to be separated from Him, having seen Him face to face and touching, sleeping, sitting and eating together with Him? All of them, looking at Him with wide open eyes, melted for Him and moved restlessly, being bound by pure affection. The ladies of the family who came from the palace, had difficulty checking their tears from overflowing, as they were afraid that because of it inauspicious things might happen to the son of Devaki. At that time mridangas [drums used in devotional service], conch shells, horns, strings, flutes and more drums, kettledrums, bells and other rhythm instruments were sounded. To have a good view the ladies of the Kuru dynasty climbed on the roof of the palace, from where they showered flowers upon Krishna with love and shy smiles. For the Most Beloved of the Beloved, the conqueror of sleep [Arjuna] took up an embroidered sunshade decorated with pearls and lace that had a handle inlaid with jewels. Sitting on scattered flowers the master of Madhu, commanding them on the road, was fanned by His cousin brother Udhava and His driver Satyaki holding resplendent fans.

From all sides the truthful respects and sayings of the brahmins could be heard that to the occasion were neither befitting or unbefitting, considering the fact that the Absolute Truth was present there in a form subjected to the modes of nature. The ladies of the capital of the king of the Kurus, were with their hearts absorbed in together talking about Him hailed in the scriptures, in such a manner that it sounded more attractive than the hymns of the Vedas themselves: 'We will definitely remember Him as the Personality of Godhead, as the Original Person who, materially not manifested, existed in His own Self before the creation of the modes of nature. He is the Lord, the Soul of the Universe, in whom the living beings merge with their energies suspended like going asleep at night. He who puts the revealed scriptures into practice wishes thereby, in manifesting His personal potency when He [in the form of an avatara] engages the illusion of material nature, to assign to His - in fact unnamable - individual nature, time and again names and forms. He here happens to be the same refuge as the one of the great devotees who managed to get their senses and life under control and who, by the grace of their devotion, could witness the development of a pure mind. It is by their devotion only, that they deserve a purified existence. Oh friends, it is He who for His excellent pastimes, that are confidentially described in the Vedas as also are discussed by the intimate devotees, is respected as the one and only Supreme Controller and Supersoul of the complete creation, He who by the manifestation of His pastimes, creates, maintains and destroys without ever becoming attached to it. Whenever there are rulers who ignorantly like animals wage

against the divine principles, He at that moment manifests, for certain out of goodness, His supreme power and positive truth, mercy and wonderful activities in various forms for the sake of maintaining [the dharma] in different periods and ages. Oh, how most praiseworthy is the dynasty of King Yadu, how most deserving the land of Mathura, for He who has appeared and roamed here is the supreme leader of all living beings as also the husband of the goddess of fortune. How wonderful Dvaraka is [the island where Krishna resides], the place that, adding to the virtue and fame of the earth, defeats the glory of the heavenly worlds, the place the inhabitants of which are used to constantly see the soul of the living being [Krishna] who bestows His grace with the benediction of His smiling glance. In order to relish His lips again and again, the wives He married no doubt, by vow, bath, fire sacrifice and such, must have been of perfect worship for the Lord, oh friends. Often the damsels of Vraja fainted with that in their minds! Of the lady of Dvaraka [Rukmini, Krishna's first wife], who with great valor was taken away by Him from the open selection of the bridegroom as the price that had to be paid by the harassing powerful kings headed by Shishupala, and of the other ladies that similarly were brought home after the killing of Bhaumasura and thousands of his men, there are children like Pradyumna, Samba and Amba. All these so very fine women who alas were bereft of their individuality, purity and virtue, were touched to be drawn into the heart of their lotus-eyed husband who never left them alone in their homes.'

With the ladies of the capital expressing themselves this way, He granted them the grace of His glance. The Lord then greeted them with a smile and departed. Yudhishtira, the man without enemies, in his affectionate concern about adversaries, engaged four divisions of soldiers [on horseback, elephant, chariot and foot] for the protection of the enemy of Madhu. After thus having accompanied Him over a great distance, Shaurya [Krishna as the grandson of Shura] politely and full of affection persuaded the determined Pandavas to return. They were overtaken by the thought of their future separation. Thereafter He together with His dear companions proceeded towards Dvaraka. 4-3 Traveling through Kurujangala [the province of Delhi], Pancala [part of Punjab], Shurasena, Brahmavarta [Uttar Pradesh's north] and the districts along the Yamuna river, He passed Kurukshetra where the battle was fought and traversed the province of Matsya, Sarasvatan [another part of Punjab] and so on. Then crossing the land of deserts [Rajasthan], the land where there is hardly any water [Madhya Pradesh] and after passing through the provinces of Sauvira [Saurashtra] and Abhira [part of Gujarat], He, oh Shaunaka, finally in the western direction reached the province of Dvaraka, with His horses slightly overtaken by fatigue from the long journey. In several places it happened that the Lord was welcomed and served in different ways upon His arrival in the evening after the sun had passed the eastern sky to disappear where the ocean is."

BHAGAVATA PURANA CHAPTER 11:

Shri Krishna's Entrance Into Dvaraka

Suta said: "Reaching the border of the prosperous region of Anarta [the territory of Dvaraka, His capital], He sounded His conch shell [the Pancajanya], which, evidently, ended the dejection of the inhabitants. Despite being reddened by the lips of the Great Adventurer, the brilliant white of the round form of the conch shell as it was loudly sounded in His hands, looked like a swan ducking at the stems of lotus flowers. Having heard the sound, that frightens the fear of material existence itself, all the citizens rapidly proceeded in the direction of the presence of their protector they had awaited so long. - They thereupon offered their presentations of welcome to the fully satisfied Self-contented One who by dint of His potency was their unrelenting provider. It was like offering a lamp to the sun. With cheerful, affectionate faces they ecstatically gave gladdened speeches before the Father, like friends and wards do for their guardian.

They said: 'We have always bowed down to Your lotus feet, oh Lord, like one does in the worship of Brahma and his sons and the king of heaven. You after all are for the ones who desire the supreme welfare in this life, the Master of Transcendence upon whom the inevitable time has no grip. For the sake of our welfare be the Creator of our world and also be our mother, well-wisher, husband, father, Lord and spiritual master. Following in the footsteps of You as our worshipable deity and supreme lordship, we have succeeded in our lives. Oh how lucky we are to see again Your all-auspicious form and enjoy the protection of Your good Self, for the sight of Your affectionate, loving, smiling face is even by the demigods rarely seen. Whenever, oh lotus-eyed One, You leave from here to meet Your friends and relatives among the Kurus [in Hastinapura] and the people of Mathura, oh Infallible One, each moment seems to take a million years and our eyes are as useless as they would be without the sun. How can we, with You being elsewhere, live without the satisfaction of Your glance that vanquishes the miseries of the world; how can we live without seeing Your beautiful smiling and decorated, attractive face?'

With the sound in His ears of these words of the citizens, the caretaker of the devotees, He who teaches humaneness to humanity by the distribution of His glances, entered the city of Dvaraka. The way the city of Bhogavati was protected by the Nagas, Dvaraka was protected by the strength of the descendants of Vrishni [Krishna's family], Bhoja, Madhu, Das'arha, Arha, Kukura, Andhaka etc. [together called the Yadus], who were all as good as Krishna Himself. During all seasons there was the wealth of orchards and flower gardens that with their trees, plants and the hermitages also found there, formed beautiful parks around ponds filled with lotuses increasing the beauty of the city. The gateway of the city as also the different roads, were for the occasion painted with foremost signs and decorated with arches and flags casting their shadows in the sunshine. The avenues, streets, the marketplace and public meeting places were thoroughly cleansed, sprinkled with scented water and strewn with fruits, flowers and unbroken seeds. At the door of each residential house there was a display of curd, unbroken fruits, sugar cane, decorations, pots of water and articles for worship like incense and lamps. Hearing that their dearest friend was coming home, His magnanimous father Vasudeva, Akura, Ugrasena, the superhumanly powerful Balarama, Pradyumna, Carudeshna and Samba, the son of Jambavati, all extremely happy were alerted from their resting, sitting and dining. Headed by elephants, carrying auspicious articles and with the sound of conch shells and the glorifying chanting of hymns, they, together with the brahmins excited in cheerful expectancy, hurried towards Him on their chariots. Hundreds of courtesans with dazzling earrings that enhanced the beauty of their cheeks, followed in their vehicles most anxious to meet Him. There were entertainers, dancers, singers, historians, genealogists and learned speakers who sang and glorified all the superhuman activities of the Lord. The Supreme Lord approached each of the friends and citizens who came to receive and welcome Him, the way it should with due honour and respect. He, the Almighty One, with the encouragement of His glancing smile, bowed His head, greeted them with words, embraced them and shook hands with them, down to the lowest as desired awarding His benedictions. Then, accompanied by the elderly relatives and the brahmins and their wives, He entered the city where He was welcomed also with blessings and praises from other admirers.

While Krishna passed through the public roads of Dvaraka, the ladies of standing climbed on the roofs of their houses, dear scholars, to feast their eyes on the sight of Him. Even though it was their habit to look at Him this way, the inhabitants of Dvaraka could never get enough of the compelling sight of the reservoir of all beauty who was the embodiment of the Infallible One. In His chest the Goddess of Fortune resides, from the cup of His face the eyes are drinking, by His arms the ruling demigods abide, and His lotus feet are the shelter for the singing and talking devotees. Being served with a white parasol, fans and a road covered by a shower of flowers, the Lord with His yellow garments and His flower garlands, resembled a cloud surrounded by the sun, the moon, lightning and a rainbow combined.

After next entering His parental home, He was embraced by His seven mothers [His own mother, the wife of the priest, of the guru and of the king, the cow, the nurse and mother earth] who were gladly headed by Devaki to whom He bowed His head in obeisance. When they thereupon all had put Him on their laps, their breasts got wet of their affection and delight as also because of the water of the tears that overwhelmed them. Thereafter He entered His personal unsurpassable quarters that, inhabited by His wives who numbered over sixteen thousand, offered all that one could wish for. From a distance seeing their husband now returned home, the ladies, utterly happy within their minds, with a coyly looking face immediately rose up from their seats and meditations. With Him before their eyes, the shy ones [first] sent Him their divine love [their 'sons' or Cupid] by embracing Him in their hearts in an insuperable ecstasy but, oh leader of the Bhrgus, they nevertheless choked up with tears that inadvertently fell like water from their eyes. Although He was always present at their side, even when they were alone, His feet every time appeared completely new to them - after all, who could let go of the feet of the Eternal One that are never abandoned by the Goddess of Fortune? He, without being part of it Himself, created the enmity between the rulers who from the day they were born had become a burden to the earth with their military control over their surroundings. He brought relief by killing them just like the wind does with bamboos by creating fire by means of friction. The Supreme Lord, from His causeless mercy, appeared out of His own among all those who are part of this human world, to enjoy a life, with the worthiest of women, as if it concerned an ordinary worldly affair. Even though they were spotless and exciting with their charming smiles, the way they with their grave expression looking from the corners of their eyes even perplexed Cupid to give up his bow, they, as maddening, first-class women, were never able to perturb His senses with their magic. Ordinary people who see how He, in spite of His detachment, is actively

engaged, consider in their ignorance Him for that reason a human being full of attachment, as someone who is just as affected as they are. Such is the divinity of the Personality of Godhead that He, despite being in touch with material nature, is never affected by its qualities; and the same is true for the intelligence of the ones always situated in the eternal truth of the Lord who is their refuge. The women in their simplicity and weakness took it for granted that He would be some kind of follower who is dominated and isolated by his wife. They were as unaware of the glories of their husband, as one is by imagining oneself to be the supreme controller."

BHAGAVATA PURANA CHAPTER 12:

The Birth of Emperor Parikhit

Shaunaka said: "The [embryo in the] womb of Uttara, that was tormented by the enormous heat of the invincible weapon released by Ashvatthama, was by the Lord again awarded a life. How did the birth take place of him [Emperor Parikhit] who was so highly intelligent and what were the activities of this great soul? How exactly did his demise take place and what destination did he achieve? If you think you can tell us this that we, so very faithful, all want to hear, please speak to us then about the transcendental knowledge that was delivered by Shuka."

Suta said: "King Yudhishtthira brought wealth, the way his father did, by pleasing his subjects in continuous service of Krishna's feet without any ulterior motive for material gain or sensual pleasure. The fame of his wealth, sacrifices, what he stood for, his queens, his brothers and his sovereignty over the planet earth where we are living, even spread to the heavenly worlds. But, just as only food may satisfy a hungry man and nothing else, he, in his hunger as someone aware of the Redeemer, Mukunda, oh brahmins, was not moved by all those earthly desirables that are aspired by even the God-fearing souls.

At the time Parikhit the great fighter, as a child in his mother's womb, was suffering from the heat of the Brahmastra weapon, oh son of Bhrgu, he could observe the Purusha [the original person] in a shining appearance. In the blaze he saw at the size of not more than a thumb the transcendental, infallible Lord beautiful with a dark skin, a golden helmet and lightening clothes. With the riches of His four arms, earrings of the purest gold, bloodshot eyes and a club in His hands, He was moving about, constantly whirling the club around like it was a torch. As He was vanquishing the radiation of the Brahmastra like the sun evaporating dew drops, He was observed by the child who wondered who He was. He saw how the all-pervading Supersoul, the Supreme Lord and protector of righteousness, took away the glare. Next the Lord who stretches in all directions all of a sudden disappeared from his sight. Thereupon, when the good signs of a favorable position of the stars gradually evolved, he who would prove himself to be of a prowess equal to that of Pandu, took birth as the heir apparent of Pandu. King Yudhishtthira being fully satisfied had priests like Dhaumya and Kripa perform the birth ritual with the recitation of auspicious hymns. Knowing where, when and how, he in charity rewarded to the occasion of that birth the brahmins with good food and gifts of gold, cows, land, housing, elephants and horses. The brahmins happily addressed the king, the chief of the Purus, communicating that they felt most obliged to the line of the descendants of [their ancestor King] Puru. They said: 'This son has been given to you by the all-pervasive and all-powerful Lord to show you His mercy in countering his destruction by the irresistible, supernatural weapon. Therefore he shall be known all over the world as Vishnu-rata, 'Given by Vishnu'. He will no doubt be a most fortunate, supreme devotee endowed with all good qualities.'

The good king said: 'Oh best of the truthful, will he follow in the footsteps of all the great souls of this family of saintly kings? Will he be just as meritorious and glorious in his achievements?'

The brahmins answered: 'Oh son of Pritha [Kunti], he will be the maintainer of all living entities, exactly like King Ikshvaku, the son of Manu, and he will be faithful to his promises and be of respect for the brahmins, just like Rama, the son of Das'aratha. He will be as charitable as King Shibi of Us'inara and protect the ones of surrender, and will, just like Bharata, the son of Dushyanta who performed many sacrifices, spread the name and fame of his family. Among the archers he will be as good as the two Arjunas [his grandfather and the king of Haihaya, he will be as irresistible as fire and as unsurpassable as the ocean. As powerful as a lion and as worthy for taking shelter as the Himalayas, he will be as forbearing as the earth and as tolerant as his parents. With a spirit as good as that of the original father Brahma, he will be as generous and equanimous as Lord Shiva and be the refuge of all living beings as good as the Supreme Lord who is the refuge of the goddess of fortune. Following in the footsteps of Krishna he will be the majesty of all divine virtues, he will have the greatness of King Rantideva and be as pious as Yayati. Being as patient as Bali Maharaja this child will be as devoted as Prahlada was unto Krishna, he will perform many As'vamedha [horse] sacrifices and be faithful to the elderly and

experienced souls. He will father a line of saintly kings, will chastise the upstarts and, as a source of righteousness in the world, crush the quarrelsome. After being informed about his personal death, as caused by a snakebird that was sent by the son of a brahmin, he will free himself from his attachments and take to the shelter of the Lord. From the son of sage Vyasa having inquired about the proper self-knowledge, oh King, he will abandon his material life on the bank of the river Ganges and attain the state of fearlessness.'

The brahmins learned in matters of astrology and birth ceremonies, thus having informed the king, were generously rewarded and then all returned to their homes. He, oh master [Shaunaka], acquired fame in this world as Parikhit, the examiner, because he, constantly keeping Him in mind whom he had seen before his birth, would examine all men. Just like the waxing moon day by day soon becomes full, the royal prince under the care of his protective parents day by day grew to become soon the one he would be.

King Yudhishtthira, desiring to perform a horse sacrifice to be freed from the burden of having fought his kinsmen, thought about acquiring funds because all he received stemmed from collecting taxes and fines. In respect of his mindful wishes, his brothers on the advice of the Infallible One went north to collect sufficient riches. With the result of those collected riches Yudhishtthira, the anxious, pious king, managed to conduct three horse sacrifices, by means of which he worshiped Lord Hari perfectly. The Supreme Lord being invited by the king, had the brahmins perform the sacrifices for him and then stayed a few months longer to satisfy the desires of His friends. Then, dear brahmins, He, with the permission of the king, Draupadi and His relatives, went back to Dvaraka, accompanied by Arjuna and other members of the Yadu dynasty.

BHAGAVATA PURANA CHAPTER 13:

Dhritarashtra Quits Home

Suta said: "Vidura [*] traveling to the different places of pilgrimage, had received knowledge about the destination of the self from the great sage Maitreya. By that knowledge sufficiently being acquainted with everything to be known, he returned to the city of Hastinapura. After all the questions Vidura had asked Maitreya in his presence, an undivided devotion unto Govinda had grown in him so that he refrained from further questioning. - Seeing him arrive in Hastinapura, oh brahmins, Yudhishtthira and his younger brothers, Dhritarashtra, Satyaki and Sanjaya, Kripacarya, Kunti, Gandhari, Draupadi, Subhadra, Uttara, Kripi, other wives of the family members of the Pandavas and other ladies with their sons, all welcomed him. Like awakened from death they approached him in great delight to receive him with all respect with embraces and obeisances. In their love for him they emotionally shed tears because of the experienced anxiety and grief about the separation. King Yudhishtthira offered him a seat and arranged a reception.

After he had eaten, had rested and was seated comfortably, the king humbly bowed down to address him in front of everybody. Yudhishtthira said: 'Do you remember how we, brought up under the wings of your care, together with our mother were delivered from various calamities like poisoning and arson? By which means did you maintain your livelihood as you traveled the surface of the earth and in which holy places of pilgrimage have you been of service here on this planet? Devotees like your goodness are converted into holy places themselves, oh powerful one, and within your heart the One who Carries the Club, you turn all places into places of pilgrimage. Dear uncle, can you tell us what you saw or heard about our friends and well-wishers? Are the descendants of Yadu, so rapt in their service unto Krishna, all happy where they are living?'

Thus being questioned by the king he, discussing one subject after the other, properly described all he had experienced, but he did not mention the destruction of the dynasty. Because he did not want to upset them he was as graceful not to speak about this in fact so unpalatable and unbearable aspect of mankind's behavior. The sage, who was treated like a god, thereupon resided for a few days with them so that he could mean something to his eldest brother and everybody would be happy. Because of a curse of Manduka Muni [who under Yama's responsibility was treated unjustly], Vidura [who was an incarnation of Yama] for the time of a hundred years had to play the part of a Shudra [a working class man]. During that time it was Aryama who [in his place] administered punishment as was suitable for the sinful ones.

Yudhishtthira had seen that there was a grandson in the dynasty fit for ruling the kingdom he had retrieved, and enjoyed together with his politically gifted brothers a life of great wealth. But the insurmountable and imperceptible Time surpasses inimitably those who are inattentive and engrossed in the mind of attachment to family affairs. Vidura, well aware of this, said to Dhritarashtra: 'Oh King, [dear brother], please withdraw yourself without delay, just see how fear is ruling your life. In this material world, oh master, there is no help from anyone or anything to escape this fear, because that fear concerns the Supreme Lord who approaches

us all in the form of eternal Time. Inevitably overtaken by the pull of time a person must, just like that, give up this life, as dear as it is to everyone, not to mention the wealth and such he has acquired. With your father, brother, well-wishers and sons all dead, with your life expended and your body decrepit, you live in another man's home. You have been blind since you were born, your hearing is not so good anymore, your memory fails and recently your teeth loosened, your liver gives you trouble and you are loudly coughing up mucus. Alas, how powerful the living being's attachment to life is! It is that strong that it makes you, just like a household dog, eat the remnants of the food left over by Bhima [your Pandava nephew]. How can you subsist on the grace of those whom you tried to burn and poison and whose wife you have insulted while usurping their kingdom? Whether you like it or not, you will, however much you value your life, have to face the fact that this miserly body will dwindle and deteriorate like an old garment. Someone is courageous and wise when he, no longer being able to use his body properly, unconcerned and free from all obligations leaves for an unknown destination. Anyone who, by his own understanding or having learned it from others, arrives at consciousness in resignation of the world and leaves his home with the Lord installed in his heart, is certainly a first-class human being. Therefore, please leave for the north without letting your relatives know, for hereafter soon the time will arrive that diminishes many of the qualities of men [Kali-yuga]. Having heard this the old king of the Ajamidha family, in respect of the wisdom of his younger brother Vidura, determined broke with the strong family ties and left in the direction that was set for the path of liberation. As he left, the chaste and worthy daughter of King Subala [Gandhari] followed her husband to the Himalayas - the place that is the delight of those who took up the staff of renunciation like they were fighters accepting a justified beating.

Returning to the palace, he who considered no one his enemy [Yudhishtthira] wanted to pay his respects to the elderly after he had worshipped the demigods with oblations, and offered obeisances and gifts of grains, land, cows and gold to the brahmins, but he could not find his two uncles or aunt Gandhari. Anxiously, he turned to Sanjaya the son of Gavalgana [the assistant who gave the blind Dhritarashtra the account of the battle], and said to him: 'Where is our old, blind uncle? Where is my well-wisher Vidura and mother Gandhari who was grieving over losing her offspring? Has the old king, having lost his sons, distressed with a mind full of doubt about my ingratitude and offenses, drowned himself together with his wife in the Ganges? After the downfall of my father King Pandu they were the well-wishers who protected all of us still being small children. Where have my uncles gone from here?'

Suta said: "Sanjaya, who, being worried out of love for his master, could not find him, was upset about the separation and could, being too aggrieved, not speak a word in reply. Thinking about the feet of his master he with his hands wiped the tears from his face. He restrained himself and replied King Yudhishtthira. Sanjaya said: 'I do not know what your uncles or Gandhari had in mind, oh descendant of the Kuru dynasty -, oh great King, these great souls have fooled me.' That very moment the supreme personality Narada arrived there with his musical instrument. Yudhishtthira and his younger brothers got up from their seats to welcome him properly by offering him their obeisances. The king thereupon said: 'Oh supreme one, I do not know in which direction my uncles and ascetic aunt, who is most aggrieved about the loss of her sons, have left. Like a captain on a ship in the great ocean, you are the Lord to guide us to the other side.'

Thus being addressed the divine personality Narada, the greatest among the sages, said: 'Oh King, never lament, for whatever reason, for the universe is controlled by the Supreme Lord. All living beings and their leaders perform their ceremonies in order to be protected. He is the one who brings everybody together and also disperses them again. The way a cow is tied by a rope through the nose, one the same way is tied by the hymns and precepts of the Veda to follow the demands of the Supreme One. The way in this world playthings at will are brought together and separated again, it also happens to the people who subjected to the game of the Lord are brought together and separated again. Whether one considers persons eternal [souls] or temporal [bodies] or else as both [embodied souls] or as neither of both [because of the Absolute Truth which is transcendental to all attributes], they never under any circumstance should constitute a reason for lamentation. One is only that way because one got emotionally involved or has lost one's mind. Therefore, oh King, give up the anxiety you feel from lacking in self knowledge. Do not longer think how these helpless poor creatures would be able to survive without you. How is this body, which is made out of the five elements [fire, water, air, earth and ether] and is controlled by time, by materially motivated action and by the modes of nature [kala, karma and the gunas], capable of protecting others when it is just as well bitten by that snake? One living being is the livelihood of another; those who have no hands [the animals] are at the

mercy of the ones who do have hands [the human beings], living beings without limbs [like grasses] are at the mercy of the four-legged ones [like the cows]. The weaker ones are at the mercy of the stronger ones. Look therefore only for Him, this Supreme Personality, who by the power of illusion appears as a diversity. He, oh King, is the One Soul of the self-realisation of all souls, who manifests Himself both inside of them and outside of them. He, the Father of all creation, the Supreme Lord, has now, oh great King, descended in this world in the form of [death, the all-devouring] Time, in order to eliminate everyone inimical to the enlightened souls. The Lord on their behalf did what had to be done and is now awaiting the rest. You Pandavas the same way must wait and see, for as long as He is present in this world.

Dhritarashtra, his brother Vidura and his wife Gandhari have departed for the southern side of the Himalayas where the sages have their refuge. The place is known as Saptasrota [seven sources] because the river of heaven [the Svardhuni, the Ganges] sprouts there and, to the satisfaction of the seven different sages, divides herself into the seven currents we know as her branches. By bathing regularly there, sacrificing in the fire according to the regulative principles and fasting on drinking water only, Dhritarashtra has completely subdued his mind and senses and is thus freed from begging for food [in his family dependence]. With the help of sitting postures, breath control and turning one's mind inward away from the six senses, one can, absorbed in the Lord, conquer the contaminations of passion, goodness and ignorance. By allowing his self to merge with the wisdom and the wisdom to merge with the pure witnessing, he has united himself with the Absolute [brahman], the foundation of pure existence, the same way the air within a pot merges with the space outside of it. When he, no longer hindered in renouncing all his duties, sits down concentrated without moving a limb, his senses and mind because of his breaking with the effects of the operating modes of nature, will no longer be fed and come to a full stop. I expect that he will quit his body five days from now, oh King, and it will turn into ashes. While she outside observes the body of her husband [mystically] catching fire along with his cottage, his chaste wife in full awareness will follow him in the blaze. Vidura, witnessing that wonderful incident, oh son of the Kuru dynasty, will, with mixed feelings of delight and grief, then leave that place for the sake of visiting holy places.' After Narada thus had addressed the king he, together with his stringed instrument, rose up into heaven. Yudhishtthira, taking his instructions to heart, thereupon gave up all his lamentation."

*: Vidura is a younger brother of Dhritarashtra. He was born as a Shudra, a labourer, because of being conceived by Vyasa from a maid-servant of the mother of Pandu.

**: Aryama was a son of Aditi and Kasyapa officiating for Yamaraja the Lord of punishment. Vidura is considered the Shudra incarnation of Yamaraja.

BHAGAVATA PURANA CHAPTER 14:

The Disappearance of Krishna

Suta said: "Arjuna went to the city of Dvaraka to see his friends and Krishna, the One Glorified in the Vedic Hymns, in order to know what His further plans were. After a few months had passed and Arjuna had not returned from there, Yudhishtthira observed various fearful signs. The time had taken an inauspicious turn: he observed seasonal irregularities and saw that human beings sinfully turned to anger, greed and falsehood in heartening their civil means of livelihood. There was cheating in ordinary transactions, dishonesty mixed itself in the regard of well-wishers, fathers, mothers and brothers and also between man and wife there was quarrel. The people gradually were acquiring goddess habits like wantonness and such. The king facing these serious matters and bad omens, spoke with his younger brother about it.

Yudhishtthira said [to Bhima]: 'Arjuna went to Dvaraka to see his friends and to learn about Krishna's plans. It is now seven months ago that your younger brother left, oh Bhimasena, and I do not know exactly why he does not return. Might it be so that, as Narada told us, the Supreme Personality has decided it is time to leave this physical manifestation of Himself? We owe our wealth, kingdom and wives to Him. By His grace the existence of the dynasty and the life of our subjects has become possible and because of His mercy we could defeat our enemies and [live for a better] world. Just look, oh man with the strength of a tiger, at the position of the planets, how things are faring on earth and what is happening to the body and the mind. All these dreadful signs deluding our intelligence indicate a great danger in the near future. Again and again my thighs, eyes, arms and the left side of my body are quivering and I have heart palpitations due to fear. This is all indicative of undesirable happenings. See, oh Bhima, how the jackal frantically cries at sunrise and how the dog barks at me without any fear. Oh tiger among man, the cows leave me [left] aside and the other animals are turning around me while my horses seem to weep. The pigeon [appears like] a messenger of death and the shrieks of the owls and their rivals the crows make my heart tremble as if they wish the void of the cosmos.

Oh Bhima, see how smoke circles in the sky and how the earth is throbbing along with the hills and mountains with loud thunderbolts out of the blue of a cloudless sky. The wind blows sharply creating darkness with the dust and rain pours like blood from the clouds as an omnipresent disaster. The sun is shining less - see how the stars in the sky seem to clash into one another and how the living beings are confounded and agitated as if they are crying. Rivers and their tributaries, the lakes and the mind are all perturbed while fire does not ignite with the help of butter. What is this extraordinary time? What is going to happen? The calves do not suck the teats and the cows do not want to be milked, looking afraid as if they are weeping, while the bulls do not take pleasure in the pasture ground. The deities seem to be crying and perspiring as if they want to leave the temple and also the cities, villages, towns, gardens, mines and hermitages have lost their beauty being bereft of all happiness. What sort of calamities will befall us? I think that all these great upsurges manifest out of the need for the marks of the lotus feet of the Supreme Personality - the earth bereft of the extraordinary signs of the Supreme Person misses that fortune.'

Oh brahmin, while the king [Yudhishtthira] thus was thinking to himself observing the bad omens, Arjuna returned from the kingdom of the Yadus. Bowing down at the feet of the king, his dejection was unprecedented with the tears that fell from the lotus eyes of his downward looking face. Seeing Arjuna pale with a heart full of anxiety, the king, who remembered what Narada had said, questioned him in the midst of the friends. Yudhishtthira said: 'Are our Yadu relatives of Madhu, Bhoja, Das'arha, Arha, Satvata and Andhaka all happy passing their days in Dvaraka? Is also my respectable [maternal] grandfather Shurasena in good health passing his last days and are my [maternal] uncle Vasudeva and his younger brothers all well? Are my aunts - his wives - all the seven sisters headed by Devaki herself, all happy with their sons and daughters-in-law? Is King Ugrasena, whose son was so wicked [Kamsa] still alive? Are his younger brother, Hridika and his son Kritavarma and Akruva, Jayanta, Gada, Sarana as also Shatrughit and the rest all happy? Is also Balarama, the Supreme Personality, the protector of the devotees, doing well? Are the great warrior Pradyumna [a son of Krishna] and all others of the Vrishni family happy? And is the in every respect powerful, plenary expansion of Krishna Aniruddha [a grandson of Krishna] faring well? And how are Sushena, Carudeshna and Samba, the son of Jambavati, doing, as also the other eminent sons of Krishna and their sons like Rishabha? Are likewise the constant companions of Krishna such as Shrutadeva, Uddhava and others, as also Sunanda, Nanda and the other leaders and liberated souls of excellence doing well? And are all those who are bound in friendship under the protection of Balarama and Krishna, also thinking of our well-being? Is the Supreme Lord, who is the pleasure of the cows and the senses and always cares for the devotees and the brahmins, enjoying His assembly hall surrounded by His friends in the city [Dvaraka]? In order to protect and elevate all the worlds, the Original, Supreme Enjoyer resides together with Ananta [Balarama] in the company of the ocean of members of the Yadu dynasty. In His city the members of the Yadu family enjoy the deserved protection of His arms and relish the same transcendental pleasure as the residents of heaven. By giving priority to managing the comforts at His feet, the sixteen thousand wives headed by Sathyabhama made the Lord subdue the denizens of heaven, so that they could enjoy matters [like the Parijata tree] that are normally the privilege of the wives of [Indra,] the controller of the thunderbolt. The Yadus, enjoying the protection of His arms, always fearlessly enter the Sudharma assembly hall which, procured by force [from Indra], was worthy of the best of gods.

My dear brother, are you all healthy? You appear to have lost your luster. Is it because of missing the respect in being neglected, my brother, for having been away too long? Has someone addressed you unfriendly with harsh words, or could you not be charitable to someone asking or keep a promise? Oh you who are approached for the protection of the brahmins, the children, the cows, the elderly, the diseased and the women, were you unable to offer shelter to any of them approaching you and deserving your care? Have you contacted a questionable woman, have you treated an acceptable woman improperly maybe or has your good self been defeated on the road by a superior power or by equals? Have you disregarded old men or boys who deserved to dine together with you or have you done something abominable that is hard to forgive? Or is it so that you in your relation to the one most dear, my brother Arjuna, your heart's friend [Krishna], you feel a void missing Him all the time? I can think of no other reason why you should suffer such a mental distress.'

BHAGAVATA PURANA CHAPTER 15:

The Pandavas Retire

Suta said: "Arjuna, the friend of Krishna, who was emaciated because of his separation from Krishna, thus was subjected to the various forms of doubt and speculation of his

elder brother the king. Because of his grief his mouth and lotus heart had dried up and his bodily luster had vanished. Preoccupied with thoughts about the Lord he was incapable of replying properly. The more he wiped the tears from his eyes and with great difficulty checked the force of his sadness not seeing Him anymore, the more he eagerly thought about Him in his affection and the more distressed he became. Remembering Him as a well-wisher, benefactor, friend and charioteer, Arjuna, overwhelmed and heavily breathing, addressed his eldest brother the king. He said: 'Oh great King, Lord Hari in the form of my friend, has left me. Now I am bereft of the amazing power that even astonished the gods. I lost Him from whom being separated but for a moment all universes would appear unfavorable and void of all life, like they are all dead. By the strength of His mercy I could vanquish the power of all the lusty princes during the selection of the bridegroom at King Drupada's palace where I gained Draupadi's hand by piercing the fish-target with my bow. With Him at my side I was able to defeat Indra and his godly associates and could thus enable the lord of fire to set ablaze his forest. With His support we could realise our wonderfully built assembly house that was designed by Maya [out of gratitude for saving him from that fire in the forest named Khandava] where all the princes assembled to your honour bringing presents collected from all directions. Under His influence our younger brother [Bhima], who has the strength of a thousand elephants, managed to kill him [Jarasandha] whose feet were worshipped by the heads of many kings he wanted to sacrifice. It was He who saved the kings who by Jarasandha had been brought [to his capital] to be sacrificed to the lord of the ghosts [Mahabhairava, Shiva]. They all paid you tribute afterwards. He [leading to the great war] took the life of the husbands of the wives [of the Kurus] whose hair was condemned to be loosened [*] because the cluster of your wife's [Draupadi's] hair had been loosened, that was beautifully dressed and blessed for the great ceremony. Being caught by the miscreants [the Kurus headed by Duhshasana] she in tears fell down at the Feet. He protected us when we ran into trouble, being endangered in the forest by the intrigue of our enemies associated with Durvasa Muni. The moment the sage arrived there to eat with his ten thousand disciples, He by simply accepting the remnants of the food before they did, satisfied the three worlds as also the munis. He did that at the time they were bathing, by giving them the thought that they had been fed already. Under His influence I once could astonish the Lord with the Trident [Shiva] and his wife, the daughter of the Himalaya, because of which he and other gods awarded me their weapons. That is how I, in this body, managed to obtain a half-elevated seat in the House of Indra. As a guest of that heaven I could with both my arms, with the help of my bow Gandiva, offer protection to Indra and all the gods, by killing the demon Nivatakavaca. I after all, oh descendant of King Ajamidha, was empowered by Him, the Supreme Personality whom I at present am bereft of. Because of His friendship alone I, seated on the chariot, could cross the insurmountable ocean of the military strength of the Kauravas. Thanks to His friendship only, I could return with the enormous wealth of the enemy, the brilliance of all the jewels I by force took from their heads. It was He who by the power of His glance put an end to my mental agitation concerning the duration of life of all the fighters who with the wealth of their chariots were positioned on the battlefield, oh great King. With the immensity of great royal personalities like Bhishma, Karna, Drona and Shalya, He was the one driving me forward from their ranks. Under His protection the very powerful invincible weapons wielded by Drona, Bhishma, Karna, Bhurisrava, King Susarma, Shalya, King Jayadratha, Bahlika [a brother of Bhishma] etc., could not touch me, just like it was when Prahlada [the famous devotee of Nrisimhadeva, the lion-incarnation] was compromised by the demons. Thinking wrongly about my Lord as being my chariot driver, about Him whose feet are served by the intelligent souls for the sake of salvation, the hostile charioteers by His mercy did not take notice and did not attack me when I alighted for my thirsty horses. Oh King, remembering how He with a smiling face made jokes, was frank with me and addressed me with 'son of Pritha', 'Arjuna My friend' and 'son of the Kuru dynasty' and such, my soul is overwhelmed by these heartfelt words of Madhava [Krishna]. When we were sleeping, sitting, walking and dining together and truthfully confronted each other and so on, I took Him erroneously for a friend equal to me. Despite regarding Him lower in my misconduct, He tolerated me, glorious in His greatness, the way a friend accepts a friend or a father accepts his child. Oh Emperor, without the Supreme Personality, my dear most friend and well-wisher, my heart and soul are vacant. Recently I, just like a weak woman, was defeated by infidel cowherds while I was protecting Krishna's wives. Having the same bow, arrows, chariot and horses, I am the same Arjuna and chariot fighter to whom all the kings offered their respects. But with Him absent, all of this in a single moment has become as useless as butter offered to ashes, as money obtained by magic or as seeds sown on barren land.

Oh King, in reply to your question about our friends and relatives in Dvaraka I can tell you that they lost their minds being cursed by the brahmins. Being drunk with rice wine, they killed one another with sticks, not even recognizing each other in that intoxicated state. Only four or five of them remained. In general it is the program of the Supreme Personality, our Lord, that sometimes the living beings kill one another and at other times protect each other. Like in the ocean where the bigger creatures eat the smaller ones and the stronger devour the weaker, oh King, the Omnipotent One in one stroke removed the burden of all the Yadus from the earth by having the stronger Yadu in a fight kill the weaker one and the bigger Yadu kill the smaller one. Bearing in mind the words spoken by Govinda, I remember how attractive they are, and how they, imbued with importance and appropriate to time and circumstance, put an end to the pain in the heart."

Suta said: "Thus thinking of the lotus feet of the Lord and what He had instructed in the intimacy of their deep friendship, Arjuna, with his mind freed from all material concerns, found his calm. Constantly remembering the feet of Vasudeva, Arjuna's devotion increased rapidly so that the endless ruminations ended. He again thought of the spiritual instructions the Supreme Lord gave in the midst of the battlefield. By thinking of His time and actions he dispelled the darkness of his ignorance and became the master of his senses. Free from lamentation, by his spiritual capacity managing to cut with the doubts that were raised by the duality of being identified with the material world, he, due to the transcendence of being without a material form, was freed from the entanglement of birth and death. Yudhishtthira, listening to the deliberations about the end of the Yadu dynasty and the disappearance of the Supreme Lord to His abode, undisturbed within made up his mind [to leave] in favor of the way to heaven. Also Queen Kunti, who had overheard what Arjuna told about the end of the Yadus and the disappearance of the Lord, found, absorbed in the soul, release from her material existence in pure devotion unto the Lord who was now [fully] situated beyond the senses. By taking away from the world the burden constituted by the body [of the Yadu dynasty], the Unborn Lord equal in His control rejected both the thorn [of the opposing military forces] that was removed and the thorn [of his own family] He used for its removal. Just like with His Matsya incarnation and other incarnations, like a magician giving up one body in order to accept another, He relinquished the body by which He relieved the burden of the world. When Mukunda [the Lord of Liberation], the Fortunate One so worthwhile to hear about, left this earth, from that day on Kali-yuga] manifested itself in full, the age so inauspicious to all who in ignorance are not in control of their minds [who have not awakened].

When Yudhishtthira grasped what was going on in his capital, state and home as also in the self, observing how everything became worse in a vicious circle of avarice, falsehood, dishonesty, irreligion, violence and so on, he understood that it was time to leave and dressed himself accordingly. His grandson [Parikhit], who was properly trained and in every respect was as qualified as he was, was by the emperor for the occasion enthroned in the capital of Hastinapura as the master of all land bordered by the seas. At Mathura he made Vajra [the son of Aniruddha] king of Shurasena, after which he had a prajapatya sacrifice performed in order to find the fire for attaining his goal in himself. Renouncing his belt, ornaments and all of that, he became uninterested, being detached in having broken with the endless bondage. He withdrew his speech into his mind, his mind and his other senses into his breath, his breath he withdrew in death and in full resignation then united that with the body composed of the five elements. Having offered those five elements to the three qualities of nature, he united them in one combination and that he offered in the thoughtful self. Next he fixed that sum total in the soul and that soul in the inexhaustible Absolute Self, Brahman. Accepting torn clothes and refusing solid food, he stopped with talking. He untied his hair and not listening to anyone anymore as if he had become deaf, he thus began to look like a dumb madman and an irresponsible urchin. He headed for the north, just like all others following the path of his mindful forefathers, constantly in his heart thinking about the Supreme One in the Beyond, without turning back from wherever he went.

Like their friend seeing that the age of Kali and its irreligion had overtaken the citizens on earth, all his brothers took the decision to follow him and left home. They had performed everything worthy of a saint and kept themselves, with the ultimate goal of the Supreme Soul in mind, steadfast to the lotus feet of the Lord of Vaikuntha. That is the destination of those who, purified by meditation, in their devotion found liberation in fixing their mind on the transcendental feet of the One Narayana. With their material contaminations washed away, they attained, in the same bodies they were born with, the abode so difficult to attain for materialists who are absorbed in material concerns. Vidura also returned to his abode [Yama's realm]. With his consciousness absorbed in Krishna, he accompanied by his forefathers quitted his physical self at Prabhasa. And so did

Draupadi who realised that her husbands did not care about her anymore. She focussed her mind on Vasudeva, the Supreme Personality of Godhead, and reached Him thus. Anyone who with devotion hears about this departure for the ultimate goal of the sons of Pandu who are so dear to the Supreme Lord, will find nothing but good fortune and purity, will gain in perfection and attain the devotional service of the Lord."

*: Hindu widows keep their hair loosened as a sign of lifelong mourning in respect of their deceased husbands.

BHAGAVATA PURANA CHAPTER 16:

How Parikhit Received the Age of Kali

Suta said: "Oh scholars, Parikhit, the great devotee, thereafter, being instructed by the best brahmins, ruled over the earth with all the qualities that the astrologers, who predicted the future at the time of his birth, thought he would have. He married with Irvati, the daughter of King Uttara, and begot four sons in her of whom Janamejaya was the first. At the Ganges he performed three horse sacrifices wherein the demigods showed themselves. Kripacarya, whom he had selected as his spiritual master, was therefore awarded appropriately. Once on a military campaign he, the valiant hero, by dint of his prowess managed to overpower the master of Kali-yuga who had disguised himself as a king but who, lower than a Shudra [a labourer], was hurting the legs of a cow and a bull."

Shaunaka inquired: "Why did he during his campaign subdue the master of Kali who dressed up as a king like a low Shudra was striking the legs of a cow? Please oh fortunate one, describe that to us, if that would relate to the topics of Krishna. What is the use of other subjects that being illusory do not relate to His lotus feet the nectar of which is licked by the truth-loving souls? That would be a waste of one's life! Oh Suta, those among the mortal human beings who are sure to meet death here but who desire righteousness [truth and eternal life], call for the great lord of death [Yamaraja] to perform the preparatory rites. The great sages invite him because no one will die as long as he, the great lord who causes the end of life, is present here. Ah! May everyone in the world drink from the nectar of the narrations about the divine pastimes of the Supreme Lord. Those after all, who are lazy, have a dull mind and are short-lived, pass their days and nights with aimless activities and sleeping."

Suta said: "When Parikhit, residing in the Kuru capital, learned that the signs of Kali-yuga had entered the domain of his jurisdiction, he considered the news not very palatable and took up his bow and arrows to meet the conflict with military means. Well decorated under the protection of the lion in his flag and with black horses pulling his chariot, he left the capital accompanied by charioteers, cavalry, elephants and infantry troops to assure himself of a victory. Bhadrava, Ketumala, Bharata, the northern countries of Kuru and Kimpurusha behind the Himalayas were the lands on earth he conquered, maintaining his authority by exacting tribute. 3-1 Everywhere he went he continuously heard what great souls his forefathers were and found also indications of the glorious acts of Lord Krishna among the people he met. He heard about his own deliverance from the powerful rays of the weapon of Ashvatthama and about the love and devotion for Lord Kesava [Krishna as the killer of the demon Kes'i, the mad horse] among the descendants of Vrishni and Partha. Extremely pleased therewith he gratefully, with eyes wide open of joy, rewarded the people magnanimously with clothes, necklaces and other riches. He [Krishna] who is [a manifestation] of Lord Vishnu and Himself was obeyed by everyone, by serving as a chariot driver, presiding in assemblies and acting as a servant, by being a friend and a messenger and keeping watch at night, acted with prayers and obeisances to the liking of the God-fearing sons of Pandu. This filled the king with devotion for His lotus feet.

Thus day after day absorbed in thoughts about the good qualities of his forefathers, not far away from where he was, a most peculiar incident took place. Let me tell you about it. Dharma [the personality of religion, a bull] who wandered around on [but] one leg [firmly], met a cow [mother earth] with tears in her eyes, like she was a mother who has lost her child. He questioned her. Dharma said: 'Madam, are you in good health? Looking so sad with a gloomy face, oh mother, you seem to be afflicted by a disease or to be preoccupied with some relative far away. Do you lament my three weakened legs with me standing [firmly] on one leg only, or is it because you are exploited by meat eaters? Is it because the leading demigods are deprived of their sacrificial share or because the living beings increasingly suffer from scarcity, famine and drought? Are you grieving about the unhappy women and children on earth who [because of failing marriages] have to miss the protection of their husbands and fathers or are you sorry about the way one in the families of the learned souls acts against the goddess of learning [by not being directed at the Person anymore]? Or do you lament the fact that most of them act non-brahminical in service of the ruling class [or even serve in business]? Is it because the descendants of the noble class under the influence of Kali-yuga appear to have

lost their minds and left and right have messed up the affairs of the state? Or is it because of the habits developed in society to take one's food and drink and how one dresses, bathes and has intercourse? Or could it be, oh mother, because of your heavy burden now Hari, the Lord who diminished your burden has disappeared from sight, with you thinking of everything He did and the salvation He entails? Please inform me, oh reservoir of all riches, about the reason of your sadness that reduced you to such a weak state. Or has, oh mother, powerful Time that even subdues the most powerful soul, stolen away your good fortune extolled by the demigods?"

Mother Earth replied: 'Oh Dharma, I will do my best to answer all the questions you asked me, for you are with your four legs [the vidhi] present in all the worlds to bring happiness. 6-3 Truthfulness, cleanliness, compassion, self-control, magnanimity, contentment, straightforwardness, concentration, sense control, responsibility, equality, tolerance, equanimity and loyalty. And certainly also knowledge, detachment, leadership, chivalry, influence, power, dutifulness, independence, dexterity, beauty, serenity and kindheartedness, as also ingenuity, gentility, mannerliness, determination, knowledgeability, propriety, pleasantness, joyfulness, immovability, faithfulness, fame and dignity - all these and many others are the most important everlasting qualities of the Supreme Lord, the never ever diminishing higher nature desired by those wishing for His greatness. I am thanks to Him, the reservoir of all qualities and the home of the goddess of fortune, myself such an abode, but I lament now that in His absence, Kali, the source of all sins, is seen all over the world. I am lamenting both for me and for you, for the best of the enlightened souls, the gods and the ancestors in heaven, the sages and the devotees, as also for all people in their status orientations in society. 2-3 Lakshmi [the Goddess of Fortune] whose grace was sought by Brahma and others who for many days executed penances for her in surrender to the Lord, has without hesitation forsaken her abode in the forest of lotus flowers out of attachment to serve His all-auspicious feet. With my body decorated with the impressions of the footprints with [the marks of] the lotus flower, thunderbolt, flag and driving rod of the Supreme Lord, the proprietor of all opulence, I superseded beautifully the three worlds. But, after my places [my worlds] had obtained His splendor, He in the end has abandoned me who was so happy with it. He who relieved me of the burden of the hundreds of military divisions of atheist kings, incarnated [just as well] for you in an attractive form in the Yadu family, because you, lacking in inner strength, had difficulty to keep standing. Who, I ask you, can tolerate it to be separated from the Supreme Original Person who with His loving glances, smiles and hearty appeals defeated the strong attachment of His sweet and proud women and made my hair [my grasses] stand on end out of pleasure for being imprinted by His feet?"

While the [cow of mother] earth and [the bull of] dharma were thus conversing, Parikshit, who was renowned for being the saint among the kings, arrived at the Sarasvati river that was flowing to the east."

BHAGAVATA PURANA CHAPTER 17:

Punishment and Reward of Kali

Suta said: "There [at the Sarasvati river] the king observed how a lowly, wicked fellow, dressed like a prince, with a club was beating a cow and a bull who had no one to protect them. The bull, that was as white as a lotus, being beaten by the Shudra, trembled out of fear and urinated standing on one leg only. The cow also, on itself a religious example but now rendered poor and distressed because the Shudra beat her legs, was without a calf and had tears in her eyes while she in her weakness hankered for some grass to eat. Parikshit, well equipped with bow and arrows, asked from his with gold embossed chariot with a thundering voice: 'Who do you think you are to kill here violently the helpless ones under my protection! As an actor dressed up like a God-conscious man, you appear to be powerful but you behave like someone who never saw the light of civilisation [of being twice-born]. Do you think that, now Lord Krishna and the carrier of the bow the Gandiva [Arjuna] have disappeared from sight, you can secretly beat an innocent cow? Being a culprit you thus deserve it to be killed!"

'And you', [he said turning to the bull,] 'are you just a bull that, as white as a lotus, moves on one leg, having lost three legs, or are you some demigod making us sad in the form of a bull? Except for you there has till now never been a living being on earth that under the protection [of the arms] of any of the kings of the Kuru dynasty, had such grievance shedding tears. Oh son of Surabhi [the celestial cow], let me tell you, in my kingdom there will be no lamentation. Therefore do not fear the wicked fellow. And dear mother cow, do not cry, as long as I am alive as the ruler and subduer of the envious ones, you will thrive! 0-1 Oh chaste one, he in whose state all kinds of living beings are terrified because of miscreants, will because of his inattentiveness lose his fame, longevity, fortune and good birth. It is the supreme duty of the rulers to subdue for the purpose of putting an end to the misery of the ones suffering. Therefore I shall kill this most wretched man who is

so violent with other living beings. Who has cut your three legs, oh four-legged son of Surabhi? What happened to you has never happened before in this royal state of kings who live in obedience to Krishna. Oh bull, I wish you all the best, you are honest and without offenses, tell me who has mutilated you and tarnished the reputation of the sons of Pritha. Those who make the sinless suffer will have to fear me wherever they go, for I will curb the actions of the miscreants and restore the welfare of the virtuous souls. The upstart of evil acts towards innocent living beings I shall forthwith defeat, whether he is a demigod from heaven with armor and decorations or not. It is the holy duty of the head of state always to protect the ones who faithfully perform their duty and, according to the scriptures, chastise those who in this world for other reasons than misfortune strayed from the path.'

The personality of religion said: 'That what you said to become free from the fear for distress is befitting for someone of the Pandava dynasty, the descendants of Pandu to whose qualities attracted Krishna, the Supreme Lord, performed the duty of being a servant and such. Oh greatest among the human beings, being bewildered as a consequence of all the differences of [philosophical and political] opinion, we cannot tell which person [or whatever] would be the cause of our [human] suffering. Some [philosophers], in defiance of all duality, declare that one suffers because of oneself, others speak of fate as the cause, some say that it is all due to karma, while many other authorities say that material nature is responsible. Some also conclude that it is a question that defies explanation and comprehension. Who of them would be right in this matter, oh sage among the kings, is left to your own power of judgement.'"

Suta said: "Parikshit, who attentively had followed what the personality of religion had to say, oh best among the brahmins, replied mindfully. The king said: 'Oh knower of the duties, oh dharma in the form of a bull, you say this because the status of a wrong doer will also become the position of the one who points out the wrong done [like the guru who takes up the karma of his follower]. In other words, the Lord's ways within the material world can neither be put in words nor be conceived by living beings. Penance, cleanliness, compassion and truthfulness [tapas, Shauca, daya, satya] are your legs that thus established the age of truth [Satya-yuga], but because of irreligiosity three of them have broken in conceit, [clinging to] intercourse and intoxication. At present, oh personality of religion, you are hobbling along on the one leg of truthfulness, while quarrel personified [Kali], who flourishes on deceit, irreligiously tries to destroy that leg too. Because of the actions of the Supreme Lord mother earth has been relieved of the great burden that she, this cow, carried. His all-auspicious footprints brought happiness everywhere. Lamenting with tears in her eyes the unfortunate and chaste one [mother earth] being deserted by Him, is now enjoyed by lower-class people who, devoid of the culture of learning, pose as rulers in my place.'

After he thus had pacified the personalities of religion and mother earth, the great warrior took up his sharp sword to kill Kali, the root cause of irreligion. Realizing that the king wanted to kill him, Kali, stressed by the fear, abandoned his royal attire and in full surrender bowed his head down at the feet. The hero who was kind to the poor, a refuge for the people and worthy of being glorified, out of compassion with a smile refrained from killing the one fallen at his feet and addressed him. The king said: 'Because you surrendered yourself with folded hands to the maintainer of Arjuna's glory, you have nothing to fear. But that does not mean that you, as a friend of irreligion, just like that can stay in my kingdom. With you physically present as a god of man, the irreligion of greed, falsehood, robbery, incivility, sin, misfortune, cheating, quarrel, vanity and such, will be abundant in the masses. For that reason, oh friend of irreligion, you do not deserve to remain in Brahmavarta, this holy land, where the experts of religion and truth duly and expertly are of worship with sacrifices for the Lord of Sacrifices. In such sacrificial ceremonies the Supreme Personality of God, the Lord, is worshipped as the Soul of all worshipable deities. In that form He spreads welfare, for He is the Supersoul efficacious for all desires, who is present both inside and outside, just like the air is for all that moves and does not move.'"

Suta said: "That way being ordered by king Parikshit, the personality of Kali trembled as he saw him ready with a raised sword and speaking like Yamaraja, the Lord of Death. Kali said: 'Wherever I may live under your order, oh Emperor, I will always have to face the reign of your bow and arrows. Therefore please, oh best of the protectors of the religion, allot me a place where I may count on a permanent stay under your rule.'"

Suta said: "Thus being petitioned, he gave Kali permission to dwell in places where the four sinful activities of gambling, drinking, prostitution and animal slaughter [dyutam, panam, striyah, suna] were practiced. Next to that the master, upon his insistent begging, allotted him a place where there is gold, for the passion for gold that brings falsity, intoxication, lust and enmity, constitutes the fifth sin. Kali, directed by the son of Uttara, thus occupied the five places given to him where

irreligion is encouraged. For that reason a person desiring his well-being should never resort to any of these places, especially not the one who follows the path of liberation and belongs to the royalty, the servants of the state and the teachers. By encouraging activities that restored the bull's three lost legs of austerity, cleanliness and compassion, the earth was perfectly improved [by Parikshit]. 3-4 He at present is [still] sitting on the earthly throne entrusted by the king, the grandfather [Yudhishthira] when he wished to withdraw into the forest. From that rule this sage among the kings and chief of the Kuru dynasty is now known in Hastinapura as the most fortunate and famous emperor. Because of the belief of this king, because of the rule over the earth of the son of Abhimanyu, you all could initiate a sacrifice like this."

BHAGAVATA PURANA CHAPTER 18:

Maharaja Parikshit Cursed by a Brahmin Boy

Suta said: "He [Parikshit] who in the womb of his mother was scorched by the weapon of the son of Drona, did not die thanks to the mercy of the Supreme Lord, Krishna whose actions are wonderful. Cursed by an angry brahmin to expire because of a snake-bird, he was not overwhelmed by the great fear [of death] because he had surrendered his heart to the Supreme Lord. After having understood the actual position of the Invincible One, he left behind the ones surrounding him and, as a disciple of the son of Vyasa [Shukadeva Gosvami], gave up his material body at the bank of the Ganges. They who remember the feet of the Supreme One Glorified in the Verses and know to appreciate and live with His nectarine stories, will at the time of their death not be confounded. The personality of Kali, even though present everywhere, cannot flourish as long as the mighty ruler, the son of Abhimanyu, is the one emperor. The moment the Supreme Lord left this earth, Kali, he who promotes irreligion, appeared in this world. The emperor never was of any enmity towards Kali. Like a bee going for the nectar he enjoyed the essence that auspicious things soon lead to perfection while acting differently that is never the case. Kali, who in the eyes of the weaker ones appears to be a great power, is to the self-controlled soul a cause of apprehension, and thus [Parikshit], as a tiger among men, was the one to take care among the careless. Upon your request I have related almost all the stories that in relation to Vasudeva can be told about the pious Parikshit. Those persons who desire their welfare should take notice of each and every story about the Supreme Lord's wonders, transcendental qualities and uncommon deeds I spoke about."

The sages said: "Oh Suta, may you live a long, happy and particularly eternally famous life, for you, speaking so nicely about Krishna, grant us mortals the nectar of eternity. Where the performance of this sacrifice, the outcome of which is uncertain, we are black of the smoke, but with the pleasing of Govinda's feet by your good self, we have the nectar of a lotus flower. The attainment of higher worlds or liberation from matter, not even mentioning the attainment of worldly benedictions by those who inevitably head for their death, is nothing compared to finding but for a moment one's perfect balance in enjoying the company of a devotee of the Lord. Once having acquired the taste, someone will never get enough of relishing the nectar of the stories about the greatest and only refuge among the living beings, He whose transcendental qualities could never be estimated by even the greatest masters of mystic union like Lord Brahma and Lord Shiva. Be so kind, oh learned one, to describe to us who are eager to hear about it, His impartial transcendental activities. For He, Lord Hari, the one and only shelter for the greatest of the great, is for your good self the leading supreme personality. As a first-class devotee of great intelligence, Parikshit evidently attained the lotus feet of Him who has Garuda in His banner, after having received from the son of Vyasa the knowledge about that what one calls the path of liberation. Please tell us therefore the supreme and purifying narrations of the so wonderful devotion in yoga. Describe, the way they were explained to Parikshit, the activities of the Unlimited One dear to the pure devotees."

Suta said: "Just see how we, although of a mixed birth, by serving those advanced in knowledge [like Shuka], clearly have been promoted to a higher birth. Being connected in conversation with the great [devotees] will soon purify one from suffering a lack in quality because of one's birth. And what to say of those who sing the holy name under the protection of exclusively the great devotees who belong to Him. He who is called Ananta because of the fact that He is unlimited in His potency and unmeasurably great in His qualities? To give a description of Him, the One unlimited in His attributes and equal to none, it suffices to say, that the Goddess of Fortune, while rejecting others who asked for it, wished to serve in the dust of His feet, while He Himself never asked for it. Who else would be worth the position of carrying the name of Supreme Lord besides Mukunda [Lord Krishna as the one granting liberation] from whose toenails the water emanated [of the Ganges] that was collected by Brahmaji and purifies Lord Shiva and the entire universe? Those in control of themselves who are firmly attached to Him,

are capable of instantly leaving aside the attachments of the gross body and the subtle mind and go away to take shelter of the highest stage of perfection [sannyasa], the stage of life characterised by nonviolence and renunciation. Because you [sages], who are as strong as the sun, asked me, I can give you an account of the knowledge I have acquired. It is in this matter as with the birds who fly as far as they can; I can enlighten you on Vishnu as far as my realisation permits.

One day, when Parikhit was hunting stags with bow and arrows, he got very fatigued, hungry and thirsty. Looking for a reservoir of water he entered the hermitage of the famous rishi Shamika where he saw the sage silently sitting down with his eyes closed. Having restrained his sense organs and breath, he, with his mind and intelligence inactive and in quality equal to the Supreme Absolute, being unaffected had achieved transcendence above the three states of consciousness [wakefulness, dreaming and dreamless sleep]. He was covered by his long, compressed hair as also by the skin of a stag. The king, with a dry palate finding him in that state, asked for water. Not being properly received with a place to sit, water and nice words, he felt disrespected and therefore got angry. Oh brahmins, plagued by hunger and thirst being inconsiderate himself, his anger and hostility against the brahmin was unprecedented. Having lost his respect, he with the tip of his bow picked up a lifeless snake and placed it angrily over the shoulder of the sage as he left to return to his palace. [There he wondered] whether or not this meditative state of withdrawal from the senses with closed eyes was a false, pretended trance, maintained [by the sage] because he was just a lower ruler.

When the sage's son [named Shringi], who was a very powerful personality, heard of the grief the king had caused his father while he was playing with some children, he said this: 'Just see how irreligious these rulers are! Enriching themselves like crows they, the servants, like dogs keeping watch at the door, behave badly unto their master! The sons of the ruling class are to guard the brahminical order like watchdogs. On what grounds would he, who is supposed to stay at the door, deserve it to enter the house of the master and eat from the same pot? Since Krishna our protector, who is the Supreme Lord and ruler of those upstarts, has departed, I shall today punish them myself, just witness my power!' Thus with eyes red-hot of anger speaking to his playmates, the son of the rishi touched the water of the Kausika river and released the following thunderbolt of words: 'Verily, seven days from now the wretched soul of the dynasty who offended my father will, because of breaking with the etiquette, be bitten by a snake-bird.' When the boy thereafter returned to the hermitage, he saw the snake over his father's shoulder and cried loudly over that sorry plight.

Oh Shaunaka, when the rishi heard his son lamenting, he, who was born in the family of Angira, slowly opened his eyes and saw the dead snake on his shoulder. Throwing it aside, he asked: 'My dear son, what are you crying about? Has someone wronged you?' Thus being requested, the boy told him everything. After hearing about the curse pronounced against the king, who as the best among men did not deserve that, he did not compliment his son, but lamented instead: 'Alas! What a great sin you have committed yourself today in awarding such a heavy punishment for an offense as insignificant as this! In fact no one may ever place a sovereign ruler, a god among men who is known to be transcendental, on an equal footing with common men - your command of intelligence is immature... completely protected by his unsurpassable prowess his subjects enjoy all prosperity. Oh my boy, the Lord, who carries the wheel of the chariot, is represented by this monarch. Once he is abolished, this world will be full of thieves who immediately will vanquish the unprotected souls like they are lambs. Because of negating the monarch, from this day on, the reaction upon this sin will overtake us causing great social disruption. The wealth everywhere will be seized by thieves and among the people there will be murder and molestation as also abuse of money, women and animals. The righteous civilisation, of humanity united in proper conduct [of progress] in the vocations and stages of life according to the Vedic injunctions, will at that time systematically be vanquished. As a consequence the economy, then only serving sense-gratification, will result in an unwanted population on the level of dogs and monkeys. The protector of the religion, the king, is a highly celebrated emperor, a direct, first class devotee of the Lord, a saint of nobility and a great performer of horse sacrifices. When he, hungry and thirsty, is stricken with fatigue, he never deserves it to be cursed by us like this.'

The sage thereupon addressed the Supreme, All-pervading Lord, to beg His pardon for the great sin, committed by the child immature of intelligence, against a sinless, worthy and subordinate soul. [He prayed:] 'Whether they are defamed, cheated, cursed, disturbed, neglected or even when one of them is killed, the forbearing devotees of the Lord for certain never will avenge themselves for any of this.' The sage thus regretted the sin of his son and certainly did not think that the insult by the king was a sin. Generally the saints in this world prove themselves not distressed or happy when they by

others are involved in worldly dualities, for they are situated in the transcendence of the soul.'

BHAGAVATA PURANA CHAPTER 19:

The Appearance of Shukadeva Gosvami

Suta said: "The king felt that what he had done was something abominable and thought most depressed: 'Alas, it was uncivilised and evil what I did to the faultless, grave and powerful brahmin. Because of the contempt of what I did against that godly person, I undoubtedly very soon will meet with a very troublesome calamity. I certainly hope that that will happen so that I will be relieved of my sins and never do anything like that again. May I, on this very day, burn with my kingdom, strength and wealth of riches in the fire ignited by the brahmin community, so that the inauspiciousness of sinful thinking against the Lord, the twice-born souls and the cows, may never happen to me again.' Thus pondering, the message reached him of the curse of death pronounced by the sage's son. That curse in the form of the fire of a snake bird, he accepted as auspicious because that impending happening would be the consequence of his indifference about worldly affairs. He decided to forsake this world as also the next, for he already had concluded that both worlds were inferior compared to a life of service at the feet of Krishna he considered the greatest achievement. So he sat down at the bank of the transcendental river [the Ganges] in order to fast. That river, always flowing mixed with tulasi leaves [a plant used in worship], consists of the auspicious water carrying the dust from the feet of Lord Krishna that sanctifies both the worlds [inside and outside] and even the Lord of Destruction [Lord Shiva]. Which person destined to die would not turn to that river? In a spirit not deviating from the vows of the sages he would free himself from all kinds of material attachments. With that decision he, the worthy descendant of the Pandavas, sitting down at the river which flows from the feet of Vishnu, surrendered himself to the mercy of Mukunda till he died.

All the great minds and thinkers who together with their pupils are capable of purifying the entire world, then came to gather there on the plea of making a pilgrimage. It is because of their personal presence that the holy places enjoy their status of sanctity. -1 Atri, Cyavana, Sharadvan, Arishthanemi, Bhrgu, Vasishthha, Paras'ara, Vis'vamitra, Angira, Parashurama, Uthathya, Indrapramada, Idhmavahu, Medhatithi, Devala, Arshithseva, Bharadvaja, Gautama, Pippalada, Maitreya, Aurva, Kavasha, Kumbhayoni, Dvaipayana and the great personality Narada arrived. Also many other divine personalities, saintly brahmins, the best saintly advisors of the most prominent nobles and many other sages like Aruna appeared to the occasion. All the heads of the dynasties of sages assembling there were respectfully welcomed by the emperor bowing his head. After they all sat comfortably he, again having offered them his obeisances, thereupon humbly spoke about his decision to fast, with folded hands standing before them as someone whose mind is detached from worldly affairs. The king said: 'We are truly grateful to be the most fortunate of all the kings trained to receive the favors granted by the greatest of souls, for at the feet of the brahmins the royal orders are but refuse to be kept at a distance because of their reprehensible actions. Because of my sins, the Controller of the transcendental and mundane worlds in the form of that brahmin's curse, very soon will be the cause of my detachment from them, I who, always thinking of family matters, was affected by fear. Therefore, oh brahmins, just accept me as someone who with the Lord in his heart has taken shelter of the Ganges, the divine mother. Let the snakebird, or whatever magical thing the twice-born soul called for, bite me forthwith. And you, please continue with the stories about Vishnu. And, again, let it be so that wherever that I, in relation to the Supreme, Unlimited Lord and the association He attracts in the material world, may take birth, I will find friendly relations everywhere with obeisances unto the twice-born souls.'

And thus it came to pass that the king, having arrived at that resolve, fully self-controlled seated himself on kus'a grass laid to the east, while facing the north from the southern bank of the wife of the sea [the Ganges]. The charge of his administration he had handed over to his son. To that occasion the gods, who from the sky had seen that the king would fast until his end, all in praise scattered the earth with flowers, continually beating celestial drums in pleasure. All the great sages who had assembled there praised him for the wisdom he had thus shown. In approval they, from the power of their goodness for the living beings, a quality of heart equal to the character of Him praised in the scriptures, thereupon said: 'It is not astonishing at all that you, oh saintly king, oh chief of all of us who strictly follow Krishna, being seated on the throne that is decorated with the helmets of kings, as immediate like this gave up your life in your desire to achieve association with the Fortunate One. We will all stay at this place for as long as it takes this foremost devotee to give up his body and return to the world of the Supreme One, where he will be completely free from worldly concerns and lamentation.'

After having heard the assembled sages speak thus impartially, sweet to hear, grave and perfectly true, Parikhit complimented them all with their appropriate show of respect and said, desirous to hear about the activities of Vishnu: 'You from all directions have assembled here as embodiments of the Vedic knowledge maintained above the three worlds, with no other intention in this world or a world hereafter but to act for the good of others according to your innate nature. Therefore I beg you, trustworthy Vedic men of learning, to tell me which of all the different duties for each person and especially for those who are about to die, you consider to be the proper one [for me].'

At that moment the powerful son of Vyasa, Shukadeva Gosvami appeared. Dressed like a mendicant he, satisfied in self-realisation, freely traveled around the earth surrounded by children and without distinguishing marks of identity or any concern about material comforts. Sixteen years of age, he had a body with delicate legs, hands, thighs, arms, shoulders and forehead. His eyes were beautifully wide in a face with a high nose, similar ears, nice eyebrows and a neck as shapely as a conch shell. With a fleshy collarbone, a broad chest and a deep navel he had nice folds in his abdomen. Stark naked with curly, scattered hair and long arms he had the hue of the best among the gods [of Krishna; a dark complexion]. Even though he covered his nakedness the sages, who had a keen eye for physiognomy, recognised the symptoms of the blackish skin, the eternal beauty of his tender age and the attraction for the fair sex with his beautiful smiles. And so they all stood up from their seats. To welcome the new guest, he who is always protected by Vishnu [Parikhit] bowed before him to offer his obeisances, whereupon his less educated following of boys and women immediately withdrew as he took his exalted seat in regard of the respect shown. Surrounded there by the greatest of the great saints among the brahmins, the kings and the godly souls, Shukadeva shone, as the greatest lord, as resplendent as the moon surrounded by the planets, heavenly bodies and stars. Calm, intelligent and self-assured sitting down, the sage was approached by the great devotee, the king, who properly bowing down with folded hands asked him questions in a polite and friendly manner.

Parikhit said: 'Oh brahmin, what a blessing it is for us, kshatriya friends, by the mercy of you being our guest to have been chosen today as a servant of the devotee, by the visit of your good self to be allowed to find our way. Thinking of your person, immediately all the places we inhabit are purified, not even mentioning what it means to see you, touch you, wash your feet and offer you a seat! By your presence, oh great mystic, a person's gravest sins are immediately vanquished, like what happens to nonbelievers in the presence of Vishnu. Finally Krishna, the Supreme Lord so dear to the sons of Pandu, is satisfied with me and has, from His affection for His cousins, [by your visit] accepted me, their descendant, as one of theirs. How else could it be possible that you, out of your own, especially for someone in his last hours before death, have appeared here to meet us, while you normally, all-perfect as you are, move unseen among the common people? Therefore I beg you as the supreme spiritual master of all ascetics, what for a person in this life would be the path of perfection, and especially what that would mean for someone about to die. Please explain what a person should attend to and meditate on, oh master, what he should do, what he should think of and should serve, as also what would be against the principle. This I ask you because, oh supreme devotee, one at the homes of the householders rarely sees you staying longer than the exact time of milking a cow.'

Suta said: "Thus pleasantly being addressed and questioned by the king, the supreme son of Vasudeva, so well versed in the knowledge of one's actual duty, began his reply."

BOOK 2:

The Cosmic Manifestation

BHAGAVATA PURANA CHAPTER 1:

The First Step in God Realisation

My obeisances unto the Supreme Lord Vasudeva. Shri Shuka said: 'This inquiry of yours for the good of all people is the best thing you can do, because this subject of study, oh King, carries the approval of the transcendentalists and constitutes the supreme of all that is worth the attention. Oh Emperor, there are countless subject matters to hear about in human society that are of interest to those who, attached to their household life, are materially engrossed and are blind to the reality of the soul. They spend their lives, oh King, with sleeping and making love during the night and with making money and taking care of their family during the day. Overly attached to the fallible allies of the body, the children, the wife and everything thereto, they, despite their experience, do not see the finality of these matters. For that reason, oh descendant of Bharata, He must be discussed, glorified and remembered who as the Supersoul, the Supreme Personality, the controller and vanquishing Lord, frees those who are of desire from their anxieties. All this analyzing in the knowledge of yoga of one's particular nature and how a person after being born should attain the full awareness of the

Supreme, in the end only concerns the remembrance of Narayana [Krishna as the Supreme Personality]. In general it are the sages who, free from the material modes having mastered the prescriptions and restrictions, oh King, take pleasure in especially describing the glories of the Lord.

This story called the Bhagavatam contains the essence of the Vedas and was by me, at the end of this Dvapara-yuga [the age of honouring monarchs], studied under the guidance of my father Dvaipayana Vyasa. Despite being fully accomplished in transcendence the enlightened verses about the [Lord's] pastimes drew my attention, oh saintly King, and thus I studied them. I will recite it to you, because you, oh goodness, are a most sincere devotee. They who respectfully dedicate their full attention to it very soon will realise an unflinching faith in Mukunda [Krishna as the Lord granting liberation]. For both those who crave free from piously exercising respect and for yoga practitioners who are free from fear and doubts, oh King, the, according to the tradition, repeating of the name of the Lord constitutes the approved method. What is the use of spending one's years as an ignoramus in this world without having [this] experience? The hour one deliberately spends in service of the higher cause is the better one. The saintly king known as Khathvanga cast aside everything when he knew that he had but a moment to live longer in this world and thus experienced the full security of the Lord. Oh member of the Kuru family, therefore also your life's duration that is limited to seven days, should inspire you to perform everything that traditionally belongs to the rituals for a next life. Facing the end of one's life one should be free from the fear of death by cutting, with the help of the weapon of non-attachment, with one's desires and everything material associated with them. In pious self control leaving one's home behind, one should head for a sacred place and properly cleansed in solitude sit down in a position in accordance with the regulations. The mind should then be turned to the three sacred transcendental letters [A-U-M]. Regulating one's breath one thus should get the mind under control so that the primary cause of the absolute Spirit [Brahman] is not forgotten. With the intelligence as the driver, the [horses of the] senses with the help of the mind should be led away from their objects. The mind that is motivated for results should for that purpose consciously be fixed on the auspicious cause [of the Lord]. Not allowing to be distracted by the outside world, one thereafter consecutively focusses one's mind on the different parts of His body. One should thereto not think of anything else but the refuge [constituted by the feet] of the Supreme Lord Vishnu who thus pacifies the mind. Because of the passion and inertia of nature the mind is always agitated and bewildered, but one will get that under control in the concentration of the ones pacified, in the focus that puts an end to all impurity. They who fixed in the habit of such a systematic remembrance seek unification and hold on to this devotion will soon be of success under the shelter of the yoga that approves this.'

The king, attentive to what was said, asked: 'Oh brahmin, what is in summary the idea of the way by which a person may directly put an end to the impurities of his mind?'

Shri Shuka said: 'When one sits down in control, has subdued one's breath and has conquered one's attachment as also one's senses, one should focus one's attention on the gross matter of the outer appearance of the Supreme Lord [the virath-rupa]. His personal body is this gross material world in which we experience all that belongs to the past, the present and the future of this universe in existence. This outer shell of the universe that we know as a body consisting of seven coverings [see kos'as], constitutes the notion of the object of the Universal Form of the Purusha [the Original Person] who is the Supreme Lord. The lower worlds are by the ones who studied it recognised as the soles of His feet [called Patala] of which His heels and toes are called Rasatala, His ankles Mahatala while the shanks of the gigantic person are called the Talatala worlds. The two knees of the Universal Form are called Sutala, the thighs Vitala and Atala and the hips are named Mahitala, oh King. Outer space is accepted as the depression of His navel. The higher, illumined worlds are His chest, with above it the neck called Mahar. His mouth is called Jana while Tapas is the name of the worlds of the forehead with Satyaloka [the world of Truth] as the uppermost of the [middle] worlds of the Original Personality who has a thousand heads. The gods headed by Indra are His arms, the four directions are His ears and sound is His sense of hearing. The nostrils of the Supreme One are the As'vini-Kumaras [a type of demigods] while fragrance is His sense of smell and His mouth the blazing fire. The sphere of outer space constitutes the pits of His eyes, while the eyeball of the sun makes up His seeing. The eyelids of Vishnu are the day and night, the movements of His eyebrows are the supreme entity [Brahma and the other demigods], His palate is the director of water [Varuna] and His tongue is the nectarine juice. They say that the Vedic hymns are the thought process of the Unlimited One, that His jaws make up Yamaraja [the Lord of death], His teeth are His affection and that His smile is the most alluring, unsurpassable material energy [maya]. Material creation is only the casting of His glance. Modesty is His upper lip, His

chin stands for the hankering, religion is His breast and the path of irreligion is His back. Brahma is His genitals, His testicles are the Mitra-varunas [the friends], His waist the oceans and the stack of His bones are the mountains. His veins are the rivers and the plants and trees are the hairs on the body of the Universal Form, oh King. The air is His omnipotent breathing, the passing of the ages, Time, is His movement and the constant operation of the modes of material nature is His activity. Let me tell you that the hairs on the head of the Supreme One are the clouds, oh best of the Kurus, and that the intelligence of the Almighty One is the prime cause of the material creation, so one says. His mind, the reservoir of all changes, is known as the moon. The great principle constitutes His consciousness, so one says, while Lord Shiva is the cause within [His ego, His self]. The horse, mule, camel and elephant are His nails, and all other game and quadrupeds are represented in the region of His belt. The singing of the birds is His artistic sense and Manu, the father of man, forms the contents of His thought with humanity as His residence. The angelic and celestial beings [the Gandharvas, Vidyadharas and Caranas] constitute His musical rhythm while the remembrance of terrorizing soldiers represents His prowess. With the intellectuals [brahmins] for the face and the rulers [kshatriyas] for the arms of the Universal Form, the traders [vais'yas] are the thighs and the labourers [shudras, the dark or 'krishna'-class] occupy His feet. Through the various names of the demigods He gains in stature with the provision of feasible goods [that appease Him] by means of the performance of sacrifices.

I explained all these locations in the Form of the Supreme Lord to you so that anyone who concentrates his mind on this virath-rupa Universal Form can attain his goal by intelligence. Beyond Him after all, there is nothing else to be found in the gross of matter. He who as the Supersoul in so many ways can be seen present in all kinds of forms, just like a dreamer can see himself [in different situations], is the one and only Supreme Truth and ocean of bliss. One must direct oneself to Him alone and nothing else if one does not want to see oneself degraded by attachments.'

BHAGAVATA PURANA CHAPTER 2:

The Lord in the Heart

Shri Shuka said: 'By contemplating the Supreme Self [of the Universal Form] from which one generated [like Lord Brahma did] one, by thus finding satisfaction [with the Original Person], regains the remembrance that was lost. With one's vision thus cleared the intelligence then operates as before so that one can get one's life in order. One's [spiritual] adherence to the sounds of the [impersonal] Absolute Truth makes the intelligence, because of the many terms [associated with it], ponder over incoherent ideas because of which one, without ever finding joy, wanders around in illusory realities - and the different desires belonging to them -, as if one is dreaming. With the practical insight that he otherwise would be engaged in [useless] troublesome work, an intelligent attentive person fixed in his attention to achieve perfection [in meditation], must therefore only minimally, not more than necessary, abide by imaginary [non-spiritual] purposes. What is the need for endeavoring for a bed when you can lie on the ground; why would you strive for a pillow when you have your arms; why should you endeavor for utensils if you can eat with your hands and why would you worry about clothing when the trees are there [with their bark]? Are there no rags lying in the street, is there no giving in charity; do the trees not offer their alms maintaining others; have the rivers dried up; are the caves closed; has the Almighty Lord given up on protecting the surrendered soul? Why would a learned man then have to speak to the liking of those who are led by wealth? When one thus with the matter of Him, the most cherished, eternal, One Supersoul fully present in one's heart, is detached from the world, one must be of worship for Him, the Fortunate One, the permanent gain by which for certain the cause of one's material bondage is put to an end. Who else but the materialists would, with neglecting the transcendental thoughts, take to the non-permanent of material denominations because of which they, who constitute the general mass of the people that is controlled by the misery of the reactions of its fruitive labour, see themselves as fallen into the river of suffering?'

Others see in the meditation upon Him within their own body the Personality of Godhead residing in the region of the heart measuring eight inches, having four arms, carrying the lotus, the wheel of the chariot, the conch shell and the club. With His mouth expressing happiness, His eyes wide open like a lotus, His clothes yellowish like a Kadamba flower, bedecked with jewels and with golden ornaments studded with precious stones, He wears a glowing headdress with earrings. His feet are positioned on the whorl of the lotus hearts of the great mystics. On His chest He wears the beautifully engraved Kaustubha jewel and around His neck He has a fresh flower garland spreading its beauty. With a decorative wrap around His waist, valuable finger rings, ringing leglets, bangles, oiled spotless bluish, curly hair and His beautiful, smiling face He looks very pleasing. His

magnanimous pastimes and the glowing glances of His expression are indicative of the extensive benedictions of this particular transcendental form of the Lord one should focus upon as long as the mind can be fixed on it for the purpose of one's meditation. One should meditate upon the limbs one by one, starting from the feet up, until one sees His smiling face, and thus gradually taking control over the mind one departs in one's meditation for higher and higher spheres and purifies that way the intelligence. As long as the materialist has not developed devotional service to this form of the Lord who is the seer of the mundane and transcendental worlds, he must, when he is finished with his prescribed duties, with proper attention remember the Universal Form of the Original Person.

Whenever one desires to give up one's body, oh King, one should as a sage, without being disturbed, comfortably seated and with one's thinking unperturbed by matters of time and place, in control of the life air restrain the senses with the help of the mind. Regulating the mind by the power of one's pure intelligence in relation to the original witness within [the 'knower of the field'], one should merge with this self. That self should be confined to the fully satisfied Supersoul and thus putting an end to all activities, one will attain full bliss. Therein one will not find the supremacy of time that for sure controls the godly who direct the worldly creatures with their demigods, nor will one find there mundane goodness, passion or ignorance or any material change or causality of nature at large. Knowing what and what not relates to the divine of the transcendental position, they who wish to avoid what is godless, completely give up the perplexities [of arguing to time and place], and place thereto in purely at Him directed good-will every moment His worshipable lotus feet in their heart. The sage familiar with the science of properly regulating the force [of the senses] in service of the purpose of life, should retire in the following way: he must block his arse ['air-hole'] with his heel and direct the life air upward through the six primary places [navel, plexus, heart, throat, eyebrows and top of the skull] and thus overcome the state of material inertia. The mediator should, with the strength of his vision of wisdom, gradually direct the life breath from the navel to the plexus [the 'heart'] and from there to the chest from where he should bring it slowly into his throat and thus extinguish his material desires. The seer who is of detachment should, in order to attain the Supreme, by blocking the seven outlets [the ears, the eyes, the nostrils and the mouth], from between the eyebrows enter the domain of the head to remain there for a while ('half an hour') for the sake of the ever fresh eternity.

If one, however, fosters a desire, oh King, to lord over what one calls the realm of enjoyment of the gods in the sky, or wishes to rule the world of the gunas [the modes of nature] using the eight mystic powers [the eight siddhis or perfections], one inevitably has to count with the mind and the senses associated therewith. One says that the great transcendentalists in the realm of the subtle body, because of their knowledge, austerity, yoga and absorption are able to move freely within and without the three worlds, while those who do their work based upon material motives never attain such progress.

In the control of the divinity of fire [Vais'vanara, or with regular sacrifice and meditation] one attains by following the path of [the sushumna, the channel of balancing] the breath, the illuminating pure Spirit of the Absolute, whereupon being freed from impurities going upwards one [in respect of the cyclic order of the luminaries] reaches the [galactic cakra order of the] Lord, oh King, called Shishumara [meaning: dolphin, to the form of the Milky Way, galactic time]. Passing beyond that navel of the universe, the pivot, the centre of spin of the Maintainer [Vishnu], only the individual living being who got purified by the realisation of his smallness [the yogi], reaches the place worshipped by those who know the Absolute Spirit. The self-realised souls enjoy their stay there for the time of a kalpa [a day of Brahma]. Thereupon he who from the bed of Vishnu [Ananta] sees how the universe is burning to ashes because of the fire from His mouth, will leave that place for the supreme abode that lasts for two parardhas [the two halves of the life of Brahma] and is the home of the purified souls of elevation. There one will never find bereavement or old age, death, pain or anxieties, save that one sometimes has feelings of compassion when one sees the ignorant who are subjected to the hard to overcome misery of the repetition of birth and death.

After surpassing the forms of water and fire and thus having reached that pure self free from fear, one thus having attained the effulgent atmosphere, in due course of time by the self its air reaches the ethereal self, the true greatness of one's soul. By scents having the smell, by the palate having the taste, by the eye having visions, by physical contact being in touch and finally by sound vibrations experiencing the quality of the ether, the yogi by dint of the activity of the senses also attains [the more subtle sphere]. After he thus at the mental level in relation to the gross and subtle has reached a neutral point of I-awareness, he in the mode of goodness surpasses that realisation of himself that is subject to change [the ego] and progresses, by stopping the operation of the natural

modes, towards the reality of perfect wisdom. By that purification towards the self of the Supersoul, the person attains the peace, satisfaction and natural delight of being freed from all impurities. He who attains this destination of devotion certainly will never again get attracted to this material world, my dearest [Parikchi].

The [two direct and indirect] paths I described to you, oh protector of man, is as your Majesty requested in proper accord with the Vedas. It is also in full agreement with the eternal truth as formerly explained by Lord Vasudeva to Lord Brahma who had satisfied Him in worship. For those who in this life wander around in the material universe, there is for sure no way of attaining more auspicious than the [direct] path by which one arrives at the devotional service [bhakti-yoga] of the Supreme Personality Lord Vasudeva. The great personality [Vyasa-deva] studied the Vedas three times in total and scrutinously, with scholarly attention examining them he ascertained that someone is optimally focussed when he is attracted to the soul. The Supreme Personality can be perceived in all living beings as the actual nature of that soul, as the Lord who by the intelligence of the seer is recognised by inference from different signs and effects. Therefore every human soul, oh King, must wherever he is and whenever he exists, hear about, glorify and remember the Lord as the Supreme Personality of the human being. They who fill their ears with the narrations about the Supreme Lord most dear to the devotees and drink from that nectar, will find their, by material pleasure contaminated, state of mind purified and return to the presence of His lotus feet.'

BHAGAVATA PURANA CHAPTER 3:

Pure Devotional Service - the Change in Heart

Shri Shukadeva said: 'For the intelligent among men, I have given you all the answers in response to the inquiring of your good self about the human being on the threshold of death. They who desire the luster of the Absolute worship the master of the Vedas [Brihaspati], Indra, the king of heaven is there for the ones desiring the strength of the senses [sex] and the Prajapatis [the strong progenitors] are there for those who desire offspring. The goddess [Durga] is there for those who desire the beauty of the material world, the fire god is there for the ones desiring power, for wealth there are the Vasus [a type of demigod] and the incarnations of Rudra [Lord Shiva] are there for those who wish strength and heroism. For a good harvest the mother of the demigods Aditi is worshiped, desiring heaven one worships her sons, for those desiring royal riches there are the Visvadeva demigods and to be of commercial success there are the Sadhya gods. The As'vinis [two demigod brothers] are there for the ones desiring longevity, for a strong body mother earth is worshiped and those who want to maintain their position and be renowned respect the goddesses of the earth and the heavens. Aspiring beauty there are the heavenly Gandharvas, those who want a good wife seek the girls of the heavenly society [the Apsaras and Urvas'is] and anyone who wants to dominate others is bound to the worship of Brahma, the head of the universe. Yajna, the Lord of Sacrifice is worshiped for tangible fame and for a good bank balance Varuna, the treasurer, is sought. But those who desire to learn, worship Shiva himself while for a good marriage his chaste wife Uma is honoured.

For spiritual progress the supreme truth [Lord Vishnu and His devotees] is worshiped, for offspring and their care one seeks the ancestral [the residents of Pitri-loka], pious persons are sought by those who seek protection, while the demigods in general are there for standing strong in life. The godly Manus [the fathers of mankind] are there for those desiring a kingdom, but the demons are sought for defeating enemies. The ones desiring sense gratification are bound to the moon [Candra], while those who are free from desire worship the Supreme Personality in the beyond. Whether one is free from desire, is full of it or else desires liberation, someone of a serious consideration with all his heart in devotional service [bhakti-yoga] will honour the Original Supreme Personality. All these types of worshippers for sure develop, in their worship of the highest benediction in this life, unflinching, spontaneous attraction to the Supreme Lord through association with His pure devotees. The knowledge leading to the limit of the complete withdrawal from the whirlpool of the material modes, results in the satisfaction of the soul. In the transcendence of being detached from these modes, that satisfaction carries the blessings of the path of bhakti-yoga. Being absorbed in the narrations about the Lord, who would then not act upon this attraction?"

Shaunaka said: "What is it that the king, the ruler of Bharata, after hearing all of this, wanted to know more from the son of Vyasadeva, the learned sage? Oh learned Suta, explain those topics to us who are eager to hear about it, for in an assembly of devotees those talks are welcome that lead to the narrations about the Lord. He, the king, that grandson of the Pandavas, was no doubt a great devotee, a great fighter who playing with his toys as a child enacted the activities of Krishna. And that must have also been true for the son of Vyasadeva who, in the presence of all those devotees there, in his attachment to the Supreme Lord Vasudeva glorified by so

many, proved to have all the great qualities. Except for the one who spends his time on the topics about the One hailed in the scriptures, the rising and setting sun only decreases the lives of the people. Are the trees not growing also, are the blacksmith's bellows not also producing air and are the beasts all around us not also eating and procreating? [Must we then not also answer to our true nature?] A person whose ear never reached the holy name of the One who delivers us from all evil is not better than a dog, a hog, an ass or a camel. The ears of a man who never heard of Vishnu, the One of the great step forward, are like those of snakes and also the tongues of those who never sang the songs of worth aloud are as useless as those of frogs. Even carrying a heavy silk turban, the upper part of the body is just a burden, when that body never bows down to Mukunda [Krishna granting liberation]; just like hands that, not engaged in the worship of the Lord, are like those of a dead body, however decorated they are with glittering golden bangles. Like the eyes on the plumes of a peacock are the eyes of those men who do not see the forms of Vishnu and like the roots of trees are their feet when they never visit the holy places of the Lord. Those mortals who never personally received the dust of the feet of the pure devotees are dead while being alive and a descendant of Manu [a man] is like a dead corpse breathing when he has never experienced the wealth of the aroma of the tulsi leaves of Lord Vishnu's lotus feet. Certainly that heart is steel-framed that, despite being absorbed in chanting the name of the Lord, is not moved therewith by emotions of having tears in one's eyes and hairs standing on end. Oh Suta Gosvami, you express yourself so faithfully. Therefore, please, tell us about the transcendental knowledge that the leading great devotee Shukadeva Gosvami so expertly spoke about in response to the excellent questions of the King."

BHAGAVATA PURANA CHAPTER 4:

The Process of Creation

Suta said: "Just having realised what Shukadeva Gosvami thus said about the verification of the reality of the soul, the chaste son of Uttara [Parikchi] concentrated upon Lord Krishna. He [thus meditating for a moment innerly] gave up his deep-rooted and constant possessiveness in relation to his body, his wife, his son, his treasury and all his relatives and friends in his undisputed kingdom. - The great soul in full faith inquired for the purpose of this exactly the way you are asking me, oh great sages. Being informed of his death he renounced his fruitive activity according to the three principles [of self-realisation: renouncing religious acts, economic development and sense gratification] and everything thereto and thus firmly fixed he achieved the attraction for the love of the Supreme Lord Vasudeva. The king said: 'What you said is perfectly right, oh learned one; being without contaminations you have the knowledge of it all and make the darkness of ignorance gradually disappear when you are speaking about the topics concerning the Lord. Furthermore, I would like to learn how the Supreme Lord by His personal energies creates this phenomenal world of the universe that is so inconceivable for even the great masters of meditation. And please, also tell me about the way the powerful one maintains His energies and winds them up again, how He as the all-powerful Supreme Personality arrives at His expansions, involves them and being involved Himself presents them and causes them to act. Even the highly learned in spite of their endeavors for His sake, fall short, dear brahmin, in explaining the wonderful, inconceivable acts of the Supreme Lord. Even though He acts through His different incarnations He is the One and Supreme, whether He acts by the modes, is there simultaneously in the material energy or is manifesting in many forms consecutively. Please clear up these questions asked by me, since you, being as good as the Supreme Lord, are of the oral tradition with the Vedic literatures and also of full realisation in transcendence."

Suta said: "Upon thus being requested by the king to describe the transcendental attributes of Lord Hrishikes'a [Krishna as the master of the senses] Shuka, in order to reply properly, proceeded methodically.

Shri Shuka said: 'My obeisances to the Supreme Personality of Godhead, who for the maintenance and also the winding up of the complete whole of the material creation, by His pastimes assumed the power of the three modes while residing within as the One whose ways are inconceivable. Again my obeisances to Him who frees the truthful ones from the distressing controversies of those who follow untruth, unto Him who is the form of pure goodness, granting all that is sought by those who are situated in the status of the highest stage of spiritual perfection [the paramahansas]. Let me offer my obeisances unto the great associate of the Yadu dynasty who, keeping far from mundane wrangling, vanquishes the non-devotees. I bow down to Him who is of the same greatness of enjoying the opulences as in enjoying the sky in His own abode. For Him of whom the glorification, remembrance, audience, prayers, hearing and worship forthwith cleanses away the effects of the sins of everyone, unto Him of whom one speaks as being the all-auspicious one, I bring my due obeisances again and again. The bright ones

who by simply dedicating themselves to His lotus feet completely give up all attachments to a present or future existence, realise without difficulty the progress of the heart and the soul towards a spiritual existence; unto that renown all-auspicious One my obeisances again and again. The great sages, the great performers of charity, the ones most distinguished, the great thinkers, the great mantra chanters [reciters/singers] and the strict followers will never attain to tangible results when they are not dedicated to Him. I offer my obeisances again and again to Him about whom to hear is so very auspicious. The people of old Bharata, Europe, southern India, Greece, Pulka'sa [a province], Abhira [part of old Sind], Shumbha [another province], Turkey, Mongolia and more who are also addicted to sin, at once get purified when they take to the shelter of the Lord's devotees. Him, the powerful Lord Vishnu I offer my respectful obeisances. He is the soul and Lord of the self-realised ones, the personification of the Vedas, the religious literatures and austerity. May the Supreme Lord, He who is held in awe by those who in their transcendence are free from all pretension - the Unborn One [Lord Brahma], Lord Shiva and others - always be graceful with me. May He, the Supreme Lord and master of all the devotees, who is the owner of all opulence, the director of all sacrifices, the leader of all living entities, the master of the intelligent ones, the ruler of all worlds, the supreme head of the planet earth and the destination and first among the [Yadu] kings of the Satvatas, the Andhakas and the Vrishnis, be merciful with me. It is said that thinking of His lotus feet and at each moment being absorbed in it, when one follows the authorities, purifies and results in the actual knowledge of the ultimate reality of the soul and also that it makes the scholars describe Him to their liking. Oh Mukunda, my Supreme Lord, may Your grace always be with me. May He who strengthened the first one of creation [Lord Brahma] with remembrance in his heart about Himself and his origin and who [thus] from the beginning inspired the Goddess of Learning who appeared to have been created from Brahma's mouth - may He, the Teacher of Teachers, be pleased with me. He who lies down within the material creation and empowers all these bodies made of the material elements while He as the Purusha [the original person] causes all to be subjected to the modes of nature with her sixteen divisions [of consciousness, the elements of earth, water, fire, air, ether, the five organs of action and the senses]; may that Supreme Lord give strength to my statements. My obeisances unto him, the great expansion of Vasudeva [viz. Vyasadeva] who is the compiler of the Vedic literatures from whose lotus mouth his adherents drank the nectar of this knowledge. The first created being [Brahma], my dear king, imparted, on the request of Narada, from the inside the Vedic knowledge exactly as it was spoken by the Lord in the heart.' "

BHAGAVATA PURANA CHAPTER 5:

The Cause of all Causes

Narada said [to the Creator]: 'My obeisances to you, oh god of the demigods, for you are the one firstborn from whom all living beings generated. Please explain which knowledge specifically leads to the truth of the soul. What is the form, the basis and the source of this created world? Oh master, how is it conserved, by what is it controlled and please, what is it factually? All this is known by your good self, since you know all that has become, will become and is becoming. Master, you hold this universe in the grip of your scientific knowledge, like one holds a walnut. What is the source of your wisdom, who protects you and who is above you? In what capacity do you, with the help of the potency of the soul, on your own create the lives of all beings with the elements of matter? Like a spider creating its web, you without any help manifest from your own soul power all these lives by whom you are never controlled. Oh almighty one, in this world I do not know a single entity having a name, a form and qualities, that is superior, inferior or equal, of a temporary nature or lasting forever, which owes its existence to any other source [than you]. We are weary of the fact that you with your perfect discipline underwent severe penances. We thus had the chance to doubt whether your good self would be the ultimate truth [and thus thought of an entity higher than you]. Oh all-knowing ruler over all, please explain to me all that I have asked you, so that I will be of an understanding in accordance with your instructions.'

The Creator replied: 'Oh gentle one so dear to me, you, so very kind, are perfectly right in expressing your doubts, for [by that submission in penance] I was led to consider the heroism and power of the Supreme Lord. My son, you are not mistaken in what you just said in your description of me, because without knowing the Supreme beyond me, it will certainly be so that it [seems to be that that greatness] all belongs to me. All of the world that I created was created from the effulgence [the brahmajyoti] of His existence, just like it is with the fire, the sun, the moon, the planets and the stars [that radiate from His effulgence]. I bring Him my obeisances, the Supreme Lord Vasudeva upon whom I meditate, by dint of whose invincible potencies one calls me the teacher [guru] of the world. People unashamed about

keeping a prominent position with the bewildering material energy, in their deluded state make a wrong use of words in speaking of 'I' and 'mine'. By that use of words I am poorly understood. The basic ingredients of matter in their interaction with Eternal Time and the natural disposition of the living being, are certainly part of Vasudeva, oh brahmin, but the truth is that each of these agents separately has no value. The cause and purpose of the Vedas is Narayana [Krishna as the four-armed original Personality of God and primordial Lord of man], the demigods are the helping hands of Narayana, the worlds exist for the sake of Narayana and all sacrifices are there to please Narayana. Concentration of mind is just there to know Narayana, austerity is only there to achieve Narayana, the culture of transcendence is just there to become aware of Narayana and progress on the path of salvation is there only to enter the kingdom of Narayana. Inspired by His vision and what was created by Him, the seer, the controller, the stability and Supersoul of all who also created me, I create as well.

Of the goodness, passion and ignorance [the gunas], that were assumed by the external energy, there are the three qualities of transcendence of the Almighty [Lord of Time]: maintenance, creation and destruction. The eternal transcendental person, under the influence of the basic qualities of material nature, is subjected to conditions of cause and effect. This results in the manifestation of the symptoms of knowledge [from goodness], activities [from passion] and goods [from ignorance]. He, the witness of the individual soul who is ruled by the symptoms of the three modes, the Supreme Lord in the Beyond, the controller of everyone as also of myself, cannot be properly recognised in His progress, oh brahmin. The Lord of Control by the potency of His material energy thus, from the independent will of His divine self, arrived at many appearances, taking upon Himself their karma, [being subjected to] time and their particular natures. Because of the superintendence of the Original Person the creation of the mahat-tattva [the 'greater reality'] took place, from eternal time there was the transformation of the modes and from the modification of the original nature the different activities found their existence. Because of the transformation of the greater reality though, [in the beginning] passion and goodness dominated, but then [countering in reaction] matter, material knowledge and material activities found their vital existence. That modification of the material part of the self, the ego, manifested itself as said, according to the three characteristics of goodness, passion and ignorance. Thus, prabhu, there was the division of the powers of a guiding intelligence, knowledge of creation and material evolution.

Of the material elements [first] the [proto-material invisible] ether evolved from the darkness that underwent transformation. With the quality of sound as its subtle form it is like the seer relative to the seen [of all other matter]. By transformation of the ether the air found its existence which is characterised by the quality of touch. Along with it sound also appeared as a characteristic that was remembered from the ether. Air thus acquired also a life of diversity with energy and force. Air on its turn again transformed under the influence of time and generated from its nature the element of fire in response to what preceded. With its form there was likewise touch and sound [as the hereditary burden or the karma of the previous elements]. Fire transformed [or condensed from oxygen and hydrogen] into water. Thus the element of taste came about which consequently was accompanied by touch, sound and form. But because of the variegatedness of that transformation of water next the smell of the juice followed that assumed form [as the earth element] together with the qualities of touch and sound. From the mode of goodness the [cosmic] mind and the ten gods generated who act in goodness: the controller of the directions, the air [Vayu], the sun [Surya], the waters [Varuna], longevity [the As'vini-Kumaras], fire [Agni], of heaven [Indra], the transcendence [Vishnu in the form of Upendra], the friendship [Mitra] and the guardian of creation [Brahma]. From the transformation of the passion of ego the tenfold of the senses of action and perception generated - the mouth, the hands, the feet, the genitals, and the anus, plus sight, hearing, touch, taste and smell - as also the intelligence and the life force. As long as all these categories of the elements, the senses, the mind and the modes of nature remained separate, the body [of man and mankind] could not be formed, oh best one of knowledge [Narada]. When they [these elements] were assembled by the [compelling] force of the Supreme Lord and found their application, this [personal and universal existence] with both its true and illusory, its spiritual and material realities [sat/asat] came into being.

The universe after countless millennia having been submerged in the [causal] waters, was by the personal soul [the Lord] who animates the inanimate awakened to its own time of living. He Himself as the original person [the Purusha] appeared from within the universal egg to divide Himself in thousands of divisions of legs, arms, eyes, mouths and heads. The great philosophers conceive of all the worlds of the universe as the limbs of a body [the virath-rupa] which has seven systems below the waist and seven systems in the upper

portion. The brahmins represent the mouth of the Original Person, the ruling class constitutes His arms, the traders form the thighs of the Supreme Lord and the labourer class manifested from His feet. The earthly [lower] worlds [Bhurlokas] belong to His legs so one says, the ethereal worlds [Bhuvarelokas] belong to His belly, the heavenly worlds from the heart [Svarlokas] are situated in His chest while the highest worlds of the saints and sages [Maharlokas] are of the Great Soul. Above the chest up to the neck one finds the world of the godly ones [the sons of Brahma, Janaloka] and higher up in the neck one finds the world of renunciation [Tapoloka, of the ascetics]. The world of truth [Satyaloka of the self-realised, the enlightened ones] is found in the head. [These worlds are all temporal] but the spiritual world [Brahmaloka, the world of the one Soul, the Supreme Lord] is eternal. With on His waist the first of the lower worlds, further down the second on the hips, the third down to the knees, the fourth on the shanks, the fifth on His ankles, the sixth on His feet and the seventh on the soles of His feet, the body of the Lord [the virath-rupa or universal form] is filled with all the [fourteen types of] worlds. One imagines the worlds alternatively [simply divided in three] with the earthly, lower worlds situated on the legs, the ethereal, middle worlds in the region of the navel and the heavenly, higher worlds found from the chest upwards.'

BHAGAVATA PURANA CHAPTER 6:

The Hymn of the Original Person Confirmed

The Creator said: 'The mouth [of the Original Person] as constituted by fire is the origin of the voice. The seven ingredients [of His body: skin, flesh, sinew, marrow, bone, blood and fat] are the field where the Vedic hymns are generated and the tongue [of the Lord] is the place that offers all foodstuffs and delicacies sacrificed for the forefathers and the gods. From the transcendental path of His nose there is the life breath and the air with the As'vini demigods [who grant a long life] in combination with all the medicinal herbs. His power of smell offers the pleasure of fragrant substances. The eyes [of the gigantic body] offer the perception of all kinds of forms that are illumined and glitter before the eyeball of the sun, and the ears offer the hearing of both the sounds from all directions and the [spiritual] sounds of all the holy places resounding in the ether. His outer appearance [the surface of the Universal Form] constitutes the foundation of all things and favorable opportunities and is also the field where one harvests, while His skin of moving airs forms the touch being the place for all kinds of sacrifices. His bodily hair is the vegetation of the kingdoms with the help of which in particular the sacrifices are performed. The clouds with their electricity, the stones and the iron ore make thereto for the hair on His head [as I have said], His facial hair and His nails. His arms, the governing men of God, are predominantly engaged in providing what is needed and the protection of the general mass. In the Lord's lotus feet that offer shelter the progress is recognised of the lower, middle and heavenly worlds, because they, in providing all that is needed, liberate from fear and contain all the benedictions. Water, semen and the generative capacity of rain refer to the genitals of the Creator, the Lord, or to the spot where happiness originates that is brought about by the [need of] begetting offspring [or cultural products]. Oh Narada, the rectum of the Universal Form is the source of Yama, the controlling deity of everything running to its end, and of Mitra. It is remembered as the place of envy, misfortune, death and hell. Frustration, immorality and ignorance are found at His backside, while the rivers and streams [as said] make for His veins and the mountains for the stack of His bones. The unseen mover [Time] of the seas and oceans of the living beings that evolve but also find [physical] destruction in His belly [during Brahma's night], is by the intelligent ones known as the [beating] heart that is located in the subtle body.

The defender of dharma, me, you, my sons [the Kumaras] and Lord Shiva, all depend on the life and soul of the Supreme Being [who constitutes the safe harbour] of truth and wisdom. Me, you, Lord Shiva, and the great sages before you, the godly ones, the demonic ones, the human beings and the excellent ones [the Nagas], the birds, the beasts, the reptiles and all the heavenly beings and also the plants and many other living entities found on land, in water and in the sky, together with the asteroids, stars, comets, planets and moons and lightning and thunder; all that was, that is and will be created, this entire universe together is [pervaded] and covered by the Original Person in a form [one's heart] measuring not more than nine inches. The same way the sun spreads its rays over everything existing outside and illumines and gives strength [inside with prana], the expansion of the Universal Form, the Supreme Person also vitalises from both the inside and the outside. He is the controller of immortality and fearlessness, transcendental to death and the material pleasure of anyone and therefore, oh brahmin, the glories of the Original Personality are considered immeasurable.

You should know that the material realm of all the living entities is but a portion of the energies of the Person of happiness beyond the material coverings where there is no

death or fear. While those who are attached to family life and who do not strictly follow the vow of celibacy have their place within the three material worlds, the threefold of that portion in the beyond constitutes the place where they reside who will never be reborn. But the Omnipresent Lord is the destination for both the paths of material action and devotion, He is the shelter and Original Person for the two ways of ignorance and knowledge. He, from whom all the planets and the gigantic Universal Form originated complete with the elements, the senses and the material qualities of the universe, elevated above all these worlds, [indeed] compares to the sun that oversees everything it heats with its rays.

When I took birth from the lotus flower sprouting from the navel of the Great Person, I had next to the personal limbs of the Original Person nothing to perform sacrifices with. What is needed for the performance of sacrifices, are matters such as flowers and leaves, burning material [such as straw], an altar and also a framework of time [a calendar e.g.] for following the qualities of nature [like spring]. One needs utensils, grains, fuel [clarified butter], sweetener ['honey'], capital ['gold'] a fire place [earth], water, the scriptures ['Rig, Yajur and Sama Veda'] and [at least] four [officiating] persons, oh pious one. It also involves the invocation of holy names and mantras, rewards, vows and a particular scripture for the purpose and process of the godhead in question. By my use of the limbs of the Supreme Person I managed to arrange these ingredients and gradually with compensations and presentations attain my goal in worship of the demigods. Well-equipped engaging with all the ingredients I thus, with the limbs of the Original Person and enjoyer of all sacrifices, the Supreme Personality, was of worship for the Supreme Lord [Vishnu]. According to that example your [God]-brothers, the nine masters of the living creatures [schools; demigods next to Brahma; compare 5: 30], with proper ritual performed the sacrifice for the satisfaction of both the manifest and non-manifest personalities. In following those [schools or demigods] also the Manus, the fathers of mankind, in due course of time were of worship to please Him, and so did the other great sages, forefathers, scholars, opponents [Daityas] and mankind at large.

With the entire cosmos situated in Him, Narayana, the Personality of Godhead, He who is self-sufficient in His transcendence, for the sake of creation, maintenance and destruction has accepted the material illusion in the form of different most powerful manifestations. According to His will, I create, under His order Shiva destroys and He in the form of the Original Person maintains the entire universe as the controller of the three energies.

As for all of this I thus explained to you on your request, my dear, remember that nothing you may think of as a matter of a temporary or eternal nature, exists outside of the Supreme Lord. Because I with great zeal caught hold of the Lord, oh Narada, my words were never in vain, nor was my mind aimless or fruitless, nor did my senses ever wander off in temporality. I am an expert in Vedic lore, successful in austerity, a worshipable master among the forefathers, of attainment in my yoga and perfect in self-realisation, yet I could not fully understand the One I originated from. I am [therefore] devoted to the all-auspicious feet of the Lord of the surrendered souls, that stop the repetition of births and deaths and grant the vision of happiness. Just as the sky cannot see its own limit, not even He can estimate the potency of His own personal energies. Therefore, how can others know? Since neither I, nor you, oh sons, nor the Destroyer know His real position, one cannot expect that the other God-conscious souls would do any better. With one's intelligence bewildered by the illusory energy of this creation our ability to see is limited.

He whose incarnations and activities we glorify, He who by persons like us cannot be fully known, is the Supreme Lord whom we offer our respectful obeisances. He, the Primordial Original Personality millennium after millennium creates within Himself, by Himself, His Self [the universe] maintains Himself [for some time] and absorbs [Himself again]. Without a material tinge, pure and perfect in knowledge and all-pervading in His fullness, He is situated in truth as the absolute without a beginning and an end, free from the qualities of nature, eternal and without an equal. Oh wise one, the great thinkers can only understand this with a pacified self and their senses at rest, otherwise it will certainly be beyond their scope and be distorted by time-bound arguments. The first avatara of the Lord is the Original Person: [Mahavishnu or Karanodakas'ayi Vishnu]. He is the foundation of] space time [kala svabhava, the original nature of time], cause, effect, the elements, the modes, as also the ego, the senses and the mind. These together constitute the diversity of the gigantic universal independent body [also called Garbhodakas'ayi Vishnu] of all that moves and does not move of the Almighty Supreme.

I myself [Brahma], the Destroyer and the Maintainer; all the fathers of the living beings like Daksha [and Manu], you yourself and the other sons [the Kumaras]; the leaders of the higher worlds, the space travelers, the earth and the lower worlds; the leaders of the denizens of heaven [of the

Ghandarva, Vidyadhara and Carana worlds] as also the leaders of the demons [the Yakshas, Rakshasas and Uragas] and the underworld; the first among the sages, the forefathers, the atheists, the specially gifted ones, the uncivilised ones and the dead; the evil spirits, the Jinn and the Kushmandas [other evil spirits], including all the great aquatics, beasts and birds - in other words each and everyone in the world who is of power to a special degree or of a specific mental or perceptual dexterity or exceptional strength, forgiveness, beauty, modesty, opulence, intelligence or breeding, exists as if he himself would offer the [ultimate] form of [representing] His transcendental reality, but in fact they are only a part of it. Oh Narada, now relish the devotion for the pastimes of the most important incarnations of the Original Supreme Personality. That devotion will evaporate the foul matter that accumulated in your ears. I will relate these stories, that are all a pleasure to hear, one after the other the way they are present in my heart.'

BHAGAVATA PURANA CHAPTER 7:

Brief Description of the Past and Coming Avatars

The Creator said: 'When the Lord as the Unlimited One within the universe for His pastimes assumed the form of the sum total of all sacrifices [as the boar avatara Varaha], He was determined to lift the earth out of the great [Garbhodaka] ocean. In the ocean the first demon [called Hiranyaksha, the 'demon of the gold'] appeared who by Him was defeated with His tusk, like a thunderbolt piercing a pack of clouds.

From Akuti [good intention] the wife of the Prajapati Ruci, Suyajna [appropriate sacrifice] was born who with his wife Dakshina [the reward] gave birth to the godly headed by Suyama [proper regulation]. With them He greatly diminished the distress in the three worlds and for that reason the father of mankind Svayambhuva Manu renamed Him Hari [the Lord].

Next He took birth in the house of the twice-born Kardama [the shadow of the Creator] from the womb of Devahuti [the invocation of the Gods] together with nine sisters. As Lord Kapila [the analytic one] He spoke to His mother about spiritual realisation because of which she in that life was freed from the material modes that cover the soul and achieved liberation.

Satisfied about the surrender of the sage Atri who prayed for offspring, the Supreme Lord said to him: 'I will give Myself to you!' and for that reason He received the name of Datta [Dattatreya, 'the given one']. The dust of His lotus feet purified the body of mysticism and brought the wealth of the spiritual and material worlds of Yadu [the founder of the dynasty], Haihaya [a descendant] and others.

Because I formerly lived auster in penance for the sake of the creation of the different worlds, the Lord appeared as the four Sanas [of old], the four celibate sons of Brahma called Sanat-kumara, Sanaka, Sanandana and Sanatana]. In the epoch before, the spiritual truth was devastated in the inundation of the world, but with them a clear vision of the soul became available to all sages.

From Murti [the idol], the wife of Dharma [righteousness] and the daughter of Daksha [the able one], a Prajapati, He took birth in the form of Nara-Narayana [man, the progress of man]. The Supreme Lord thus [descending] never allowed, by the strength of [the beauties originating from] His personal penances, that His vows would break because of the celestial beauties that came to Him from Cupid [the god of love]. Lust can be defeated by great stalwarts [like Lord Shiva] with a strict look of resentment, but they cannot overcome their own tolerance. With [the two of] Him present within, lust is too afraid to enter though. How can with Him in one's mind lust ever demand attention?

Incited by the sharp words of a co-wife who uttered them even in the presence of the king [Uttanapada, 'the polar star'], his son Dhruva [the immovable], only a boy at the time, took to severe penances in a great forest. The Lord [in this context called Prishnigarbha, the variegated being] pleased with his prayers confirmed the goal of his realisation [Dhruva-loka, the pivot of the stars] for which the great sages and denizens of heaven have prayed ever since, in being directed up and downward.

When the twice-born ones cursed King Vena [the anxious one] who strayed from the path of religion, it burned him like a thunderbolt with him going to hell with all his great deeds and opulence. The Lord being prayed for delivered him coming to earth as his son [named Prithu, 'the great one, worldwide'] and achieved that way also that the earth could be exploited to yield all kinds of crops.

As the son of King Nabhi [the pivot] He was born as Rishabha [the best one] from Sudevi. Equipoised in the matter of yoga, He, though appearing foolish, performed at the highest level of achievement of the sages. At that level one in acceptance of the spiritual essence - of one's true independence - has subdued the activities of the senses and is perfectly liberated from material influences.

The Supreme Lord, the soul of all the gods, the Personality of Sacrifice who is worshiped in all sacrifices, appeared in a sacrifice of mine with a horselike head and a golden hue [and

is thus called Hayagriva]. From His breathing through His nostrils the sounds of the Vedic hymns can be heard.

He who became the Manu [called Satyavrata, 'the truth-abiding one'] at the end of the epoch saw Lord Matsya [the fish] who as the stay of the earth offered shelter to all living beings [in the form of a boat during the deluge]. The Vedas that because of the great fear for the waters came forth from my mouth then were taken up by Him who sported there.

When in the ocean of milk [for knowledge] the leaders of the immortals and their opponents were churning the mountain [called Mandara, the 'big one'] for gaining the nectar, the primeval Lord half asleep as a tortoise [called Kurma] supported him, so that it scratched and itched on His back.

As Nrisimha [the lion] He appeared as the one who took away the fear of the God-conscious ones with the movements of His eyebrows and the terrifying teeth of His mouth, while He on His lap without delay with His nails pierced the fallen king of the demons [Hiranyakas'ipu] who had challenged Him with a club in his hands.

The leader of the elephants [Gajendra] who within the river was seized by his leg by an exceptionally strong crocodile, holding a lotus in great distress addressed [Him] as follows: 'You are the Original Personality and Lord of the Universe. From You being as famous as a place of pilgrimage all good ensues by just hearing Your name, the name so worthy to be sung.' The Lord who heard him in his distress, as the Unlimited Powerful One seated on the king of the birds [Garuda], cut the beak of the crocodile in two with His cakra weapon and in His causeless mercy freed him by pulling him up by his trunk.

Despite His transcendence, He [as Lord Vamana] surpassed the qualities of the sons of Aditi by covering all the worlds in this universe. For that reason He was called the Lord of Sacrifice. Begging He had pretended that He needed only three steps of land but seized that way all the lands [of Bali Maharaja] without ever offending the authorities under whose wings one may never lose one's property. Oh Narada, by virtue of the strength of the water that washed from the feet of the Lord, he [Bali Maharaja], who kept it on his head and who had the supremacy over the kingdom of the godly souls, never, not even when it went at the cost of himself, tried for anything else but to keep his promise because he had decided to be dedicated to the Lord.

The Supreme Lord satisfied about the goodness you developed through your transcendental love, oh Narada, very nicely [in the form of the transcendental swan, the Hamsavatara] explained to you in all detail the light of the knowledge of yoga and the science of relating to the soul that all, who have surrendered to Vasudeva, so perfectly know to appreciate.

Undeterred in all circumstances ruling the ten directions by the strength of His cakra order [His disc weapon, or order of time], He subdues the three systems [see loka] incarnating in the different ages of Manu [manvantaras] as a Manu or founding father, a descendant of the Manu dynasty. Thus ruling over the miscreants and their kings, He establishes His fame up to the highest world of truth [Satyaloka].

As fame personified the Supreme Lord carrying the name of Dhanvantari descended in this universe in order to direct the knowledge that is necessary to obtain a long life. This He accomplished by obtaining a share of the nectar of the [Kurma churning] sacrifice that swiftly cures the diseases of all living beings.

For the purpose of diminishing the increasing dominance of the ruling class the great soul [Lord Parashurama], the Ultimate Spiritual Truth in person, removed all the thorns from the world who strayed from the path and opted for a hellish life. He awfully powerful for that purpose wielded His transcendental hatchet twenty-one times.

Because of His causeless all-embracing mercy unto us, the Lord of All Potencies descended [as Lord Rama] in the dynasty of Ikshvaku [the dynasty of the solar order]. Together with His wife [Sita] and brother [Lakshmana] He upon the command of His father [Das'aratha] took to the forest under the opposition of the ten-headed one [the demoniac ruler Ravana] who caused great distress. The moment He in His anger about His aggrieved intimate friend [the kidnapped Sita], from a distance meditated the city of the enemy [on the island of Lanka] with red-hot eyes like Hara did in his desire to burn down [the heavenly kingdom with his fiery looks], the Indian ocean, seeing her aquatics [sharks, sea snakes and such] burnt, out of fear then quickly gave way. When the trunk of the elephant carrying Indra broke on the chest of Ravana, light radiated in all directions. Ravana overtaken by joy proudly paraded between the armies, but in no time the laughter and life breath of the one who had kidnapped Sita was put to an end by the twanging bow [of Rama].

When the entire world was miserable because of the burden of soldiers of the disbelievers, He [Krishna] together with His plenary expansion [Balarama], His beauty and His black hair, He whose glorious path of activities is so hard to recognise for the people in general, appeared for the sake of the decimation of the atheists. Who else but Him could, as a child, kill a living being that assumed the form of a giant demones

[Putana] or being only three months old with His leg turn over a cart as also uproot two high rising Arjuna trees? At Vrindavana [where Krishna grew up] He with His merciful glance brought back to life the cowherd boys and their animals who drank from the poisoned water [of the Yamuna]. In order to purify [the water] from the excess of the highly potent poison He in the river took pleasure in severely punishing the snake that was lurking there with its venomous tongue. He with His superhuman deeds that very night together with Balarama saved all the inhabitants of Vraja [the cowherd village] who free from worries were asleep, from being burned by the fire ablaze in the dry forest. He thus proved to them who were sure to see the last of their days, His unfathomable prowess by simply having them close their eyes [and thus delivered them the same way He later on would free the gopas from another forest fire]. Whatever rope His [foster] mother [Yashoda] tried to bind her son with, time and again proved to be too short. And that what she saw when He opened His mouth to the doubting cowherd woman [who looked for dirt He would have eaten] were all the worlds, which was something that convinced her another way. Nanda Maharaja His [foster] father whom He also saved - from the fear for Varuna [the demigod of the waters] - and the cowherd men who were held captive in the caves by the son of Maya [a demon] as also the ones [living in Vrindavana] who because of their hard labour worked during the day and slept during the night, He all awarded the highest world of the spiritual sky [Brahmaloka or Vaikunthha]. When the cowherd men were stopped by Krishna in their sacrifices for the king of heaven, Indra caused a heavy downpour of rain. He [Krishna], only seven years of age, wishing to protect the animals, in His causeless mercy playfully with only one hand for seven days in a row then held up Govardhana hill like [an umbrella], without getting tired. When He in His nightly pastimes in the forest desired to dance in the silver light of the moon with sweet songs and melodious music He awakened the amorous desires of the wives of Vrajabhumi [the region of Vrindavana] and decapitated also their kidnapper [Sankhacuda] who was after the riches of Kuvera [the heavenly treasurer]. 4-3 All [demons] like Pralamba, Dhenuka, Baka, Ke'si, Arishtha, Canura and Mushthika [wrestling for Kamsa], Kuvaleyapida [the elephant], Kamsa [the demoniac uncle]; many foreign kings [like those of Persia], the ape Dvidiva, Paundra and others, as well as kings like Shalva, Narakasura, Balvala, Dantavakra, Saptoksha, Shambara, Viduratha and Rukmi and all powerful and well equipped warriors like Kamboja, Matsya, Kuru [the sons of Dhritarashtra], Srinjaya and Kekaya, would thanks to Him disappear from the scene and attain His heavenly abode or else would disappear because of the actions of one of the other names belonging to Him, like Baladeva [Krishna's brother], Arjuna or Bhima.

Born from Satyavati He [as Vyasadeva] will in due course of time understand the difficulties of the less intelligent and short-lived people with the all too complex and specialised Vedic literatures. According to the circumstances of the age He then will divide the entire collection of the desire tree of the Vedas into different branches.

For those who became well informed on the path of education but envious with the divine, roam the worlds and the ether with inventions of Maya [or with modern technology], He will dress up most attractively and [as the Buddha and His representatives] by extensive discourses bewilder their minds with the use of many terms deviating from the tradition.

When even among the civilised gentlemen there is no mention of the Lord and when the twice-born souls [the higher classes] and the government consist of hypocritical, wicked men who themselves never under any circumstance take to His hymns, paraphernalia, altars and words, then, at the end of the Age of Dissent the Supreme Lord [Kalki], the highest ruler, will appear.

In the beginning there is penance with me and the nine founding fathers, the sages of creation. In the middle there is the religious sacrificing [the maintenance with Vishnu], the Manus, the demigods and the kings in their worlds. And in the end there is the godlessness and the angry atheists and such with Shiva. They are all powerful [guna] representatives of the deluding energy of the One of Supreme Power. Who can fully describe the prowess of Lord Vishnu? Not even the scientist who counts the atoms. In one great movement He [as Trivikrama] managed to move all greatly by effortlessly covering the universe with His leg up to the topmost world beyond the operating modes [Satyaloka]. Neither I, nor all the sages who prior to you were born are capable of determining the reach of the Almighty Supreme Person. What then would one expect from others who were born after us? Not even Ananta Shesha [the 'snake bed' of Vishnu], the first incarnation of the primordial divinity who with thousands of faces to the present day is singing His qualities, can achieve His limit. The Lord extends His grace only to those souls who surrendered themselves in every respect. Only they who did that without duplicity can cross the insurmountable ocean of His deluding material energy, only they who consciously say no to the 'I' and 'mine' of that [their bodies] what is meant to

serve as food for dogs and jackals. 3-4 Oh Narada, know that we both belong to the bewildering game of illusion of the Supreme One, as do also the great Lord Shiva, Prahlada Maharaja from the atheist family, Shatarupa, the wife of Manu and Svayambhuva Manu himself with his children, Pracinabarhi, Ribhu, Anga [the father of Vena], as also Dhruva, Ikshvaku, Aila, Mucukunda, Janaka, Gadhī, Raghu, Ambarisha, Sagara, Gaya, Nahusha, and others like Mandhata, Alarka, Shatadhanu, Anu, Rantideva, Bhishma, Bali, Amurtaraya, Dilipa, Saubhari, Utanka, Shibi, Devala, Pippalada, Sarasvata, Uddhava, Paras'ara, Bhurishena and champions like Vibhishana, Hanuman, Shukadeva Gosvami, Arjuna, Arshthishena, Vidura and Shrutadeva. Provided they follow the instructions of the admirable devotees, also those persons who belong to the women, the labourers, the barbarians and the outcasts, can surpass the illusion of the divine energy and arrive at knowledge, despite living sinful lives. When even they who are ruled by animal habits can be of success that way, how much more would that not be true for those who heard about Him and keep Him in mind? The Absolute of the Spirit [Brahman] is known as unlimited happiness free from grief. It is the ultimate position of the Supreme Personality, the Fortunate One, in front of whom illusion flees away in shame. That pure uncontaminated state free from distinctions is beyond the words belonging to the material motive of fruitive actions, it constitutes the original principle of the Supersoul, is the cause of all causes and effect and [the foundation for] the, ever free from fear, peaceful awakening to the Complete Whole. In that state of full independence there is no need for the control and striving for perfection in restraint as practiced by the mystics, just as Indra [the provider of rain] does not have to dig a well. The Supreme Lord is the one master of all fortune because He brings the success of [spiritual realisation to] all the good work that the living entity performed according to its natural disposition and material position. After the body is given up [at the end of one's life] it dissolves in its constituent elements, but, like the ether that is never vanquished, the unborn spirit soul of the person is never lost either.

My dear, I thus explained in brief to you the Supreme Lord who created the universe. Whatever that may exist in the phenomenal [material] or noumenal [spiritual] realm, cannot have any other cause than Hari, the Lord. This story about the Fortunate One called the Shrimad Bhagavatam, was handed down to me by Him, the Supreme Lord. It constitutes the summary of His diverse potencies. And now please, from your good self, expound yourself on this. Describe thus with determination, for the cause of enlightening mankind, this science of devotion [bhakti] for the Supreme Personality, the supporter of everything and every soul. With the description of the Lord's external affairs the living being, who is of regular attention and devoted appreciation for it, will never be deluded by the illusory energy of the material world.'

BHAGAVATA PURANA CHAPTER 8:

Questions by King Parikhit

The king asked: 'How did Narada, the seer of the divine being instructed by Lord Brahma, oh brahmin, explain the modes and their transcendence and to whom did he explain it? This I wish to understand, oh best one: what is the reality of those who know the truth of the Lord who is so full of wonderful potencies and whose narrations are so beneficial for all the worlds? Please continue speaking, oh you of great fortune, so that I, with my mind focussed on the Soul of the Complete, Shri Krishna, freed from material attachment may relinquish my conditioned body. Those who with faith regularly listen to this spiritual matter and also seriously persist in the endeavor, will after not too long a time see the Supreme Lord appear in their hearts. When one thus through one's ears receives the sounds [of the Bhagavatam], the lotus flower of one's loving relationship with Krishna will wash away all impurities, the same way the autumnal rain cleanses the water of the pools. A person whose heart was cleansed will, being liberated from all miseries in life, never give up the shelter of Krishna's feet, just like a traveler never will give up his home.

Can you from your self-knowledge, tell me whether the living being itself not being material, oh brahmin, takes up a material body accidentally or whether it does so because of some reason? How can the Original Person whose position in this world is defined by this lotus flower [this gigantic universe] that grew from His abdomen, likewise be known in the situation of the [much smaller] measurement of His different embodiments? He from the lotus flower, [Brahma] who was not born from matter but from His navel, he who gave life to all the ones born with a material body, how could he see His Form by His mercy? How can the Original Person, He who maintains, creates and annihilates the material worlds, remain untouched by His own external energy while He as the Lord of all energies rests in the heart of everyone? Formerly I heard you discuss the different [planets or] worlds with their governors as the different parts of the body of the Original Person. So what [can you tell us] about those governors who by their different places are the different parts of Him?

And what about a day of Brahma [a kalpa] and the periods between them [vikalpas]? What can you say about the time we refer to with the words past, future and present? And how about the lifespan allotted to embodied beings? Oh purest of the twice-born souls, when did time begin and what can you say about the indication of time as being short or long as like passing with a certain activity? And what is the effect of the karma that the living beings as a consequence of their desires accumulate because of [identifying with] the basic qualities of nature? Please describe to us how the earth, the lower regions, the four quarters of heaven, the sky, the planets and the stars, the hills, the rivers, the seas and the islands and their inhabitants have appeared. What is the extent and measure of [the] outer space [universe] and the inner space, and what are their divisions? And what is the character and action of the great souls and, please, describe the vocations and age groups of society. What are the different ages, how long do they take and what is their nature? And which incarnation of the Lord performs what kind of wonderful activities in each and every age?

What is the dharma of human society at large and what are the specific duties of the different trades and the saintly ruling class? And what are the obligations towards people in distress? How many elements are there in creation, what are their characteristics and how do they react? What are the rules and regulations for the devotional service to the Original Person and for relating to the inner self in the culture of yoga? What are the special abilities the yoga master acquires and where do they lead to? How do the yogis detach from the astral body and what is the nature of the spiritual knowledge found in the Vedas, their subsidiary literatures [the Upaveda], the law books and the Vedic stories and historical accounts? How do the living beings find their existence, how do they find stability and how do they find their end? What are the procedures for performing rituals, pious works and deeds of self-interest and what are the regulations for the three goals of life [the economic, religious and sensual interests]? How can all souls as a consequence of their actions be created again [after they died], how do heretics come about, what does it mean for souls to be bound or liberated and what does it mean to realise one's original position of service [svarupa]? How does the Supreme Lord as an independent soul enjoy His pastimes by His own potency and how can He forsake these actions when He as the Almighty One remains a witness to His external energy?

About all of this and more that I did not ask you, oh fortunate one, I have been wondering from the beginning. Please explain in accordance with the truth, oh great sage, that what you want to tell me, having fallen at your feet. Where others only follow the custom of a previously formulated philosophy, you are an authority in this matter like the self-born Brahma. I never tire, oh brahmin, of drinking, in the hunger of my fasting, from the flow of the nectar ocean of your words about the infallible Lord.'

Suta Gosvami said: "He [Shukadeva] thus in that assembly with questions like these being asked by the king about topics concerning the highest truth, was, as the instrument of the Creator, very pleased with this servant of Vishnu. He told him that this purana called the Bhagavatam was transmitted by the Supreme Lord to Lord Brahma at the beginning of the first day [or kalpa] of creation. He promised to try to give a full description, from the beginning to the end, of everything that the king, the best of the Pandu dynasty, had asked and would ask more."

BHAGAVATA PURANA CHAPTER 9:

Answering by Citing the Lord's Version

Shri Shuka said: "The material self of the illusory energy without, oh King, the transcendental self of pure consciousness, cannot carry any meaning, just like a dream has no meaning without its dreamer. Wishing to enjoy in different ways the many forms offered by the external energy of maya there is because of [the operation of] her qualities or modes the notion of 'I' and 'mine'. The very moment he [the witness, the soul], in his glory of transcending the time of the material energy, enjoys it to be free from illusion, he in that fullness will forsake these two [of 'I' and 'mine']".

When the Supreme Lord showed His form to the Creator who was veracious in his faithfulness to the vows, He pointed out that the goal of all purification is to develop love for the knowledge of self-realisation [atma-tattva, filognosy, the soul principle]. [And so] he, the first godly person in the universe, the supreme spiritual teacher, began from his own divine position [on the lotus of creation] to reflect on the source [of that lotus]. But considering therewith how he would start his creation, he could not figure out what the directions and the ways were of how it all materially should be put together.

When he once was immersed in thinking this way, he heard two syllables being spoken that were the sixteenth [ta] and the twenty-first [pa] of the spars' alphabet. Joined together [as tapas, penance], these syllables became known as the value of the renounced order, oh King. When he heard that being spoken, he looked in all directions to detect the speaker, but there was none to be found. From the position where he sat he

then thought it best to do penance as was instructed. Endowed with a spotless vision, he controlled his life breath, mind and senses of perception and action for a thousand godly years* and thus proceeding in the past enlightened all the worlds by being of all who do penance the one of the severest practice.

The Supreme Lord being pleased about his penance, then manifested His abode for him. That realm is praised by all self-realised souls free from illusion and fear because it is free from the five miseries of a material life [ignorance, selfishness, attachment, hatred and death-fear]. A higher place one cannot attain. There the Lord is worshiped by both the enlightened and the unenlightened devotees and there the mode of goodness prevails over the other two of passion and ignorance, without ever being mixed with them. Nor is there the influence of time or the external energy, not to speak of [the influence of] all the other matters [like attachment, greed etc.]. As blue as the sky and glowing with lotus like eyes, very attractive and youthful with yellow garments, all inhabitants there are endowed with the four arms [of Vishnu] and the luster and effulgence of pearls and fine ornaments. Some radiate like coral or diamonds, with heads with earrings and garlands blooming like a celestial lotus. That place which radiates with rows of brilliant high rising, excellent buildings [specially designed] for the great devotees and is populated by celestial, flashing beauties with heavenly complexions, is as attractive as a sky decorated with clouds and lightning. The goddess [Shri] performs there, enraptured together with her personal, singing associates, with the diverse paraphernalia devotional service at the lotus feet of the Lord, surrounded by black bees who busily hum along in the attraction of the [everlasting] spring season. There he [Brahma] saw the Lord of the entire community of devotees, the Lord of the goddess, of the Universe and the sacrifice, the Almighty One who is being served in transcendental love by foremost associates like Sunanda, Nanda, Prabala and Arhana. The servants affectionately facing Him are intoxicated by the very pleasing sight of His smile, His reddish eyes, His face with His helmet and earrings, His four hands, His yellow dress, His marked chest and the Goddess of Fortune at His side. Seated on His highly valuable throne He as the Supreme Lord fully enjoys His abode where He is surrounded by the opulence of His four energies [the principles of matter, original person, intellect and ego], His sixteen energies [the five elements, perceptive and working senses, and mind] His fivefold energies [the sense objects of form, taste, sound, smell and touch], His six energies [of the opulences of knowledge, intelligence, beauty, penance, fame and riches] and the other personal powers He sometimes demonstrates [the eight siddhis or mystic perfections].

The Creator of the Universe, who was overwhelmed by the sight of that audience, with his heart full of ecstasy and his body full of divine love bowed down with tears in his eyes before the lotus feet of the Lord that constitute the path followed by the great liberated souls. Seeing him present before Him, the Lord deemed the worthy, great scholar suitable for creating - in line with His own control - the lives of all living beings. Mildly smiling He very pleased shook hands with His partner in divine love and addressed the beloved one with enlightening words. The Supreme Lord said: 'As opposed to the penance of the ones who are falsely unified [the 'kutha yogis'], I am most pleased with the prolonged penance, the penance by which the Vedic knowledge has accumulated in you, who desired to create. Ask Me, the giver of all benediction, whatever favor you wish, oh Brahma, for the ultimate success of everyone's penances is to see Me finally. You obtained this enviable perception of My abode because you submissively listened when you in seclusion were of the highest penance. It was Me who told you [to do penance] when you were perplexed in your duty. That penance is My very heart and Soul; that is what I am for the one who is engaged in it, oh sinless one. I create by that penance, I maintain the cosmos by that penance and withdraw it again by that penance. My power is found in severe penance.'

Brahma said: 'Oh Supreme Lord of all living beings, You are the director seated in the heart who by Your superior intelligence, not to stop by anyone, knows about all endeavors. Nevertheless I ask You, oh Lord, to please fulfill my desire to know how You, despite being formless, can exist in the beyond on the one hand while You descend in Your form as we may know it on the other hand. And how do You - from Yourself and by means of Yourself - by uniting Your own material energy, manage to exact Your different potencies in the matter of evolving, maintaining and annihilating? Oh Madhava [master of all energies], please make me understand how You, just like a spider [weaving its web], with determination infallibly play Your game of investing Your energies in all of that. I pray that, in learning from You as my teacher of example, by Your mercy acting as Your instrument, I, despite creating the lives of the living beings, that way never may be caught in material attachments. Oh Lord, like a friend behaves with a friend, You [with Your handshake] have accepted me for creating the different lives of the living entities. Oh Unborn One, I hope that I, because of

all who in serving You [through me] undisturbed saw the light of the world, will never be caught in pride and arrogance.'

The Supreme Lord said: 'The knowledge acquired about Me is very confidential and is realised in combination with devotional service and the necessary paraphernalia the way I tell you. May there be from My mercy with you this factual realisation of My eternal form in a transcendental sense and of My form and activities with the basic qualities of nature. It was I who existed before the creation when there was nothing else, when there was nothing of the cause and effect of the Supreme. And it is also Me who of all that was created remains in the end, that is what I am. That what appears to be valuable, is not so if it does not relate to Me - know that illusory energy of Mine to be a mere reflection of darkness. Just like the elements of the universe are there in a very minute size as also in a gigantically big format, it is also with Me [most small] being present in them and [gigantically] existing apart from them. The student of the Real Self must investigate the true nature of things, both directly [by association] and indirectly [by comparison], irrespective of what it is, when it is or of its circumstance. When you keep your mind fixed on this conclusion about the Supreme, you will never under any circumstance be bewildered, not during your life [your kalpa], nor when you have reached your end [your vikalpa].'

Shri Shuka said: "After thus fully having explained everything, the Unborn One disappeared, He, Lord Hari the way He by the leader of the living entities [Brahma] was seen in His transcendental form of the Supreme Self. After He had disappeared from view Brahmaji, who had folded his hands before the Lord who is the object of all the senses [of the devotees], resumed the work of creating this universe populated with all the living beings, exactly as he did before. The father of all living beings and religious life, desired, to the interest of his virtue, to dedicate himself with vow and respect to the matter of the welfare of the living beings. Narada, the dearest of his heirs, was always very obedient to him in his willingness to be of service with his good behavior, meekness and sense control. Oh King, the great sage and first-class devotee pleased his father [Lord Brahma] very much with his desire to know [more] about Vishnu, the Lord of all energies. The same way you are questioning me now, Narada Muni questioned him when he saw that it was to the satisfaction of the great grandfather of the entire universe. This story of the Fortunate One, the Bhagavata Purana, that with its ten characteristics was explained by the Supreme Lord, was thereupon explained by the creator of the universe to his son [Narada]. On the bank of the Sarasvati Narada [in his turn] instructed this Supreme Spirituality to the great sage, the meditative Vyasadeva who is of an unlimited potency, oh King. All the things you asked me concerning the Universal Form of the Original Person and other matters, I shall now explain to you in great detail."

*: One godly, divine year, a year of the gods or a celestial year equals 360 earthly years.

BHAGAVATA PURANA CHAPTER 10:

The Bhagavatam is the Answer to All Questions

Shri Shuka said: 'In this [book, the Shrimad Bhagavatam] the following [ten] subjects are discussed: primary creation [sarga], how the interactions of life and the lifeless came about [visarga], the planetary order [sthana], the maintenance of belief [poshana], the impetus for action [utaya], the administrative eras [manvantaras], stories about the Lord's appearances [is'a-anukatha], renouncing a material life [nirodha], liberation in devotional service [mukti] and the shelter [the refuge of Krishna, as'raya]. Great souls, sages, reasoning from Vedic texts and their purport, state that the purpose of the first nine characteristics of this book is to offer a clear notion of the tenth subject. The [sixteen elements of the five] gross elements, the [five] sense objects and the senses themselves including the mind, constitute the manifestation that is called the creation of the creator [sarga] and that what resulted from their interaction with the three modes of nature [the gunas] is what is called the secondary creation [visarga]. The stability of the worlds [sthana] is the victory of the Lord of Vaikuntha and His mercy is the maintenance of belief [poshana]. The reign of the Manus [during the manvantaras] settles the perfection of the dutifulness that constitutes the impetus for action with the karmic propensities [utaya]. The different stories about the Lord [is'a-anukatha] describe the activities of the avatars of the Personality of Godhead and the persons who are His followers. Returning to God [nirodha] pertains to the resigning of souls to the Original Person and His energies, while liberation [mukti] is concerned with forsaking other ways [of living] with finding stability in one's original nature of service. He who is both the source from which the creation manifests and the one to whom everything returns, is for that reason called the refuge, the resting place [the as'raya] of the Supreme Spirit, of God or the Supersoul.

Hear from me now about the way the one Lord divided His personal potency in three aspects: nature in the form of controlling deities [adhidaivika], individual souls as the ones

who are controlled [adhyatmika] and their material bodies [adhibhautika]. Since one of these three cannot be conceived without the other two, it must be concluded that the one knowing all of them must be Him, the Original Soul who constitutes the support of His own union. When that Supreme Person [expanding in space-time] separated the universes, He, having appeared from Himself, looking for a place to rest, [thereby] created the causal waters of the purest transcendence. Residing in these waters of His own creation for a thousand celestial years He became known by the name of Narayana ['to follow the path of Nara'] because these waters [nara] emanated from the Supreme Person [from Nara]. The material elements, karma, time and the conditioned living entities all exist by His mercy and cease to exist on [His] neglect. Where the Godhead lied in His mystical slumber He was all alone. Thus wishing to multiply Himself He by means of His maya divided His golden seminal principle in three. Let me now dilate about the threefold in which the Lord divided His potency in that of His nature, adhidaiva, the individual soul, adhyatma and the conditioned living beings, adbhuta.

From the ether within the body of the Original Person moving His limbs, the vital power, the structural power and the physical power generated, after which the life breath [the prana] found its existence as the principle ruling each and all. Like the followers of a king, all active entities follow the life force of prana and when the life force is no longer active all the activity of the entities ceases. The life force that was generated [from the ether] made the Almighty One hungry and thirsty and to quench that thirst and satisfy that hunger, first of all the mouth was opened. From the mouth the palate was generated whereupon the tongue manifested and the various tastes to be relished by it. With the need to speak with the mouth from the Supreme One the capacity to vibrate sounds originated, but in the water that for a very long time remained suspended. Desiring to smell odors the nose with its sense of smell developed together with the nostrils to rapidly inhale the air that carries the smell. Being by Himself in the darkness He desired to observe Himself and the rest of creation. For the sake of His vision the sun then separated that gave the eyes the power of sight. Also the ears manifested when the Supreme being desired to hear the sound vibrations from all directions and from that desire to understand the seers found their existence. From His desire to experience the hardness, softness, lightness, weight, heat and cold of all matter, the sense of touch was distributed over the skin along with its bodily hair, the plants and trees. That sense of touch of the skin rose from the objects that were perceived within and without.

From His desire for different types of work the two hands manifested, but to give strength to the manipulation that depends on them [viz. on the gods who are His hands], Indra, the king of the gods, found his existence as the manifestation of both. Desiring movement the legs manifested, that are ruled by the Lord of Sacrifice [Vishnu] Himself. It is He who motivates the different human beings according to the duties of their labour perspective [karma]. Desiring to taste the nectar of sexual enjoyment the genitals of the male and female organ appeared and the lustfulness found its existence that is the shelter cherished by the both of them [controlled by the Prajapati]. Desiring to evacuate used substances the opening of the anus evolved with the excrements, including the control over the two called Mitra, the controller of the excretion. With the wish to move from one body to another body, the navel manifested itself, the place of staying closely united both after arresting one's breath and after death [with a new body in the womb]. In want of food and drink the abdomen with the intestines and arteries originated as also [in the greater body of mother earth] the rivers and seas that are their source of sustenance and metabolism. With the repeated contemplation on His own energy the heart [as the seat of thought] manifested after which the mind, Candra the controller [the moon] as also determination and desire found their existence. The seven elements of the nails, skin, flesh, blood, fat, marrow and bone are predominantly of earth, water and fire whereas the life breath is a product of ether, water and air [see also kos'].

The senses of the material ego are attached to the modes of matter. The modes influence the mind and all the feelings belonging to it because of which for the individual the intelligence and the realised knowledge assume their form. The Supreme Lord's gross form, as I explained to you, is among all of this that what is known by the eight elements [of earth, water, fire, air, ether, mind, intelligence and false ego] of the planets and everything else, that together constitute an unlimitedly expanded, external covering. The Supreme that is finer than the finest, that is the featureless unmanifested reality, thus is without a beginning, an intermediate stage or an end, is eternal and is transcendental to the mind with its words. No scholar aware of these two [material and transcendental] forms of the Supreme Lord as I described to you, will therefore ever take the external manifestation for granted. He who transcendently in fact does nothing [who is of akarma], manifests Himself [also] with names, words and

what is denoted by those words as the Supreme Lord in visible forms of the Absolute Truth by which He engages in His pastimes. 7-4 Oh King, know that all the happiness and distress and their mixture is there as a result of actions in the past [of karma]. This is the experience of all the members of the family of Brahma, the Manus, the godly ones, the inhabitants of Pitriloka [the forefathers] and Siddhaloka [the perfected ones]; the Caranas [the venerable ones], Gandharvas [the singers of heaven], Vidyadharas [the scientists], Asuras [the unenlightened ones or the demons], Yakshas [treasure-keepers or evil spirits], Kinnaras [of superpowers] and angels; the snake-like, the monkey-shaped Kimpurushas, the human beings, the inhabitants of Matriloka [of the place of the mother], the demons and Pis'acas [yellow flesh-eating demons]. This includes the ghosts, spirits, lunatics and evil spirits, devils taking possession of people and the birds, the forest-dwelling and domestic animals, the reptiles, the ones of the mountains, the moving and immobile living entities, the living entities born from embryos, from eggs, from heat [micro-organisms] and from seeds, and all others, whether they are of the water, of land or the sky.

Depending the modes of goodness, passion and slowness there are as such the three [life conditions] of the godly ones, the human beings and the ones who have to suffer. There are also positions, oh King, that result from a mix of each of these three with the rest of them. Depending the relationship of one such quality with the other two a certain particular nature develops. After having created the universes, evidently the Supreme Lord, the maintainer of the universe, for the purpose of maintaining the dharma [and redeeming the living beings] assumes the forms of gods, human beings and lower creatures [in line with His three potencies]. In the form of Rudra [Shiva, the destroyer] He, just like the wind dispersing the clouds in the sky, will completely annihilate anything He created in the fire of the end of time. The Supreme Lord is by the great transcendentalists described with these features, but enlightened souls deserve not just these qualities and witness His glory in the beyond [nirguna]. Never is in the matter of creation and so on the Supreme in the beyond described as the engineering agency, for that notion [of having a Supreme position] is there to counterbalance that what is manifested by the material energy. This [primary engineering process or evolution] of Brahma, was discussed to illustrate the rule of one day of the creator [a kalpa consisting of 1000 mahayugas of 4.32 million human years each, in a 100 year life of Brahma called a mahakalpa] while its varieties, its transformations [the vikalpas or periods of change] concern the secondary creation of organic life forms. I will tell you more about the characteristics and measures of time that constitute a day of Brahma later, but let me first inform you about this period [also called the Padma Kalpa or Varaha Kalpa]. "

Shaunaka said: "Oh Suta, you in your goodness spoke about Vidura, who as one of the best devotees, went to the places of pilgrimage on this earth and left behind the relatives who are so difficult to give up. Oh gentle one, please tell us here about the conversation Vidura had with Maitreya [a famous rishi] who is so full of transcendental knowledge. What did he ask his grace and what truths did he get in return for an answer? And why exactly gave Vidura up his activities and associates and why did he return home thereafter?"

Suta replied: "This is what King Parikshit also asked. I shall tell you what the great sage said about it when he answered the king's question. Please listen."

BOOK 3: THE STATUS QUO

BHAGAVATA PURANA CHAPTER 1:

Questions by Vidura

Shuka said: 'This is what Vidura formerly asked His Grace Maitreya Rishi after he had entered the forest upon renouncing his prosperous home: 'What to say about the house [of the Pandavas] I am identified with? Shri Krishna, the Supreme Lord and master of all, was accepted as the minister of its people and had given up entering the house of Duryodhana.'

The king said: 'Please tell us master, where and when Vidura met His Grace Maitreya Rishi to discuss this? Certainly the questions Vidura asked the holy man cannot have been unimportant, they must have been full of the highest purpose as is approved by the seekers of truth.'

Suta said: "He, the great sage Shukadeva thus being questioned by King Parikshit, fully satisfied replied, speaking from his great expertise: 'Please listen to this.'

Shri Shukadeva said: 'During the time King Dhritarashtra was raising his dishonest sons, he, who never walked the straight path and had lost his sight, was the guardian of the sons of his younger brother [the deceased Pandu, see family tree]. He made them enter the laquer house that he next set on fire [see Mahabharata I 139-148]. When in the assembly the wife of the saintly Kurus [Draupadi] was insulted by his son [Duh'sasana] who grabbed her by her hair, the king did not forbid this, although his daughter-in-law shed tears that washed away the kumkuma on her breasts [see Mahabharata II

58-73]. After he who had no enemies [Yudhishtthira] by unfair means was defeated in a game of gambling and as an honest man went into the forest, he, upon his return, was never allotted the share that was promised by him who was overcome by illusion [Dhritarashtra]. Also Lord Krishna, when He on the plea of Arjuna for their sake appeared in the assembly as the teacher of the world, was, with His words as good as nectar, by the king not taken seriously among all the men whose last bit of piety was dwindling.

When Vidura by his elder brother [Dhritarashtra], was called to the palace for consultation and entered there, he with his instructions gave such an excellent advice that all men of state still speak about it: 'Return now the legitimate share to the one who has no enemy [Yudhishtthira] and who was so patient with your unbearable offenses. You should be afraid of him and his younger brothers, of whom we know Bhima to be as angry and wrathful as a snake. The sons of Pritha are now adopted by the Supreme Lord of Liberation who at present, being supported by the brahmins and the godly souls, resides with His family, the honourable Yadu dynasty, that together with Him as their Lord has defeated an unlimited amount of kings. He [Duryodhana], this bad guy you consider your son, stepped forward in your household as an enemy of the Original Person. You who in supporting him thus have turned yourself against Krishna are therefore bereft of all goodness - to that inauspiciousness you must, for the sake of the family, put an end as soon as possible.'

After he had said this Duryodhana addressed Vidura on the spot. Swollen with anger and with trembling lips, he insulted the respectable one of good qualities in the company of Karna, his younger brothers and Shakuni [a maternal uncle] saying: 'Who asked him to be here, this bastard son of a maid-servant who grew up living on the cost of those he betrays as an enemy spy? Throw him immediately out of the palace to be left with his breath only!' Vidura in his turn immediately put his bow at the door and left the palace of his brother, being hurt in the core of his heart by the violence aimed at him. But despite these arrows so painful to the ear, he was unperturbed for he thought that a great opportunity had been offered.

After having left the Kauravas he departed from Hastinapura and piously sought the salvation of pilgrimages. With the thousands of idols [he saw thus] all that he wanted was the highest degree of purity. He traveled to holy places of devotion where the air, the hills and the orchards, waters, rivers and lakes are clear and the temples are decorated with the appearances of the One Unlimited. Visiting these sites he proceeded alone through the holy lands. Traversing the earth independently in the spirit of sacrifice, he was sanctified by the ground he slept upon. One could not recognise him, who without his familiar clothes was dressed like a mendicant and performed according to the vows to please the Lord. Thus traveling through India, he arrived at the holy land of Prabhava, that at the time was under the reign of King Yudhishtthira who by the mercy of the Invincible Lord ruled the world under one military force and flag [see 1.13]. There he heard how all his kinsmen had perished [at Kurukshetra] in a violent passion, the way a bamboo forest burns down because of igniting by its own friction. Thereupon he, grieving, went westward heading for the river Sarasvati. On the bank of the river he visited the holy places called Trita, Ushana, Manu, Prithu, Agni, Asita, Vayu, Sudasa, Go, Guha and Shradhdadeva and duly was of worship there. Also other places had been established there by the twice-born godly souls and the devotees of the various forms of Lord Vishnu. He as the leading personality marked each and every part of the temples, the very sight of which made one think of Lord Krishna. From there passing through the wealthy kingdoms of Surat, Sauvira and Kurujangala [west of India], he, after some time reaching the Yamuna river, happened to meet Uddhava, the Supreme Lord's greatest devotee.

He embraced the sober and gentle constant companion of Vasudeva who was a former student of Brihaspati, the master of all rituals, and with great love and affection he questioned him about the family of the Supreme Lord. 'Are the original personalities of Godhead [Krishna and Balarama] doing well in the house of Shurasana [the father of Queen Kunti, aunt Pritha], they who, on the request of the Creator who was born from the lotus, descended in the world for the elevation and well-being of everyone? And, Uddhava, is our greatest Kuru and brother-in-law, Vasudeva [the father of Lord Krishna] happy? He is truly like a father to his sisters and, to the pleasure of his wives, munificent in providing everything they desire. Please Uddhava, tell me how the military commander-in-chief of the Yadus, Pradyumna, is doing. He in his previous life was the god of love and is now the great hero who as the prince of the Supreme Lord was born from Rukmini after she had pleased the brahmins. And is Ugrasena happy, the king of the Satvatas, Vrishnis, Das'arhas and Bhojas? He had to give up the hope of the throne after being put aside [by uncle Kamsa] but Krishna restored his position. Oh grave one, is the son of the Lord, Samba, faring well? He, so much alike Him, is the foremost and best behaved one among the warriors. Born from Jambavati [another wife of Krishna] who is so rich in her vows, he in his previous life was the godly

Karttikeya who took birth from the wife of Shiva. And how is Yuyudhana [Satyaki] faring, he who learned from Arjuna and fulfilled his purpose as someone understanding the intricacies of the military art and, on top of that, in his service directly attained the destination of the Transcendence that even for the greatest renouncers is so difficult to achieve? And the scholarly impeccable son of Shvaphalka, Akruva, how is he? He is the one who in his surrender to the Lord on the path marked with the prints of Krishna's lotus feet lost his composure and, with symptoms of transcendental ecstasy, rolled about in the dust. Is everything all right with the daughter of King Devaka-Bhoja? The same way the purpose of sacrifice originated from the Vedas and the mother of the demigods [Aditi] gave birth to the godhead, she [Devaki] gave birth to Lord Vishnu. And is also Aniruddha, the Personality of Godhead all happy? He, as the fulfiller of the desires of the devotees, is traditionally considered to be the birth channel for the Rig-Veda, to be the creator of the mind and to be the transcendental fourth plenary expansion of the Reality Principle [of Vishnu-tattva]. And others like Hridika, Carudeshna, Gada and the son of Satyabhama, who with an absolute faith follow His divinity [Krishna] as the essence of their self, oh humble one, are also they all doing fine?

Does Yudhishtthira, ruling with the principles of humanity, maintain the religious connectedness under the protection of the arms of Arjuna and the Infallible One? It was he who with the opulence of his royal entourage and the service of Arjuna, raised the envy of Duryodhana. And did the unconquerable Bhima, who is like a cobra, vent his long-cherished fury upon the sinners? The way he with the wonderful play of his club operated on the battlefield, he could not be opposed. Is Arjuna doing well, he, the famous one among the chariot fighters who with his bow the Gandiva vanquished so many enemies? He once satisfied Lord Shiva covering him with arrows when Siva presented himself unrecognizable as a hunter. And are the twin sons of Pritha [Nakula and Sahadeva] free from worries? They were by their brothers protected as eyelids covering eyes when they reclaimed their property in the fight with the enemy, just like Garuda [the carrier of Vishnu] did [with the nectar] from the mouth of Indra. Oh dear one, is Pritha still alive? She dedicated her life to the care for the fatherless children when she had to live without King Pandu, he who, alone as a commanding warrior, could master the four directions with a second bow only.

Oh gentle one, I pity him [Dhritarashtra] who fell down by turning against his brother [Pandu] after his death. By driving me, his well-wisher, out of my own house he has adopted the same line of action as his sons. Therefore I travel by the grace of His [Krishna's] feet incognito through this world of the Lord that is so bewildering for others to be engaged in. I never missed to see His feet being doubtless in this matter. He as the Supreme Lord willing to relieve the distress of the surrendered souls, waited, despite the offenses of the Kurus, to [directly] kill these kings who strayed from the path because of the three kinds of false pride [about wealth, education and followers] and who constantly agitated mother earth with the movements of their troops. The birth and activities of the Unborn One, of Him who has no obligations in the world, is there to put an end to the upstarts and attract the people towards Him. Who else transcendental to the modes of nature would assume a body and take upon himself all kinds of karma? Oh my friend, sing the glories and discuss the topics of the Lord worshiped in all sacred places who, from His unborn position, took birth in the family of the Yadus for the sake of all the rulers of the universe who surrendered to Him and [the devotional culture of] His self-control.'

BHAGAVATA PURANA CHAPTER 2:

Remembrance of Lord Krishna

Shuka said: 'The great devotee [Uddhava] questioned by Vidura about what could be said regarding the Dearest One, reflected upon the Lord but could not reply immediately because he was overwhelmed by emotion. He was someone who in his childhood being five years old, called by his mother for breakfast, did not like to have it because he was absorbed in playing the servant [of Lord Krishna]. How would such a servitude of Uddhava have slackened in the course of time? So when he was simply asked to speak about Him, everything of the Lord's lotus feet popped up in his mind. For a moment he fell completely silent because of the nectar of the Lord's feet. Strong as he was and well matured in the union of devotion, he became fully absorbed in the happiness of that excellence. Every part of his body showed the signs of transcendental ecstasy and when tears filled his eyes because of missing Him so much, Vidura could see that he had reached the object of his greatest love. Slowly Uddhava returned from the world of the Lord to the human world and wiping his tears away he spoke affectionately to Vidura about all these recollections.'

Uddhava said: 'What can I say about our wellbeing now the sun of Krishna has set and the house of my family has been swallowed by the great serpent of the past? How unfortunate this world is and especially the Yadu dynasty who, living

together with the Lord, did not recognise Him any more than the fish recognise the moon? His own folk, the Satvatas, were audacious people with a good judgement of character who could relax with Him being the head of the family and thought of Him as the one behind everything. The intelligence of the souls who are innerly of full surrender to the Lord will never go astray because of the words used by others contaminated by the influence of the bewildering external reality of the Divine Person [or the gods]. He who showed His form to everyone in the world, managed to put an end to it by removing Himself from the eyes of those people who lived without penance and were unsatisfied to see Him. The form He showed in the mortal world was perfectly suited for His pastimes that demonstrated the power of His inner magic [His yoga-maya]. It led to the discovery of His wonders, His supreme opulence and the ultimate ornament of all ornaments: His feet.

All the [inhabitants of the] three worlds who during King Yudhishtthira's Rajasuya-[royal] sacrifice witnessed His all-attractive form, were perplexed and thought that the craftsmanship of Brahma's universal creation had been surpassed with Him being present in the mortal world. Because of His smiles, playful nature and glances the women of Vraja became more and more attached to Him and followed Him with their eyes, so that they completely distracted sat down with their mind in the clouds, without attending to their household duties. The Unborn One who yet took birth, the infinitely merciful Lord and ruler over the spiritual and material realm, appeared for the sake of the devotees as the Fortunate One, the Lord of the Opulences, as Bhagavan who accompanied by all His associates is as fire to all the others who, [like Kamsa] living to their own material standards, constitute a plague.

It distresses me to see how He, being unborn, so amazingly took His birth [in the prison] where Vasudeva lived, how He in Vraja at home with Vasudeva, lived like He was afraid of the enemy [uncle Kamsa] and how He, the unlimitedly powerful one, fled from Mathura city [the capital where Krishna resided after defeating Kamsa]. My heart hurts when I think of what He said in worship of the feet of His parents: 'Oh mother, oh father, in great fear of Kamsa we failed in our service, please be pleased with us!' How can one forget Him once one has the dust of His lotus feet in the nose, He who by the mere raising of His eyebrows dealt the death blow to the burden of the earth? Did your goodness not witness with your own eyes how during Yudhishtthira's royal sacrificial ceremony the king of Cedi [S'ishupala] despite his being jealous of Krishna, attained the perfection, the fulfillment most desired by all the yogis who by dint of their yoga manage to tolerate it to be separated from Him? And certainly also others in human society have achieved His heavenly abode: they who as warriors saw Krishna's very pleasing lotus-like face and eyes on the battlefield that was purified by Arjuna's arrows. He is no one else but the unique, grand Lord of the threefold reality by whose independence supreme fortune is achieved and at whose feet countless [kings full of] desires bow their helmets, being of worship with all the paraphernalia under the direction of the eternal keepers of societal order. For that reason we as servitors in His service are in pain, oh Vidura, when we see how He before King Ugrasena expectantly sitting on his throne, submitted Himself with the words: 'Oh my Lord, please see it this way.'

To the shelter of whom else should I take? Oh, who else would assure a greater mercy than He who, despite the faithlessness of that she-devil [Putana] who in envy poisoned her breast for nourishing Him to death, granted her the position of a mother? I think that they who as opponents are waging against the Lord of the Threefoldness are factually great devotees because they in their preoccupation of fighting Him, could see Him coming forward on His carrier [Garuda] with His cakra weapon. Born from the womb of Devaki in the prison of the king of Bhoja [Kamsa], the Supreme Lord being prayed for [by the Creator] appeared to bring welfare on earth. Thereafter He was brought up in the cow pastures by His [foster] father Nanda, where He out of fear for Kamsa, together with Baladeva [Balarama] resided [secretly] for eleven years the way one covers a flame. Surrounded by cowerd boys herding calves the Almighty One roamed on the banks of the Yamuna through gardens that vibrated with the chirping of the heavenly birds in their many trees. The alluring display of the pastimes of His youth could only be appreciated by the inhabitants of Vraja, the land of Vrindavana, where He, looking like a lion cub, just like other kids cried and laughed and was struck with wonder. Tending the treasure of beautiful cows He as the source of happiness enlivened the cowerd boys by playing His flute. The great wizards engaged by the king of Bhoja to assume any form they liked, were upon their approach in the course of His pastimes killed by Him who acted just like a child playing with dolls. [To help the inhabitants of Vrindavana] being perplexed by the great trouble of drinking poison [from the snake Kaliya in the water of the Yamuna], He subdued the chief of the reptiles. After coming out of the water He caused the cows to drink it, proving it natural again. Desiring the proper use of the

wealth of Nanda, the king of the cowherds' opulence, He with the assistance of the brahmins helped them to perform worship for the sake of the cows and the land [instead of Indra]. Indra angry upon being insulted, highly perturbed created a heavy downpour of rain above Vraja. [The cowherds then were] protected by the merciful Lord with His pastime of [lifting] the hill [Govardhana, that served as an] umbrella, oh sober Vidura. One autumn He, during a night brightened by moonlight, enjoyed it to please the women by devoting Himself to singing songs, delighting in their midst as the face of the night's beauty in person.'

BHAGAVATA PURANA CHAPTER 3:

The Lord's Pastimes Outside of Vrindavana

Uddhava said: 'When the Lord thereafter came to the city of Mathura, He, who wished the wellbeing of His parents [freeing them from imprisonment], together with Baladeva dragged the leader of public hostility [Kamsa] down from the throne and killed him by pulling him to the ground with force. He mastered every detail of the Vedas and their subsidiary sciences after hearing them only once from His teacher Sandipani whom He rewarded the benediction of bringing back his deceased son from the inner region of the departed souls, from death [Yamaloka]. Invited by the daughter of King Bhishmaka [Rukmini] Lord Krishna stole her away as His share, exactly like Garuda did [with the nectar of the gods], and thus gave all those [princes] the go-by who according to the custom were a candidate to marry her and for that purpose had come expecting a likewise fortune. In an open competition for the selection of the bridegroom for Princess Nagnajiti He subdued seven wild bulls and won her hand, but the fools who in their disappointment nevertheless wanted her, He killed and wounded without getting hurt Himself, well equipped as He was with all weapons. Only because of the fact that He, just like an ordinary living being, tried to please His dear wife who wanted Him to bring the Parijata flower shrub [from heaven], Indra the King of Heaven, henpecked of course by his own wives, blind of anger with all his strength waged against Him.

When mother Earth saw how Narakasura [Bhauma], her son who in the battle [against Krishna] physically dominated the sky [with missiles], was killed by His Sudarsana Cakra [the disc weapon], she prayed to Him to return to Narakasura's son that what had remained [of the kingdom]. Doing so He entered Narakasura's fortress. Upon seeing the Lord, the Friend of the Distressed, all the princesses there who were kidnapped by the demon immediately stood prepared joyfully to accept Him, with eager glances shyly closing Him in their hearts, [as their husband]. Although they resided in different apartments, He, in proper regulation, through His internal potency accepted the hands of all women simultaneously with an equal number of suitable forms. Desiring to expand Himself, He with each and every one of them begot ten children who all were like Him in every respect.

When Kalayavana, the king of Magadha [Jarasandha], King Shalva and others with their soldiers had surrounded Mathura, He killed them by exhibiting His divine power in the form of the prowess of His men. Of Shambara, Dvidiva, Bana, Mura, Balvala and others like Dantavakra and more of them, He killed some, while others He caused to be killed [by Balarama e.g.].

Thereafter in the battle of Kurukshetra of both the parties of the nephews the kings were killed who with the force of their attacks shook the earth. He was not happy to witness how because of the ill advice of Karna, Duh'sasana and Saubala, Duryodhana with all his power had lost his fortune and lifespan and now, along with his followers, lay down [on the battlefield] with broken limbs. 'What is this?', the Lord said when with the help of Bhishma and Drona [on the one hand] and Arjuna and Bhima [on the other hand] the enormous burden of the earth of eighteen akshauhinis [an army consisting of ten anikinis, or 21,870 elephants, 21,870 chariots, 65,610 horses, and 109,350 foot soldiers] had been removed. 'There is still the unbearable burden of the great strength of My descendants, the Yadu dynasty. Upon My disappearance, they will vanish themselves when, intoxicated from drinking [honey-liquor], a quarrel will take place among them that will turn their eyes red as copper. This is the only way for them to disappear.' With this in mind the Supreme Lord installed Yudhishtira on the throne, thereby gladdening His friends in showing the path of the saints.

The descendant of Puru [Parikshit] by the hero Abhimanyu begotten in the womb of Uttara, surely would have been burned by the weapon of the son of Drona if the Supreme Lord had not averted it by protecting him again and again. The Almighty One induced the son of Dharmaraja [Yudhishtira] also to perform three horse sacrifices and in that endeavor being assisted by his brothers, he protected and enjoyed the earth as a constant follower of Krishna.

The Supreme Lord and Supersoul of the Universe customarily following the path of the Vedic principles, enjoyed the lusts of life in the city of Dvaraka without getting attached. He accomplished this by keeping to the analytical system of yoga [Sankhya]. Gentle and with His sweet glances

and words that compared to nectar, He, with His flawless character, resided there in His transcendental body, the residence of the goddess of fortune. He, specifically pleasing the Yadus, enjoyed this earth and certainly also the other worlds, while He, at leisure during the night, was of friendship with the women in conjugal love. Thus He for many, many years enjoyed a household life of [sensual] uniting that constituted the basis of His detachment. The living being is controlled by fate and so too his sensual enjoyment is controlled thus, but which person of service unto the Lord of Yoga would put faith therein?

In the city of Dvaraka the princely descendants of Yadu and Bhoja some day had been playing a prank on the sages and thus had angered them. They thereupon cursed them, knowing what was desired by the Supreme Lord. A few months later the descendants of Vrishni, Bhoja and others like the sons of Andhaka, bewildered by Krishna, with great pleasure on their chariots went to the place of pilgrimage called Prabhasa. There they took a bath and with that same water proved their respects to their forefathers, the gods and the great sages. Then they gave cows to the brahmins in royal charity. For their livelihood they also provided them with gold, gold coins, bedding, clothing, seat covers, blankets, horses, chariots, elephants, girls and land. After supplying the brahmins with highly delicious food that was first offered to the Supreme Lord, the valiant representatives offered, for the sake of a good life, their obeisances to the cows and the brahmins by touching the ground with their heads.'

BHAGAVATA PURANA CHAPTER 4:

Vidura Approaches Maitreya

Uddhava said: 'After, with the permission of the brahmins, partaking of the offerings they [the Yadus] drank liquor that spoilt their minds so that they hurt each other to the core with harsh words. At sunset their minds were out of balance to such a degree that they, because of the faults made in that intoxicated state, had to face how their destruction took place the way a bamboo forest burns down [because of its own friction]. The Supreme Lord, who from His internal potency foresaw the end, went to the river the Sarasvati where He, after sipping water, sat down under a tree. The Lord dispels the distress of the souls who surrender to Him and thus He who desired the destruction of His family told me: 'You have to go to Badarikashrama.' But because I could not tolerate it to be separated from the lotus feet of the Master, I followed Him, even though I knew what He wanted, oh subduer of the enemy [Vidura]. Then I saw my Patron and Master, He who does not need to take shelter, lost in thoughts, alone sitting down at the riverbank, taking shelter of the goddess.

Beautiful with His blackish colour, of pure goodness and peaceful with His reddish eyes, He could be recognised as having four arms and yellow silken garments [Vishnu]. Resting against a young banyan tree with His right foot on His thigh, He who had left His household comforts looked majestic.

At that time [Maitreya,] a great devotee and follower of Krishna Dvaipayana Vyasa [Vyasaadeva], a well-wisher and friend traveling the three worlds, of his own accord [also] arrived at that place. Attached to Him the sage bent over in a pleasing attitude and listened with rapt attention, while the Lord of Liberation with kind glances and smiles allowed me to rest and then addressed me. The Supreme Lord said: 'I know from within what you in the past desired when the wealthy souls who built this world were performing their sacrifices. I grant you that what for others is so difficult to achieve, oh fortunate one: the association with Me you desire as the ultimate goal of life. This life is of all your incarnations, oh honest soul, the fulfillment, for you have achieved My mercy now you have seen Me in this secluded position quitting the worlds of man. This is what you see when one is unflinching in one's devotion [Vaikuntha, freedom from foolishness]. Long ago, in the beginning of creation, I told Brahma on the lotus that came out of My navel about the sublime knowledge of My transcendental glories: I explained that what the theists call the Bhagavatam.'

With His favor of thus addressing me, I saw how because of my emotion my hairs stood on end in being the constant object of the mercy of the Supreme Personality. With my eyes hazy because of wiping my tears, I with folded hands said faltering: 'Oh my Lord, for those who live in respect of Your feet that are so difficult to obtain, it is in this world all a matter of the four goals of life [dharma, artha, kama and moksha; religiosity, economic development, sense gratification and liberation], but I myself do not care about them that much, oh Great One, I am rather concerned with serving Your lotus feet. Even though You have no desires You engage in all kinds of activities, even though You are unborn You still take birth, being the controller of eternal Time You nevertheless take shelter of the fortress out of fear for Your enemies and despite enjoying within Yourself, You lead a household life in the association of women; this bewilders the intelligence of the scholars in this world. You are never divided and ever fresh, yet You, in Your eternal intelligence, oh Master, call upon me for consultation, as if

You would be bewildered. But that is never the case. That boggles my mind, oh Lord. If You deem me fit to receive it, then please shed light on Your mystery my Lord. Tell me - so that I may overcome worldly misery - in detail about the complete of the supreme knowledge about Your Self, the way You told it the fortunate Brahmagi.'

Thus being prayed to by me from the core of my heart, He, the lotus-eyed Supreme Lord of the beyond, instructed me on His transcendental position. After this way having learnt the knowledge of self-realisation from the worshipable Master and having understood that path, I, upon having circumambulated Him in respect of His lotus feet, reached this place with sadness in my heart because of the separation. My best one [Vidura], without the pleasure of seeing Him I am in pain. Therefore I will, as He instructed, go to Badarikashrama [in the Himalayas] to enjoy His association. In that place the Supreme Lord incarnated in the form of the sages Nara and Narayana, and for a long time was of severe penance for the welfare of all living beings.'

Shri Shuka said: 'When he from Uddhava heard the unbearable [news] of the annihilation of his friends and relatives, the learned Vidura pacified his rising bereavement by means of transcendental knowledge. As the great devotee of the Lord and best among the Kauravas was leaving, Vidura in confidence submitted the following to this leading personality of the devotional service unto Krishna. Vidura said: 'The Lord of Yoga enlightened you on the mystery of the transcendental knowledge of the personal soul. Be so good to explain it to me now, so that we may honour Vishnu and His servants who wander around in the interest of others.' Uddhava then said: 'Turn to the worshipable sage, the son of Kusharu [Maitreya] who stays nearby. He was directly instructed by the Supreme Lord when He left the mortal world.'

Shri Shuka said: 'Because of the overwhelming emotion with which he on the bank of the Sarasvati river with Vidura discussed the nectar of the qualities of the Lord of the Universe, the night passed in a moment. Thereafter the son of Aupagava went away.'

The king [Parikshit] asked: 'How was it possible that after the destruction that happened to the Vrishni and Bhoja dynasty, the great leader in command among them, the prominent Uddhava, was the only one to remain after the Lord had completed His pastimes as the Master over the three worlds?'

Shri Shuka said: 'After He by the power of Time had called for the end of His numerous family by means of the curse of the brahmins, He considered to give up His outer appearance and thought to Himself: 'When I have left this world, the knowledge of Myself and My shelter will be in the right hands with Uddhava. He is at present the most important devotee. Uddhava is not in the least inferior to Me because he is never affected by the material modes. Thus he rightfully may remain as the master in this world to disseminate the knowledge about Me.'

After thus having been instructed by the spiritual master of the three worlds, the source of all Vedic knowledge, he [Uddhava] reached the place of pilgrimage Badarikashrama, where he found absorption in his devotion unto the Lord. Vidura had heard from Uddhava how Krishna, the Supersoul, extraordinarily had assumed a form for His pastimes and most gloriously had engaged with it. His entering a physical body is for both the persevering great sages and for common people a thing most difficult to understand. And for people with an animal attitude it is a completely mind-boggling affair. With the notion that Krishna, the Fortunate One, also had thought of him as a devotee when He left this earth, oh best among the Kurus, Vidura was overwhelmed by love and burst into tears.

Oh best of the Bharatas, after Vidura thus had passed a few days on the bank of the Yamuna [see 3:1.24], he reached the holy waters of the Ganges where he met sage Maitreya [the son of Mitra, his mother].'

BHAGAVATA PURANA CHAPTER 5:

Vidura Talks with Maitreya

Shri Shuka said: 'At the source of the celestial river [the Ganges] Vidura, the best among the Kurus who had come closer to the Infallible One, approached Maitreya Muni sitting there whose knowledge was fathomless. With a perfect respect he, satisfied about his transcendental qualities, politely asked him questions. Vidura said: 'Everyone in this world engages in fruitive activities, but because of those activities one never finds satisfaction or becomes happy, on the contrary, one rather becomes unhappy that way. Please, oh great one, kindly enlighten us on what would be the right course in this matter. The great souls who are of sacrifice wander around for the sake of the Lord of the three worlds. They do this out of compassion for the common man who has turned his face away from Krishna and who, under the influence of the material world, is always unhappy in his lack of dharma. Therefore, oh greatest among the saints, please instruct me on the path favorable for perfectly serving the Supreme Lord who, residing in the heart of the living beings, bestows upon the unalloyed devotee the knowledge of the

basic principles, the truth by which he learns the classical wisdom [the Vedic knowledge]. What does the self-sufficient Supreme Lord and ruler of the three worlds do when He, despite being desireless, accepts it to be incarnated in different forms to regulate the maintenance of the created universe? How can He who withdraws in the ether to lie down and do nothing at the basis of the universe as the One Lord of Unification, as the one and only, original master, then again have an active existence by entering it in the form of many different appearances [avatars]? Why is it that, in spite of time and again hearing about the auspicious, nectarean characteristics of the Lord, our minds never seem to have enough of the pastimes that He, for the welfare of the twice-born souls, the cows and the devotees, performs in the transcendental activities of His different incarnations? What are the different principles on the basis of which the Lord of all Lords evolved the different rulers and their higher and lower worlds wherein, as is known, all classes of beings are differently occupied? And please describe to us, oh chief among the brahmins, how the creator of the universe Narayana, the self-sufficient Lord, the path of man, has arranged for all the different forms, engagements and dispersed cultures of the incarnated souls.

Oh fortunate one, from the mouth of Vyasadeva I repeatedly heard about the higher and lower [status] of these occupations, but without the nectar of the talks about Krishna I am little satisfied about these matters and the happiness derived from them. Who can get enough of the stories about Him whose feet constitute the places of pilgrimage, about Him who in society is worshipped by the great devotees? When these stories enter someone's ears they, because of the love they bestow, cut the ties of affection a person has with his family! Your friend sage Krishna Dvaipayana Vyasa has described the transcendental qualities of the Supreme Lord in the Mahabharata. That book is only there to draw the attention of people, through their attraction for worldly topics, to the stories of the Lord. The weight of that belief gradually brings about indifference for other matters. He who constantly remembers the Lord's feet has achieved the bliss that without delay vanquishes all miseries. I pity all those pitiable poor souls who, out of touch with the divinity of Time, in their ignorant sinfulness have turned themselves away from the stories about the Lord and waste their lives with useless philosophical exercises, imaginary purposes and a diversity of rituals. Oh Maitreya, friend of the distressed, you who bestow the happiness, please describe therefore, for the promotion of our well-being, of all topics the essence: the talks about the Lord that, alike the nectar of flowers, constitute the praise of all holy places. Please tell me everything about the transcendental, superhuman activities accomplished by the Lord in His, with all potencies equipped, embodiments for the sake of a perfect grip on the maintenance and creation of His universe.'

Shri Shuka said: 'The great sage, His lordship Maitreya, thus as requested greatly honoured Vidura by giving an exposition [on these matters] for the ultimate welfare of all. Shri Maitreya said: 'My blessings, oh good one, oh you whose mind is constantly fixed upon the Lord beyond the senses. Your questioning me for the sake of all, is proof of the goodness of your mercy to broadcast the glories of the soul in this world. Dear Vidura, I am not surprised that you, who accepted the Supreme Personality our Lord, without any deviation of thought have asked me these questions, for you were born from the semen of Vyasa. Because of a curse of the powerful sage Mandavya Muni you have taken birth from the maidservant of the brother [Vicitravirya] and the son of Satyavati [Vyasadeva], as the incarnation of Yamaraja, the controller of death [see family tree]. Your goodness is recognised as one of the eternal associates of the Supreme Lord. Upon His return to His abode He ordered me to instruct you in spiritual knowledge. Therefore I will now for you systematically describe the pastimes of the Supreme Lord for the sake of the creation, maintenance and dissolution of the universe that so enormously has unfolded because of His wonderful internal potency [yoga-maya].

Prior to the creation of the universe the Supreme Lord, the Self and master of the living beings, existed as one without a second. It was His wish [then] that the [individual] soul, with a vision of its own and different characteristics, was merged in Himself. Being nothing of that all He, the seer, could not discern anything objective at the time. As the single controller present, He with His inner potency manifested but with His expansions and His material potency not manifested, felt as if He did not exist. That what He as the perfect seer sees is energy characterised by cause and effect. Oh fortunate one, this energy with which the Almighty has built this world is called maya [illusory, bewildering]. With the effect of Eternal Time [kala] upon the three modes of this illusory energy, the Supreme being in the beyond generated the virility [the valor, the manliness, the power] by means of the person [for the Purusha] as a plenary expansion of Himself. From the unmanifested then by the interaction of time came about the Mahat-tatva [the complete of the Supreme, the cosmic intelligence]. This self of discernment seated in the physical

self, dispells the ignorance and makes the universe clearly visible. That [cosmic intelligence] thus being a part of [or subjected to] guna, kala and jiv-jatma [the material qualities, time and the individual self], transformed itself, within the range of sight of the Personality of Godhead, into the individuality of all the different life forms of this universe with their desire to [pro]-create [to continue their identification and karma].

The Mahat-tatva transforming into the material reality of ego consciousness, manifests itself in terms of cause, effect and doer. Thus we have three kinds of ego that constitute a reflection in the mind of the personal self, the material elements and sentience: [respectively] brilliance [sattva], ignorance [tamas] and variability [rajas]. With the principle of the doer - the variability of the ego [vaikarika] - a transformation of the mind is brought about that, in its emotionality [passion] and [in association with] all the gods [ruling by this principle], constitutes the basis of the material knowledge concerning the phenomenal world. And in the brilliance [the light] with one's senses [taijasani], the spiritual knowledge [goodness] dominates with the karma. In ignorance [tamas] one arrives at the realisation of the subtle sense objects [of imagined sounds and images] to which the ether [their medium] constitutes the characteristic of the Supersoul. Material energy is a partial [local] mixture of time [the time of expanding and contracting]. The Supreme Lord glancing this over from the ether, thus being contacted, created the transformation of that touch in the form of air [gases]. The air, also transformed by the extremely powerful ether, gave [in contraction] rise to the form of the light [of the fire of the sun and the stars] and [the bio-electricity] of sense perception by which the world is perceived. With the interaction of air and light [fire] there was, with the glance of the Lord [of the ether] mixing time with the external energy, a transformation that created water in combination with its taste. With the partly [local] uniting of the material energy with eternal time, the by the light produced water, that was thus created as a consequence of the transformation of the Supreme Spirit [of God] glancing over the earth, led to the creation of the quality of smell.

Oh gentle one, from the ether onwards, all the material elements and the great number of their superior and inferior qualities, one after the other are known because of their association with the Original Supreme One. The gods ruling over all these material elements are all part and parcel of Lord Vishnu. Embodied in the time-bound energy as partial aspects they fail in their personal duties and express their honest feelings for the Lord. The gods said: 'We offer our obeisances at Your lotus feet, oh Lord. In distress we surrendered to them because they are the protecting umbrella that offers all the great sages shelter who vigorously fully broke with all the great miseries of material life. Oh Father, because of the fact that in this material world, oh Lord, the individual souls are always afflicted by the three miseries [as caused by oneself, by others and by nature], they are never happy, but attaining Your True Self, oh Supreme Personality, they reach the shelter of the shade of Your lotus feet granting all knowledge. At every step taking to the shelter of the place of pilgrimage of Your feet, the great sages, who on the wings of the Vedic hymns with a clear mind search for Your lotus like face, find their shelter at the best of all rivers [the Ganges] that liberates from the reactions to sin. The meditation that with belief, simply hearing and devotion cleanses the heart with the strength of the knowledge of detachment, will motivate those who thus found peace, to head for the sanctuary of Your lotus feet. Let us all seek the shelter of the lotus feet of You who assumed the forms of the avatars for the sake of the creation, maintenance and dissolution of the universe. Oh Lord, they constitute the refuge that awards the courage of the devotees with remembrance. Because the people get entangled and are thus of the material body with a mentality of 'I' and 'mine', they are immersed in an undesirable eagerness. As a consequence they see themselves far removed from You, even though You are present in their bodies. Let us therefore worship Your lotus feet, oh Lord. Under the influence of the material world, Your feet cannot be seen by those who, by their [attachment to] sense perception, became alienated from the internal vision, oh Supreme One. But, oh Greatness, for those who do have the [inner] vision there are [the views of] the pastimes of Your divine activities. Oh Lord, they who are seriously committed, simply by drinking the nectar of the talks, attain the full maturity of devotional service. They attain the true meaning of renunciation, the intelligence by which one quickly achieves the spiritual sphere where foolishness and indolence came to an end [Vaikunthha]. Also for others of transcendental realisation in yoga - the method by which one conquers the very powerful material world - You are the one, pacifying Original Person to embark on. But that is a thing hard to accomplish for them, while such is not the case for those of service unto You. Oh Original Lord, for that reason we are all much obliged. Since we, for the sake of the creation of the world, one after the other received a life and we thereby in the past were separated by what we did according to the three modes of nature, we were caught in the

network of our own pleasures and failed to answer Your love. Oh Unborn One, direct us in making our offerings at the right time. Thus we can share our meals and can also all other living beings have their sustenance, so that we, with our offerings of food, undisturbed may enjoy our meal. You are of us, the gods and the other beings evolved, the one unique immutable primal person. Oh Lord, although You are unborn, You are the cause of the gunas and the karma with the material energy, as seed sown in the womb for begetting all species. Oh Supreme Soul, tell us what we, who were all created from and for the totality of the cosmos, should do for You. And in particular grant us the vision of Your personal plan. Please grant us the ability, oh Lord, to work and act according to Your special mercy for us [in the form of the status-orientations and their transcendence].'

BHAGAVATA PURANA CHAPTER 6:

Manifestation of the Universal Form

The wise [Maitreya] said: 'Thus the Lord was faced with the fact that the progress of what was created in the universe was suspended because of a lack of coherence between His potencies [see 3.5: 48]. At that time He with His supremely powerful potency that is known as Kali, the goddess of the power to destroy, simultaneously entered all the twenty-three elements [the five elements and their qualities, the five organs of action and the senses and the three forms of individual consciousness: mind, intelligence and ego. That later on entering of the Supreme Lord in the form of the force of matter, Kali, engaged all the living beings separately in labour by awakening them from their unconscious state to their karma. When the twenty-three principal ingredients thus by the will of God were roused to [coherent] action, their combination led to the manifestation of His plenary expansion of the Original Person [in the appearance of the Universal Form]. The moment He thus with His plenary expansion [of the material power] entered there, all the elements of creation, that thus found each other therein, transformed into the worlds of an organic and anorganic existence. He, the Original Person, this [Garbhodakas'ayi] Vishnu called Hiranmaya, for a thousand celestial years [one such year is a 360 years to man] resided together with all that belonged to His goodness, within the egg-shaped universe supported by the [causal] waters.

With the content of that egg, the complete of the gigantic person being put to work by His divine Self filled with His [female] power, He thus divided Himself into one [consciousness], three [identifications of the self, and ten [activities, senses of action and perception]. This unlimited expanse is the self of the living entities, the first incarnation and plenary portion of the Supersoul, whereupon the aggregate of all of them flourishes. The threefold of the gigantic form pertains to the three aspects of adhyatmika [the self with its senses and mind], adhidivaika [nature and all her gods] and adhibhautika [the others and what more appears to the senses], the tenfold relates to the [organs of the] life force [or prana: hands, feet, anus, the genitals, eyes, nose, ears, tongue, skin and mouth; and the oneness refers to the heart. The Lord beyond the senses recalling the prayer of the deities of the universe, by His own radiance [thus] illumined the gigantic form for the sake of their understanding. Now listen to my description of the many different positions of the demigods that then manifested from His consideration.

A mouth manifested and when that happened it was the god of fire who among the directors of the material world assumed his position along with his power, the organ of speech with which one utters words. A palate appeared. It was the abode of Varuna [the god presiding over the waters] who in [the body of] the Lord among the directors of the material world assumed his position along with his power: the organ of the tongue with which one tastes. Next the nostrils appeared where the two As'vini Kumaras have their position with the sense of smell with which one perceives odors. Eyes appeared in the gigantic body that offered a position to Tvashtha, the director of light and the power of sight by which forms can be seen. Then the skin of the gigantic form manifested, a position taken by Anila, the director of the air, with the power of breath which enables the experience of touch. With the manifestation of the ears of the gigantic form that position was occupied by the deities of the directions [the Digdevatas] with the power of hearing by which sounds are perceived. Thereafter [the hair of the] skin of the gigantic body manifested for the divinity of the [herbs and plants with] the power to feel by means of the hairs with which itching feelings are experienced. When the genitals of the gigantic form appeared, the first one [Brahma, the Prajapati] took his position with the function of semen with which the pleasure [of sex] is experienced. An anus formed in the original embodiment offering a position taken by the god Mitra with the function of evacuation with which one defecates. With the manifestation of the hands of the Universal Form the king of heaven Indra took his position with the ability to handle matters with which one makes one's living. The legs of the Universal Form that manifested were occupied by Vishnu, the godhead of the power of locomotion by which one reaches

one's destination. When the intelligence of the Universal Form manifested, the ruling godhead Brahma, the Lord of the spoken word, found his position with the power of insight with which one arrives at understanding. Next the heart of the Universal Being manifested in which Candra, the god of the moon took his position with the function of mental activity because of which one is lost in thoughts. What next came about in the Universal Form was the I-awareness in which the identification with the body [the 'false ego'] took its position [under the rule of Lord Rudra] with the function of karma by which one engages in concrete activities. What followed was the manifestation of the spiritual essence of goodness in the gigantic body. Therein the completeness, of the mahat-tattva found its place with the power of consciousness by means of which one cultivates wisdom.

From the head of the Universal Form the heavenly worlds manifested, the earthly places originated from His legs and the sky rose from His abdomen. In those areas the enlightened souls and other living beings are found who evolved as a result of the operation of the three basic qualities of nature. By the infinite mode of goodness [of satva] the gods found their place in the heavens whereas all the human beings, who on earth live by the nature of their passion [rajas], are subordinate to them. Those belonging to the third kind [the ghosts and spirits] are, as the associates of Rudra, because of their nature [of tamas] found in the region of the ether - the navel of the Lord - situated in between the other two.

Spiritual wisdom generated from the mouth of the Universal Form, oh chief of the Kuru dynasty. Those who are inclined to this wisdom became the leading order [the chief varna] of society. They, the brahmins, are the recognised teachers and spiritual spokesmen [the gurus]. The power to protect the citizens manifested from the arms [of the gigantic body]. They who exercise that power [the kshatriyas or rulers] are the followers [of the brahmins] and deliver, as representatives of the Supreme Personality, the other classes from the vice of disturbing societal elements. For the production and distribution of the means of livelihood, the mercantile community [the vais'yas], whose occupation it is to take charge of provisioning all man, generated from the thighs of the Almighty. From the legs of the Supreme Lord the service manifested that is of prime importance to the fulfillment of all sacred duties. It is traditionally the profession of the labourer [the Shudra] by which the Lord is satisfied [?]. In order to purify their soul, all the classes in society worship by means of their occupational duties, under the lead of their spiritual teachers, with faith and devotion the Lord from whom they generated along with their duties.

Who can estimate, oh Vidura, the totality of this form of the divine operating Self of the Supreme Lord that manifested by the strength of the deluding material oneness [of His internal potency, yogamaya]? Oh brother, nevertheless I will give a description, as far as my intelligence permits and my knowledge allows, of what I heard about the glories of the Lord by which one is purified, for not speaking openly [about Him] we wander off in untruth. One says that the One Beyond Compare is attained by the discussions about the Supreme Personality that were piously handed down through history for the glorification of His activities. Also the ear is served best by the nectar of the transcendental message as prepared [also in writing] by the learned. My dear son, could the original poet [Brahma] know all the glories of the Supreme Soul after his intelligence had matured in meditation for a thousand celestial years? Therefore, when even those skilled in creating illusions do not know because they - as also the one self-satisfied [Creator] personally - are under the spell of the bewildering potencies of the Supreme Lord, then what may one expect from others? Him out of our reach who is intangible for our ego, mind and words as also for the respective gods, we offer our obeisances.'

*: Shastri Gosvami in this context remarks that the labourer, the Shudra, occupies an important place among the classes in society. Of the four purusharthas, the civil virtues, the brahmin stands for moksha, or liberation. The kshatriya is there for the regulation of sense gratification, kama, and the vais'ya is there for the purpose of distributing the welfare, artha. But the labourer in fact makes possible the practice of religiosity, the service to God, of all the other occupational duties. He who simply serves, is just as important for the dharma.

BHAGAVATA PURANA CHAPTER 7:

Further Inquiries by Vidura

Shri Shuka said: 'Thus speaking with Maitreya Muni, the learned son of Dvaipayana Vyasa, Vidura, respectfully expressed a request. Vidura said: 'Oh brahmin, the Supreme Lord is the unchangeable one of the complete whole. How can despite Him being outside of the modes of nature His pastimes take place of acting with the basic qualities of material nature? Boys who want to play with other boys are enthused in the matter of playing, but in what respect is that different with someone who is self-satisfied and at all times detached? This universe with its three basic qualities, the gunas, was by the Supreme Lord brought about by means of His internal

potency. And by that potency He also maintains the complete of it and annihilates it again. How can He, the Pure Self whose consciousness is never obscured by time or circumstance, by His own actions, by others or by what has manifested [as nature], [be situated in the normal position of a living entity and] be caught in the material energy? How can the one Supreme Lord who is present in every field of action [in all kshetras of the lives] of all living beings, run into any karmically settled misfortune or obstruction? Oh learned one, because of the ignorance I suffer from, my mind gives me trouble. Therefore, oh mighty soul, please drive away the great impurity of my mind.'

Shri Shuka said: 'The sage this way urged on by Vidura's anxiety to find out about the reality, acted surprised and then without hesitation gave a God-conscious reply. Maitreya said: 'It is contradictory to say that the Fortunate One is subject to material illusion on the one hand and that He is free from imperfections and bondage on the other hand. A person loses his way because of such a contradiction about the soul, it is like seeing from the outside oneself with having one's head cut off. The way by the quality of water the moon reflected in it is trembling, the quality of the physical self offers an illusory image to the inner witness differing from it. When you, by the mercy of Vasudeva, engage in detachment and in relation to the Fortunate One unite your consciousness in devotion [in bhakti-yoga], in this earthly existence that [illusion] will gradually diminish. With the senses thus satisfied in the transcendental true self of the seer, all misery completely dissolves in the Lord, like one enjoyed sound sleep. When one can put an end to all kinds of misery by simply hearing about [meditating upon] the qualities and such of Murari [Krishna as the enemy of Murali], what then may one expect from the, according to one's nature, serving in the dust of His lotus feet?'

Vidura said: 'Oh powerful sage, now that you have cut down my doubts with the weapon of your words, oh greatest of all, my mind concerning the two [of the independent Lord and the living being] has arrived at a perfect union. Dear learned soul, you are perfectly right in stating that [reasoning from] the bewildering energy of the Lord is not the path for the soul to follow; it proves itself as meaningless when one engages without the basis of the Supreme Source apart from which one misses the point. In this world both the ignorant fool and the one whose intelligence has attained the transcendental position enjoy happiness, whereas persons situated in between these two positions have to suffer. Being certain of the fact that one abiding by outer appearances misses the essence, misses the soul, I with being of service at your feet can give up [the mistaken notion that the Supreme One would be subject to illusion]. In serving the immutable Personality of Godhead who is the enemy of the demon Madhu, one develops by one's pleasure with the lotus feet [step by step] in different relationships [or rasas] the intensity [of one's rapture] that vanquishes distress. Those who are of little austerity are rarely found on the path of service towards Vaikuntha [the ultimate spiritual goal] where the Lord is continually glorified by the gods as the controller of all living beings.

After the creation in the beginning of the cosmic intelligence and the other elements, in a gradual process of differentiation [evolution] the universal form along with the functions of the senses manifested therefrom in which later on the Almighty One entered [for His incarnations]. He who is called the original person has thousands of limbs, legs and hands and accommodates all the worlds of the universe with all the life that has its existence on them. You explained how there are three kinds of life [according to the basic qualities] in which one has ten kinds of life force with the [five] senses and their [fivefold] interest. Please describe now to me what the specific powers of the societal divisions are. In these [divisions], with the sons, grandsons and family members of the different generations, that prowess has spread itself in the different forms of existence. Who are the original progenitors [the Prajapatis] evolved by their original leader [Brahma]? What are the generations of these fathers of mankind and which generations followed them? Which Manus ruled over the different manvantaras [cultural periods]? Which worlds are there above and below the earthly worlds, oh son of Mitra? Please describe what their positions and sizes are as also the measures and proportions of the earthly worlds. Tell me what the generations and subdivisions are of the infrahuman, human and superhuman living beings the way they are born from eggs, wombs, from moisture [micro-organisms] and from earth [the plants]. Kindly describe the incarnations according to the modes of nature for the sake of the creation, maintenance and destruction of the universe [Brahma, Vishnu and Shiva] as also the magnanimous activities of the Personality of Godhead living with the Goddess of Fortune, of Him [Shrinivasa] who constitutes the ultimate shelter.

What are the divisions of societal status [varna] and spiritual order [ashrama] and what are their features, how do they behave and what is their character? What are the birth and activities of the sages and what are the divisions of the Veda? What, oh master, are all the ceremonies of sacrificing

and what are the different ways of the yoga perfections, of the analytical study of knowledge and of relating to the Personality of God with regulative principles? What are the ways followed by the faithless and what are their shortcomings? What is the situation of those who stem from mixed marriages and what is the destiny of life of the many types of individual souls according to the modes they follow and the kinds of labour they perform? How can the different interests of religiosity, economic development, sense-gratification and salvation, the different means of livelihood, the codes of law, the scriptural injunctions and the different regulative principles be balanced? Oh brahmin, how are the periodical offerings [of Shraddha] regulated to honour the deceased and to respect what the forefathers have created and how are the times settled in respect of the positions of the luminaries like the planets and the stars? What may one expect from charity, penance and the endeavoring for reservoirs of water and how are the duties described for someone away from home and for a man in danger? Please describe to me oh sinless one, how He, the Supreme Person, the Father of Religion and Controller of All, can be satisfied completely and who of us could do that? Oh best among the brahmins, the spiritual masters, who are so kind to the needy, tell their devoted disciples and sons even what they did not ask for. Oh supreme master, how many dissolutions [or end times] are there for the elements of nature? Who are they who are saved then and who are they who [being of praise] may serve Him? And who may merge with Him when He goes asleep? And what is the nature and identity of the individual person and of the Supreme, what is the leading motive of the Vedic wisdom and what moves the guru and his disciples? Spotless devotees speak of this source of knowledge in the world. How would someone of his own accord have knowledge of devotional service and detachment?

All these questions I have asked in my desire to know about the pastimes of the Lord. Please answer them as a friend to me [and everyone else] who in his ignorance with the external energy has lost his vision. Oh spotless sage, the assurance of an existence free from fear one obtains from someone like you, cannot in any way be compared with the liberation offered by all the Vedas, sacrifices, penances and charity.'

Shri Shuka said: 'He [Maitreya], the chief among the sages so well versed in the stories [Puranas], was most delighted to hear these questions posed by the chief of the Kurus and thus being urged to the topics about the Supreme Lord, he with a smile gave Vidura his reply.'

BHAGAVATA PURANA CHAPTER 8:

Manifestation of Brahma from Garbhodakas'ayi Vishnu

Shri Maitreya said: 'The descendants of King Puru deserve the respect of the sages because their kings are chiefly devoted to the Supreme Personality; and with you who are also born in this chain of devotional activity in respect of the Invincible One, there is step by step [with every question you ask] constantly new light shed on this subject matter. Let me therefore now discuss this Bhagavatam, this Vedic supplement that originally by the Supreme Lord in person was spoken to the seers for the mitigation of the great distress of the human beings who experience so little happiness.

The son of Brahma [Sanat-kumara] as the leader of the great sages [the four boy-saints, the Kumaras], questioned just like you Lord Sankarshana about the truth concerning the Original Personality [the first plenary portion and companion of the Lord] who always clear in His knowledge resides at the basis of the universe. He in that position with Him whom one in great esteem calls Vasudeva had turned His vision inwards, but to encourage the highly learned sages He slightly opened His lotuslike eyes. With the hairs on their heads wet from the water of the Ganges they touched the shelter of His lotus feet that is worshiped by the daughters of the serpent-king, with great devotion and with various paraphernalia, in the desire for a good husband. Known with His pastimes they, with words and with great affection in rhythmic accord, repeatedly glorified the activities while from the thousands of raised hoods [of Ananta, the serpent king] the glowing effulgence emanated of the valuable stones upon their thousands of helmets. Oh Vidura one says that He then discussed the purport of the Bhagavatam with Sanat-kumara who had taken the [yoga] vow of renunciation and, as was requested, passed it on to Sankhyayana who had also taken the vow. When the great sage Sankhyayana as the chief of the transcendentalists reciting this Bhagavatam [thereafter] expounded on it, both the spiritual master Paras'ara whom I followed and Brihaspati were present. Urged on by sage Pulastya, he [Paras'ara] kindly told me this finest one of the Puranas that I in my turn will relate to you, my dear son, for you are an ever faithful follower.

At the time the three worlds were submerged in the waters, He [Garbhodakas'ayi Vishnu] was lying down there alone, inactively with almost closed eyes, upon the snake bed Ananta desiring nothing more than the satisfaction of His internal potency. The way the power of fire is hidden in wood, He resided there in His place in the water, keeping all living beings in their subtlety within His transcendental body from

where He gives life in the form of Time [kala]. For the duration of thousand times four yugas [4.32 billion years] He with His internal potency lay dormant for the sake of the further development - by means of His force called kala [time] - of the worlds of the living beings who depend on fruitive activities. That role gave His body a bluish look [the blue of the refuge of the vivifying water]. In accordance with the purpose of His internal attention for the subtle subject matter of creation, there was in due course of time, because of the material activity of the basic qualities of nature, the agitation [of the subtle elements, the entities] that then most subtly broke forth from His abdomen [from the ether]. With the Time that roused the karma to activity, soon from the original self [of Vishnu] with that [agitation] a lotus bud appeared that, just like a sun, illumined the vast waters with its effulgence.

That lotus flower of factually the universe was entered by Vishnu as the reservoir of all qualities from which He in the beginning generated the personality of Vedic wisdom, the controller of the universe [Brahma] who, so one says, was born from himself. [Brahma] in that water situated on the whorl of the lotus could not discern the world and spying all around in the four directions he [thus] received his four heads. [Brahma] seated upon and sheltered by the lotus flower that, because of the stormy sky at the end of the yuga, had appeared from the restless waters, could in his bewilderment not fathom the mystery of creation, nor understand that he was the first demigod. 'Who am I, seated on top of this lotus? Wherefrom has it originated? There must be something in the water below. Being present here implies the existence of that from which it sprouted!' This way contemplating the stem of the lotus, he by following that channel in the water towards the navel [of Vishnu], despite his entering there and extensively thinking about its origin, could not understand the foundation. Groping in the dark, oh Vidura, with his contemplating this way it thus came to pass that the enormity of the three-dimensional reality of time [tri-kalika] was generated that, as a weapon [a cakra], inspires fear in the embodied unborn soul by limiting his span of life to a hundred years.

When he failed to achieve the object of his desire, the godhead gave up the endeavor and seated himself upon the lotus again to control with confidence, step by step, his breath, withdraw his mind and unify his consciousness in meditation. [Thus] practicing yoga for the duration of his life, the unborn one in due course of time developed the understanding and saw how in his heart, out of its own, that manifested what he could not see before. On the bed of the completely white gigantic Shesha-naga [snake] lotusflower the Original Person was lying all alone under the umbrella of the serpent hood that was bedecked with head jewels by the glow of which the darkness in the water of devastation was dissipated. The view of His hands, legs, jewels, flower garland and dress, derided the panorama of the green coral of the evening splendor of the sun over the great, golden mountain summits with their waterfalls and herbs, flowers and trees. The totality of the three worlds in all its variety was, with the length and width of the measurement of His transcendental presence, covered by the beauty of the divine radiance of the ornaments that dressed His body.

According to the desire of the human being who, in worship of the lotus feet that reward each desire, follows the path of devotional service, He in His causeless mercy, with the moonlike radiance of His toe- and fingernails, showed the most beautiful [flowerlike] division. With His smiling face adorned with the beauty of His earrings, with the view of the light reflected by His lips and with the reaction of His pleasing nose and eyebrows, He dispelled the distress of the world. Dear Vidura, His waist was well decorated with a belt and with cloth with the saffron colour of kadamba flowers, there was a priceless necklace and on His chest there was the attractive Shrivatsa mark [a few white hairs]. The way trees in the world have their separate existence and with their thousands of branches spread their high value [of flowers and fruits] as if they are ornamented with precious jewels, so too the Lord, the ruler of Ananta, [Garbhodakas'ayi Vishnu] is ornamented with the hoods above His shoulders. The Supreme Lord, just like a mountain, is the abode for all living beings mobile and immobile. As the friend of Anantadeva He, like a mountain, is submerged in the water and with His thousands of golden helmets [and jewels] and with His Kaustubha jewel He manifests Himself like a mountain range of gold in the ocean. With around His neck the flower garland of His personal glories in the form of the sweet, beautiful sounds of Vedic wisdom, the Lord of the sun, the moon, the air and fire was most difficult to approach for all the three worlds [so did Brahma discover] because He was surrounded by His personal weapons [like His cakras]. Thus it happened that the godhead of the universe, the creator of destiny, could behold His navel, the lake, the lotus flower, the waters of destruction, the air with its winds and the sky, but could not glance beyond the created reality of the cosmic manifestation. With the reach of that vision he, as the seed of all worldly activities, thus was invigorated by the mode of passion. Therefore He, in consideration of the living beings

eagerly procreating, prayed to Him for the allowance to create, on the transcendental path of the steadfast soul, in service of the Worshipable One.'

BHAGAVATA PURANA CHAPTER 9:

Brahma's Prayers for Creative Energy

Brahma said: 'Today, after a long time [of penance], I have come to know You and can say that it is really a shame when the embodied soul has no knowledge of Your ways as the Supreme Lord. There is no one beyond You, my Lord, and anything that appears to be so can never be the absolute, for You are [the transcendence of] the greater reality to the modes of the material energy that lost its equilibrium. That [greater] form is always free from the darkness of matter because You, in the beginning, for the sake of the devotees manifested Your inner potency, the potency that is the source of the hundreds of avatars and from which I also found my existence upon the lotus flower sprouting from Your navel. Oh my Lord, beyond this [source] I see no other [body] superior to Your eternal form full of bliss that is free from change and deterioration of potency. You are the one and only Creator of the cosmic manifestation and the nonmaterial Supreme Soul itself. I who take pride in my identification with the body and senses am surrendered to You. That form - or however You make Your presence - is all-auspicious for the entire universe and beneficial to our meditation. You, Supreme Lord who have manifested Yourself to us devotees, I offer my obeisances. For You I perform that what is neglected by persons who, in their appetite for material matters, head straight for hell. But those who hold on to the flavor and smell of Your lotus feet that is carried by the sounds of the Veda reaching their ears, accepted Your transcendental course by their devotional service. For those who are Your devotees there is never the separation from You [being installed] on the lotus of their hearts, oh Lord. Till then there will be fear because of the wealth, the body and the relatives, and also the lamentation and desire as well as the avarice and contempt will be great. As long as the people of the world do not take to the shelter of the security of Your lotus feet, one will be full of anxieties in one's undertaking according to the perishable notion of possessing things. How unfortunate are they who are bereft of the memory of Your topics! With their senses not directed at You, they are tied down by inauspicious matters and find, acting to their desires, happiness for only a brief moment. They are poor fellows whose minds are constantly ruled by greed and activities full of stress. Their always being troubled by [false] hunger, thirst and their three humors [mucus, bile and gasses], by winter and summer, wind and rain and by many other disturbances as also by a strong sex drive and inescapable anger, I consider all together as spiritually most unbearable, oh Man of the Great Strides. It aggrieves me a lot. As long as a person, under the influence of Your material illusion, oh Fortunate One, is a servant of his senses and is faced with an existence of being separated in a body, such a soul, oh Lord, will not be able to overcome the cycle of repeated births in the material world. Even though working for outer results carries no factual meaning [to the soul], it will result in endless miseries. During the day their senses are engaged in stressful labour and at night they suffer insomnia because of all their ruminations that constantly disturb their intelligence and break their sleep. The divine order frustrates their plans. They and even those sages, oh Lord, who turned against Your topics, will have to keep wandering around in this world. United in devotion being directed at You for a hundred percent and with You residing on the lotus of their hearts, the devotees who are on the path of listening, oh my Lord, see how You, in the here and now, in Your causeless mercy exactly manifest that transcendental form they had in mind of You glorified by so many. You are never that much pleased by pompous arrangements with a lot of paraphernalia of high-class servants who are of worship with hearts full of all kinds of desires. For You, the variously perceived Unique and Only Well-wisher, the Supersoul within the living entities, are there to show all living entities Your causeless mercy; You cannot be achieved by those who settle for what is man-made and temporal [asat]. The dharma [the correct, infallible course of action] therefore consists of those different result minded activities, forms of charity, difficult penances and transcendental forms of service, that by the people are performed for just the worship of You, for simply pleasing You, the Fortunate One. The duty thus being performed will never be in vain.

Let me offer my obeisances to You, the Supreme One who always, by the glories of His transcendental form, distinguishes Yourself in enjoying the pastimes of Your cosmic creation, maintenance and destruction. Unto You, the Transcendence whom one realises by intelligently dealing with the illusory diversity, I offer my obeisances. I take refuge in the Unborn One whose names, representing His incarnations, transcendental qualities and activities, open the way for reaching His eternal bliss. When they are invoked the moment one leaves this life, they immediately automatically remove the accumulated sins of many, many lives. He, the Almighty Personality, who for reasons of maintenance,

creation and dissolution penetrates [this world] with three trunks - the one of me, Shiva and Himself - grew, rooting in the soul, as the one and only [coherence] to the many branches [of religion]. Him, the Personality of Godhead, this tree of the planetary systems, I offer my obeisances. As long as the people of the world are engaged in unwanted activities and in the activities of their self-interest despise the by You as beneficial pronounced devotional activities, the struggle for existence of these people will be very tough and with [the defiance of] Your Vigilant Rule [of Time] lead straight to a shambles. Let there be my obeisances unto You. Existing in a place that lasts for two parardhas [2 x 50 years, with one day and night being two times 4.32 billion earthly years: 311.04 trillion years], even I, being respected in all the worlds and for many years having undergone severe penances for my self-realisation, desire to obtain You whom I offer my respectful obeisances my Lord, oh Supreme Personality and enjoyer of all sacrifices. Desiring to fulfill Your obligations You manifest Your transcendental pastimes, by the grace of Your will projecting Yourself in the different life forms of the animals, the human beings and the gods. In spite of appearing in Your divine form, You thereby are never under the influence of the material energy. I offer my obeisances to that Lord of the Opulences, the Supreme Personality. And also the ignorance [avidya] that is known in five ways does not affect You. On the contrary, You, amidst the violent series of waves in the waters lying on the snake bed in touch [with Ananta Shesha], keep the peace and slumber, carrying in Your abdomen all the living entities and worlds for the sake of their maintenance. That is how You show the [intelligent] human being Your happiness. I offer You my obeisances by the power of whom I have manifested from the lotus house sprouting from Your navel, in order to assist by Your grace You, the worshipable one, in the creation of the three worlds. I worship You who have the universe in Your abdomen and whose eyes after the end of Your yogic slumber are blossoming like lotuses.

May He, the Lord of all universes, the one friend and philosopher, the Supersoul who as the Supreme Lord of the six opulences [beauty, intelligence, penance, power, fame and wealth] brings happiness by the mode of goodness, grant me the power of introspection so that I will be able to create, as before, this universe as a surrendered soul dear to Him. Unto this benefactor of the surrendered soul, who, with the Goddess of Fortune [Lakshmi], from His internal potency enjoys whatever He may enact in accepting His incarnations of goodness, I pray that I, being gifted with His omnipotency, may be of service and create and that I also, despite the material affection of my heart, will be able to stop with it. I, who for the manifestation of the variegation of His unlimited power was born from the lake of the Supreme Person's navel as the energy of the total universe, pray that I may not suffer the misfortune of losing sight of the sound vibrations of the Vedic truth. May the Supreme Lord who, in His ultimate love and smiles, is of an endless mercy, open His lotus eyes. Let the cosmic creation thus flourish and find His glory as He with His sweet words, as the oldest and Original Person, takes away our dejection.'

Maitreya said: 'After he had observed the source of His appearance and with penance, full of knowledge and a focussed mind, to the best of his ability had given thought to the words of his prayer, he fell silent as if he was tired. When Madhusudana [Krishna as the killer of Madhu] saw the sincerity of Brahma and how depressed he was about the devastating waters of the age and at a loss about the different positions of the worlds, He in deep thoughtful words addressed him in order to remove his anxiety.'

The Supreme Lord said: 'Gifted as you are with the depth of all Vedic wisdom, do not despair about the endeavor of creation. That what you ask from Me, has already been settled by Me. To be sure of My support you must, as before, be of penance and prayer [meditate the mantras]. By these qualities you will see all the worlds laid open within your heart, oh brahmin. When you connected in devotion are fully absorbed in the universe, you will see that I am spread throughout, oh Brahma, and that you, including all the worlds and life forms, are part of Me. You will see Me situated within the universe and in all living entities like fire present in wood and that very instant you will undoubtedly be able to leave the weakness behind. As soon as you have approached Me and, with your senses no longer under the control of the modes of nature, are free from the gross and subtle self, you will see your pure essence [svarupa] and enjoy the kingdom of heaven. With your desire to expand the varieties of service and increase the population innumerable, your soul will never be saddened therein because My mercy is unbounded. Since you are the original seer, the vicious mode of passion will never encroach upon you and your mind, despite your generation of progeny, will always be fixed upon Me. Even though I for the conditioned soul am difficult to know, I today am known by you because you understand Me as not being a product of matter, the senses, the modes or the bewilderment of the self. I manifested Myself to you from within when you, in your contemplating the source of the lotus, by its stem in the water

tried to discover Me. The prayers you performed for Me, oh Brahma, the stories about Me enumerating My glories and your penance in steady faith, are all [to be considered as] My causeless mercy. May all benediction rest upon you who in your desire prayed for the victory of all the worlds by describing so nicely My qualities and transcendental position. I am most pleased with you. Anyone who regularly prays these verses as stated, will by his worship very soon see all his desires fulfilled, for I am the Lord of all benediction. Satisfying Me by good works, penances, sacrifices, charities and absorption in yoga, the human being will find his ultimate success, so is the opinion of those who know the Absolute Truth. Because I am the Supersoul, the director of all other souls and the dearest of everything dear, one should dedicate all one's attachment to Me. The love after all one has for one's body and other matters is there on account of Me. And now generate with the control of your knowledge of the Veda and with your body, who both directly owe their existence to the [Super]soul, as is customary the lives of all who are closely associated with Me.'

Maitreya said: 'After thus having instructed the creator of the universe, the primeval, original Lord in His personal Narayana form disappeared from sight.'

BHAGAVATA PURANA CHAPTER 10:

Divisions of the Creation

Vidura said: 'How many living beings were by the almighty grandfather of all creatures on this planet created from his body and mind, after the disappearance of the Supreme Personality? Dear man of power, be so kind to eradicate all my doubts and describe from the beginning to the end everything I asked you, oh best among the souls of vast knowledge.'

Suta said [see BOOK 1]: 'Oh son of Bhrigu [Shaunaka], the great sage, the son of Kushara [Maitreya] thus being stimulated by Vidura, felt pleased and answered the questions speaking from his heart.'

Maitreya said: 'Brahma thus for the sake of the soul engaged himself in penance for a hundred celestial years the way the Unborn One, the Supreme Lord told him to. He who was born on the lotus, then saw how the lotus upon which he was situated and the water surrounding it trembled because of the wind that was propelled by the power of eternal Time. With his transcendental knowledge and self-awareness having increased by his penance, he had matured in practical knowledge, and with that power he took in the wind along with the water. When he saw how widespread the lotus was upon which he was situated, he thought to himself: 'I shall with this [lotus in these time stirred waters] bring back to life all the worlds that in the past have merged in me.' By the Supreme Lord being encouraged to engage in action, he then entered the whirl of the lotus and divided the complete of it in three main divisions that he further divided into fourteen subsections. These different circumstances of life together constitute the consequence of the [more or less] selfless dutiful actions [the dharma] of the individual souls in relation to the Supreme Personality.'

Vidura said: 'Discussing the variety of different forms of the Lord, the wonderful actor, you spoke about eternal time as one of His names. Oh brahmin, can you please describe to us how time factually makes its appearance, oh master, what are its characteristics?'

Maitreya said: 'It [Eternal Time] is the source of the different [organic and anorganic] interactions of the modes of nature, it is undivided and unlimited and it is the instrument of the Original Person to create, by His pastimes, the material life of the soul. It is by means of time [kala], the hidden, impersonal feature, that the Lord separated from the Supreme Absolute [God or brahman] the material phenomenon that was established as the bewildering material potency of Vishnu. The way it [Eternal Time] is there in the present, it was there in the beginning and will also be there hereafter.'

The conditioning [or creation] is divided in nine kinds. Next to the formation according to the basic qualities [viz. the gunas or the modes of goodness, passion and ignorance], there is the formation according to the material qualities of time [movement, knowledge and inertia] and the three forms of creation that find their end [of plants, animals and human beings]. The first creation is the one of [the goodness of the] cosmic intelligence [the mahat-tatva] of the Supreme Lord wherein the interaction of the natural qualities takes place. The second creation consists of the [passion of] the identified self, the false ego, on the basis of which there is knowledge of the material elements that thus find their engagement. The third type of material formation is the one of the [ignorance of] elements that give rise to sense perception. The fourth creation consists of [the material movement of] that what basically leads to the knowledge acquiring and operating [functions of the senses]. The fifth kind of creation consists of the interaction with the mode of goodness that, together with the mind derived therefrom, results in the deities [who rule the senses]. Sixth there is the creation of darkness [from the slowness of matter] that turns masters into fools. These are the six [primary] material creations. Now hear from me about

the three secondary creations [of plant, animal and man produced] with the pastime of the almighty incarnation of passion [Brahma] who has the intelligence of the Lord.

The seventh main division of creation concerns the six kinds of beings who do not move around: trees bearing fruit without flowers, plants and bushes that exist until the fruit has ripened, the creepers, the pipe-plants, creepers without support and fruit trees that blossom. These beings who seek their sustenance upwards, are practically unconscious with only an inner feeling and are of many varieties. The eighth creation concerns the species of lower animals. There are twenty-eight different kinds of them and they are considered to have no knowledge of their destiny, to be of an extreme ignorance, to discriminate by smell and have a poorly functioning conscience. Oh purest one, the cow, the goat, the buffalo, the antelope, the hog, the gavaya [a type of oxen], the deer, the sheep and the camel all have split hooves. The ass, the horse, the mule, the gaur, the Sharabha bison and the wild cow have only one toe. Oh Vidura, just let me tell you now about the animals with five nails. They are the dog, the jackal, the fox, the tiger, the cat, the rabbit, the sajaru porcupine, the lion, the monkey, the elephant, the tortoise, the iguana [four legged snake], the alligator and others. The heron, the vulture, the crane, the hawk, the bhasa [another kind of vulture], the bhalluka, the peacock, the swan, the sarasa [indian crane], the cakravaka, the crow, the owl and so on are the birds. But there is yet a ninth kind that [also] fills its belly, oh Vidura. It consists of one form of appearance: the human beings. In them the mode of passion is very prominent. They are very busy with [diminishing] their misery, but always consider themselves happy.

These three secondary creations, including the creation of the demigods [as an extra category], my dear one, are, contrary to the other ones that I described, [as for their modes and qualities] subjected to modifications [to mutation or evolution], even though the Kumaras [the sons of Brahma, the brahmins, the sages] are of both natures [they adapt physically, but they do not change in quality]. The creation of the demigods is of eight types: the self-realised souls, the forefathers, the atheists, the celestial beings, angels and the saints, the protectors and the giants, the celestial singers, the spirits of guidance in what is good and bad and the denizens of heaven and the superhuman beings and such. All the ten types of creation I described to you, oh Vidura, are created by Brahma, the creator of the universe. Next I shall explain the different descendants of the Manus and how the Creator, being moved by the mode of passion, in the different ages creates and does so with an unflinching determination in respect of the Supreme Lord who, by dint of His own energy, as Himself appeared from Himself.'

BHAGAVATA PURANA CHAPTER 11:

Division of Time Expanding from the Atom

Maitreya said: 'One should know that the ultimate presence of that what shows itself in the manifold as being indivisible, consists of an infinitesimal particle [paramanu] the combination of which [into material forms] creates illusion in man. The supreme oneness of that particle being present within material bodies, keeps its original form till the end of time, it is of a continual, unrivaled uniformity. Time, my best one, besides being known as the supreme, non-manifest Almighty Lord who controls all physical action, can therefore also be measured by the motion of the minutest and largest forms of combinations of particles. The time of that infinitesimal particle is the time it takes to occupy [or vibrate in] a certain atomic space. The greatest of time is the time taken by the existence of the complete of all atoms.'

Two infinitesimal particles constitute an atom [an anu] and three atoms make a trasarenu of which one is reminded by a beam of sunlight falling through a lattice window in which one sees something [a dust-particle] going up in the sky. The time taken by the combination of three trasarenu is called a truthi [calculated as 1/16.875 of a second] of which one hundred are called a vedha. Three of them are called a single lava. The duration of three lavas equals one nimesha [± 0.53 second] and the time of three of them is called a kshana [± 1.6 seconds], five of those make a kashthha [± 8 seconds] and a laghu consists of fifteen of them [± 2 minutes]. A number of fifteen of those laghus is called a nadika [or danda, ± 30 minutes] and two of them make a muhurta [about an hour], while six to seven of them form one yama [a quarter of a light day or night] depending the human calculation [the season, the latitude]. The measuring pot [water-clock] has the weight of six palas [14 ounces] and has a four masha [17 karats] golden probe four fingers long covering a hole through which it fills with water till 'prastha' [solid, till it sinks]. Four yamas form the duration of both the day and the night of the human being and fifteen days [of eight yamas each] make one pakshah [fortnight] which measured is known as being either black or white [depending on whether there is a full moon or new moon in it]. The aggregate of such a 'day' and 'night' is called an ancestral [traditional or solar] month with two of them forming a season. There are six of them [respectively 'cold' or hemanta, 'dew' or Shis'ira, 'spring' or vasanta, 'warm'

or grishma, 'rainy' or varshas and 'autumn' or Sharad, counting from December 22] corresponding to the movement of the sun going through the southern and northern sky. This movement of the sun is said to form one day of the demigods and is called a vatsara [a tropical year] of twelve months. The duration of life of the human being is estimated to be of a great number [a hundred] of those years [see also the 'full calendar of order'].

The infinitesimal particles and their combinations, the planets, the heavenly bodies [like the moon] and the stars, all rotate in the universe, to complete their orbit in a year of the Almighty [cyclic order, the command] of eternal time. We speak about an orbit of the sun, about an orbit of the other planets, the orbit of the stars [in our galaxy around Sagittarius A in the sky], the orbit of the moon, oh Vidura, and the orbit of the earth as being a single [but differently named] year [respectively a celestial year, a planetary year, a galactic year, a lunation and a tropical year]. With attention for all His five different types of years, one should be of respect for the One [Lord of Time] who, differing from all that was created, moves under the name of Eternal Time and who with His energy in different ways invigorates the seeds of creation while during the day dissipating the darkness of the living entities. By thus performing sacrifices one develops quality in one's material existence.'

Vidura said: 'You pointed out the ultimate measure of time of the life periods of the ancestors, the gods and the human beings. Can you now, oh great sage, give a description of the time periods of the lives of the elevated souls that cover more than a millennium? Oh mighty master, you know the movements of the Supreme Lord in the form of eternal time, for you, in the control of your yogic command, have the eyes of a self-realised soul to oversee the entire universe.'

Maitreya said: 'The four yugas [ages or millennia] called Satya, Treta, Dvapar and Kali together take approximately 12,000 years [or one mahayuga] of the demigods [comprising 360 vatsaras each]. The subsequent yugas starting with Satya-yuga are each respectively four, three, two and one times 1,200 demigod years long. Experts say that the transitional periods at the beginning and end of each yuga cover several hundreds of demigod years. They are millennia [like the millennium we live in now] wherein all kinds of religious activities take place. The dutifulness of mankind concerning the four principles of religion [of satya, daya, tapas, Shauca; truth, compassion, penance and purity] was during Satya-yuga properly maintained, but in the other yugas the principles gradually declined one by one [first penance, then compassion, then purity]. Next to the one thousand [maha-yugas that, oh dear one, together constitute one day of Brahma [of 4.32 billion years] of the three worlds [the heavenly, svarga; earthly, martya and lower, patala ones], there is also a night just as long wherein the Creator of the universe goes asleep. Following the end of the night when another day of Lord Brahma begins, the creation of the three worlds, that in its totality covers the lives of fourteen Manus, starts all over. Each Manu thus enjoys a time of living of a little more than seventy-one [maha-yugas].

After the end of each Manu, the next one appears together with his descendants, the seven sages, the God-conscious souls and the king of the demigods [Indra] as also all those who follow them. This is Lord Brahma's day to day creation wherein the lower animals, the human beings, the forefathers and the gods wander around, appearing in the three worlds because of their karma. With the change of each Manu, the Supreme Lord manifests His goodness in His different incarnations, as the Manu Himself and as others, and thus unfolding His divine potencies He maintains this universe. At the end of the day [of Brahma] the Almighty Time arrests its manifestation, whereupon, with the complete whole fallen in darkness, all living entities remain merged in silence. Just as it happens during an ordinary night, all three worlds that disappeared from sight, therewith are bereft of the light of the sun and the moon. When the three worlds are set ablaze by the potency of the fire emanating from the mouth of Lord Sankarshana, sage Bhrigu and the other inhabitants who are agitated by the heat, move from the world of the saints [Maharloka, the fourth world] to the world of the godly people [Janaloka, the next world of celibate saints]. Immediately after the beginning of the devastation of the three worlds all the seas overflow with violent winds and hurricanes that blow the waves high. The Lord, who in His mystical slumber with closed eyes lies down on the bed of Ananta within the water, is glorified by the inhabitants of the worlds of the God-conscious souls.

By the symptoms of days and nights of the advancement of time, his [Brahma's] life and also our lives are limited to a duration of a hundred years, even though in his case it takes a hundred of his years [with his life consisting of two parardhas or 2 times 155.5 trillion human years. The first half of his lifetime called one parardha has passed and now in this age we have begun with the second half]. The superior first half started with a grand kalpa called the Brahma-kalpa in which Lord Brahma manifested whom one knows as the [source of the] Vedic sounds. Thereafter, at the end of that enormous

span of time, the period called the Padma-kalpa came into being in which the lotus of the universe sprouted from the reservoir of water of the Lord's navel. The present kalpa [at the beginning] of the second half, oh descendant of Bharata, is celebrated as the one of Varaha in which the Lord appeared in the form of a boar. The time measured by the two halves of Brahma's life takes but a second for the beginningless, unchanging and unlimited Soul of the universe. This eternal time, beginning from the atom up to the final duration of two parardhas, is never capable of controlling the Supreme Lord, it is the controller of those souls who are identified with their body. As a combination of the basic elements and their transformations this manifest universe has expanded to a diameter of half a billion [yojanas - a dynamic cosmic measure]. [The space occupied by the infinitesimal particles of the primal ether, pradhana] expanded to the tenfold [of the dimensions of the therefrom condensating basic elements and their transformations] that, appearing like atoms, entered to cluster into many other egg shaped abodes [or galaxies]. That cause of all causes [containing all the universes] is said to be the imperishable Absolute Truth, the supreme abode of the direct, personal manifestation of the Supreme Soul: Lord Vishnu.'

BHAGAVATA PURANA CHAPTER 12:

Creation of the Kumaras and Others

Maitreya said: 'Thus far I have described to you, oh Vidura, the glories of the Supersoul under the name of kala, time, now try to understand from me how the repository of the Vedas [Brahma] created the things as they are.

He first created the [five] forms of ignorant engagement: the idea that one would die [andha-tamisra], followed by indignation [tamisra], the craving of infatuation [mahamoha], the delusional of errors [like identifying oneself with the body etc., moha] and the darkness of lacking in self-awareness [tamas]. Seeing what a troublesome creation it was he [Brahma] could not really appreciate what he had done, whereupon he, after being purified by meditating upon the Supreme Lord, found the mind for another creation. The great self-born soul then created Sanaka, Sananda, Sanatana and Sanat-kumara [the four Kumaras] who are lifelong celibates [they whose seed goes upwards] free from all profit-minded action. He from within told his sons: 'Oh my sons, do procreate', but they did not want to, because they, in their devotion for the Personality of Godhead, were vowed to the principles of liberation. Disrespected by his sons refusing to follow the order, he did his best to check the difficult to curb anger that rose in him. In spite of the original father's meditative control, out of his anger, straight from between his eyebrows, a child was born that had a colour composed of red [for passion] and blue [for ignorance]. The child cried loudly to the father of all the gods: 'Oh powerful one, oh ruler of destiny, assign me my names and tell me what my places are, oh teacher of the universe.'

He, as the all-powerful one born from the lotus, thus being asked, complied with the request and gently pacified the child with the words: 'Do not cry, I shall do what you want. Because you, oh chief of the demigods, as a boy were so anxiously crying loudly, the people will address you with the name Rudra. The heart, the senses, the life air, the ether, the air, fire and water, earth and the sun, the moon as also austerity are the places reserved for you. Your [other] names are: Manyu, Manu, Mahinasa, Mahan, Shiva, Ritadhvaja, Ugrareta, Bhava, Kala, Vamadeva and Dhritavrata. Dhi, Dhriti, Rasala, Uma, Niyut, Sarpi, Ila, Ambika, Iravati, Svadha and Diksha, oh Rudra, are your [eleven] wives [the Rudranis]. Please, accept these different names, places and wives and generate progeny with them on a large scale, for you are the master of the living beings.' Thus being instructed by his spiritual master, the mighty lord of the mixture of blue and red brought forth generations of the same strength, features and nature as his. But when he saw the activities of the sons generated by Rudra and how their endless numbers together devoured the entire universe, the father of the living beings got afraid. 'Oh best of the demigods, [he said,] enough of you creating this kind of living beings. They scorch, with the fiery flames of their eyes, every direction and me as well. Be of [voluntary] penance, that will do you good and bring happiness to all living entities. Only by doing penance you will as before be able to bring about the universe. Only by penitence a person knows the supreme light and can fully respect the Supreme Lord beyond the senses who resides in the heart of everyone.'

Maitreya said: 'Thus being instructed by the self-born one, he [Rudra] circumambulated the master of the Vedas saying 'So be it'. Next he entered the forest to do penance. Determined to create he [Brahma] who by the Supreme Lord had been empowered, then begot ten sons in order to populate the world: Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu, Vasistha, Daksha and Narada as number ten. Narada sprouted from his lap, Daksha from the thumb, from his life-air Vasistha saw the light, while Bhrgu came forth from his touch and sage Kratu from his hand. Pulaha generated from the navel, Pulastya from his ears, the great

sage Angira from the mouth, from the eyes sage Atri came forth and sage Marici appeared from the mind. From the right side of the breast, where Narayana resides, religion manifested while irreligion, because of which the world fears the horrors of death, appeared from his back. From the heart lust manifested, from the eyebrows anger, from between his lips greed, from the mouth the urge to speak originated while from his penis the oceans appeared and from the anus, the source of all vice, the lowest activities. From his shadow Kardama Muni, the husband of Devahuti, manifested. This is how the complete of this living universe of the creator evolved from both the master's body and mind.

Oh Vidura, we have heard that the daughter Vak who was born from his body distracted the mind of Brahma and made him desirous of her even though she was not sexually inclined. When the sons, the sages headed by Marici, saw that his mind was seized by immorality, they with due respect submitted the following: 'That what you are doing now with your daughter without controlling your sexual desire you, nor anyone else, has done before, nor will anybody do such a thing ever in the future, oh master. Oh master of the universe, for certain such an attitude does not benefit you, the most powerful soul, whose good behavior and character constitutes an example followed by all the world striving for prosperity. Let us offer our obeisances to the Supreme Lord who, from within the soul, by the power of His own effulgence brought about this manifestation. May His sense of duty protect us all.' Seeing all his sons who thus addressed him standing before him, the father of all fathers of mankind most ashamed quitted his body. That body was seized by the directions as a terrible fog known for its darkness. When the creator one day wondered how he should create the three worlds as before, the Vedic literature manifested itself from his four mouths. Thus the four functions of [sacrificial] action [the offer, the performer, the fire and the offering] and the supplements of the Veda with their logical conclusions became manifest as also the four principles of religion [truth, purity, austerity and compassion] and the spiritual departments [ashramas] and vocational divisions [varnas].'

Vidura said: 'Please, oh wealth of renunciation, can you tell by what mouth which Veda was produced by the god who is the controller of the creators of the universe?'

Maitreya said: 'The four Vedas called Rig, Yajur, Sama and Atharva appeared, beginning with the front [east, south, west and north], each from one of the mouths and in the same order followed the scriptural discussions [the Shastra for the Hota priest], the rituals [the Ijya for the Adhvaryu priest], the recitation material [the Stutistoma for the Udgata priest] and the transcendental service of atonement [the Prayas-citta for the Brahma ritvik]. The same way beginning from the front mouth in the eastern direction the Vedic sciences of medicine [Ayurveda], archery [Dhanurveda], music [Ghandarvaveda] and architecture [Sthapatyaveda] were created [who together are called the Upavedas]. The Itihasas - the separate histories - and the collections of classical stories, the Puranas, who together are known as the fifth Veda, manifested from all the mouths of him looking in every direction. From his eastern mouth as also from each of the other ones he sent out a pair of sacrifices: sodas'i, uktha [from the east], purishi, agnishthoma [from the south], aptoryama, atiratra [from the west] and vajapeya and gosava [from the north]. Education [vidya, also called purity - Shauca - through acquiring knowledge], charity [dana], penance [tapas] and truth [satya] are the four legs of religion that in the same order came about together with the orders of life [students, married people, withdrawn people and the renunciates] and the vocations [the labourers, the traders, the rulers and the intellectuals]. Next the vows appeared [for regulating the brahmachari, the celibate student] of Savitra [three days of celibacy after the ceremony of the holy thread], Prajapatya [celibacy for one year], Brahma [celibacy during the study of the Veda] and Brihat [lifelong celibacy] as also the vows [for regulating household life] of Varta [vocations sanctioned by the scriptures], Sancaya [officiating at ceremonies], Shalina [to subsist on everything that is acquired without asking] and Shiluncha [to subsist on the remnants left behind in the fields and the market place]. [Also the directions for] the [vanaprasthas or the] retired ones [thus manifested:] the vaikhyanas [subsisting on produce from the wild], the valakhilyas [they who give up their stock upon receiving new food grains], the audumbaras [who subsist on the food they find on their way] and the phenapas [those subsisting on fruits that fell from the trees, as also the directions for] the renounced order [of the sannyasis] consisting of the kuthicakas [recluses living in a fixed place], bahudakas [or bahvodhas, they who prefer knowledge before activities], hansas [those fully on the path of transcendental knowledge] and the nishkriyas or paramahansas [those who attained spiritual wisdom and refrain from action]. In the same order [the four branches of knowledge] appeared: anvikshiki [spiritual knowledge of liberation], trayi [knowledge of rituals], varta [technical knowledge] and dandaniti [political science]. Also the four vyahritis [of the first line and three words of the Gayatri mantra] thus appeared together with the Pranava [the mantra Aum]

flowing from his heart. From the hair of his body ushnik [a meter of poetry] was generated, from the skin of the mighty one gayatri [the three-foot] originated, trishthup [another meter] came from his flesh, anushtup appeared from the veins and from the bones of the father of the living beings jagati was generated [two other meters]. From the marrow of his bones pankti manifested itself while brihati generated from the life breath [two types of verses]. His individual soul manifested as the spars'a letters [the hard consonants] of the Sanskrit alphabet [ka to ma] while his body expressed itself in the Sanskrit vowels [a, a, i, u, ri, e, ai, o, au]. His senses are called the sibilants [s'a, sha sa and ha], his strength became the semi-vowels [ya, la, ra and va] and from the inner joy of the lord of the living beings the seven musical notes manifested [*]. Existing as the transcendental sound of the Original Self, the Supersoul, he [Brahma] is both manifest [as Vedic utterances] and non-manifest [as the inner sound of omkara]. Appearing as the Absolute [of the complete whole, of brahman] he expanded himself being invested with multifarious energies.

After having accepted another body he [again] put his mind to the matter of creation. Oh son of the Kurus, knowing that, in spite of the great power of the sages, the population was not increasing, he again devoted his heart to the matter. He thought: 'Alas, how is it possible that with me being this busy all the time the population is not increasing! There must be some kind of divine ordinance working against me in this.' While he thus observed and contemplated his situation, a division of a twofold form manifested itself of which one says that it is his body [the human body created after his image - kaya - 'that what belongs to Ka or Brahma']. With his form thus being divided with them, he thereupon engaged in a sexual relationship. The man who the independent ruler, the father of mankind [the Manu] called Svayambhava and the woman became known as Shatarupa. She was the queen to the great soul that he was. Because of the sex life according to the regulative principles from that time on the generations increased. Oh best of all, in due course of time he begot in Shatarupa five children: Priyavrata, Uttanapada and three daughters, o son of Bharata, Akuti, Devahuti and Prasuti. The one named Akuti he handed over to sage Ruci, the middle one [Devahuti] he gave to sage Kardama and Prasuti was given to Daksha. Because of them the whole world became populated.'

*: The seven Vedic notes are: sa, ri, ga, ma, pa, dha and ni [resp. c, d, e, f, g, a, bes] also called shadja, rishabha, gandhara, madhyama, pancama, dhavaivata, and nishada.

BHAGAVATA PURANA CHAPTER 13:

The Appearance of Lord Varaha

Shri Shuka said: 'After listening to Maitreya Muni's most sacred words, oh King, the best of the Kurus inquired further about the talks concerning Vasudeva he loved so much. Vidura said: 'Oh great sage, what did Svayambhava Manu, the king of all kings and dear son of Brahma, do after he obtained his loving wife? Be so good to tell me about the activities of this saintly, original king, oh best of all. I would very much like to hear about that king who took to the shelter of Vishvakshena [the omnipotent Lord Vishnu]. Persons of fortitude and great effort in listening to that what by pure devotees is elaborately explained, will by dint of the statements of those who installed the lotus feet of the Lord of Liberation in their hearts, find the transcendental quality of a faithful mind.' Shri Shuka said: 'After Vidura, so very modest, thus had spoken, he, who received the lotus feet of the One with the thousand heads on his lap, was complimented and addressed by the sage, whose hairs stood on end in ecstasy as he tried to formulate his stories about the Supreme Lord.'

Maitreya said: 'After Svayambhava Manu had appeared along with his wife, he, the father of mankind, with folded hands and obeisances addressed the reservoir of Vedic wisdom [Brahma]: 'You are the one progenitor of all living entities, the father and source of their subsistence, but we, who all were born from you, wonder how we can be of service to you. Give us, with all respect, oh venerable one, directions for that purpose. What are the duties within our reach to be performed for you? What should one do for His good name [His fame] all around this world and what is to be done in order to progress to the next world?'

Brahma said: 'I am very pleased with you, my son, let there be all my blessings for the both of you, oh lord of the world, for you without any reservation in your heart have surrendered yourself to me, asking for my lead. This is the exact way for offspring, oh lord of the world, to honour the spiritual master. Those who have a same mind and are beyond envy, should, to the full of their ability and most respectfully, accept this instruction. You therefore, in that role, please take care to beget children in her with the same qualities you have, so that they, once being born, may rule over the world on the basis of the religious principles [the vidhi], making sacrifices and worshipping the Original Personality. Consider protecting the living entities the best way to serve me, oh ruler of man. Hrishikes'a, the Supreme Lord of the Senses, will be pleased when you are the guardian of their lives. The

work of those who never managed to satisfy the Supreme Lord Janardana ['the Lord of all living beings'], the object of all sacrifice, is certainly in vain, for they did not respect their very self as being the Supreme Soul.'

Manu said: 'I will abide by what your powerful self has ordered, oh killer of all sin, please tell me what my place is in this world and the place of those born from me. Oh god of this planet, the earth, the dwelling place of all beings is immersed in the great waters [of the Garbhodhaka ocean of the created universe]. Can you please lift her up?'

Maitreya said: 'The personality of transcendence [Brahma] who also saw that the earth was immersed in the waters thought: 'How shall I lift her up?' and spent a long time meditating as follows: 'While I was engaged in her creation, the earth was inundated by a flood and got deeply immersed. What would be the right course of action for us now being engaged in this matter of creation? May the Lord from whose heart I was born guide me in this!' While he was thinking thus, all of a sudden from his nostril, oh sinless one, a minute boar [Varaha] appeared not larger than the top of a thumb. When he saw that happen, at once the form expanded in the sky, miraculously transforming into the size of a gigantic elephant, oh son of Bharata. Seeing the form of that boarlike appearance, he with Manu, the brahmins headed by Marici and the Kumaras began to word the matter in different ways: 'Who is this extraordinary being that pretends to be a boar? And how wondrous for Him to appear from my nose! One moment He has just the size of the tip of a thumb and in no time He is as big as a megalith! Would this be the Supreme Lord of sacrifice Vishnu? I am baffled!' While Brahma thus was deliberating with his sons, the Supreme Lord of Sacrifice, the Original Person, produced a wild roar like He wanted to attack. With the unprecedented voice that echoed in all directions the Lord created great joy in Brahma and the best of the brahmins. The inhabitants of Tapoloka, Satyaloka and Janaloka hearing the sound of the loud roar of the all-merciful Lord who in the form of a boar ended all personal distress, then all began to extoll Him with the holy mantras of the three Vedas.

Knowing Himself very well as the form resulting from the spreading of the Vedic sound that originated from the knowledge of the authorities of the Truth. He roared once more in response to the transcendental glorifications of the wise and intelligent souls and playful as an elephant entered the water on their behalf. Slashing His tail in the sky and quivering with the sharp and hard hairs of His skin, He scattered the clouds with His hooves and radiated with His glittering white tusks as the glory of the Supreme Lord and Maintainer of the world. Sniffing out the earth, He who had assumed the transcendental body of a boar, searched everywhere showing His frightening tusks, but in spite of it all the brahmins free from fear engaged in prayer the moment they saw Him glancing them over as He entered the water. The enormous mountain of His body drove by the force of the dive the ocean apart in two high waves because of which the ocean, like gifted with two arms, in distress loudly prayed: 'Oh Master of all Sacrifices, please protect me!' He, as the Master of all Sacrifices penetrating with His arrow-sharp hooves the water, reaching the limits of the unlimited ocean, then found her. He saw her, the wealth of the living beings, lying there as she was before and lifted her up personally. Rising to the surface He, with His tusks raising the submerged earth, appeared in His full splendor. But then He, glowing with a fierce anger, had to hold His cakra [His disc-weapon or wheel] against the demon [Hiranyaksha - 'the golden-eyed one'] who rushed towards Him with a club. Being irresistible, He thereupon skillfully killed the opposing enemy, the way an elephant disposes of a lion. In the process His cheeks and tongue got smeared with blood like he was a large elephant having dugged in the [reddish] earth. Even as He bluish as a tamala tree, like a playing elephant, upheld the earth on His curved tusks, oh Vidura, they who were led by Brahma could recognise Him as the Supreme Lord. Thereupon they with folded hands offered Him prayers from the Vedic hymns.

The sages said: 'All glory and victory to You, oh Unconquerable One, You who are understood by the performance of sacrifices. All our obeisances are for You who shake Your body consisting of the three Vedas and in whose pores of the hairs in Your skin this [Vedic truth] is hidden. Our respects for You who had the calling to assume the form of a boar! Oh Lord, the miscreants have difficulty perceiving this form of Yours that can be worshipped by performing sacrifices: with the Gayatri and other mantras one honours Your skin; with the kus'a grass [on which one sits when one meditates] one honours the hairs on Your body; with the clarified butter [one uses in sacrifices] one honours Your eyes, and with the four functions of sacrifice one respects Your four legs. Your tongue is the offering plate and Your nostrils are another plate, oh Lord. In Your belly we recognise the plate to eat from and the holes of Your ears also constitute such a plate. Your mouth is the [Brahma] plate for the spiritual aspect of performing sacrifices and Your throat is the plate for soma [a ritual drink], but that which is chewed by Your teeth, oh Supreme Lord, is what You consume by the sacrificial fire

[agni-hotra]. Your repeated incarnations are the introductory offerings of oblations in the fire [called the dikshaniya ishtih]. The three [upasada ishtih or] consecrations constitute Your neck and Your tusks are together the [prayaniya ishtih] course and the [udayaniya ishtih] end of the consecration. Your tongue constitutes the [pravargya] invocations [to the three upasadas]. Your head is respected with both the fires without sacrifices [satya] and the fires with sacrifices [avasatya] and Your life breath is constituted by the combination of all sacrifices. Your semen is the soma sacrifice, Your stability is respected with the rituals in the morning, at noon and in the evening, oh Lord, the different layers of Your body are the seven types of sacrifice and the joints of Your body are the different sacrifices [called the satranis] one performs in twelve days. You, oh Lord, who are bound by sacrifices only, are the object of all the soma and asoma sacrifices. We offer You our obeisances who, as the Supreme Lord for all the ingredients and types of sacrifice, can be worshipped by universal prayers. When one with renunciation and devotion conquers the mind, one can arrive at the realisation of You as the essence of all sacrifices. You as the spiritual master of such knowledge, we again and again offer our obeisances. Oh Supreme Lord, supporting the earth and its mountains so beautifully situated on the tips of Your protruding teeth, oh Lifter of the Earth, You came out of the water like a lordly elephant that with its tusk captured a lotus flower together with its leaves. This form of Yours of the Veda personified that as a boar sustains the planet earth on its tusks, shines with the splendor of great mountain peaks that look even more beautiful because of the clouds surrounding them. You as a father lift up this mother earth as Your wife, where the moving and the nonmoving living beings reside. Let us offer our obeisances to You and to her in whom You invested Your potency, just as an expert sacrificer sets fire to arani wood. Who else but You, oh master, could deliver the earth from its position in the water? For You such deeds are not that wondrous, for the wonder of the miraculous universe that You created by Your potencies, surpasses all others. When You, as the Vedas personified, were shaking Your body, we as the inhabitants of Janaloka, Tapoloka and Satyaloka were sprinkled by the drops of water that remained in the hairs of Your shoulders and were thus completely purified, oh Supreme Lord. He who wants to know the limit of Your countless activities is out of his mind. The entire universe controlled by the material qualities is bewildered by the oneness of Your inner potency [of yogamaya]. Please, oh Lord of the Opulences, grant us Your mercy!'

Maitreya said: 'Thus being praised by the great sages and transcendentalists Lord Boar, the Maintainer, placed the earth on the water He touched with His hooves. After the Almighty Personality of Godhead, Vishvakshena, the Master of All Living Entities, thus sportily had lifted the earth above water, the Lord returned to His abode. With the one who in a devotional attitude listens to or recounts to others this auspicious and worthwhile story about Him who puts an end to the material motive, the Lord who is present in the heart [of everyone] will immediately be pleased. What would be difficult to achieve for the one who enjoys the boundless mercy of His contentment? Anything removed from that mercy appears insignificant. Those devotees who wish nothing but His mercy He, personally residing in the heart, elevates to the supreme transcendence of His abode. Indeed, can one be called a human being when one, familiar with the essence of the ancient stories, resists the opportunity to drink in through one's ears the nectar of the talks about the Lord that puts an end to the pain of a material existence?'

BHAGAVATA PURANA CHAPTER 14:

The Impregnation of Diti in the Evening

Shri Shuka said: 'After hearing from sage Maitreya the description of the story about the Supreme Personality who for the sake of lifting up the world appeared as a boar, Vidura, as a vowed devotee, requested him with folded hands for more, since he did not feel completely satisfied. Vidura said: 'Oh best of the sages, I heard you say that the first among the demons, Hiranyaksha, was slain by the Lord, the object of all sacrifices. For what reason did He in His pastime of lifting the planet earth up on His tusks, oh brahmin, have a fight with the king of the demons? Please tell this faithful person, this devotee, in detail about His appearance, oh great sage, for with my so very curious mind I am not yet satisfied.'

Maitreya said: 'Dear devotee, oh great hero, that what you ask me about the topics concerning the Supreme Personality, constitutes for those who are destined to die the source of liberation from birth and death. The son of king Uttanapada [Dhruva] was as a child enlightened by Narada about these subjects, and placed when he [at his death] left to ascend for the abode of the Lord, his foot upon the head of Mrityu [the god of death, as a footboard to enter the vimana of Nanda and Sunanda, see 4.12: 30]. Concerning this matter [of the appearance of Lord Varaha] I heard from Brahma, the god of gods, a long time ago the following story he told because of questions asked by the demigods.

Oh Vidura, one evening Diti, the daughter of Daksha, in distress because of sexual desire begged her husband Kasyapa, the son of Marici, to father a child. After worshipping the Original Personality of All Sacrifices with oblations to His tongue which is the sacrificial fire, he sat fully absorbed in the temple room while the sun was setting.

Diti said: 'Oh learned soul, Cupid has with eyes for you aimed all his arrows at me and thus, like a mad elephant attacking a banana tree, distresses my poor self. Be good to me, it hurts me to see the children and well-being of your co-wives. Please grant me this favor and make yourself [therewith] also happy in every respect. The fame of those husbands who love their wife dearly will spread in the world, for society will thrive from the children of a good husband like yourself. Long ago our father, the most opulent Daksha, affectionately asked each of his daughters: 'Whom would you like for your husband, my child?' He who wished his children the very best, handed, in respect of their wishes, all thirteen of them over to you; and they are now all faithful to you. Therefore be so kind to fulfill my desire, oh lotus-eyed one, the pleas of those who in distress approach a person of stature, oh great soul, surely would not be in vain, would they?'

Oh hero, the son of Marici then replied with pacifying words, for she, poor and talkative, was highly agitated because of the lust that took hold of her. 'I will answer your plea and do what you want, my tormented sweetheart! Who would not grant the wishes of the one who warrants the realisation of his three perfections [the three aims of life of dharma, artha and kama: of regulating the religion, the economy and sense gratification]? Living with a companion a person completing all stages of life, is able to cross over, together with all vocations, the dangerous ocean of material existence the way one crosses over an ocean with seaworthy vessels. With someone who is the other half of one's body all desires can be steered in the right direction, oh respectable soul, and with entrusting responsibilities to that other person one can lead a [relatively] carefree life. The senses are, for orders of life other than the householders, difficult to conquer enemies. We taking shelter in that order can conquer them easily, like a fort commander can with invading plunderers. We will never be able to do for you what you did for us, oh queen of the house. Not in all our life, nor in the next one. Neither will anyone else who appreciates your qualities. With that being said, let me forthwith take care of this sexual interest of yours to beget a child. But first wait a few seconds for me to be beyond reproach. This time is the least favorable moment for that, it is the awkward time at which the ghosts and their master are one's constant companion. At this time of the day, oh chaste woman, at dusk, [Shiva] the Lord and well-wisher of the ghosts surrounding him, goes about as their king on the back of the bull [Nandi]. With the beauty of the spotless radiating body of the demigod smeared with the dust and smoke that blew from the cremation of the dead, and with his matted hair covered by ashes, your [sister's, viz. Sati's] husband looks [upon all] with his triple vision [of sun, moon and fire]. He regards no one in this world as his relative nor anyone as unconnected. He considers nobody greater nor does he despise anyone. Faithfully we duly honour his feet and assure us of the remnants of the sacrificed food he sent back. Even though considering his irreproachable character, as followed by the sages in their desire to put an end to the nescience of the masses, there is no one who is as great, he nevertheless, for the attainment of the devotees, personally performs like an antagonist [walking naked and smeared with ashes]. The unfortunate ones who, with what they do, laugh at him without being aware of his purpose that one should concern oneself with one's own soul, cherish with luxuries as clothing, garlands and ointments their body as if it would be their true self, the body that ultimately serves as food for the dogs. Brahma as also the other gods hold on to the ritual code of conduct of him, who stands for the principle of the material energy of maya. Oh, the unruly actions of this great character are nothing but a diversion [in which he takes the karma upon him]!'

Maitreya said: 'In spite of with this being informed by her husband, she, with her senses pressured by Cupid, grabbed the great brahmin sage by his clothes like she was a shameless public woman. Understanding his wife's obstinacy about the forbidden act, he bowed to his fate and slept with her. Thereafter he took a bath and, with prayer [with the Gayatri] controlling his breath and voice, meditated on the light of eternity with the help of the pure spirit of the Absolute. Oh son of Bharata, Diti, ashamed of the faulty act approached the learned sage with her face turned downwards and spoke to him. Diti said: 'Let this pregnancy of mine, oh brahmin, oh noblest of all, not be ended by Rudra [Shiva], the master of the living beings against whom I have committed an offense. My obeisances to Rudra, the ferocious, great demigod who fulfills all desires, the all-auspicious and forgiving one who immediately angrily chastises. May he, that great and merciful supreme personality, my brother-in-law married to Sati ['the chaste one', the sister of Diti], be pleased with us, he who is a god to all women for whom even the lowest have sympathy.'

Maitreya said: 'This father of mankind thereupon addressed his wife who trembled [out of fear] because of having avoided the rules and regulations of the evening and who wished the welfare of her children in the world. Kasyapa said: 'Because of your polluted mind, because of your defiling the holiness of the moment and also because you were too negligent about my directions, you were insufficiently attentive towards the gods as well. Oh unlucky one, from your condemned womb two mischievous sons will take birth and they, oh passionate one, will cause constant lamentation among the rulers of the three worlds. They will kill poor and innocent living entities, torment women and enrage the great souls. When that happens the Supreme Personality and Lord of the Universe who desires the welfare of the common people, will descend in person and kill them both in great anger as if He were the mountain smasher with the thunderbolt himself [Indra].'

Diti said: 'It is a great honour to be killed on the spot by the discus in the hand of the Fortunate One. I am [only] praying that my sons may never find their end as a consequence of the rage of the brahmins, oh my husband. A person by a brahmin being chastised with a curse and someone who creates fear among other living beings, do not carry the approval of those living in hell, nor of any of the other life forms an offender might take birth among.'

Kasyapa said: 'Because you immediately proved to be sorry with a proper confession, have a great adoration for the Supreme Personality, for Lord Shiva and respect me as well, one of the [four] sons [Prahlada] born from your son [Hiranyakas'ipu] will carry the approval of the devotees. His transcendental glory will be recognised as being equal to the glory of the Supreme Lord. The way gold of an inferior quality is rectified, saintly persons who seek purification in striving for freedom from animosity and such, will follow in the footsteps of this disposition and character. He, the Supreme Personality by whose grace the universe finds its happiness, will, as the witnessing self [being of special care for that character in His devotees], be very pleased with someone of such a rock-solid belief. He will certainly be the topmost devotee, the greatest soul with the greatest influence, well matured by his devotional service [*]. With a heart filled with ecstatic love, he will no doubt reach Vaikunthha [the ultimate reality, paradise, heaven] when he leaves this material world. He will be a virtuous and qualified reservoir of all good qualities, he will rejoice in the happiness of others and be distressed when others are unhappy. He will have no enemies and put an end to all lamentation in the world, the way one has a pleasant moon after a hot summer sun. Your grandson will, within himself and outside himself, behold the spotless form [of the Lord] with the lotus eyes who assumes any form His devotee desires and who, with a face decorated with brilliant earrings, is the eminence of the beautiful Goddess of Fortune.'

Maitreya said: 'Hearing that her grandson would be a great devotee, Diti was delighted and found peace of mind knowing that Krishna would kill her two sons.'

*: Well matured means matured in three stages: sthayaibhava, to have a certain emotional relationship with God; anubhava, to experience certain emotions in that relationship, and mahabhava or the stage in which one experiences ecstatic feelings of love for God.

BHAGAVATA PURANA CHAPTER 15:

Description of the Kingdom of God

Maitreya said: 'Diti was afraid that she by the power of [the seed of] the great Prajapati for the time of a century would destroy the power of others and distress the God-fearing people. The world was deprived of light because of this [threat] and thus the local authorities who saw their power diminished consulted with the creator of the universe [Lord Brahma] about the darkness that expanded in all directions. The demigods said: 'You, oh mighty one, must be knowing about this darkness we are so very afraid of. Your supreme divinity is not affected by time and thus nothing is hidden for you. Oh god of gods, sustainer of the universe, you as the crown jewel of all the guardians of the spiritual and material worlds know about the intentions of all living beings. We offer you whose strength is found in wisdom our obeisances. Having obtained this body composed of external energy and in acceptance of your distinguished mode [of passion], we pay you our respects, oh unseen source. Those who are steadfast in their devotion meditate upon you, the origin of all beings, the absolute consisting of the true and untrue and the self in which all worlds are connected. For souls who are mature in the practice of yoga and have attained your mercy in controlling their senses and mind by means of their breath, there is no defeat in any way. Him whose directions are the lead for all living entities the way a rope is the lead for a bull, him under whose authority offerings are presented, that most important personality, you, we offer our obeisances. Because of this darkness we cannot get around to our prescribed duties. We ask you to act to our good fortune, oh great Lord, please grant us, surrendered souls, the magnanimous mercy of your glance. Oh god, this semen of Kasyapa deposited in the womb

of Diti, causes complete darkness in all directions like a fire loaded with too much firewood.'

Maitreya said: 'Oh mighty-armed one, he, the self-born one who in the prayers was addressed as the Supreme Lord, with a smile satisfied the demigods and gave a reply in sweet words. Brahma said: 'They who before you were born from my mind and are headed by Sanaka [Sanatana, Sanandana en Sanat-kumara], traveled free from expectations the distances between the people of the spiritual and material worlds. Free from all material contamination they one day entered Vaikunthha, the eternal abode of Vishnu, the Supreme Lord, the realm for which one prays in all the worlds. All the persons living there have the same form as the Lord of Vaikunthha and live free from any desire because of their devotional service of continuously worshipping the Supreme Personality. The Lord of all Fortune, the original person who is understood through the scriptures, dwells there as the personification of the religious principles in order to accept in His goodness our purity to the greater happiness of us who belong to Him. In that realm where everything is spiritual and personal, there are forests that for the sake of happiness yield to all desires with [desire] trees full of splendid flowers and fruits throughout all the seasons. Living in palaces with their wives, the devotees free from all inauspicious qualities are always singing there about the Supreme Lord, while being critical about the by the wind wafted mind-blowing fragrance of the madhavi flowers that full of nectar are blossoming in the water. When the king of the bumblebees loudly sings the glories of the Lord, the tumult of the pigeons, cuckoos, cranes, cakravakas and gallinules, swans, parrots, partridges and peacocks stops for a while. The fragrant mandara, kunda, kurabaka, utpala, campaka, arna, punnaga, nagakes'ara, bakula, lily and parijata, all agree that the tulsi plant [the basil plant the Lord adorns Himself with and] which in the form of a garland is appreciated [by Him] for her smell, best of them all honours the good spirit of renunciation there. By simply being of obeisance to the Lord's feet, the devotees earned the palaces standing everywhere, made of lapis lazuli with emeralds and gold, whose [female] inhabitants have large hips and beautiful smiling faces. But with their friendly laughing and joking, they, spiritually absorbed in Krishna, never give rise to any lust. In that house of the Lord [sometimes], reflected in the crystal clear walls inlaid with gold, the Goddess of Fortune is seen who is free from all faults. She then assumes a beautiful form with tinkling [bangles at her] feet and playing with a lotus flower. That grace of her is something for which the other ladies manifest themselves with the greatest zeal as true scrubwomen. Surrounded by maidservants they in their gardens on coral banks to ponds with pellucid, nectarean water, offer tulsi leaves to the Supreme Lord. Seeing the beauty of the locks of the goddess reflected in the water, they thereby imagine the Lord kissing her face. How unfortunate are they who never attain this Vaikunthha creation of the Vanquisher of All Sin, but rather hear about other subject matters phrased in bad words that kill one's intelligence. Alas, such persons far removed from the values of life are devoid of all shelter and cast into the deepest darkness. They who realised the human way of life, who acquired knowledge about the Absolute and are of the proper code of conduct [dharma] the way we [Lord Brahma and the demigods] wish it, but do not succeed in propitiating the Supreme Lord, are alas bewildered by His omnipresent illusory energy. [But] following in the footsteps of [me], the chief of the demigods, they will go to Vaikunthha, the realm situated above mine, they who, attracted to each other in discussions about the Lord's desirable, supreme qualities and glories, feel ecstasy, have tears in their eyes and shiver with their bodies, and thus keep Yamaraja [the Lord of death] at a distance.'

[Brahma continued:] 'When the sages [headed by Sanaka] by dint of their spiritual potency reached Vaikunthha, they experienced a transcendental ecstasy they never had experienced before. It was the place, radiating with the palaces of the most deserving and learned devotees, where the teacher of the universe rules who is the object of worship in all the worlds. After passing there through six gates without taking much interest, they at the seventh gate ran into two demigods of the same age who carried valuable maces, bracelets, earrings, helmets and beautiful garments. Placed around their necks there was, between their four blue arms, a garland of forest flowers with intoxicated bees around them. But looking about with their arched eyebrows, restless breathing and reddish eyes, they seemed somewhat agitated. Seeing them both standing at the gate, the sons of Brahma passed, as they did before, the golden and diamond doors without taking any notice. They, after all, were the great sages who of their own accord moved everywhere without being checked or doubted. When they saw them, four naked boys of age who had realised the truth of the self but who looked as if they were not older than five years, the two gatekeepers in disregard of the glory and the etiquette, in an attitude offensive to the Lord wrongfully blocked their way with their staffs. The moment they were faced with the slight hindrance of the two doorkeepers who, for all the inhabitants

of Vaikunthha to see, refused them despite by far being the fittest of the Lord, their eyes, in their eagerness to see their most beloved one, suddenly turned red out of anger [the younger brother of lust].'

The sages said: 'Who are the two of you, to have attained here the service of the Supreme Lord by dint of your actions in the past? Which devotee who in Him is without anxiety and enmity, can be engaged as false as you? Who in the world is of such a deceptive mentality like yours that betrays the confidence? No one here is strange to the Supreme Personality who contains all in His abdomen. The living entity has its place in the Supersoul the way the small portion of air in one's lungs is part of the air outside. As a sober person seeing the two of you being dressed up like inhabitants of Vaikunthha, like awakened people who discriminate between body and soul, one wonders how such a fear about Him can exist? Therefore, in order to secure the grace of the Lord of Vaikunthha, according to our opinion the appropriate measure for you antipathetic minds who consider matters in opposition, is that you both depart from here to the material world where one finds this threefold sin that is the enemy of the living being [lust, anger and greed].'

The two [doorkeepers] who understood that a terrible brahmin curse had been pronounced by them, a curse that cannot be countered by any weapon, at once stricken with fear for the devotees of the Lord fell down to grasp their feet in great anxiety. 'Let it be so that you have punished us for our sins. A lack of respect for great sages like you cannot go unpunished. But we pray that we, with a bit of your infinite compassion for our repentance, not in a state of illusion will lose the memory of the Supreme Lord when we have to descend to the material world.'

That very moment the Supreme Lord, from whose navel the lotus sprouted, learned about the offense against the righteous sages. To their delight He came to the place being accompanied by His Goddess of Fortune, walking on the very same lotus feet that are sought by the hermits and the wise. Seeing Him coming forward with all His associates and paraphernalia, the sages, now seeing the one whom they always had been looking for, fell into ecstasy over the sight of the camaras [fans of yak-tail] that like beautiful swans waved a cool breeze that moved the pearls of His white umbrella, making them look like drops of water to a reflected moon. Blessing all with His auspicious face as the desirable shelter, He affectionately looked upon them and touched them expanding in their hearts. With His blackish skin and His broad chest decorated by the Goddess of Fortune, He spread the good fortune as the culmination of the spiritual worlds and the abode of the soul. Covered by yellow cloth He had a brightly shining girdle around His hips and humming bees about His garland of forest flowers. On His wrists He had lovely bracelets and while one of His hands rested on the shoulder of the son of Vinata [Garuda], He waved a lotus flower with another one. Shining brighter than lightning, the decoration of His alligator shaped earrings completed the countenance of His cheeks and straight nose. He wore a gem-studded crown, carried a charming most precious necklace between His stout arms and the Kaustubha jewel adorned His neck. With His beautiful decoration meditated upon by His fully attentive devotees, He outshone the smiles of the Goddess of Beauty. The sages could not get enough of the sight of the very beautiful figure so worshipable for me and for Shiva as also for all of you, and that made them joyously bow down their heads. When the breeze, carrying the fragrance of tulsi leaves from the toes of the lotus feet of the lotus-eyed Lord, entered their nostrils, they experienced an inner transformation, even though they in body and mind were devoted to [the impersonal realisation of] Brahman. Thereafter looking up they saw His face that resembled the inside of a blue lotus and also saw His even more beautiful jasmine flower lips smiling. Thus having achieved their life's aim they again looked down at the ruby red nails of His lotus feet and then meditated upon their shelter. For those people who seek liberation in this world by the paths of yoga, He is the object of meditation approved by many. With the display of His human form pleasing the eyes He, eternally present, is praised as endowed with the perfection of the eight achievements, a perfection that cannot be achieved by others [the so-called eight perfections or siddhis are: anima: smallness, mahima: greatness, garima: weight, laghima: lightness, prapti: free access, prakamyam: doing at wish, vas'itva: control over the elements and is'tvam: lordship over all].

The Kumaras said: 'Even though You are seated in the heart, You are not manifest to those who are far removed from the soul. Today, oh Unlimited One, we see You face to face. You who through our ears reached our inner being when we heard our father [Brahma] describe the mysteries of Your appearance. You, oh Supreme Lord, who with Your personality consisting of pure goodness brings delight to all [who are like us], we now know as the ultimate reality of the soul. This reality one may, according to the understanding of the sages who are not interested in a material life, grasp by Your grace in steadfast devotional service with a heart free

from attachments. They [who follow this practice] do not even care about Your imperishable beatitude [kaivalya, enlightenment] or about any other minor form of happiness with which they may fear the frowning of Your eyebrows. They, oh Supreme One, take shelter of Your lotus feet and the narrations about Your pure glories so worthy to be sung by the very expert knowers of Your rasas [the emotional mellows one may have with You]. From the falsity of the lives we desired we may be of low births and have minds busy like bees, but if we are engaged in the devotional service at Your lotus feet and fill our ears with Your transcendental qualities, our words used become as beautiful as the tulsi leaves of Your mercy. We obtained so much satisfaction from seeing this eternal form You manifested, oh Lord of great renown. Let us therefore offer our obeisances to You, the Supreme Personality of Godhead, the Lord who is recognised by spiritual persons like us and not by those who are not spiritual.'

BHAGAVATA PURANA CHAPTER 16:

The Two Doorkeepers of Vaikunthha, Cursed by the Sages
Brahma said: 'After having congratulated the four sages of yogic conscience for their words of praise, the Almighty One from the abode of Vaikunthha spoke. The Supreme Lord said: 'These two attendants of Mine named Jaya and Vijaya have, by their contempt of Me, committed a great offense against you. The punishment that you, devoted ones, awarded them, I approve, oh great sages, because they turned against you in enmity. I seek your forgiveness now because that offense against you, oh brahmins, who are the highest ones of God, is all Mine. I consider Myself the one who offended you since they who disrespected you are My attendants. When a servant does something wrong, one generally blames the one in whose name the offense was committed. It harms the reputation of that person as much as leprosy harms the skin. The nectar of the uncontaminated glories [of My name and fame] that reach one's ears, purifies the entire universe instantly, including the lowest of the low. I am that person of the freedom from laxity and foolishness, of Vaikunthha, and for you having attained the glory of that superior place of pilgrimage, I would even cut off My own arm if that place would work against you. Of those who serve in the dust of My sacred lotus feet, the sins are all wiped out instantly and therefrom I acquired such a disposition that, in spite of not being attached to her, the Goddess of Fortune never leaves Me, while others have to observe sacred vows to obtain the slightest favor from her. On the other hand I do not relish as much the oblations in the fire by the sacrificer who offers the ghee, that is abundantly mixed with the food, into that mouth of Mine, as I enjoy the bits of food that satisfy the mouths of the brahmins of engagement who dedicated the results of their actions to Me. If I with the power of My infinite and unhindered internal potency and with the Ganges water that washed from my feet, with which Lord Shiva instantly sanctifies the three worlds, manage to carry on My crown the holy dust of the brahmin's feet, then who would not [be capable of the same]? They who because their faculty of judgement is impaired by sin, consider the best of the twice-born souls, the cows and the defenseless creatures that are all part of My body, as being different from Me, will be torn apart by the furious, vulturelike messengers of the master of punishment like they were angry snakes [Yamaraja]. But I am controlled by the brahmins who [may] express themselves with criticism. Therefore those are in Me who, like being their sons, intelligently with gladdened hearts and with the nectar of their smiling lotus like faces, manage to recognise them with appreciative and loving words. Let it therefore be so that the exile does not take too long. Oblivious to the intention of their master these two servants were in offense with you. As a result they have to face the immediate consequences thereof, so that they will soon retrieve the favor of residing in My presence.'

Lord Brahma said: 'Even though they now had heard His loving, divine speech that was like a series of mantras, their souls, being bitten by the snake of anger, were not satisfied. With their ears wide open hearing the excellent and carefully chosen words of momentous import, they had difficulty understanding them and, pondering deeply over their profundity, could not fathom the Lord's intention. The great conclusion the Supreme Lord had revealed from His internal potency, made the four brahmins with folded hands speak in extreme delight with their hairs standing on end. The sages said: 'Oh Fortunate One, we do not understand what You are saying., oh Lord, because You, despite being the ruler, spoke of [us] being merciful with You! You are the supreme director of the spiritual world and the highest authority of the brahmins. You, oh master of the learned souls, are the God of the gods, the Fortunate One who is the Soul, the worshipable deity. You, in all Your different appearances, constitute the protection of the eternal calling [sanatana dharma]. You are the supreme objective of the religious principles; in our opinion You are the one unchanging reality. Because the transcendentalists, who break with all material desires, by dint of Your mercy effortlessly conquer birth and death, it can never be so that You would depend on the mercy of others.

The Grace of Fortune [the goddess Lakshmi], of whom others, in their wish for material benefit, occasionally accept on their heads the dust of her feet, waits upon You, anxious to secure a place equal to that of the king of the bumblebees that are after the aroma of the wreath of fresh tulsi leaves that is offered by the devotees. How can You, who as the reservoir of all opulences are not that anxious about her impeccable devotional services, You, who for the pure devotees are the object of the greatest devotion, be sanctified by the dust on the path of the brahmins or find fortune by the Shrivatsa mark [the few white hairs on Your chest]? You, oh Fortunate One, are threefold [tapas, Shauca, daya] present in all the three [previous] yugas for the protection of the animate and inanimate beings of this universe. May Your transcendental form consisting of pure goodness, for the sake of the gods and the brahmins, ban all ignorance and passion and thus bring us all the best. If You as the protector of the brahmins - the highest class - do not consider them worthy of Your protection, if You do not consider them the best who deserve all respect and should be addressed in friendly terms, then oh God, Your auspicious path will be lost, the path because of which the common people would accept the authority of their excellence. And that is not what You want. You, who as the reservoir of all goodness wishes to do good to the people in general, destroyed the opposition by Your potencies. Oh Lord, You are the one of the threefold of nature and the maintainer of the universe and therefore Your potency remains undiminished [by the role You are playing now]. That submissive attitude is but [a game to] Your pleasure. Whatever punishment, oh Lord, You think these two or those who are of a better life [we] deserve, we wholeheartedly will accept. Take whatever measure You consider proper; we understand that we have cursed the sinful ones.'

The Supreme Lord said: 'These two will soon elsewhere take birth from a goddess womb. With their focus of mind intensified by anger, they will remain firmly united with Me and before long return to My presence. Know that your curse was ordained by Me alone, oh learned ones.'

Brahma said: 'The sages had now to their delight seen the beautiful to behold, self-illuminated realm of Vaikunthha, the abode of the irresistible Lord. They circumambulated the Supreme Lord, offered their respects and returned elated, full of praise in having learned about the glory of the Vaishnavas [the attendants of Lord Vishnu]. The Supreme Lord then said to His two servants: 'Leave this place, let there be no fear, but live in solidarity. Even though I am capable of nullifying a brahmin's curse, I do not wish to do so, on the contrary, it has even My approval. This departure has been foreseen by Lakshmi who was angry with you when you once prevented her from entering the gate while I was resting. As My enemy being unified in consciousness, you will find liberation from the consequence of not respecting the brahmins and after only a short while return to Me.'

Thus having addressed the two doorkeepers, the Supreme Lord returned to His abode decorated with rows of palaces and full of the wealth [of the servitude] of the goddess Lakshmi. But that did not apply to the two excellent demigods who, because of the curse of the brahmins, inevitably had to miss the beauty and luster of Vaikunthha and fell into gloom. Upon the fall of the two from the abode of the Lord of Vaikunthha, a great cry of disappointment rose from the excellent palaces of the devotees. These two prominent associates of the Lord have now acquired access to the womb of Diti by the very powerful seed of Kasyapa. Because the Supreme Lord wanted this to happen, you are all now being faced with the prowess of these two unenlightened siblings and unsettled as a consequence. With Him as the cause of the maintenance, creation and destruction of the universe, the bewildering yogamaya potency of the Most Ancient One is difficult to fathom, even for the masters of yoga. But He is our Lord of Fortune and Master of the modes and will put things right. What [else] would be the purpose of our deliberation on this subject?'

BHAGAVATA PURANA CHAPTER 17:

Victory of Hiranyaksha over All the Directions of the Universe

Maitreya said: 'When the denizens of heaven heard the explanation of Brahma about the cause [of the darkness], they were freed from their fear and thereupon all returned to their heavenly places. Virtuous Diti, apprehensive about the lifelong trouble her husband spoke about in relation to her children, gave birth to twin sons. When they were born, many most frightening, inauspicious signs could be observed in heaven, on earth and in the sky. The mountains and the earth shook with earthquakes and there seemed to be fire coming from all directions with meteors falling, thunderbolts, comets and inauspicious constellations. Sharp winds blew that constantly howled and armies of cyclones with dust-clouds for their ensigns uprooted the greatest trees. Amassing clouds obscured the luminaries with lightning loudly in the sky; everything was enveloped in darkness and nothing could be seen. Stricken with sorrow, the ocean full of agitated creatures wailed with high waves, the drinking places and

streams were disturbed and the lotuses withered. All the time misty halos appeared around the sun and moon who had eclipses, claps of thunder were heard and rattling sounds of chariots resounded from the mountain caves. Inside the villages fearful she-jacksals vomited fire from their mouths and there were cries of owls and an ominous howling of jackals. The dogs raised their heads uttering various cries, sometimes as if they sang and then again like they were wailing. The asses, oh Vidura, loudly braying ran madly hither and thither in groups, striking the earth hard with their hooves. Frightened by the asses the birds flew shrieking from their nests and the cattle passed dung and urine in the cowsheds and the woods. The cows in their fear yielded blood [in stead of milk] and clouds rained pus, the idols shed tears and trees fell down without a blast of wind. The most auspicious planets and the other luminaries stood in conjunction, had retrograde courses or took conflicting positions. Seeing more of these great portents and not knowing their underlying truth, all people, except for the sons of Brahma, were afraid and thought that the world would end. The two godforsaken, earliest Daityas in history, grew up quickly, manifesting uncommon bodies that were as hard as steel and of the size of mountains. With their brilliant bracelets around their arms and the beauty of the decorated belts around their waists that outshone the sun, the earth shook at every step of their feet, to which the crests of their crowns touched the sky as they blocked the view in all directions.

Prajapati Kasyapa gave the two their names: the one of the twin who was first begotten from his flesh and blood [but was born later] he called Hiranyakas'ipu ['the one feeding on gold'] and the one who appeared first from Diti in the world [but was begotten later] he called Hiranyaksha ['the one with an eye for gold']. Hiranyakas'ipu, who because of a blessing of Lord Brahma was puffed up without any fear that he would be killed by anyone, managed to seize control over the three worlds and their protectors. Hiranyaksha, his beloved younger brother always willing to do him a favor, with a club in his hands ready to fight, was traversing the higher spheres in search of violent opposition. He had a temper difficult to control, tinkling anklets of gold and the adornment of a very large garland over his shoulders upon which rested his huge mace. Proud as he was of the physical and mental strength conferred by the boon, he feared no one because no one could check him, and therefore the godly souls afraid of him hid themselves like being snakes frightened of Garuda. Upon discovering that Indra and the demigods facing his might had vanished and could not be found, the chief of the Daityas got excited and roared loudly. Giving up his search the mighty being, wrathful like an elephant, desiring to sport dove deep into the ocean while producing a terrible sound.

As he entered the ocean, the aquatics, the defenders of Varuna, were beset with fear that he would get hold of them and fled, daunted by his splendor, hurried away as far as they could. For many years he roamed the ocean, with great force time and again striking the mighty, wind-tossed waves with his mace. Thus he reached Vibhavari, oh Vidura, the capital of Varuna. There having reached the region of the creatures of force [the demons], he, to make fun, with a smile like someone lowborn bowed before Varuna, the Lord and guardian of the aquatics, and said: 'Oh great Lord, give me battle! You are the guardian of this place, a renown ruler. By your power, that reduced the pride of the conceited heroes and with which you conquered all Daityas and Danavas in the world [viz. the sons of Diti and Daksha's daughter Danu, considered as demons], you once managed to perform a great royal [rajasuya] sacrifice, oh master.'

Thus profoundly being ridiculed by an enemy whose vanity knew no bounds, the respectable lord of the waters got angry, but controlling himself with reason he replied: 'Oh my best one, we have left the path of warfare. I can think of no one else but the Most Ancient Person [Lord Vishnu], who in battle with you would be sufficiently skilled in the tactics of war to your satisfaction, oh king of the world. Approach Him who is even praised by heroes like you. Reaching Him, oh great hero, you will quickly be freed from your pride and lie down on the battlefield amid the dogs. It is for exterminating the evil that you are and to show the virtuous souls His grace, that He wishes to assume His forms.'

BHAGAVATA PURANA CHAPTER 18:

The Battle Between Lord Boar and the Demon Hiranyaksha
Maitreya continued: 'Having heard the proud words of the Lord of the seas, the vainglorious demon took little heed of them. From Narada having learned about the whereabouts of the Lord, oh dear Vidura, he hurriedly betook himself to the depths of the ocean. There he saw how the Victorious One bearing the earth high on the tips of His tusks, was putting him in His shadow with His radiant, reddish eyes. He laughed and said: 'Oh, a beast of the wilderness!' He told the Lord: 'Come and fight, oh fool, leave the earth to us inhabitants of the lower worlds. The creator of the universe entrusted this earth to us. Me seeing You here having assumed the form of a boar, oh lowest of the gods, will not be conducive to Your wellbeing! Have our enemies called for You in order to kill us,

You who by remaining invisible deceptively kills those who are attached to the world? The power of Your bewildering internal potency is of no importance. I will erase the grief of my relatives by killing You, oh rascal! When I have killed You by smashing Your skull with the mace in my hand, all the sages and God-conscious people who were presenting their offerings to You, will be released and automatically cease to exist without You as their foundation.'

The moment He, being hurt by the assailing abuse of words of the enemy, saw that the earth He carried on the tips of His tusks was frightened, He bore the pain and came out of the water like a male elephant who in the company of his wives is attacked by a crocodile. With Him appearing from the water he, with his golden hair and frightening teeth, chased Him like a crocodile would chase an elephant. He roared like thunder: 'Is there anything a condemned poor devil [like You running away from me] would be ashamed of?' With the enemy looking on He [Lord Boar] placed the earth within His sight on the water and invested her with the power of His own strength [to stay afloat]. [For that] He was praised by the creator of the universe and honoured with flowers by the demigods. Hiranyaksha, following Him closely behind with his wealth of golden ornaments, his huge mace and his beautiful golden armor, constantly pierced the core of His heart with terribly angry abuses. But He laughed about it and addressed him. The Supreme Lord said: 'We [boars] are indeed creatures of the jungle, engaged in killing dogs like you, mischievous one. Heroes [like Us] who are free from the bondage of death take no notice of the loose talk of someone [like you] who is bound. We stole away the inhabitants of the lower worlds and are not ashamed of it. Despite being chased by your mace, we this way or another have to stay right here. Where can one go having challenged such a mighty adversary? As the leader of the army commanders you have to take steps to defeat Us forthwith, without further consideration. Killing Us you wipe the tears away of your kith and kin. Is it not so that he who does not fulfill the words of his promise deserves no place in an assembly?'

Maitreya said: 'The attacker, thus being insulted and ridiculed by the Supreme One of Devotion got seriously agitated and became as furious as a challenged cobra. Angrily hissing and stirred in all his senses for his wrath, the demon attacked with great speed and threw his mace at the Lord. The Lord however stepped aside to evade the blow of the mace thrown by the enemy, just like an accomplished yogi eluding death. After picking up his mace again, he brandished it about repeatedly and bit his lip in the rage of his anger to rush towards the Lord for the second time. The Lord then struck the enemy on His right brow with His mace. But the demon, as an expert with the mace, warded off the blow with his own. And so Hiranyaksha and the Lord, both eager for the victory, were furiously striking each other with their huge maces. The two combatants with their bodies injured by the pointed maces, smelled the oozing blood, which even more drove them to perform diverse maneuvers in their effort to win. It looked like an encounter between two bulls fighting about a cow.

Oh descendant of Kuru, Brahma, the self-born one, desired to witness the fight that was fought for the sake of the world, and came, being accompanied by the sages, for the Daitya Hiranyaksha and the Supersoul of all sacrifices who had engaged His potency to appear in the form of a boar. Upon seeing the power the Daitya Hiranyaksha had acquired and how he, unafraid, had arrived at an unavoidable opposition, the respectable Brahma, the leader of thousands of sages, addressed the original Lord Narayana in His boar form. 2-2 Brahma said: 'This one, oh God of heaven, is to the gods, the brahmins, the cows, the normal living beings and the innocent souls who obtained Your feet, an evil-doer, a source of fear doing wrong by the power of a boon obtained from me. Wandering about as a pain to everyone, he as a demon has searched all the universe missing a proper adversary. Play no innocent game with him, oh god of heaven. Once aroused he is a snake full of tricks, arrogant, self-righteous and most wicked. Please my Lord, oh Infallible One, engage Your internal potency and forthwith kill the sinner so that he will not have the chance to further increase the formidable power he acquired. This encroaching dark of night destroys the world, oh Soul of Souls, please bring victory to the God-conscious souls. This auspicious moment called abhijit [the eight muhūrta, about midday] has almost passed now. For the welfare of us, Your friends, quickly dispose of this formidable foe. The death of this one, who fortunately arrived here in his own accord, was ordained by You. Show him Your power in the duel, kill him and restore the peace of the worlds.'

BHAGAVATA PURANA CHAPTER 19:
The Killing of the Demon Hiranyaksha

Maitreya said: 'Hearing Brahma's sincere, nectarine words made the Lord heartily laugh as He accepted them with a glance laden with love. Then, jumping up, the Lord being born from Brahma's nostril with His mace struck the demoniac enemy, fearlessly moving before Him, sideways on the chin. But that blow was stopped by Hiranyaksha's mace

in such a way that the Lord's mace miraculously slipped from His hands, falling down whirling with an astonishing glow. Even though Hiranyaksha thus was offered an excellent opportunity, he did not attack out of respect for the combat code that one does not attack someone who has no weapon. This excited the Lord. As His mace fell, a cry of fear rose [among the bystanders] but the confrontation with Hiranyaksha's righteousness made the All-powerful Lord think of His Sudars'ana-cakra. Playing with the vile son of Diti, this greatest of His associates, He rotated His discus and met with various expressions of disbelief from those who unaware [of all His powers] crowded the sky and said: 'We wish You all the best, please kill him.'

The Daitya upon seeing Him whose eyes were like the petals of lotus flowers, standing armed with His disc before him, prepared and looking at Him, was in his senses overpowered by indignation and hissing like a serpent he bit his lips in great resentment. With his fearful huge teeth and staring eyes burning like fire he then attacked Him with his club saying: 'And thus You are slain!', and hurled it at the Lord. Even though that mace had the force of a tempest, oh seeker of truth, it was by the Supreme Lord of sacrifices who had assumed the form of a boar, before the eyes of His enemy playfully knocked down with His left leg.

He thereupon said: 'Pick it up and try again, if you are so eager to win'. The thus challenged Hiranyaksha then roared loudly and stroke again. The Lord seeing the mace flying towards Him, stood firm and caught it as easily as Garuda would seize a serpent. As his bravery was thus frustrated, the great demon, with his pride shattered, humiliated refused to take back the mace the Lord offered Him. He instead took up a trident and flaming like fire ravenously went against the Varaha appearance of the Lord of Sacrifice, like someone who with evil intentions goes against a brahmin. The shiny trident that was hurled by the mightiest among the Daityas with all his strength, in his flight shone all the brighter but was like Garuda's wing being clipped off by Indra [when Garuda once snatched a pot of nectar], cut to pieces by the sharp rim of the cakra. When he saw his trident cut to pieces by the disc of the Lord, he infuriated came roaring forward and stroke the broad and Shrivatsa-marked chest of the Lord, the abode of the goddess, hard with his fist. Thereafter the demon disappeared from sight. Thus struck by him, oh Vidura, the Supreme Lord, in His first incarnation as a boar, was not in the least shaken. He was not more affected than an elephant hit with a bunch of flowers. The people however now saw the Lord of the internal potency being sieged with an array of tricks and they fearfully thought that the end of the world was at hand. Fierce winds were blowing and in all directions darkness spread because of the dust, while stones came down as if an entire army was engaged. The luminaries in the sky disappeared behind masses of clouds from which it thundered and lightened with a constant downpour of pus, hair, blood, stool, urine and bones. Oh sinless one, from the mountains all kinds of weapons were discharged and naked demoneses with their hair hanging loose were seen who were armed with tridents. Many savage devils and demons on foot, horseback, on chariots and elephants appeared, who shouted cruel words of murder. Following this display of magical power by the demon the beloved enjoyer of the three sacrifices [of hearing, goods and breath desiring an end to it all cast the weapon of His most excellent presence [the Sudars'ana-cakra].

That very moment all of a sudden a shudder ran through the heart of Diti [the mother of the demon] whereupon, with her remembering the words of her husband [Kasyapa], blood flowed from her breasts. With his magic forces being dispelled [by the launched cakra] the demon reappeared before the Supreme Lord and full of rage embraced Him in order to crush Him, but he found the Lord outside of his grip. Hiranyaksha struck Lord Adhokshaja ['He beyond the control of the senses'] with his fist as hard as a thunderbolt, but was hit by Him just below his ear, just like the Lord of the Maruts [Indra] did with the demon Vritra. Even though the Invincible Lord slapped him in a casual manner, the demon's body wheeled around with his eyes bulged out of their sockets whereupon he, with his arms and legs lifeless and his hair scattered, fell down like a gigantic tree uprooted by the wind.

The self-born one [Brahma] and others who saw him lying on the ground with his glow still unfaded and his teeth through his lip, said, approaching in admiration: 'Oh who indeed, could meet his final destination like this? He upon whom the yogis, absorbed in the union of their consciousness, in seclusion meditate in seeking liberation from the unreal, material body, struck with one of His legs him, the son, the crest jewel of the Daityas who left behind his body gazing at His countenance. Both the personal assistants of the Lord have been cursed to be born again in godless families for a couple of lives. Thereafter they will return to their positions.'

The demigods said: 'All obeisances to You, oh Enjoyer of all Sacrifices who for the sake of maintaining [this world] assumed a form of pure goodness. To our good fortune You have slain this one who was wreaking havoc in all the worlds. With devotion to Your feet we are now at ease.'

Shri Maitreya said: 'After thus having killed the so very powerful Hiranyaksha, the Lord, the source of the boar incarnation, was praised by the one seated on the lotus and the other gods, whereupon He returned to His abode where His glory is celebrated continuously. To you, dear friend, I explained as it was told to me, how the Supreme Lord, by descending in a material form, put an end to the activities of the so very powerful Hiranyaksha who in a great fight was killed like a plaything.'

Suta said: 'After Vidura, the great devotee, thus from the son of Kusharu [Maitreya] had heard about the story of the Fortunate One, he achieved the highest bliss, oh brahmin [Shaunaka]. Considering the joy one derives from hearing stories about virtuous souls of name and fame, what a joy would one not derive from listening to a story about Him with the Shrivatsa mark on His chest? When the king of the elephants [Gajendra] was attacked by an alligator, he meditated on the lotus feet while his wives were crying and was thus quickly delivered from the danger. Who would not take shelter of Him who is so easy to worship for men who are honest and sincere; which grateful soul would not render service to the One who is impossible to worship for those who are not virtuous and straight? He who hears, chants and takes pleasure in this wonderful pastime of the Supreme One, who as a boar raised the earth out of the ocean and killed Hiranyaksha, will immediately be freed [from the consequences of his sins], even if he killed a brahmin, oh twice-born soul. This narrative is most edifying, is very sacred, brings wealth, fame, longevity and will provide all that one needs. Whoever listens to it will therefrom on the battlefield find his life force and senses strengthened and at the end of his life obtain the shelter of Lord Narayana, dear Shaunaka.'

BHAGAVATA PURANA CHAPTER 20:

The Beings Created by Brahma

Shaunaka said: 'After the position of the earth was restored [by Lord Varaha], oh son of Romaharshana [Suta], what did Svayambhuva Manu do to show those to be born the path? Vidura, the great, unalloyed devotee and intimate friend of Lord Krishna, abandoned his elder brother [Dhritrashtra] because he and his hundred sons went against Krishna. Born from the body of Vyasa and in no way inferior to him in greatness, he with all his heart took shelter of Lord Krishna and followed those devoted to Him. What was it that this hero of purity when he visited the holy places asked Maitreya, the foremost knower of spiritual life whom he had met at Kus'avarta [Hardwar] where he resided? When the two engaged in their conversation oh Suta, that resulted in the spotless narrations that like the waters of the Ganges vanquish all sins when one takes shelter of the Lord's lotus feet. All good fortune to you! Tell us the stories about His selfless actions that are so worthy to be sung. What devotee appreciative of the devotional mellow [rasas] one has with Him would have enough of drinking in the nectar of the Lord's pastimes?'

Thus being questioned by the sages assembled in the Naimisharanya forest, Suta who had dedicated his mind to the Lord then said to them: 'Just listen to this.'

Suta said: 'Vidura, having heard how the Lord had assumed the body of a boar, He by His own potency had uplifted the earth from the bottom of the ocean and as a good sport indifferently had killed Hiranyaksha, was overjoyed and addressed the sage. Vidura said: 'Oh holy sage, knower of that which is beyond our scope, please tell me what Brahma has started after bringing forth the Prajapatis who created mankind. How did the learned ones headed by Marici observe the brahminical order of Svayambhuva Manu and how have they developed this world? Have they operated being married, did they remain independent or have they all worked together bringing about all of this?'

Maitreya said: 'By Maha-Vishnu, by the eternally active power of the hard to grasp divine ordinance, the equilibrium of the three modes of nature got disturbed, so that the complete of the Fortunate One His material elements was produced. From the greatness of the cosmic intelligence [the mahat-tattva], as ordained by the divine, beginning from the [spatial force field of the] ether the birth of the basic reality of the material elements [the ego as known] in groups of five took place [the five elements, five senses, five sense objects and five sense organs] with the threefold of nature in which the element of passion [or quality of movement] predominates. Those elements, which on themselves could not bring about the coherence of the material universe, produced, having combined with the union of the divine, a globe that shone like gold. It was lying in the waters of the causal ocean as an egg in an unconscious state for in fact quite a bit longer than a thousand [celestial] years before the Lord [as Garbhodakas'ayi Vishnu] entered it. From the Lord's navel the lotus of a thousand and more suns sprouted with a dazzling splendor [the galaxy]. It is the abode of all conditioned souls where the self-born one [Lord Brahma, the Creator] found his existence as the first living entity. When the Lord who sleeps in the causal waters entered Brahma's heart, he created the universe as he did before.

First of all he from his shadow created the five types of ignorance called tamisra [forgetfulness], andha-tamisra [the illusion of death], tama [not knowing oneself], moha [the illusion of being matter] and maha-moha [mad after matter, craving]. Dissatisfied Brahma threw off this body of ignorance which was then seized by Yakshas [evil spirits] and Rakshasas [wild men, demons] to serve as the darkness that is the source of hunger and thirst. Controlled by that hunger and thirst they ran after him in order to eat him and cried in their affliction: 'Do not spare him!' That disturbed the godhead and he told them: 'Do not eat me, but preserve me, for you Rakshasas and Yakshas are my sons!'

The demigods who shine with the glory of the fear of God and were created first, took hold of the effulgent form of the daytime which as the vehicle of God was left behind. The god, from his backside, next gave birth to the goddess who fond of sex approached the Creator in lust for copulation. At first the worshipable Lord had to laugh about being followed by the shameless ones of darkness, but he then terrified and annoyed, hurried to get away. He turned to Him who bestows all boons and whose feet are sought, the Lord who dispels distress and who, in order to show His mercy to His devotees, manifests Himself in a suitable form: 'Protect me oh Supersoul, following Your order I created those sinful living beings who approach me for having sex, oh Master. Only You are capable of relieving the people who are afflicted by material miseries, only You can stop those who do not take shelter of Your feet.'

He who unerringly knows the mind of each soul, seeing the distress of Lord Brahma told him: 'Cast off your impure body' and thus commanded he cast it off. That body [in the form of a woman] was intoxicating with tinkling ankle bells, adorable feet, overwhelming eyes and a gold-ornamented shining girdle around the hips covered by fine cloth. The breasts were tightly pressed together and raised high, the nose was well formed, the teeth beautiful, the smile lovely and the look defiant. She hid herself out of shyness. Oh Vidura, all the goddesses fancying the braids of her dark hair were captivated by the woman: 'Oh what a beauty, what a grace; oh what a budding youth! That she walks with us who are so desirous of her, as if she's free from passion!' Indulging in all kinds of speculation about the evening twilight that had assumed the form of a young woman, the wicked-minded ones fond of her, full of respect asked her: 'Who are you? Whom do you belong to, oh pretty one? Why have you come here, oh passionate lady? You are tantalizing us, unfortunate ones, with the priceless commodity of your beauty! Whoever you may be, oh beautiful girl, by the fortune of seeing you play with a ball, we onlookers have lost our head. Moving your lotus feet about, oh beautiful woman, you bounce that ball with the palm of your hand. The weight of your full grown breasts must be tiresome for that waist of yours. You look as if you're tired, please loosen the tie of your hair!'

The goddess this way with their minds clouded took the twilight of the evening for the wanton form of an alluring woman and seized her. With a smile of deep significance the worshipful Lord then by the self-awareness of His own sweetness created the hosts of celestial musicians and dancing girls [the Gandharvas and Apsaras]. The attractive form that factually was the shining moonlight He gave up and the Gandharvas headed by Vis'vasvau gladly took possession of it. When Lord Brahma, after he from sloth had created the ghosts and evil spirits, saw them naked and with disorderly hair, he closed his eyes. They took possession of the body was thrown off that by the master of creation and which is known as yawning. With it one sees the living beings drooping in their sleep, which is an unclean state that [with the ghosts and evil spirits belonging to it] constitutes the bewilderment of which one speaks as insanity. Recognizing himself as being full of energy the worshipful Brahma, the master of all beings, from his invisible form created the hosts of Sadyhas and Pitras [the invisible demigods and departed souls]. They, the Pitras, accepted that body, the source of their existence, and it is through that body that those well versed in the rituals offer their oblations [called Shraddha] to these Sadyhas and Pitras. The Siddhas [the ones of special powers] and also the Vidyadharas [the knowledgeable spirits] were created by his faculty of remaining hidden from vision. He gave them that wonderful form of himself known as Antardhana [of being present but remaining unseen]. From admiring himself seeing his reflection in the water the master in his self-awareness created the Kinnaras [the ones of power] and Kimpurushas [the monkey-like]. They took possession of the form of the shadow he left behind, for the reason of which they every daybreak [during the brahma-muhurta, one and a half hours before sunrise] gather with their spouses to glorify his exploits in song. Once fully stretching his body as he lay down, he to his great concern saw that the creation lacked in progress. Thereupon he out of his anger gave up that body also. Oh Vidura, from the hairs falling from that body the beings without limbs were created. From their crawling bodies the snakes evolved from whom one with the vicious cobras sees the hood on their neck.

When he [once] felt as if he had accomplished his life's purpose, from his mind finally sprouted the Manus [the

original fathers of mankind] for promoting the welfare of the world. He gave them the form of his own impassioned, personal body, seeing which those who were created earlier welcomed the Prajapati [the founding father] with the following eulogy: 'O Creator of the Universe, you created everything so very well: all the ritualistic customs you have settled so firmly for us to share in the sacrificial oblations! By being of penance, through worship and by connectedness in yogic discipline being immersed in the finest absorption, you the first seer, the controller of the senses, have evolved the sages, your beloved sons. Each of them you, the unborn one, have given a part of your own body that carries deep meditation, yogic union, supernatural ability, penance, knowledge and renunciation.'

BHAGAVATA PURANA CHAPTER 21:

The Conversation Between Manu and Kardama

Vidura said: 'Oh supreme one, be so good to describe the most esteemed dynasty of Svayambhuva Manu, the sexual intercourse of which led to all the progeny. Priyavrata and Uttanapada, the two sons of Svayambhuva Manu, ruled according to the principles of religion the world consisting of the seven continents. The daughter of that Manu named Devahuti, oh brahmin, was the wife of the father of mankind you spoke of as Kardama Muni, oh sinless one. Can you tell me, eager as I am, the story about how the many offspring of Kardama Muni, who was in fact a great mystic yogi endowed with the eight perfections, sprouted from her? And how did the worshipful Ruci, oh brahmin, and Daksha, the son of Brahma, generate their offspring after securing the two other daughters of Svayambhuva Manu as their wives?'

Maitreya said: 'Lord Brahma told the supreme muni Kardama to beget children after he for ten thousand years had practiced penance on the bank of the river Sarasvati. Absorbed in that connectedness Kardama in his yoga was of devotional service unto Him, the Lord who bestows all mercy upon the surrendered souls. The Supreme lotus-eyed Lord being pleased then showed him in Satya-yuga through the process of hearing oh Vidura, the absolute truth of His transcendental form. He saw that that body of His was as effulgent and pure as the sun with a garland of white water lilies and lotuses and an abundance of slick blackish-blue locks of hair, a lotus-like face and dressed in spotless clothes. Adorned with a crown and wearing earrings He, captivating the heart with His smiling glances, held a conch, a disc and a mace and played with a white lily. He saw Him in the air standing with His lotus feet on the shoulders of Garuda with the famous Kaustubha jewel on His chest hanging down from His neck. Having achieved his desire he whose heart had always been filled with love jubilantly fell down with his head to the ground and with folded hands pleased [Him] with prayers.'

The sage said: 'Oh worshipable Lord, now we have attained the complete success of having You, the Reservoir of All Goodness, before our eyes; a sight that is aspired [even] by yogis who attained the perfection of yoga after gradually elevating through many births. Oh Lord, You even fulfill the desires of those who, because of Your deluding energy, have lost their intelligence and worship Your lotus feet - that are the boat for crossing over the ocean of mundane existence - for the purpose of obtaining the trivial pleasures of life that one also finds in hell. Desiring to marry a girl of a likewise disposition who in one's marriage is as a cow of plenty, I also with doubtful intentions approached You, the root and source of everything and desire tree that fulfills all wishes. Oh original father of all, the conditioned souls in the grip of desire are all bound by the rope of the words of You as the Lord of the living beings. I, following their example also offer my oblations to You, oh light of eternal time. But those who gave up on the pursuit of their animalistic, earthly interests as also the people belonging to them, and by discussing Your qualities with each other took shelter under the umbrella of Your lotus feet, with the help of that intoxicating nectar put an end to their being a servant of their physical bodies. The wheel of the universe which with a tremendous speed spins around the axle of the imperishable [nature] of You [Brahman] with three naves [sun, moon and stars], [twelve to] thirteen spokes [as lunar months], three hundred and sixty joints [as days in a demigod year], six rims [as seasons], and innumerable leaves [moments], cuts short the life-span of the universe but not the lives of the devotees. You oh Supreme Lord as the One Self without a second, are desirous to bring about in Yourself and control by Your deluding yogamaya potency, the universes that You by dint of Your own potency create, maintain and again wind up like a spider does. This material world with its gross and subtle elements that You manifest for us, was not just meant by You for providing sensual pleasures. Let that world be there also for our ultimate good [the beatitude] whenever we through Your causeless mercy may perceive the Fortunate One splendid with the tulsi [of the devotion for You]. In order to realise the detachment from enjoying the fruits, You by Your energies brought about the material worlds. I continuously offer My

obeisances to the worshipable lotus feet that shower benedictions on the insignificant ones.'

The sage [Maitreya] said: 'Thus having been praised sincerely Lord Vishnu replied Kardama Muni with words sweet as nectar, while He, radiating affection standing on the shoulders of Garuda, smilingly looked on from below His expressive eyebrows. The Supreme Lord said: 'Knowing your state of mind, I have already arranged that for which you exercised yourself with Me as the one and only to be worshipped. The exclusive worship of Me the way it exists of people like you who have fixed their attention fully on Me, is never without meaning and purpose, oh leader of the people. The son of the father of man, the emperor Svayambhuva Manu, whose righteous actions are well known, lives in Brahmavarta [the world as part of Brahma's lotus] where he rules over the seven oceans and the earth. He, the saintly king, oh learned one, will along with his queen come to this place the day after tomorrow, wishing to meet you as an expert in religious matters. He has a grown-up daughter with black eyes and a character full of good qualities and is searching for a husband. He will give you her hand in marriage, oh master, for you are a suitable candidate. She is the one your heart longed for all these years, she is your princess, oh brahmin and will soon serve you to your desire. She, from the seed sown in her by you, will give birth to nine daughters, and from those daughters the sages will beget all of their children. When you've carried out My command properly and are completely purified unto Me in forsaking the fruits of action, you will finally attain Me. And when you have shown compassion and have given assurance to all souls, you will be self-realised and perceive yourself and the universe as being in Me, as also Me being in you. By your semen I will [appear] as My own plenary portion, oh great sage and instruct your wife Devahuti in the doctrine of the ultimate reality.'

Maitreya said: 'Thus having spoken to him, the Supreme Lord who could be directly perceived by the senses departed from lake Bindu-sarovar through which the river Sarasvati flows. While He before his eyes left by the path of perfection [to the spiritual world] that is praised by all liberated souls, the sage heard the hymns that form the Sama Veda being vibrated by the wings of the Lord's carrier [Garuda]. Then, after His departure, Kardama, the greatly powerful sage, stayed on the bank of lake Bindu, waiting for the things to come.'

Svayambhuva Manu mounted together with his wife a gold-plated chariot, placed his daughter on it and traveled all over the earth. Oh great archer, as the Lord had foretold, he reached the hermitage of the sage on the very day he completed his vows of austerity. That holy auspicious water of the Sarasvati river flooding the lake was the nectar that had been frequented by hosts of great sages. It was verily a lake of tears, the way it was called after the teardrops that fell down from the Lord's eyes when He was overwhelmed by His extreme compassion for this surrendered soul. The place was holy with clusters of trees and creepers with the pleasant cries of good-natured animals and birds. Adorned by the beauty of groves of trees it was rich with fruits and flowers throughout all the seasons. It teemed with the life of flocks of birds, intoxicated bees madly buzzing around, peacocks proudly dancing and merry cuckoos calling each other. The lake was adorned by kadamba, campaka, ashoka, karanja and bakula flowers and asana, kunda, mandara, kuthaja trees and young mango trees and the pleasant sounds could be heard of karandava ducks, plavas, swans, ospreys, waterfowls, cranes, cakravaka and cakora birds. There were also masses of deer, boars, porcupines, gayayas [wild cows], elephants, baboons, lions, monkeys, mongooses and musk deer.

When the first monarch with his daughter entered that eminent place, he saw the sage sitting in his hermitage, offering oblations in the sacred fire. His body shone brilliantly because of his prolonged, terrible penance of yoga and was not very emaciated, for the Lord had cast His affectionate, sidelong glance upon him and made him listen to His moonlike, nectarian words. He was tall with eyes as the petals of a lotus, had matted locks of hair and ragged clothes. Approaching him he appeared to be soiled like an unpolished gem. The monarch having approached the cottage bowed before him, whereupon the sage received him with honour and gave him a welcome befitting a king. After having accepted the respect offered, he then remained seated silently and was delighted to hear what the sage, thinking of what the Lord had told him, then in a pleasant tone of voice said:

'I am sure, oh divine personality, that you tour around in order to protect the virtuous ones and put an end to the life of the wicked ones, since you are the person representing the Lord's protective potency. According to the necessity you assume the different forms of the sun, the moon, the fire [Agni], the Lord of heaven [Indra], the wind [Vayu], the one chastising [Yama], the religion [Dharma] and of the waters [Varuna]. I offer Lord Vishnu who is You my obeisances. If you would not have mounted the chariot of victory bedecked with its mass of jewels and have twanged your bow so frighteningly, threatening all the culprits with your presence, if your leading a huge army of trampling foot soldiers would

not have shaken the earth roaming the globe like the brilliant sun, then surely all moral codes and obligations of the vocations [varna] and age groups [ashrama] as arranged by the Lord, oh King, alas would have been broken by rogues. When you would rest, unrighteousness would flourish with a lack of control over men who are simply after the money. This world would then be seized by the miscreants and come to naught. Nevertheless I ask you, oh heroic one, what the reason is of your visit, for that is what we without reservation will carry out with heart and soul.'

BHAGAVATA PURANA CHAPTER 22:

The Marriage of Kardama Muni and Devahuti

Maitreya said: 'After the sage this way had described the greatness of all the virtues and activities of emperor Manu, he fell silent. The emperor feeling somewhat embarrassed then addressed him. Manu said: 'You [brahmins] were in your connectedness in penance, knowledge, yoga and aversion from sense gratification, by the Creator created from His mouth for the purpose of defending Him in the form of praises [Vedic hymns]. And the Father with the Thousand Feet [the Lord of the Universal Form] created us from His thousand arms in order to protect them. Therefore, with us, the kshatriyas, the rulers being His arms, the brahmins are called His heart. Because the godhead, He, the Imperishable One, who is both cause and effect, defends them both, do the brahmins and the kshatriyas protect each other as also the [interest of the] soul. By just seeing how you, oh supreme one, personally so full of love explained what the duty of a king is to his subjects, all my doubts have resolved. To my good fortune, oh powerful one, I could meet you who cannot be seen easily by those not acting in accord with the soul. I am so happy that my head could touch the dust of your feet that bring all the blessing. I am lucky to have been granted the great favor of being instructed by you. How lucky I am to have listened with pricked up ears to your pure words! Oh sage, your honour, oh divine mercy, now be pleased yourself to listen to the prayer of this humble person whose mind is full of worries out of love for his daughter. This daughter of mine, the sister of Priyavrata and Uttanapada, is seeking a husband suitable for her age, character and good qualities. The moment she heard from Narada Muni about your noble character, learning, appearance, youth and virtues, she fixed her mind upon you. Therefore, please accept her, oh best of the twice-born souls. I offered her to you being convinced that she in every way is fit for taking charge of your household duties. To deny a thing of one's desire that in fact came by itself is not commendable, not even for someone who is free from attachment to sensual pleasures, let alone someone addicted. He who rejects what is offered [generously] but begs from a miser, loses his honour and will see his reputation and renown ruined. Oh wise man, I heard that you intended to marry and hence have not taken the vow of perpetual celibacy. Then please accept my offer [**].'

The risi replied: 'Yes I would like to marry and your daughter has not promised herself to anyone. Based upon this a marriage of us according to the rules will be proper. Let that desire of your daughter, which is recognised by scriptural authority, be fulfilled, oh King. Who would not adore your daughter? Her bodily luster alone outshines the beauty of her ornaments! Was it not Vis'vasu [a Gandharva, a heavenly being] who, when he on the roof of the palace saw her with tinkling ankle bells and restless eyes playing with a ball, infatuated fell down from his elevated position [his heavenly vehicle] with a mind in disarray? What man of wisdom would not welcome her, that gem of womanhood who came of her own accord [to seek my hand] as the beloved daughter of Manu and sister of Uttanapada, a woman who cannot be seen when one is not engaged at the feet of the goddess of fortune? This is therefore my condition: I will accept the chaste girl for as long as it takes her to be with child from the semen of my body. Thereafter I consider to take up the duties of service as respected by the best ones of perfection [the paramahansas], they who are nonviolent, about whom the Lord spoke to me. The highest authority for me is the Supreme Unlimited One, the Lord of the fathers of mankind [the Prajapatis] from whom this wonderful creation emanated, He in whom it will dissolve and the one by whom it presently exists.'

Maitreya said: 'This, oh great warrior, was all he said, whereupon he became silent with his thoughts focussed on Vishnu's lotus navel. With a beautiful smile on his face, he then captured the mind of Devahuti. After Manu had confirmed the decision taken by the queen mother [Satarupa] and also had probed his daughter's mind about him, he was most pleased to give her away who was endowed with as many good qualities and thus was a good match for him [Kardama]. Shatarupa, the empress, lovingly gave in dowry valuable presents to the bride and bridegroom like ornaments, clothes and household articles. The emperor relieved of the responsibility of giving his daughter to a suitable man then embraced her with an agitated mind full of anxiety. Unable to part from her he shed tears, drenching his daughter's hair over and over with the water from his eyes and cried: 'Oh dear mother, my dearest daughter!'

6-2 After asking and receiving permission to leave him, the best of sages, the emperor with his wife mounted his chariot and headed, along with his retinue, for his capital, on the road enjoying the tranquil scenery of the hermitages of the sages on both the charming banks of the river the Sarasvati. Elated to know who was arriving, the subjects of Brahmavarta went to meet him with songs, praise and instrumental music. The city, rich with all kinds of wealth, was named Barhishmati after the hairs of the shaking body of Lord Boar that had fallen down and turned into the evergreen kus'a and kas'a grass [grasses used for sitting places and mats] with which the sages in worship of Lord Vishnu defeated the disturbers of their sacrifices. Having spread that kus'a and kas'a grass, the greatly fortunate Manu had created a seat in worship of the Lord of Sacrifice [Vishnu] by whom he had achieved his position on earth. After arriving in the city of Barhishmati where he thus far had lived, the mighty one entered his palace that eradicated the threefold miseries [of one's own body and mind, as caused by others and because of nature]. Together with his wife and subjects he, not disturbed by others, enjoyed the pleasures of life and was praised for his reputation of piety, for he was in his heart very drawn to listening with his wives each morning to the celestial musicians and talks about the Lord. Despite being absorbed in the bewildering power of his wealth, Svayambhuva Manu was alike a saint. As a supreme devotee of the Lord he could not be led astray by his material enjoyments. He did not waste his time. Till the end of his life he spent his days with listening to, contemplating, recording and discussing the topics of Lord Vishnu. Being connected by the topics of Vasudeva he, thus transcending the three destinations [according to the modes, made his era last for the time of seventy-one mahayugas. How can the miseries pertaining to one's body and mind, to the powers of nature and to other men and living beings, oh Vidura, ever trouble someone who has taken shelter of the Lord? On the request of the sages he [Manu], who always cared about the welfare of all living beings, spoke about the different duties of the status orientations in society [the varnas and ashramas, the vocations and age groups]. This is what I could tell you about the wonderful character of Manu, the first emperor, who deserves all praise. Now, please listen to the success of his daughter [Devahuti].'

*: Naishtihika-brahmacaris vow for lifelong celibacy, upakurvana-brahmacaris do so up to a certain age.

BHAGAVATA PURANA CHAPTER 23:

Devahuti's Lamentation

Maitreya said: 'After the departure of the parents the chaste woman who understood the desires of her husband constantly served her spouse with a love as great as that of Parvati for Shiva, her Lord. Intimately, with a pure soul, with great respect and sense control she was of service with love and sweet words, oh Vidura. Forsaking lust, pride, envy, greed, sinful actions and vanity, she always pleased her powerful husband diligently with good sense. - She, the daughter of Manu fully devoted to him who no doubt was the foremost sage among the divine rishis, expected greater blessings from him than from providence. But he saw that she had grown weak and emaciated because of the protracted religious observance. Overcome with compassion he with a of love stammering voice spoke to her. Kardama said: 'At present I am pleased with you, oh respectful daughter of Manu, because of your most excellent, supreme service and devotion. But you do not properly take care of that body so extremely dear to this embodiment; you deplete it in my service. The blessings of the Lord I have achieved in my religious life of fully being engaged in austerity, meditation and a mind fixed on knowledge, can just as well be obtained by you in your devotional service to me. I now grant you the transcendental vision to be able to see this grace, that is free from fear and lamentation. What material achievements compare to this grace of the Lord of Fortune? Those enjoyments find their end in a single movement of an eyebrow of the Lord of the Great Strides. Thanks to your conscientious service you can now enjoy the success of the supernatural gifts that are so difficult to obtain for people proud of their lineage.' After he this way had spoken, the woman, who heard him excel in the special knowledge of yoga, found satisfaction and then, with a voice choked with humility and love, spoke to him with a shining, smiling face and a slightly bashful glance.

Devahuti said: 'Oh best of the brahmins, oh mighty husband, I know you are a master in the infallible mystical powers of yoga. Let then now your promise be fulfilled that, once we have united in the body, we may enjoy the greater glory of having progeny, which for a chaste woman is of such a great value. Do for this sake, that what according to the scriptures needs to be done and by which this, because of an unfulfilled passion and by emotions struck, emaciated, poor body may be rendered fit for you. And please, oh Lord, also think of a suitable mansion.'

Maitreya said: 'Seeking the pleasure of his dearest, Kardama exercised his yogic power and produced instantly a high rising palace that fulfilled her wish, oh Vidura. It

answered all desires and was wonderfully bedecked with all sorts of jewels, constituted a collection of all kinds of luxury and had pillars carved out of precious stone. It was equipped with a heaven of paraphernalia and brought happiness throughout all seasons, was decorated with festoons and flags and wreaths of various colours and fabrics, charming sweet flowers humming with bees, fine cloth of linen and silk and was embellished with various tapestries. In stories one over the other there were separate arrangements of beds, comfortable couches and fanned seats. Here and there various artistic engravings were displayed with the extraordinary beauty of a floor with emeralds furnished with coral daises. The doorways had thresholds of coral and doors beautifully bedecked with diamonds. Its domes of sapphire were crowned with golden pinnacles. On the diamond walls there were the choicest rubies that seemed to give them eyes and it was furnished with various canopies and highly valuable gates of gold. The many artfully crafted swans and groups of pigeons here and there made the real ones who thought to see their own kind repeatedly fly over and vibrate their sounds. The pleasure grounds, resting chambers, bedrooms, inner and outer yards designed for comfort astonished the sage himself.

Kardama, who could understand the heart of everyone, saw that Devahuti was not very happy to see such a mansion and then addressed her personally. 'Oh fearful one, before you go up this heavenly palace, please bathe in the sacred lake created by Lord Vishnu [Bindu-sarovara] that fulfills all desires of man.' She, the lotus-eyed one with her matted hair and dirty clothes, then complied with the words of her husband. With her body and her breasts grubby and covered by dirt she entered the lake containing the sacred waters of the Sarasvati river. In the lake she saw a house with a thousand girls as fragrant as lotuses in the prime of youth. Seeing her, all of a sudden the damsels rose and said with folded hands: 'We are your maidservants, please tell us what we can do for you.' After bathing her with the most costly oils, the respectful girls gave the virtuous wife spotless fine new clothes. They also gave her most valuable ornaments, all kinds of excellent food of the best quality and sweet intoxicating beverages. She then looked at the mirror image of her body that, freed from all dirt and clad in clean robes, by the utterly respectful maidservants was adorned with a garland and decorated with auspicious marks. Washed from head to toe she was decorated with a golden necklace with locket and bangles and with tinkling ankle bells made of gold. About her hips she wore a girdle made of gold decorated with numerous jewels. She was also adorned with a precious pearl necklace and auspicious substances [like saffron, kunkuma - which is perfumed red powder for the breasts -, mustard seed oil and sandelwood pulp]. With her beautiful teeth, charming eyebrows, lovely moist eyes that defeated the beauty of lotus buds and her bluish curly hair, she shone all over. While thinking about her dear husband, the foremost among the sages, she [suddenly] found herself, together with her maidservants, at the place where he, the founding father, the Prajapati, was situated. With that sudden return to her husband, being surrounded by her thousand maidens, she was in awe about his yogic power.

Seeing her washed clean, shining forth in her original beauty beyond compare, girdled and with charming breasts, attended by a thousand celestial girls and excellently dressed, the sage, taken aback by the sight, helped her ascend that elevated place, oh destroyer of the enemy. Even though [he appeared to be] attached to his dearest who was attended by the girls of heaven, he did not lose his glory. Together with her in the palace his person shone as charmingly as the moon in the sky surrounded by the stars causing rows of lilies to open in the night. In that palace, in that heavenly vehicle [vimana], he reached the pleasure grounds of the gods of heaven and the valleys of Indra, the king of the mountains, that are so beautiful with the falling waters of the Ganges and the cool breezes that arouse the passion. He who, like treasurer Kuvera, was surrounded by his damsels, thus for a long time enjoyed his life while the souls of perfection, the Siddhas, vibrated the auspicious sounds of their praises. Loved by his wife he enjoyed the gardens of Vais'rambhaka, Surasana, Nandana, Pushpabhadra, Caitrarathya and lake Manasa-sarovara. With that splendrous and grand palace answering to every desire, he moved through the worlds, just like the air that reaches everywhere, and surpassed therewith the palaces, the heavenly vehicles, of the greatest gods. What would be difficult to achieve for those men who are determined, for those who have taken refuge of the lotus feet of the Supreme Personality that vanquish all danger?

After having shown his wife the entire sphere of the earth with all its arrangements and its many wonders, the great yogi did not yet return to his hermitage. In order to please his wife, the daughter of Manu, who was eager to have intercourse, he divided himself in nine forms and enjoyed the many years with her like in a moment. In the palace lying on an excellent bed conducive to their love, she in the company of her most handsome husband lost her notion of time. For the enjoying couple immersed in their love games, thus, by the power of yoga, a hundred autumns passed in a trice. Powerful

Kardama as a knower of the soul knew everyone's desire. He as her other half made love to her and deposited his semen in her with the body that he had divided in nine. Soon thereafter Devahuti gave birth to [nine] baby girls who all in every limb were as charming as a fragrant red lotus. Seeing that her husband was about to leave home, she gave a beautiful smile but was innerly upset with a heart in distress. Suppressing her tears, scratching the floor with the radiant, gemlike nails of her foot she, with her head bent down, slowly expressed herself in charming words.

Devahuti said: 'All that you have promised, my Lord, has been fulfilled, but you should grant the surrendered soul that I am freedom from fear also. My dear brahmin, it is left to your daughters to find a suitable husband. But who is there to comfort me when you have left for the forest? Disregarding the knowledge of the Supreme Soul, so much idle time has passed with us indulging in pleasing our senses, my master. Attached to the gratification of our senses my love for you went without recognizing your transcendental existence. May that love nevertheless protect me against all fear. Association with those engaged in sense gratification is the cause of the cycle of birth and death, while that kind of ignorant acting in association with a saintly person leads to liberation. When one's work here is not performed for the sake of a higher, more righteous life, when one's righteous life does not lead to detachment and when one's detachment does not lead to devotional service at the place where the Lotus Feet are worshipped, one is a zombie, someone dead being alive. It suffers no doubt that I was [the one who was] completely deceived by the outer material potency of the Lord, for despite having achieved you, the one granting liberation, I did not seek liberation from material bondage.'

BHAGAVATA PURANA CHAPTER 24:

The Renunciation of Kardama Muni

Maitreya said: 'The merciful sage who thus from his renunciation spoke to the praiseworthy daughter of Manu, replied what he remembered of what was said by Lord Vishnu. The sage said: 'Do not blame yourself like this princess! Oh irreproachable lady, the infallible Supreme Lord will very soon appear in your womb. Be blessed for committing yourself to the sacred vows of sense control, religious observance, austerities and giving money in charity by which you worship the Supreme Controller with great faith. He, the Lord of Pure Goodness, by you being worshipped, will spread my fame. As your son He will cut the knot in your heart by teaching the knowledge of Brahman [the Absolute Truth].'

Maitreya said: 'Devahuti in her great respect for the lead of this father of mankind, had full faith in him and thus worshipped the most worshipable one, the Original Personality of God who is situated in everyone's heart. After many, many years the Supreme Lord, the killer of Madhu, entered the semen of Kardama and appeared the way fire does in firewood. At that time musical instruments resounded from the rainclouds in the sky, the Gandharvas sang for Him and the Apsaras were dancing in joyful ecstasy. The gods moving through the sky showered beautiful flowers and all directions, all the waters and everyone's mind became happy. The self-born one [Brahma] then together with Marici and the other sages came to that place of Kardama where the Sarasvati river flows. Oh killer of the enemy [Vidura], the independent unborn one [Brahma] knew that the Supreme Lord, the highest authority of Brahman, out of pure goodness had appeared as a plenary portion to teach the philosophy of analytical yoga [Sankhya yoga]. After with a pure heart having worshipped [the personality of] Vishnu, the unborn one glad in all his senses about His intention to engage in action, said the following to Kardama and Devahuti.

Brahma said: 'Kardama, fully accepting my instructions, oh son, you have honoured me and succeeded in worshipping me without duplicity. This is the exact way for sons to render service to their father. With due respect saying 'Yes sir', the son should obey the commands of his spiritual teacher [or father]. These thin-waisted chaste daughters of yours, dear son, with their offspring will in different ways contribute to this creation. Please give therefore today your daughters away to the foremost sages according to the temperament and taste of the girls, and thus spread your fame in the world. I know that the original enjoyer, the bestower of all that is desired by the living entities, descended by dint of His internal potency and has assumed the body of Kapila Muni, oh sage. By spiritual knowledge and the science of the yogic uniting of consciousness He who is known by His golden hair, His lotus eyes and lotus-marked feet, will uproot the foundation of profit-minded labour [karma]. Know, oh Devahuti, that the killer of the demon Kaithabha has entered your womb. He will travel over the world, cutting the knot of ignorance and doubt. This personality will be the leader of the souls of perfection. His Vedic analysis will carry the approval of the teachers of example [the acaryas] and He will, to your greater fame, be celebrated in the world as Kapila.'

Maitreya said: 'Having assured the couple this way Hamsa [another name for Brahma as flying the transcendental swan], the creator of the universe, together with the Kumaras [his

sons] and Narada [his spokesman] returned to his supreme position over the three worlds. After the departure of Brahma, oh Vidura, Kardama according to the instruction handed his daughters over to the sages who thereupon assumed the responsibility of generating the world population. Kala he handed over to Marici, Anasuya he gave to Atri, Shradha he gave to Angira and Havirbhu was given to Pulastya. Gati he gave to Pulaha and the virtuous Kriya he found suitable for Kratu. He gave Khyati to Bhrgu and Arundhati was given away to sage Vasistha. Atharva he gave to Shanti because of whom the sacrifices are performed. This is how the foremost brahmins married their wives. They were all maintained by Kardama. After thus having married, oh Vidura, the sages took leave of Kardama to return to their hermitages, filled with joy about what they had obtained.

Kardama knowing that He had descended who appears in all the three yugas [Vishnu, only seen as a covered 'channa' - avatara in the last, fourth yuga] as the supreme intelligence of the wise, then approached Him in seclusion. He offered his obeisances and spoke to Him as follows: 'Oh, finally after such a long time the gods are of mercy for those who have to suffer in being entangled in their own misdeeds in this world. After many births having matured, yogis perfect by their absorption in yoga, in their secluded places endeavor to see Your feet. He as the support of His devotees, that very same Supreme Lordship, has today appeared in our home, not considering the fact that we, as an ordinary householder, had neglected Him. To be true to Your words You, the Fortunate One, to the greater honour and glory of the devotees have descended in my house with the wish to disseminate the spiritual knowledge about You. While You Yourself are without a material form, You please those who follow Your path, oh Lord, with each of the truly apt forms that You assume. The seat of Your feet is always worth the worshipful respect of all men of learning who desire to understand the Absolute Truth. I surrender myself to You who are full of riches, renunciation, fame, knowledge, strength and beauty [the so-called six opulences of the Lord]. I surrender myself to You Lord Kapila, who are the supreme, transcendental personality, the origin of the world, the full awareness of time and the three basic qualities of nature, the Maintainer of All the Worlds and the sovereign power who by His own potency absorbs the manifestations after their dissolution. Today I ask You the following, oh father of all created beings. Since You relieved me of my debts and fulfilled my desires, I ask You to accept me as someone on the path of an itinerant mendicant, so that I may wander about free from lamentation with You in my heart.

The Supreme Lord said: 'That what I have to say from the scriptures or from My own mind, in fact constitutes the [spiritual] authority for the people. I, as promised, took My birth with you for the sake of that authority, oh sage. This birth of Mine in the world is there to explain, to those who seek liberation from the troubles of a material existence, the truths [of the Sankhya yoga system] so highly celebrated in self-realisation. Please know that, because it is so difficult to comprehend and has been lost in the course of time, this body was assumed by Me to reintroduce this path. Now go, as you wish, to operate, with My approval, in accord with the renounced order. In order to conquer insurmountable death, please engage in My devotional service for the sake of eternal life. With your mind always fixed on Me, the supreme, self-fulgent soul present in the heart of every living being, you will be able to see Me within yourself and achieve freedom from fear and lamentation. For my mother also to conquer the fear, I as well will give her this knowledge that leads to a spiritual life and puts an end to all reactions to one's activities.'

Maitreya said: 'The progenitor of human society after thus being addressed by Kapila, circumambulated Him most pleased and then left for the forest. Taking shelter of the soul only, the sage accepted the vow of silence and traveled, unaccompanied, over the earth without having a dwelling place or making fire. He fixed his mind upon the Parabrahman [the spirit of the Absolute, the essence of the Supreme Lord] beyond cause and effect, free from the modes of nature, manifesting as the modes and only perceived by devotion. By not identifying with the body and taking no interest in the material affair and the duality, he saw, with an equal vision having turned inward, himself perfectly composed with a sober and undisturbed mind like an ocean with its waves pacified. On the basis of his transcendental devotional service to Vasudeva, the Personality of Godhead, the omniscient Supersoul within everyone, he, being established within, was liberated from material bondage. He saw the Supreme Personality of God as the soul situated in all living beings and also that all living beings have their existence in the Supreme soul. Free from all like and dislike he, with a mind equal to everyone, liberated in the connectedness of his devotional service to the Supreme Lord, attained the ultimate goal of the devotee.'

BHAGAVATA PURANA CHAPTER 25:

The Glories of Devotional Service

Shri Shaunka said: 'Even though being unborn, the Supreme Lord personally, from His own potency, took birth as Lord Kapila, the analyst of the ultimate truth, in order to disseminate transcendental knowledge for the human race. Despite repeatedly hearing about Him, the foremost among the yogis and the godhead of the Vedas the greater of whom cannot be found among men, I am essentially not satisfied. Please describe to me faithfully all the praiseworthy actions of the independent Supreme Lord, who is so full of the delight of the soul.'

Suta said: 'Because he as a friend of Vyasadeva was pleased with being asked about the transcendental knowledge, the venerable sage Maitreya then spoke as follows to Vidura. Maitreya said: 'After the father had left for the forest, Lord Kapila stayed behind at lake Bindu-sarovara in order to please His mother. When He, her son, who could show her the path to the ultimate reality, [some day] comfortably sat before her, Devahuti remembered the words of Brahma and addressed Him.

Devahuti said: 'Oh my Lord, I am very disgusted with the prevalence of untruth of my agitated senses because of which I fell into the darkness of ignorance. After so many births I, by Your mercy, have now attained You who are my transcendental eye to overcome this so difficult to defeat darkness of not knowing. He who is the origin, the Supreme Lord of all beings and the Master of the Universe has, with You, alike the sun, risen to the eye that was blinded by the darkness of ignorance. You engaged me in this misconception of 'I' and 'mine' [of false ego], so now be pleased, my Lord, to dispel the delusion. With the desire to know about Your material and personal aspect [prakriti and purusha], I offer You my obeisances who are the greatest of all the sages of the true nature. I have taken to the shelter of Your feet because You are the person deserving it. You are for those who depend on You the ax that cuts the tree of an existence ruled by matter.'

Maitreya said: 'Thus hearing about His mother's innocent and common human wish to be successful on the path of liberation, He with a mind of approval, slightly smiling with His beautiful face, expounded on the way of the transcendentalists. The Supreme Lord said: 'I am of the opinion that the ultimate benefit for mankind consists of the discipline of yoga of relating to the soul by which complete detachment from whatever pleasure and distress can be attained. Oh pious mother, I will now explain to you what I formerly explained to the sages eager to hear about the perfection of the yoga system in every respect. The [state of] consciousness of the living being is held responsible for the bondage and liberation of the soul. In attraction to the three basic qualities or modes of nature one is materially conditioned, but when one attaches to the soul of the universe [the Original Person], one is of liberation. From the impurities of lust and greed and such, that result from the misconception of 'I' and 'mine', one is freed when the mind is pure in being equipoised, without distress and pleasure. It is in that state that the person, who is pure and transcendental to material nature, does not consider himself as being different but, self-fulgent, sees himself as [simultaneously] complete and small. With a mind full of spiritual knowledge, renunciation and connectedness in devotion, one is indifferent about one's material existence, that is then less of influence. There is no yogic path as auspicious for the perfection of the spirit as the performance of devotional service for the Supreme Lord, the complete of the Soul. Any man of knowledge knows that strong attachment constitutes the entanglement of the soul, but that for devotees that same attachment opens the door to liberation. Being tolerant, compassionate, friendly to all living beings and inimical to no one, being peaceful and abiding by the scriptures, the sadhu [the man of virtue, of holiness, a seer] is adorned with sublime qualities. They who are persistent in performing devotional service unto Me, refrain staunch for My sake from acting in desire and give up on family ties and friendships. Delighted to listen to the stories about Me they fix their minds upon Me and chant [My names], without causing distress with their various penances. Oh virtuous mother, try to develop a bond with these devotees who are free from all attachments, for they are the ones who compensate for the harmful effects of being materially entangled. Through association with saintly souls, the stories cultivated in discussing My heroism become a joy to the ear and heart. When one is of that choice then, firmly being convinced on the path of liberation experiencing the attraction, soon devotion will follow. Someone who in devotional service got detached from sensual pleasures, will, on the path of yoga uniting his consciousness, constantly thinking about everything that I arranged, in this world [that is 'seen'] and the next [world that is 'heard about'] be engaged in the endeavor of controlling his mind the proper way. By not being the servant of the basic qualities of nature, by developing spiritual knowledge on the basis of renunciation, by fixing oneself on Me in yoga and by serving Me with

devotion, a person in this very life reaches Me, the True Self within all souls.'

Devahuti said: 'What is the proper concept of devotion unto You that is fit for me and from which I immediately may find liberation at Your feet? Oh embodiment of truth, You explained that yoga is the way to focus on the Supreme Personality. But what form of yoga do You refer to exactly, what does it entail and what all needs to be done in order to comprehend the ultimate reality? Please explain this to me, so that I, with my limited understanding, oh my Lord, by Your grace, as a woman may easily understand what is so hard to fathom.'

Maitreya said: 'Kapila understanding what His mother wanted, being born from her body sympathised with her and thus described the truths handed down in disciplic succession of what one calls analytical yoga, a form of yoga that in fact concerns an extension, a further development in devotional service. The Fortunate One said: 'It is better to be of service to the Lord than [egocentric] to strive for fame and perfection. It is the natural inclination of the undivided mind to serve according to the scriptures that what is purely good and true, and of the senses in their detection of sense objects to be of service as gods. This [devotional] service quickly dissolves the subtle internal dealings of one's material motivation [the 'subtle body'], the way food is quickly consumed by the fire of digestion. Pure devotees who, engaged in the service at My lotus feet, endeavor to attain Me, never ever desire to be one with Me. They assemble to glorify My personal activities in association. Oh mother, they see My smiling face and eyes that are as beautiful as the morning sun and together speak in favorable terms about the benevolence of My transcendental forms. With their minds and senses captivated by those forms, who are so charming in all their limbs, exalted pastimes, smiling glances and words, their devotion secures them a place in My subtle heaven, even though they do not long for that [liberation]. Because they do not desire My opulence or the eightfold mastery over the material illusion [the siddhis], nor follow a desire for the splendor of My Supreme Divinity, those devotees in this life enjoy the blissful state of My transcendence. Oh mother, My devotees will never, not by time nor by a weapon of destruction, lose Me [and My opulence], who was chosen by them as their dearest self, son, friend, preceptor, benefactor and deity. Thus wandering through both this world and the world of the more subtle experiences, they, who in relation to My embodiment in this world have given up on [the desire for] wealth, cattle, houses and everything else, unflinching in their devotion worship Me, the all-pervading Lord of liberation, for I take them to the other side of birth and death. No other person or anything else but Me, the Supreme Lord and original ruler over matter and the person, the Soul of all souls, can put an end to the terrible fear [of birth and death]. Out of fear of Me the wind blows and the sun shines, out of fear of Me Indra showers rain and fire burns and out of fear of Me death is all around. Absorbed in spiritual knowledge and renunciation, yogis free from fear, for the ultimate benefit in bhakti yoga take shelter of My feet. The only way for people to find in this world the ultimate perfection of life is to steadily focus their mind in an intensive practice of devotional service to Me.'

**BHAGAVATA PURANA CHAPTER 26:
Fundamental Principles of Material Nature**

The Supreme Lord said: 'I shall now describe to you the different categories of reality, knowing which anyone can be released from the [yoke of the] modes of material nature. I shall explain that to you about which one speaks as the spiritual knowledge [the jnana] that cuts the knots [of egoism] in the heart and constitutes the ultimate purpose of one's self-realisation. The Supreme Soul, the Original Person elevated above matter, is beginningless and free from the basic qualities of nature. He constitutes the inner self-fulgent refuge of the entire creation He maintains. That very person, the greatest of the great, accepted out of His own free will for His pastime the divine, subtle material energy characterised by the three modes. By these modes nature created the variegated forms of the living entities. The living beings seeing them, were, from the first day on in this world, illusioned by them because these forms constitute the covering of their spiritual knowledge. Because the living entity identifies himself with the operation of material nature, he attributes the activities performed by those basic qualities to himself. Thus being bound to a conditioned life, the naturally joyful, independent witness who does not do anything, became dependent. Knowers of truth state that the body and the senses one is engaged with are subject to the operation of the basic qualities of material nature and that the spirit soul, above all matter, is responsible for the experience of happiness and distress therewith.'

Devahuti said: 'Kindly explain to me the characteristics of the energies and the Original Person [prakriti and purusha] who together constitute the cause of the manifest and unmanifest reality this creation consists of.'

The Supreme Lord said: 'The undifferentiated, eternal reality that differentiated in the form of material nature

[prakriti] as a combination of the three modes, this cause belonging to the effect [of this material manifestation], is called the primary nature [the primal ether or pradhana]. That primary nature is known as the basis from which the five gross and five subtle elements, the ten senses of perception and action and the four internal sense departments [of mind, ego, consciousness and intelligence] evolved who together add up to a number of twenty-four [see also elements]. The five gross elements are to be exact: earth, water, fire, air and ether. Of the subtle elements there are, to My notion, as many. They are the smell and so on [taste, colour, touch and sound]. The ten senses are the organs of [perception of] hearing, touching, seeing, tasting and smelling, with the [organs of action known as the] mouth, the hands, the legs, the genitals and the organs of excretion as the tenth. Mind, intelligence, ego and consciousness are the four aspects of the internal, subtle sense one distinguishes when one pays attention to the different characteristics of the [brain] functions. Thus, with the classification I provided, the material qualities of the Absolute Truth of Brahman are summed up [called saguna brahman]. One speaks thereto of time as the twenty-fifth element.

Some say that the time factor constitutes the power of the Original Person that is feared by the doer, the individual soul, who is deluded by the false ego of being in touch with material nature. The [expanding, accelerating] movement of material nature without the interaction of her modes and their specific qualities, oh daughter of Manu, is the [space]time [the fourth dimension] from which we in our world know Him, the Supreme Lord. He, the Lord of All Entities, abides, as a consequence of His potencies, within in the form of the original person [purusha] and without in the form of time [the twenty-fifth element]. She [material nature] whose equilibrium of the modes was agitated by the grace, the divine ordinance, of the Supreme Person who impregnated her womb with His semen, His internal potency, delivers the sum total of the cosmic intelligence [the mahat-tattva] of Brahman's effulgent golden reality [known as hiranmaya]. The universe that within itself contains this unchangeable root cause of the cosmic manifestation, swallowed by its own effulgence the dense darkness of the Self in its primordial slumber. The mode of goodness, which is the clear and sober position of understanding the Supreme Lord, is known by the name of Vasudeva; it is the consciousness that constitutes the nature of the intellect. The characteristic traits of one's [reason in this state of Krishna or natural time] consciousness thus are similar to those of the natural state of pure water: clarity, invariability and serenity.

From the cosmic intelligence [of the mahat-tattva] that undergoes the changes caused by the Supreme Lord's energies, the five divided elements, the material ego [or I-awareness] and the therefrom generated mind in combination with the different senses of action and perception originated. Moved by that active potency of the Lord the ego manifested itself in the three forms of goodness, passion and ignorance. Consisting of the mind, the elements and the senses, they together are called the person of the Supreme Personality of Ananta with His thousands of heads [Vishnu's snake-bed] who is known by the name of Sankarshana [and also as the Supreme Lord's first plenary expansion]. The false ego, the materially identified self, can thus [according to the three gunas] be characterised as being the one acting, the instrument that is handled [the body] as also the effect of the actions [or that what was realised]. One may in that context also speak of the ego as being serene, active or dull. With the transformation [of the ego in three forms] from its emotions [in goodness] the principle of mind evolved that with its thoughts and reflections gives rise to desires. The name of that principle is Aniruddha. He who [as the personal expansion of the mind of Vasudeva] is known as the supreme ruler of the senses. He is bluish like a lotus in autumn and is only gradually realised by the yogis. From the brilliance of the light of the transformation the principle of intelligence arose [the primal expansion of the Lord named Pradyumna], oh virtuous lady, in order to assist in sensually ascertaining the objects that can be perceived. Doubt, misapprehension, correct apprehension, memory and sleep are the terms used for the different characteristics of the functions of intelligence.

From the forceful action [the passion] of the ego we have the senses to arrive at actions and the senses to acquire knowledge. The senses of action belong to the vital energy [prana] and the senses of perception depend on the intelligence. Impelled by the potency of the Supreme Lord, from the ignorance of the ego in transformation the subtle element of sound manifested. From the ether thereupon the sense of hearing rose to receive the sounds. Persons of learning define sound as that which is indicative of an object, as that which betrays the presence of a speaker [who remembered no longer might be present] and as the subtle element of the sky [the ether]. As for its action and characteristics the ether is described as the element internally and externally giving room to the living beings and as the field of activities of the vital air [prana], the senses and the mind. From the ether evolved, from the subtlety of sound, the subtle element of touch under

the transforming impulse of time. Thus the air is found as also the sense organ for it and the active perception with that sense of touch. Softness and hardness as also cold and heat are in the sensual experience of the air the main characteristics of the element of touch. The main characteristics of the operating air are moving, mixing, bringing together and transporting particles [of dust] and waves of sound and the stimulation of all the senses. From the element of air and the subtle element of touch, the form [one has] evolved according to fate. With fire the sense of sight arose therein by which colour and form can be perceived.

Oh virtuous mother, the characteristics of the form element are the dimension, the quality and the individuality of an object. For fire this is the effulgence. The functions of fire consist of illumining, digesting, heating, evaporating, to give rise to hunger and thirst and to serve with food and drink. From the form element that by divine ordinance transforms under the influence of fire, the element of taste manifested from which, with the water, the tongue appeared that perceives the taste. Even though taste is one, it is in contact with all the different substances divided into the sensations of the astringent, sweet, bitter, pungent [salt] and sour. The typicality of water is to be moistening, coagulating, quenching, life-sustaining, refreshing, softening, cooling and to be available in abundance. From the transformations of the taste element because of the water, manifested itself, as ordained, the sense of smell for perceiving the aromas of the earth. The oneness of odor is, depending the proportions of the substances, divided in the separate realisations of odors being mixed, offensive, fragrant, mild, strong, acidic and so on. The characteristic function of the earth is to be modeled into forms of the Supreme Brahman, like houses, storage pots etc., that constitute the place for the existence of everything separated in space. The sense function that has the distinctive character of the sky [sound] as its object is called the auditory sense and the sense that has the different qualities of the air [touch] as its object of perception is known as the tactile sense. The sense concerning the object as distinguished in the specific quality of fire [viz. form] is called the sense of sight, the function in relation to the specific quality of water is known as the sense of taste and the function for the specific quality of the earth is called the sense of smell.

From the nature of the effect of something the characteristics of the cause can be derived. Hence on the basis of the earth element alone [the element created last] the specific characteristics of all the [preceding] elements can be distinguished. When [in the beginning of creation] the seven primary elements [the five material elements, ego and cosmic intelligence - the mahat-tattva] were not yet mixed, [the Lord,] the origin of creation endowed with kala, karma and guna [time, workload and the modes] entered the universe. These seven elements were thereupon by Him [in the form of time] roused into activity and united in an egg-shape form of an unconscious state. From that egg the celebrated Cosmic Being [or the original 'gigantic' person, the virath purusha] manifested. This egg is called vis'esa ['the differentiated reality']. It is the outer form of Lord Hari, the Supreme Personality that extends as the planetary systems that consist of successive layers of water and the other elements, each ten times thicker than the previous one. On the outside they are enveloped by pradhana, the unevolved state of matter [the primal ether]. From the golden [sunshine of the] universal egg arose, from within the waters that He pervaded and was lying in, the greatness of God [Mahadeva] divided in many cells [kham, ethereal apertures in control of the light]. The first to appear from Him was a mouth with next the organ of speech. Thereafter the divinity of fire [Vahni, the godhead ruling the fire of digestion] appeared that was followed by the nostrils and the olfactory sense to the life breath [prana] in them. From the olfactory sense the wind god [Vayu] appeared, then from the sense of sight of the two eyes the divinity of the sun [Surya] manifested and from the auditory sense of the two ears [next] the deities ruling the directions appeared. Then the skin appeared of the universal form with its hair growth and such, whereupon the curative herbs appeared followed by the sexual organs. From them there was semen and the manifestation of the divinity of the waters. Also an anus appeared and from that anus there was the capacity to evacuate. Then [the god of] death appeared who causes fear throughout the world. Also two hands manifested together with the power they have and thereafter Lord Indra [the sovereignty] appeared. With next the manifestation of the two feet, the onward movement manifested itself with also the appearance of their Lord [Lord Vishnu]. 9-6 The veins of the universal form manifested themselves together with the blood produced with them. Therewith the rivers appeared as also a stomach by which hunger and thirst are felt. After they had appeared, the ocean and the heart of the universal form manifested. Then from the heart the mind appeared. From the mind the moon [Candra] became manifest. Then the intelligence appeared and therefrom the Lord of speech [Brahma] appeared. Next there was the false ego of identifying oneself with matter together with the appearance of Rudra

[Shiva]. From the reason thus found there was the godhead ruling consciousness [Vasudeva].

All these deities thus manifesting themselves could not at all awaken the Original Person. Therefore they, one after the other, returned to the source from which they originated so as to wake Him up. The god of the fire of digestion went back to the mouth, but failed to awaken Him. The god of the wind returned to the olfactory sense of the nostrils but could not wake Him up. The sun god entered His two eyes with the power of sight but could not make the Great Person rise, nor could the gods of the directions wake up His Great Form. The deities of the skin with its growth and blessing of herbs could not make Him get up, nor could the deity of the waters rouse the Great Person with the procreation performed by the organs of reproduction. The god of death could, by the organ of evacuation, the anus, not stir Him into action and even the two hands of Lord Indra with their capacity to manipulate could not awaken the Grand Form. Vishnu, with the power of progress entering His two feet, was not capable of stirring the Greatness of the Complete into action and the divine flow of the river, returning to His vessels with the blood and power of circulation, neither could move the Gigantic Form. The ocean entering His abdomen with hunger and thirst, could not make the Great Person rise and the moon god entering His heart with the mind also failed to awaken the Grand Form. Also Brahma entered His heart with the intelligence, but could not make the Great One stand up. And Lord Shiva by sending the ego to His heart could neither awaken the complete of the Purusha. But, the very moment the godhead ruling consciousness [Vasudeva] with reason entered the heart as the knower of the field, the Cosmic Being rose from the causal waters. It is like with a man asleep, whose vital air, working and knowing senses, mind and understanding, cannot wake him up on their own without Him being present. Someone who practices yoga therefore should conscientiously, with the help of spiritual knowledge, detachment and devotion, consider the notion of Him, the Supersoul, as being present within.'

BHAGAVATA PURANA CHAPTER 27:

Liberation from Falsehood

The Supreme Lord [as Kapila] said: 'Even though the living entity abides in a material body, he is not affected by the basic qualities of matter when he does not claim proprietorship and thus is not subject to change, just like the sun that is not affected by being reflected in water. But when this very living entity is absorbed in false ego and thus is possessed by the modes of material nature, the individual soul is bewildered and thinks: 'I am the doer'. Because of the faulty actions resulting from dealing with material nature in such a way, he thus, in discontent, helplessly undergoes the repeated occurrence of birth and death in births from different wombs [or species] depending the good or bad life he led or a combination of these. Like having landed in a nightmare wherein the things happening do not really exist, there is for the living entity, who [only] contemplates what occurs to his senses, no end to his materially conditioned existence [of illusion]. Therefore the mind of attachment to material pleasure must consequently, free from attachment, gradually be brought under control on the path of bhakti yoga. Beginning with yama [meaning the great vow of yoga of nonviolence, truth, non-stealing, celibacy and non-possessiveness in the discipline of detachment], one should practice the different forms of yoga and develop, endowed with faith, unalloyed devotion unto Me by listening to My stories. Therein one must be without enmity and regard all living beings as equal, not entertain intimate relations and be celibate *, be free from chatter and offer the results of one's labour. One should be satisfied with whatever comes of its own, eat little and live thoughtfully in a secluded place and be peaceful, kind, compassionate and self-realised. In relating to others and to one's body one should not follow the physical concept of life but rather, from the spiritual perspective attend to the factual truth of [both] the material and the personal aspect. One should transcend the stages of consciousness [of waking, dreaming and deep sleep] and stay away from other conceptions of life. Thus, with a purified intellect, the true self, the soul of one's realisation within, should be seen as clear as the sun before one's eyes [outside]. One should arrive at the realisation of the transcendental support of the material cause [the Supreme Soul] that is manifest as a reflection within the untrue, that is there as an eye for the illusory nature of matter that penetrates everything as one without a second. It is like with the sun that can be seen as a reflection on water or on a wall, but factually is situated in the sky. The truth of the seer is thus revealed as a reflection of the Absolute in the threefold nature of the materially identified ego that consists of body, senses and mind. Someone who in this material world falsely unites with the material elements, the objects of enjoyment, the material senses, the mind, intelligence and so on, is situated in sleep, but once he is awakened [in the devotion of yoga] he is freed from false ego. Even though not being lost, still someone [who spiritually awakened, at first] unjustly

considers himself lost because he, just like someone upset because of losing his fortune, as the silent witness realises the demise of his false ego. Coming to understand this, such a person, knowing the situation that he accepted under the reign of the false ego, realises [the mercy of] the original position of his true self, his original individuality [svarupa].'

Devahuti said: 'Dear brahmin, is it not so that material nature never releases the soul because the two are eternally attracted to each other, oh Best One? Just as aroma and earth have no separate existence and taste does not exist apart from water, intelligence cannot exist independent of consciousness. Then how can a soul be free from material nature? Is the soul, being a passive observer, not forced to act because of the basic qualities of matter? The great fear, one may avoid by contemplating the fundamental principles, will not cease because every time its cause appears again.'

The Supreme Lord said: '[One will realise the freedom.] when one, with a pure mind serious unto Me and faithfully listening to My stories in devotional service, manages to perform one's duties without desiring the fruits thereof. By means of spiritual knowledge, with the vision of the Absolute Truth, in yoga strongly connected in penance, detached and firmly fixed, someone becomes absorbed in the soul. Bound to its material nature a living entity is day after day consumed, like firewood by fire, disappearing gradually. [But] with the damage experienced in his dependency understanding the wrong of the desire to always enjoy, he, with his [thus] forsaking sensual pleasures, [firmly] stands in his own glory. The many inauspicious matters a person may dream of in his sleep, will not in the least daunt him when he has awakened. Someone, who has fixed his mind upon Me, the knower of the Absolute Truth always contented within, thus has nothing to fear from material nature. When someone wise thus for many years and many births is engaged in self-realisation, he will develop a distaste for [enjoying] whatever, up to the heaven of the creator [brahmaloka]. 8-2 Someone devoted to Me who under My protection for the sake of awakening his intelligence, by My unlimited mercy goes for the ultimate goal of his existence that is called kaivalya [enlightenment, emancipation, beatitude], will in this life soon attain a steady self-awareness and be free from doubt. The yogi who departed for that heavenly abode will, after leaving behind both the subtle and the gross body, never return. When the attention of the perfected yogi is not drawn towards yogic powers to control the material illusion, my dear mother, then, having no other purpose in his life, his progress towards Me will be unbounded, because the power of death is lost therein.'

*: Intimacy refers to intimacy with non-devotees and that celibacy does not exclude a modest sex life: Celibacy does not necessitate that one be absolutely free from sex life; satisfaction with one's wife is permitted also under the vow of celibacy.'

BHAGAVATA PURANA CHAPTER 28:

Kapila's Instructions on the Execution of Devotional Service

The Supreme Lord said: 'Oh royal daughter, I will now describe the characteristics of the yoga system, the object of which is [to restrain] the mind by following the regulative principles so that one filled with joy may tread the path of the Absolute Truth. One must perform one's duties to the best of one's ability and avoid everything contrary to this. One should be satisfied with whatever is achieved by the grace of the Lord and worship the feet of a self-realised soul [a spiritual master]. One should desist from civil [materialistic] practices and take pleasure in duties leading to liberation. One must also eat little and pure [vegetarian food], always live in seclusion and be a servant of peace. Nonviolent, truthful, free from unrighteous acquisition and not possessing more than one needs, one should, in celibacy, austerity and cleanliness studying the Vedas, exercise respect for the appearance of the Original Personality. Observing silence and acquiring steadiness in control of yoga postures and one's breath, one should gradually withdraw from the objects of the senses and direct one's mind to the heart. One finds oneself absorbed [or in samadhi] when one either fixes one's mind and prana on one of the [six] cakras [or energy nodes *] or when one focusses one's mind on the pastimes of [the Lord of] Vaikuntha. With these and other methods of yoga attentively engaging one's intelligence and controlling one's breathing, the mind, which is contaminated by material enjoyment, must be gradually subdued. In control of the yoga asanas one should do this by preparing a seat in a sanctified spot and sit there straight up in a comfortable posture. For the mind to become steady and free from distractions, one should clear the passage of the life breath or prana by inhaling, holding one's breath and exhaling again - or the other way around. The mind of the yogi who is of such a self-control is soon free from disturbances, just like gold that, put in fire and fanned with air, is quickly freed from contaminations. By means of breath control [pranayama] one eradicates contaminations, by turning inward [pratyahara] material association recedes, by focussing the mind [dharana] sin is

overcome and by meditation [dhyana] one rises above the power of the modes of nature.

When one's thinking is purified and controlled by the practice of yoga, one should, while looking at the tip of one's nose, meditate on the goal of the Supreme Lord [kashthha, His form and measure of time, e.g. represented by a mechanical clock or water clock fixed on the sun's summit with the division of time according to the Bhagavatam]. With His club, conch and discus in His hands, with ruddy eyes resembling the interior of a lotus and a dark complexion like the petals of a blue lotus, He has a cheerful lotus like countenance. Clad in silken garments as yellow as the filaments of a lotus, He has the mark of Shrivatsa [a few white hairs] on His chest and wears the brilliant Kaustubha jewel around His neck. There is a garland of forest flowers humming with intoxicated bees, a priceless necklace and also bracelets, a crown, armlets, anklets and a girdle of the finest quality around His waist. He who has His seat in the lotus of the heart is most charming to behold, a feast to the eyes with a serenity that gladdens the mind and the heart. He is always very beautiful to see, worshipable to all people of all places, as youthful as a boy and eager to bestow His blessings upon those who serve Him. His fame adding to the repute of the devotees is worth singing. One should meditate on the godhead and all His limbs until one's mind stops wandering. One should visualise the beneficial acts of the beautiful pastimes of Him standing, moving, sitting and lying down or dwelling in the heart. He who contemplates Him should, when he with his mind fixed on the one form distinguishes all His limbs, in his concentration attend to each and every part of the Lord separately. One should meditate on the lotus feet of the Lord that are adorned with the marks of the thunderbolt, the goad, the banner and the lotus, as also on the prominence of the brilliant red nails with the splendor of the crescent moon that dispel the thick darkness of the heart. One should meditate on the Lord's lotus feet for a long time, for the holy water of the Ganges, that washed down from His feet, blessed Lord Shiva who bore it on his head. They became a thunderbolt that was hurled at the mountain of sin present in the mind of the meditator.

One should meditate in one's heart on the Goddess of Fortune, Lakshmi, the lotus-eyed mother of the entire universe created by Brahma. She, who with her caring fingers massages the lower legs of the Almighty Lord transcendental to material existence, is worshipped by all God-conscious souls. Then follow His two beautiful legs on the shoulders of Garuda that, extending down with the luster of the [whitish blue] linseed flower, are the storehouse of all energy, with around His hips the girdle over the exquisite yellow cloth. Next one meditates on the expanse of His navel, that is the foundation of all the worlds situated in His abdomen. From that navel the lotus, the residence of the self-born one [Lord Brahma], sprang up containing all the planetary systems. One should meditate on the two most delicate nipples of the Lord that are like emeralds in the whitish light of the pearls from His necklace. The chest of the Lord of Wisdom, which is the abode of Maha-Lakshmi, bestows on the minds and eyes of persons all the transcendental pleasure. One should next direct one's mind to meditate on the neck of the One adored throughout the universe that enhances the beauty of the Kaustubha jewel. One should also meditate on His arms, from which the controllers of the universe originated and of which the ornaments were polished by the revolving of Mount Mandara, as well as on the dazzling luster of the Sudarshana discus [with its thousand spokes] and the swanlike conch in the lotus hand of the Lord. One should remember the Supreme Lord's mace that is named Kaumodaki and is very dear to Him, smeared as it is with the bloodstains of the soldiers of the enemy. And also attention should be paid to the garland humming with the sound of the bees around it and the necklace of pearls about His neck that represents the principle of the pure living entity. One should meditate on the lotus like countenance of the Supreme Lord who assumed His different forms in this world out of compassion for the devotees and on His glittering alligator-shaped earrings that oscillating, crystal clear illumine His prominent nose and His cheeks. Then one should attentively meditate in one's mind's eye the elegance of His face adorned with an abundance of curly hair and His lotus eyes and dancing eyebrows that put to shame a lotus surrounded by bees and a pair of swimming fish. He who has a heart full of devotion for long should meditate on the frequent, compassionate glances of His eyes, for these glances, which are accompanied by the abundance of His graceful, loving smiles, soothe the three fearful agonies [as caused by oneself, by others and by material nature]. The most benevolent smile of the Lord, which dries up the ocean of tears of all persons who in their grief bowed before Him, must be meditated as also His arched eyebrows, for they were for all sages by His internal creative potency manifested to bewilder the god of sexuality. Easy to meditate is the generous laughter of His lips revealing the splendor of His small teeth that are like a row of jasmine buds. With devotion steeped in love for Him fixing one's mind - and not wishing to see anyone

else - one should meditate on Him, Lord Vishnu who resides in the core of one's heart.

Because of the pure love one thus through devotion has developed towards Hari, the Supreme Lord, one's heart melts and therefrom one constantly experiences that one's hairs stand on end out of extreme joy and that there is a flow of tears out of intense love. In that state the mind like [a fish] on a hook gradually gives up. The moment the mind is situated in the liberated position, it immediately turns indifferent and dies away with one's detachment from the sense objects. The person of such a mind at that time, just like a flame, is no longer separated [from the 'big fire' of the Supersoul] and experiences oneness in freedom from the interaction of the operating modes of nature. When he is situated in his ultimate glory because of the cessation of the mind that responds to material impulses, he on top of that, in his position of transcendence above happiness and distress, sees that indeed the cause of pleasure and pain is found in the ignorance of falsely identifying oneself in ego. In that ego he attributed to himself [viz. the control, that] what now is realised by the form and measure of time [the kashthha] of the Supersoul [the localised aspect of the Lord]. As for the body the perfected soul has, because he achieved his predestined real identity [svarupa], no notion of not continuing physically, or that he would remain or again take birth. Just as it is with someone who blinded by intoxication fails to realise whether he has any clothes on or not. Thus one is faced with the activities one undertook with one's body that by divine ordinance will continue for as long as it takes. One is then because of one's yoga situated in self-absorption, the state of consciousness in which he, who awakened to his constitutional position, no longer gives priority to [or worships] the body with its sensuality and 'by-products' that was born like in a dream. The way a mortal man is understood as being different from his son and wealth, irrespective his natural inclination for them, so too a person in his original nature differs from his body, senses, mind and such [irrespective his identification with them]. It is like with a fire that differs from its flames, sparks and smoke, although they by nature, being produced by itself, are intimately associated with it. The elements, the senses, the mind and the primary nature of the individual soul, the same way differs from the seer, who is the Supreme Lord who is known as the spiritual complete [Brahman]. The way one with an equal mind sees all creatures as being part of the same natural order, one should also see the soul as being present in all manifestations and all manifestations in the soul. Just like the one fire manifests itself in different types of wood, so too the one spiritual soul, in its position in material nature, knows different births under different natural conditions. When one thus has conquered one's own, difficult to comprehend [bewildering], divine material energy, that is both cause and effect, one is situated in the position of self-realisation [in one's svarupa].

*: The energy nodes in one's body or one's six cakras for meditation are in the Monier Williams dictionary one above the other summed up as: 1 the muladhara cakra in the region of the pubis, 2 the svadhishthana cakra in the umbilical region, 3 the manipura cakra in the pit of the stomach, 4 the anahata cakra at the root of the nose, 5 the vishuddha cakra at the hollow between the frontal sinuses and 6 the ajnakhya cakra on the top of one's skull. The various faculties and divinities are supposed to be present in these hollows or circles. Other texts speak of seven or even eight cakras divided slightly differently over the lower, plexus, heart and throat region.

BHAGAVATA PURANA CHAPTER 29:

Explanation of Devotional Service by Lord Kapila

Devahuti said: 'Dear master, You described the specific characteristics of the material and personal nature of the complete reality, the way they in the analytical philosophy of [Sankhya] yoga are discussed as being the primary ones. Please elaborate now at length on the path of bhakti yoga that one calls the ultimate purpose. Dear Lord, please describe to me and for the people in general, the different stages of life and forms of material existence, for someone may by the knowledge of them become completely detached. And what about the nature of Eternal Time, [the drive of nature,] the form of the Supreme Lord, of You as the ruler over all the other rulers, under the influence of whom the common people act piously? You have appeared as the sun of the yoga system for the sake of the living beings attached to material actions whose intelligence is blinded by false ego and who, fatigued of having no one to turn to, for a long time slumber in darkness.'

Maitreya said: 'Appreciating the words of His mother, oh best of the Kurus, the great and gentle sage, contented and being moved by compassion, said the following. The Supreme Lord said: 'Devotion in the discipline of yoga so diverse in its appearance, knows many paths, oh noble lady, ways proving how people follow their own course in line with their natural qualities. What one does out of love for Me in a spirit of violence, pride and envy or out of anger with a fractional view, is considered as acting in the mode of ignorance. He who worships Me with idols in a sectarian way and aims at

material things, fame and opulence, is in the mode of passion. Someone entertaining an alternative view is in goodness when he worships Me with offering the results of his actions or when he for the sake of transcendence desires to be free from karma [profit-minded labour]. In case of an uninterrupted flow of thoughts in the direction of Me who is present in everyone's heart - just like the water of the Ganges that continuously flows towards the ocean - and when one wishes to hear about My qualities only without losing oneself in ulterior motives, one may speak of an exhibition of pure devotional service, of bhakti unto the Supreme Person. Without being of My service, pure devotees will not accept it - not even when being offered these - to live on the same planet, to have the same opulence, to be a personal associate, to have the same bodily features or to be joined in oneness [the so-called five forms of liberation of salokya, sarsthi, samipyā, sarupya and ekatva or sayujya]. When one by means of this bhakti yoga - which one calls the highest platform - succeeds in dealing with the three modes of nature the way I explained it, one attains My transcendental nature. When one performs one's duties without attachment to the results one is stronger [in one's yoga] and when one without unnecessary violence [without eating meat e.g.] is regular in the performance of one's yoga exercises one will find happiness. Being in touch [with the ritual of] seeing, offering respect, doing mantras and being of a positive approach with My benevolence and abode, and thinking of Me as being present in all living beings, one is of detachment by the mode of goodness. By means of sense control and proper regulation [yama and niyama, the does and don'ts of yoga *], being of the greatest respect for the great souls, being compassionate with the poor and by being friendly in association with like-minded souls; by hearing about spiritual matters, chanting My holy names, being straightforward, by association with civilised people and not entertaining false ego, the consciousness of a person who with these qualities is dutiful towards Me is completely purified. No doubt he by simply hearing about My excellence will directly reach Me. The way the sense of smell catches the aroma that is carried from its source by means of the air, similarly consciousness by means of yoga catches the Supreme Soul who is free from change.

A mortal human of worship for the deity but with no respect for Me who, in the form of the Supersoul, is always situated in every living being, is nothing but a hanger-on. Someone who in worship of the deity has no regard for Me as the Supreme Ruler and Supersoul present in all beings, is in his ignorance only offering oblations into the ashes. He who offers Me his respects but is envious when others are present, lives in his campaigning against others with his opposing view in enmity and will never find peace of mind. Oh sinless one, I am certainly not pleased when they who manage to worship Me in My deity form with all paraphernalia, are not of respect for other living beings. One has to worship the idol of Me, the Lord, and such, for as long as one is of profit minded labour [is building up karma] and not of the realisation that I reside in one's own heart and in the heart of others. In the form of death I shall create fear in those who discriminate with regard to the body of themselves and that of others [who discriminate according to race and sex]. One should therefore, with charity, respect and in friendship regarding everyone as an equal, propitiate Me, the One True Self abiding in all.

Living entities are better developed than inanimate objects, better than entities with life symptoms, oh blessed one, are entities with a developed consciousness and better than those are they who developed sense perception. Among them, those who developed taste are better than those who [only] developed a sense of touch and better than they are those who developed a sense of smell. Even better are those creatures who developed the faculty to hear. Better than those are the ones distinguishing differences of form and those who have teeth in both their jaws are better than these. Those who have many legs are superior to them. Of them the four-legged creatures are the ones better developed while the two-legged ones [the human beings] are even better. Among human beings a society with four classes is the better one and of those classes the brahmins are developed the best. Among the brahmins the better one is he who knows the Vedas and of those the one who knows its purpose is even better [viz. to know the absolute of the truth in three phases: brahman, paramatma and bhagavan]. The one who puts an end to all doubts is better than he who knows what the purpose of the Vedas is and the brahmin among them who performs his duty is better than him. He who is free from worldly attachment is still better and the one who performs his righteous duty not for himself alone is the best developed of them all. Therefore I know of no greater being than a person who with a dedicated mind has offered all of his actions, wealth and life without any reservation to Me and with persistence is of service without any other interest. Such a one who regards the Supreme Lord, the Controller of the individual soul, as having entered all the living beings by His expansion in the form of the Supersoul [the Paramatma], is therefore mindfully of respect for his fellow creatures. Oh daughter of Manu, someone can attain the Original Person by following either of these two paths of

bhakti and mystic yoga separately that I have described. This [original] form of the Supreme Lord of Brahman [the Supreme Spirit] and Paramatma [the personalised local aspect] is the transcendental, ethereal personality of the primal reality [pradhana], the most important person, all of whose activities are spiritual.

[Natural] time, known as the divine cause of the different manifestations of the living entities, constitutes the reason why all living beings who consider themselves as existing in separation, from the greatest on, live in fear. He who from within enters all the living entities, constitutes the support of everyone and annihilates [them again] by means of other living beings, is named Vishnu, the enjoyer of all sacrifices who is that time factor, the master of all masters. There is no one specially favored by Him, nobody is his friend or enemy. He cares for those who are attentive and of those who are inattentive He is the destroyer. 0-4 He for whom the wind out of fear blows and this sun is shining, for whom out of fear Indra sends his rains and the heavenly bodies are shining; He because of whom out of fear the trees, creepers and herbs each in their own time bear flowers and produce their fruits; He afraid of whom the rivers flow and the oceans do not overflow, because of whom fire burns and the earth with her mountains does not submerge; He because of whom the sky provides air to those who breathe and under the control of whom the universe expands its body of the complete reality [mahat-tattva] with its seven layers [***], He for whom out of fear the gods of creation and more, in charge of the basic qualities of nature, within this world carry out their functions according to the yugas [see 3.11], He of whom afraid all the animate and inanimate beings find their control; that infinite, final operator of beginningless Time is the unchangeable Creator who creates people out of people and by means of death puts an end to the rule of death.'

*: Next to yama, the vow of yoga about what one should not do as mentioned in 3.27: 6, the regulating discipline of what one should do in niyama consists of: inner and outer purity or cleanliness, contentment, penance, study of the sacred texts and engaging in activities for the person of God. See also Patanjali's Yoga-sutra's II: 32.

***: The seven kos-as - five ones extended with sometimes two extra - or also seven dvipas with their levels of consciousness in the field of the physical, vital, psychological, intellectual, blissful, self-aware and the true self.

BHAGAVATA PURANA CHAPTER 30:

Lord Kapila Describes the Adverse Consequences of Fruitive Activities

Kapila said: 'Just like a mass of clouds has no knowledge of the powerful wind, a person has no knowledge of this time factor, even though he is being conditioned by it. Whatever the goods one with difficulty acquired for one's happiness, they are destroyed by the Supreme Lord [in the form of Time], and for this reason the person laments. In his ignorance he foolishly thinks that the temporality of having a home, land and wealth for the sake of his body, would be something permanent. The living being finding its satisfaction in this worldly existence, will irrespective the birth that was acquired, be in consonance with it. Even being physically situated in hell a person, who in fact is deluded by the divine illusory potency of matter, does not wish to give up his hellish pleasures. With his body, spouse, children, home, animals, wealth and friendships deeply rooted in his heart, he considers himself a great success. Burning with anxiety about maintaining all the members of his dear family, he is always uncomfortable and with a bad mind acting like a fool. With his heart and senses charmed by the woman he privately sees and by the display of the sweet words of his children, he is in the grip of the falsehood of the outer illusion [of considering non-permanent matters eternal]. Engaged in the supposed duties of his family life - which cause him all kinds of trouble -, he is busy countering these miseries attentively while thinking that that will make him happy as a householder. Only enjoying little of it, he maintains his family by means of the wealth that here and there with violence [and victims] was secured, but following that course he [ultimately] goes under himself. When he, despite his repeated efforts, fails in his occupational engagement, he will, ruled by greed, [enviously] desire the wealth enjoyed by others and thus get into trouble. No longer capable of maintaining his family the unfortunate wretch, bereft of wealth and beauty, then with a bewildered intelligence full of grief sighs over everything he tried in vain.

Thus finding himself incapable of supporting his wife and so on, he is not respected as he was before, the way an old ox is not respected by its farmer. Despite being nourished by those he once maintained himself, no aversion [against a family life] rises in him while he, getting deformed of old age, at home awaits his death. Remaining there, he like a pet dog, eats what indifferently is placed before him, falls sick with indigestion and eats and does only little. Because of the inner pressure his eyes bulge out and with his windpipe congested with mucus he coughs and has difficulty breathing, only saying hughā ughā'. Lying down surrounded by his lamenting friends and relatives he, with the noose of time

around his neck, cannot respond to the things said to him. He, who was engrossed in maintaining his family and had no control over his senses, thus passes away in great pain, with his relatives in tears. Witnessing the arrival of the servants of death with their terrible eyes full of wrath, he, because of the fear in his heart, passes stool and urine. Like the king's soldiers they immobilize his body by binding him in ropes for his punishment, whereupon they drag him like a criminal forcefully by the neck over a long distance. Innerly broken by their threatening presence he, overtaken, trembles on the road and is bitten by dogs in the distress of remembering his sins. Afflicted by hunger, thirst and the radiation of scorching forest fires and winds on hot and sandy roads, he feels how he painfully is beaten on his back with a whip, while he, unable to move, can find no refuge or water. Now and then he falls, gets tired and loses consciousness, and then again he reawakens on the road of his misery where he quickly is led before the eternal ruler of death [Yamaraja]. He sees his entire life passing by in a few moments [he passes 'ninety-nine thousand yojanas'] and then receives the punishment he deserves. With his limbs covered by firewood he is cremated or sometimes he sees himself eating his own flesh or that other creatures do that. Vividly he then witnesses how dogs pull out his entrails at his last resting place where serpents, scorpions, gnats and so on pester him to his abhorrence. One by one his limbs are separated from his body by big and small animals who tear him apart, throw him from heights or drag him under water or into caves. Because of the [unregulated sexual] association one has, one must, whether one is a man or a woman, undergo the reaction in hellish states of anger, self-destruction and bewilderment [tamisra, andha-tamisra and raurava and such.

Because hellish reactions are also observed in this world, oh mother, one speaks here of both heaven and hell. He who thus [in greed, attachment and infidelity] maintained his family or lived for his stomach only, will upon leaving this world in his afterlife have to face the consequences for himself and his family. After quitting his vehicle of time he will enter the darkness all alone and pay the price for the harm that he out of self-interest did to others in his envy of their fortune. By divine arrangement a man who sustained his family has to undergo the hellish reaction of his foul play and suffer like someone who lost all his wealth. When a person in his eagerness to care for his family is simply godless in his actions, he heads for the darkest region of self-destruction [andha-tamisra]. After he, beginning from the lowest position [of an animal existence] prior to a human birth, in due order has undergone all the reactions and so on, he, thus being purged, may again return to this life.'

BHAGAVATA PURANA CHAPTER 31:

Lord Kapila's Instructions on the Wanderings of the Living Entities

The Supreme Lord said: 'Because of its karma the living entity, guided by the Lord, enters through the particle of semen of a man the womb of a woman in order to dwell there for obtaining a body. On the first night the sperm and ovum mix, at the fifth night there is a bubble and in about ten days it is thereafter like a plum, lump of flesh or an egg. Within a month a head appears and within two months limbs like arms and feet form. The nails, [the beginnings of] hair, bones, skin, reproductive organs and the apertures appear within three months. In about four months the seven ingredients separate [body-fluids and other elements], in five months feelings like hunger and thirst occur and in six months the fetus starts to move to the right in the amnion [males to the right, females to the left so one says]. From the nutrition and fluid obtained from the mother the body of the fetus grows as it stays in that impossible hollow where[about] stool and urine form a breeding ground for germs. All the time aching for food, it is, being so tender, affected by infestations ['worms'] and thus has to suffer all over its body a great deal while residing there, moment after moment lapsing into unconsciousness. Because of the excessive bitterness, heat, pungency, saltiness, dryness, the sourness etc. of the food taken by the mother, it is affected in every limb and thus feels pain. Enclosed by the amnion in that place surrounded by the intestines it lies with a bent neck and back arched with its head in its belly. Like a bird in a cage that has no freedom of movement, it still remembers - when it is lucky - what has happened in all its past hundreds of births. Remembering such a long history, it will sigh, for what peace of mind can it achieve then? From the seventh month on it is endowed with consciousness, but at the same time it is pushed down by the pressure of the womb where it cannot stay, just like the worm stemming from the same belly.

The fearful living entity bound to its seven constituents [nails, skin, fat, flesh, blood, bone, marrow], then, with folded hands and faltering words prays, appealing to the Lord who placed him in that womb. The human soul says: 'May He protect me who protects the entire universe and who, with assuming His different forms, walks the earth with His lotus feet. Let me take shelter in this refuge that will take my fears away, of Him who decided that I deserved this untrue condition. I, the pure soul covered by the grossness of matter

which consists of the elements, the senses and the mind, have fallen into this delusional state [maya] because of my being bound to activities. Let me offer my obeisances so that I may hold on to the completely pure Changeless One of unlimited knowledge who resides in the heart of the repentant one. Separated as I am by the covering of this material body that was formed from the five elements and relies on senses, material preferences [gunas], interests and identification, I offer my obeisances to You, the Supreme Person transcendental to material nature and its living entities, to You, whose glories are not obscured by such a material body. By the deluding quality of Your outer appearance this body, that by the modes of nature and its karma is bound to wander on the path of repeated birth and death, has to suffer considerably with a repeatedly spoilt memory. May this soul arrive at the realisation of his true nature, how else would one find Your divine mercy? What else but Your divinity, that as a partial aspect [the Paramatma] dwells in both the animate and the inanimate, would give us the knowledge of the threefold of Time, of past, present and future? In order to be freed from the threefold misery [as caused by oneself, nature and others] we, as individual souls engaged on the path of fruitive activities, have to surrender to that divinity. Endowed with a body within the abdomen of another body, having fallen into a pool of blood, stool and urine and strongly scorched by gastric fire, this [individual soul with its] body, desiring to leave that place, is counting its months for when it, miserable as it is, will be released, oh Lord. You granted me, [not even] ten months old, oh Lord, [the light of] Your incomparable, supreme mercy. What else can I do but to pray in return with folded hands out of gratitude for that incomparable and unique grace of You who are the refuge of the fallen souls? This living being can, from its bondage to the seven layers of matter, only understand what is agreeable and disagreeable. But by You endowed with another body of self-control within myself, I am really able to recognise inside of me You, the original person constituting the inner guidance, who resides both within my heart and outside of me. Oh Almighty One, even though I, who has to live with all the miseries outside of this abdomen, rather not depart from here to land in that pitfall, I, [just as everyone else] who enters this world, at once will be captured by Your maya and be entangled in the false identification [of the ego] that is fundamental to the eternal cycle of birth and death. Therefore I will, well-disposed to the soul no longer being agitated, again deliver myself quickly from that darkness, by placing the feet of Lord Vishnu in my heart and thus save me from this fate of having to enter so many wombs.'

Kapila said: 'Thus desiring from within the womb, the [almost] ten months old living entity extols the Lord at the time of being pushed downwards by the pressure of labour to take birth. Because of that pressure the child, with its head turned downwards, suddenly, with great difficulty and bereft of all memory, comes out breathless. Like a worm falling down to earth it, smeared with blood, moves its limbs and cries loudly now it has lost the wisdom in reaching the opposite [material] position. Being maintained by its folks who do not understand what it wants, it has fallen into circumstances it did not desire and cannot refuse. Lying down in fouled linen [dirty diapers etc.] the child is pestered by germs [suffering rashes on its body] it cannot scratch away from its limbs, for it is not able to sit, stand or move around. Flies, mosquitos, bugs and other creatures bite the baby's tender skin. Just like vermin, it is pestered by other vermin. Deprived of wisdom it then cries. This way undergoing infancy in distress and even in its childhood, out of ignorance, not achieving what it wants, it gets angry and sad. With a developing physical consciousness, the by lusts motivated person in his anger then develops enmity towards other lusty persons and thus loses sight of the interest of his soul. The embodied soul, who out of ignorance holds on to non-permanent matters, that way constantly reasons from the reality of his physical existence composed of the five elements and thus foolishly thinks in terms of 'I' and 'mine'. Engaged in actions in service of his body he, because of his bondage to the dark motives of fruitive labour, is haunted by trouble [consisting of the so-called kles'as] and time and again arrives at yet another birth in the material world. When he, returning on the materialistic path, again [only] is interested in human association for the sake of the pleasure of his genitals and his stomach, the living entity ends up in darkness as before. Because of thus being associated he loses his sense of truth, purity, compassion and gravity, his spiritual intelligence, prosperity, modesty and his good name, as also his mercy, the control over his mind and senses and his fortune. One should not seek association with coarse and immoral fools bereft of self-realisation who, like pitiable dogs, dance to the piping of the ladies. Nothing in the world makes a man as infatuated and dependent as to associate with a man attached to women or with a company of men fond of women. The father of man [Brahma], bewildered at the sight of his own daughter, as a stag shamelessly ran after her when he saw her in the form of a deer. Except for sage Narayana, among all the living entities born from Brahma there is not a single

man whose intelligence is not distracted by maya in the form of a woman.

Behold the strength of My maya in the shape of a woman, that even makes the conquerors of the world follow her closely by the mere movement of an eyebrow. He who aspires to reach the culmination of yoga, should never become attached to [young, attractive] women. One says that, to someone who arrived at self-realisation in My service, that is the gateway to hell. The woman, a creation of the Lord, is as an overgrown well [one falls into when one is inattentive], she represents the slowly encroaching maya, the illusory power of the material world, that one must consider the death of one's self. When he, as the bestower of wealth, progeny and a house, out of attachment to his wife, himself has obtained the female state, she will consider My maya, that assumed the form of a man, as her husband. She [for finding liberation] should consider that maya in the form of her husband, children and house, as the death song of a hunter, brought about by the command of the Lord. Because the person constantly enjoys to engage in profit-minded labour, the individual soul, by the body thus acquired, wanders from one world to the other. That is how a soul acquires a body, composed of the material elements, the senses and the mind, that befits his nature. When that body finds its end it is called death but when it manifests one speaks of birth. 5-4 When one cannot perceive the fixed position of an object, that implies that one's sense perception has died, and when one considers one's body as being oneself it implies that one has taken birth [in a material sense]. He who perceives cannot at the same time regard both the object and the perceiving witness himself, just as the eyes cannot see all the different parts of a single object in one view. One should not be horrified about death, not be afraid of poverty, nor be concerned about any material gain; when one understands the true nature of the living being, one should steadfast and free from attachment move around on this planet. When one relegates one's body to this world composed of maya, one should, endowed with the right vision, on the basis of reason move around there in detachment, being connected in the science of the [three forms of] yoga.'

BHAGAVATA PURANA CHAPTER 32:

The Entanglement in Fruitive Activities

Kapila said: 'Well then, the person living at home doing the duties of a householder, enjoys again and again [the benefit] of sense gratification, economic gain and religious activities. Moreover, he, in his faithful worship of the gods and the forefathers with sacrificial ceremonies [called pravritti-dharma], infatuated by lust has turned his face away from emancipating in devotional service to the Supreme Lord [for the sake of what one calls nivritti-dharma]. Overcome by a mind of belief being vowed to those forefathers and demigods, the person, who by drinking soma [a beverage drunk by the sacrificing brahmins] thus was of respect for the lunar order [of his sacrifices], will turn back [to this world] after having deceased. When Lord Hari lies Himself down on the snake bed of Ananta Shesha, these worlds of the attached householders find their dissolution. Those intelligent souls [though] who, in the performance of their personal duties, did not take advantage for the sake of sense gratification and material benefits, but rather free from material attachment gave up their fruitive activities, will find the perfection of peace because their consciousness was purified. When they all the time [in nivritti-dharma] righteously are engaged for the sake of the detachment of forsaking egoism and claims of property, they, with the performance of their personal duties, are completely purified by the goodness of such a mentality. By following the path of enlightenment they approach the Original Person, the cause of the manifestation and dissolution of the world, who is reflected in each his face as the Controller of the spiritual and material worlds. Until the end of a period as long as two parardhas, in which the life of Brahma himself finds its conclusion [see 3.11], they dwell in the transcendental world immersed in thoughts about the Supreme One. After having experienced for the time of two parardhas the natural self [of creation] consisting of the three modes, the Lord of the Beyond [Brahma], desiring to dissolve the material covering composed of earth, water, fire, ether, mind, senses, objects, ego and so on, enters the unmanifested primal state. Those yogis who went all the way to become detached by controlling their breath and mind and thus entered Lord Brahma who cannot be attained with false self conceptions, next together with him go to the Original Person, the embodiment of bliss who is the oldest, primary reality of the spirit. Dear mother, therefore by means of devotional service take to the shelter of Him, the Lord you now heard about, who resides in the lotus heart of each. [But remember that] even Brahma, the Creator of the mobile and immobile manifestations who is the source of Vedic wisdom, as also the sages and the masters of yoga, the Kumaras and the other perfected souls and original thinkers of yoga who attained the original Person of the Absolute Truth, the first among all the souls, by dint of their detached, egoless actions, despite their independent vision and all their spiritual qualities, again take birth to assume their positions when this

manifestation of the Lord is recreated through the operation of time and the three modes. And that is also true for all others who enjoyed the divine opulence that resulted from their pious deeds, they also return when the interaction of the modes again takes place.

They whose minds in this world are addicted to fruitive activities, engage with conviction in their prescribed duties in attachment to the result of their labour and do that time and again. Fully engaged in their households they worship their forefathers while they, being driven by passion, have minds that - aspiring for gratification - are full of anxieties with their senses out of control. [Trai-vargika] persons dedicated to the three civil virtues [of economy, sense gratification and religious service] are not interested in the pastimes of Lord Hari, the killer of the demon Madhu, whose exceptional prowess is so worthy of being described. Having given up on the nectar of the stories about the Infalible One, they, struck by fate, rather listen to materialistic stories, and in that respect they are just like stool eating hogs.

When the sun goes through the south, they, after their cremation, go to their forefathers, to again take birth in their families for the performance of fruitive activities to the [bitter] end. By divine arrangement they directly fall down from their elevated position to return to this planet, when they have exhausted the merit of their pious deeds, oh virtuous one.

Worship therefore with all your heart the Supreme Lord, your refuge, by the worshipable feet of whom your devotional service is associated with the good qualities. Engaging in devotional service unto Vasudeva the Supreme Personality of Godhead, will very soon result in the detachment and spiritual knowledge that lead to self-realisation. When the mind of the devotee in every circumstance is equipoised relative to the activity of the senses, he makes no distinction between like and dislike as a consequence. He is then, because of the detached mindfulness of his soul, in freedom from sympathy and antipathy, of an equal vision and sees himself elevated to the transcendental position. Even though the Supreme Personality constitutes the unique completeness of transcendental knowledge, He in philosophical research and other processes of understanding is differently perceived as the Spirit of the Absolute [Brahman], the Supersoul [Paramatma] and the Lord personally present [Bhagavan]. The only purpose for a yogi to realise in this world is to achieve, by the practice of yoga, complete detachment from everything. For someone averse to the knowledge of spirituality, the pure spirit of the absolute, Brahman, that is free from the [interacting] modes, appears as a relativity of forms that can be perceived through the senses and is misconceived as being endowed with sounds and so on. [But] just as from the mahat-tattva with the three modes and the five elements, the material body of the living entity was formed with its individual consciousness, eleven senses [the five senses of action and perception, including the mind] and false ego, also the universe was formed out of the cosmic egg of all universes [and may thus be concluded that no essential difference exists between the local covering of the individual soul and the gigantic universal covering of the Supersoul; or briefly stated, that the universe must be seen as a person]. With faith and devotion ever being steadfast in yoga, he understands this whose mind is fixed in the detachment of disassociating oneself from material involvement.

Thus, My respectful mother, I have described this spiritual knowledge that reveals the perspective of the Pure Spirit by which both the material and personal reality [prakriti and purusha] is understood. Rather than by each of them alone, by means of both jnana-yoga [the yoga of spiritual knowledge] and the freedom from the modes of being directed towards Me that is called bhakti, the purpose is achieved that is denoted by the word Bhagavan. One and the same object having many qualities is differently perceived by the senses, similarly the one and only Lord of All Fortune is seen differently depending the different paths described in the scriptures. 4-3 By material actions, sacrificial ceremonies, charity, austerities, study of the scriptures, philosophical research, subduing the mind and senses, as also by renunciation and forsaking profit-minded labour, practicing the different types of yoga, performing devotional service and fulfilling one's individual duties - in case of both an active life and a contemplative life [pravritti and nivritti dharma] -, one will, with consequent detachment and knowledge of the science of self-realisation, perceive the Supreme Lord in His true nature: as being present in both the material world and in transcendence [saguna and nirguna]. I explained to you the four divisions of identity [svarupa] in devotional service [three according to the modes and one for their transcendence*], as also the imperceptible action of time [the conditioning] that drives the living entities. For the living entity, My dear mother, there are many ways of engaging materially in ignorance [about one's original identity]. They are all the result of working for a material outcome [karma], and he who gets entangled in it has therefore lost his way.

This what I said is not meant for instructing the evil-minded and the ones of bad conduct, nor to be told to obstinate and offensive people or to anyone who only in name

does his duty. One must not tell this to greedy persons and neither to someone attached to hearth and home, nor to those who are not devoted to Me or detest My devotees. It is meant for the faithful souls, for devotees, respectful people, for those not spiteful towards anyone, those who are friendly and eager to render their services conscientiously. Tell this to those who with a peaceful mind developed detachment for what is outside of them, to those who are not envious, who are clean and to whom I am the dearest of the dear. Oh mother, he who but once with faith heard about this or repeats this for himself in being fixed on Me [doing japa], will certainly attain My heaven.'

*: The four identities with the modes and their transcendence are known as the game of order the human being plays in his identifications of according to the four classes [varna], four statuses [ashrama], the three modes [guna] and the eight levels of transcendence [ashthanga] functioning with a certain degree of experience.

BHAGAVATA PURANA CHAPTER 33:

The Renunciation of Devahuti

Maitreya said: 'After the dear wife of Kardama, the mother named Devahuti, thus had listened to the words of Lord Kapila, she, being freed from the veil of ignorance, offered Him her obeisances and recited prayers to the author concerned with the fundamental [Sankhya-yoga] truths that constitute the foundation of liberation. Devahuti said: 'One says that the Unborn One [Brahma] who originated from the lotus flower [sprouting] from Your abdomen, meditated on Your body lying in the water that is the source of the stream of the modes of nature and the seed pervading everything manifest of the material elements, the senses, the sense-objects and the mind. As that single person of the universe who through the interaction of the modes divided the creation and all of that, You stand firm on the basis of Your heroism. You thereto with distinguishing Yourself as the infallible non-doer make the difference as the Lord of all living beings whose thousands of energies are inconceivable. How can it be that You as that same person took birth from my abdomen, oh my Lord, You who with Your unimaginable powers carry the universe in Your belly, You who, at the end of the millennium all alone lying Yourself down on the leaf of a banyan tree, lick Your toe as a baby? You have assumed this body to counter sinful activities, oh my Lord, and provide instructions for devotional service. Just as with incarnations of You like the boar incarnation and others, You, with this one, are there in order to reveal the path of self-realisation. With You even someone of the lowest birth is, by hearing the chanting of Your name, offering obeisances to You or even by simply remembering You, at any moment immediately enabled to perform the Vedic rituals. And then they have not even seen You face to face, oh Fortunate One! Oh how blessed and hence worshipable is he who has Your holy name on his tongue, even when he is but cooking dog meat. For Your sake the souls of spiritual education [the Aryans] who studied the Vedas and accepted Your holy name, perform austerities, execute fire sacrifices and take a bath in the sacred rivers. I offer You my obeisances, You the Highest Spirit, the Supreme Personality, Lord Vishnu carrying the name of Kapila, He who is the source of the Vedas, to whom I turned inwards to listen, whom I perceived in my mind, meditated on and by whose potency the influence of the modes vanished.'

Maitreya said: 'The Supreme Lord carrying the name of Kapila, thus being praised, full of love for His mother replied with words of gravity. Lord Kapila said: 'By following this easy to execute path I instructed to you, My dear mother, you very soon will attain the supreme goal. You may rest assured that with this instruction of Mine that is followed by the transcendentalists, you will reach Me free from fear, while [the cycle of birth and] death is what is attained by those not conversant with this.'

Maitreya said: 'After this instruction the venerable Supreme Lord of the path of self-realisation, Kapila, the teacher of the Absolute Truth, took permission from His mother and left. The way her son had told her in His yoga instruction, she in that abode [Kardama's palace], which with its wealth of flowers was the jewel of the Sarasvati river, fixed her attention to be connected in the science of uniting consciousness. Regularly taking a bath, her curly matted hair turned gray and her body, clad in old garments, became thin because of the severe austerities. Kardama Muni, the progenitor of mankind, had by the austerity of his yoga developed his unequalled home with all its paraphernalia, that was even envied by the denizens of heaven. The ivory beds white as the foam of milk had gold filigree covers and the chairs and benches were made of gold and had cushions soft to the touch. The walls were of pure marble inlaid with valuable emeralds and lamps shone with the same jewels the women decorated themselves with. The garden of the house was beautiful with its flowers and fruits, many trees with pairs of singing birds and the humming of intoxicated bees. When she entered the pond fragrant with lotuses, the heavenly associates sang to her about the great care of Kardama.

[But] leaving that most desirable garden that was even envied by the wives of Indra, she had a sorry look on her face because she was afflicted by her being separated from her son. With her husband having left for the forest and her son separated from her she, despite the truth she knew, became as sad as a caring cow that lost her calf. While thinking of Him, her divine son Lord Kapiladeva, she very soon, oh dear Vidura, became detached from her fine home. According to the instruction of her son meditating on the form of the Supreme Lord as the object of her spiritual absorption, she kept in mind the complete and the parts of His smiling face. Impelled by her knowledge of the Absolute Truth performing her duties the proper way, she was continuously engaged in devotional service and very strong in renunciation. Spiritually purified by the Great Soul whose face is seen everywhere, she then in her self-realisation saw the symptoms of the modes of nature disappear. With her mind situated in Brahman, in the Supreme Lord as also in the Supersoul residing in all living beings, the distress of the unfortunate condition of her soul disappeared and she attained transcendental bliss. Elevated to the eternal state of full absorption she, being freed from the modes, no longer was reminded of her material body, just as one forgets one's dream after waking up. Her body was maintained by others [by her heavenly maidens] but, because she suffered no fear, she did not lose any [more] weight; covered by impurities she shone like a fire covered by smoke. With her body subdued in the austerity of yoga she, under the divine protection of being absorbed in thoughts about Vasudeva, no longer was aware of her hair hanging loose or that her clothes were in disarray. Thus following the path as instructed by Kapila, she soon, in the spirit of the Absolute Truth of the supreme soul, achieved the cessation of her material existence and the [abode of the] Supreme Lord.

That most sacred place where she attained perfection, oh brave soul, was known in the three worlds under the name of Siddhapada ['the refuge of perfection']. The material elements of her mortal body that was relinquished by the practice of yoga, became a river that is the foremost of all rivers, oh gentle one. For conferring that fulfillment that river is sought by all who desire perfection. After Lord Kapila, the great yogi and Supreme Lord, had taken leave of His mother and left the hermitage of His father, He headed in the northeastern direction. The ocean honoured Him by offering Him a residence where He is extolled by the Siddhas, Canaras, Gandharvas, munis and Apsaras*. There being worshiped by the teachers of example who practice the Sankhya yoga system, He remains permanently in samadhi to ensure the deliverance of [all the souls in] the three worlds. Dear sinless one, this what I, upon your request, told you about Kapila and His conversation with Devahuti, purifies [the one who listens to it]. Whoever listens to or expounds on these confidential teachings of Kapila Muni about the union of the soul and thus has fixed his mind on the Fortunate One who carries the banner of Garuda, will attain the lotus feet of the Supreme Lord.'

*: Known and still worshiped today as Ganga-sagara-tirtha, the place where the Ganges joins the ocean.

BOOK 4: THE CREATION OF THE FOURTH ORDER, THE LORD'S PROTECTION

BHAGAVATA PURANA CHAPTER 1:

Genealogical Table of the Daughters of Manu

Shri Maitreya said: 'Svayambhuva Manu begot in his wife Shatarupa [two sons, as] also three daughters named Akuti, Devahuti and Prasuti, as you know [see 3.12: 56]. Despite the fact that Akuti had brothers* she was handed over to the great sage Ruci on the condition that the king would get the resultant son. This was settled with the support of religious rites and the consent of his wife, Ruci, the most powerful great sage who was entrusted with the procreation, begot, in his supreme concentration, a pair of children with her who were of the greatest spiritual and brahminical strength. The male child of the two, Yajna ['the One of Sacrifice'], was a direct personification of Vishnu while the other female child Dakshina was His inseparable plenary portion, the Goddess of Fortune [Lakshmi]. The very powerful son the daughter gave birth to was taken to the home of the most happy Svayambhuva Manu, while Dakshina was kept by Ruci. The Lord and master of all sacrifice married her who always longed for Him. She most happy to have Him for her husband who Himself was also most pleased with her, thereupon gave birth to twelve sons. The twelve were: Tosha, Pratosha, Santosha, Bhadra, Santi, Idaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana. In the period of Svayambhuva Manu they were known as the Tushita demigods. Marici headed the sages then and Yajna was the king of the demigods [Indra]. The two sons of Manu, Priyavrata and Uttanapada, were in that period the greatest of all kings and their sons, grandsons, great-grandsons and their offspring followed in his footsteps during that period of Manu. Dear Vidura, about Svayambhuva handing over his daughter to Kardama,

you have heard me speak extensively. The great personality Svayambhuva gave Prasuti to Daksha, the son of Brahma, whose offspring spread enormously over the three worlds. I told you already about the nine daughters of Kardama who became the wives of the nine great sages. Now hear from me my description of the generations stemming from them. The daughter of Kardama, the wife of Marici also named Kala, gave birth to Kasyapa and to Purnima whose children spread all over the world. Purnima got sons named Viraja, Vis'vaga, oh conqueror, and a daughter named Devakulya who became the water that washed from the Lord's lotus feet and later constituted the heavenly river the Ganges. The wife of Atri Muni, named Anasuya, gave birth to three very famous sons: Dattatreya, Durvasa and Soma [the moon god], who are [partial] incarnations of respectively the Supersoul [Vishnu], Lord Shiva and Lord Brahma.

Vidura said: 'Oh spiritual master, tell me how in the house of Atri the chief demigods responsible for maintenance, creation and destruction, could appear with a desire to do something.'

Maitreya said: 'Being inspired by Lord Brahma to procreate, Atri, the chief of the scholars of spiritual knowledge, together with his wife went to the great mountain named Riksha to stay there for austerities. In the forest there were many ashoka and palas' trees and flowers, with everywhere the sound of the flowing waters of the river the Nirvindhya. Controlling the mind by regulating his breath the sage remained there for a hundred years subsisting on air while standing on the one leg of non-duality. He thought: 'By taking shelter of Him I surrendered myself to Him, may He who is the master of the universe give me a son like Himself.' Issuing from the head of the sage there was a fire being fueled by his breath control, that, while practicing his austerities, was noticed by the three principal gods of the three worlds. [Together with] the Apsaras, the munis, the Gandharvas, the Siddhas, the Vidyadharas and Nagas [they] came to the hermitage of him who thus gained renown. When he saw all these demigods and great personalities appear at the same moment, the mind of the sage, who had awakened on his one leg, lightened up. Recognizing the symbols of their personal paraphernalia [drum, kus'a grass and discus] as also the bull, the swan and the bird Garuda they sat upon, he with folded hands fell down prostrating before them to offer his obeisances. Dazzled by the glaring effulgence of their smiling faces and their merciful satisfied glances, the sage closed his eyes. Absorbed by that vision he ecstatically expressed his prayers before those who are most appreciated in all the worlds. Atri said: 'Let me bow before You, oh Lord Brahma, Lord Shiva and Lord Vishnu, oh You who, as You always do in the different millennia, have accepted Your bodies according to the division of the modes of nature, for the sake of the creation, destruction and maintenance of the universe. Whom of You did I actually call for? Be as merciful to please explain to me, so full of serious doubt, how it can be that You, despite being far elevated above the minds of the embodied souls, all have appeared here, with me having fixed my mind on the One Great Lord of all Fortune for the sake of begetting a child?'

Maitreya said: 'Oh mighty one, after thus having heard the words of the great sage, all the three chief demigods smiled at him and replied with gentle voices. The gods said: It shall be done as you decided, and not otherwise. To you who never lost your resolve, dear brahmin, we are all the one and same [person] you were meditating on. Therefore our plenary expansions - the sons to be born to you - will be very famous in the world, dear sage, and spread your glory to your great fortune.'

The chief demigods, who perfectly being worshiped thus had offered the desired benediction, then, with the couple looking on, returned to their places. Soma appeared as a partial expansion of Lord Brahma, Dattatreya as a very powerful yogi of Lord Vishnu, and Durvasa as a partial expansion of Shankara [Shiva]. Hear now about the generations that appeared from Angira. Shradhdha, the wife of Angira, gave birth to the four daughters Sivali, Kuhu, Raka and Anumati. Next to them he begot two sons who were very famous in the millennium of Svarocisha Manu [the second Manu after Svayambhuva]: they were the mighty Utathya and Brihaspati, the foremost knower of the Absolute Truth. Pulastya begot in his wife Havirbhū, Agastya, who in his next birth would be Dahragni [of the digestive fire], and Vis'rava, who was great in austerity. The demigod Kuvera, the king of the Yakshas [his supernatural attendants], appeared from Vis'rava. He was born from Idivada while the sons Ravana, Kumbhakarna and Vibhishana were born from another wife [named Kes'ini]. Gati, the wife of Pulaha, oh devoted one, gave birth to three chaste sons [Karmas'reshthha, Variyan and Sahishnu] who knew all about karma and were very respectable and tolerant. Kriya, the wife of sage Kratu, gave birth to sixty thousand sages who lived in accord with the Valakhilya [some Rig Veda verses about retired life]. They most brilliantly excelled in the brahminical perspective. From Urja [also called Arundhati], Citraketu was begotten by the sage Vasishthha, oh great soul. He appeared as the first

of seven sons who were all great and pure sages of Brahma, the Absolute Truth. They were Citraketu, Suroci, Viraja, Mitra, Ulbana, Vasubhridyana and Dyuman. Born from another wife of his, there were also Shakti and other sons. Also Citti [also known as Santi], the wife of Atharva, gave fully dedicated to the Dadyhanca vow [the vow of meditation] birth to a son who was called As'vas'ira. Now hear about the generation begotten by Bhrgu. Bhrgu, most fortunately, begot in his wife Khyati, the sons Dhata and Vidhata and a daughter named Shri, who was very devoted to the Lord. To these two sons were given in marriage Ayati and Niyati, two daughters of sage Meru, from whom appeared Mrikanda as also Prana. Markandeya Muni was born from the seed of Mrikanda and from Prana the great sage Vedas'ira appeared whose greatly powerful son named Kavi Bhargava was also known as Ushana [or Shukracarya]. Oh Vidura, I have spoken to you about how, from the offspring of sage Kardama, all the great sages with their descendants populated the three worlds with the grandsons born to them. With faith hearing about this is the best way to drive away immediately all sins.

Prasuti, a daughter of Manu, married the son of Brahma called Daksha. With her Daksha begot sixteen lotus eyed daughters. Thirteen were given in marriage to Dharma and one was given to Agni. One daughter he gave to the combined forefathers and one he gave to Lord Shiva, the deliverer of the sinners. Shradhdha, Maitri, Daya, Santi, Tushtih, Pushthi, Kriya, Unnati, Buddhi, Medha, Titiiksha, Hri and Murti are the names of the daughters of Daksha who were given to Dharma. Shradhdha gave birth to Shubha, Maitri got Prasada, Daya got Abhaya, Santi got Sukha, Tushtih got Muda, Pushthi got Smaya, Kriya got Yoga, Unnati got Darpa, Buddhi got Artha, Medha got Smriti, Titiiksha got Kshema and Hri got Pras'raya. Murti, a reservoir of all good qualities, gave birth to the two sages Nara and Narayana. The appearance of the both of Them gladdened the universe and filled everyone's mind with peace. In all directions the rivers, mountains and the atmosphere became pleasant. The demigods, Brahma and the others, all full of respect offered prayers. From the heavens musical instruments sounded, flowers were showered from the sky, the sages satisfied chanted Vedic hymns, the Gandharvas and Kinnaras began to sing, the heavenly damsels danced and thus all signs of good fortune were seen. The gods said: 'Our obeisances unto the Supreme Original Personality who by His external energy created the variety of everything existing that resides in Him the way masses of clouds are found in the sky, in Him who today has appeared in the house of Dharma in the form of these sages. May He, whom we know on the basis of the Vedas and who - in order to put an end to the misfortune of the created world - from the mode of goodness brought about the lives of us, the demigods, bestow upon us His merciful glance that supersedes the spotless lotus known as the home of the Goddess of Fortune.'

Oh Vidura, after thus having been praised by the assembled demigods who found the mercy of His glance, the Supreme Lord left for Gandhamadana Hill. These two [Nara-Narayana] partial [ams'a] incarnations of the Supreme Lord Hari have now, for mitigating the burden of the world, appeared here in the form of the two of Krishna [Krishna and Arjuna] who are the most eminent souls of the Kuru and Yadu dynasty. Svaha [the daughter of Daksha and] the wife of the fire god Agni, produced three sons: Pavaka, Pavamana and Shuci who feed on the oblations of the sacrifice. They in their turn produced forty-five fire gods, so that, taken together, there are forty-nine of them, including the fathers and the grandfather. They constitute the names of the [49] fires in which the knowers of Brahma offer their oblations [ishtih] for Agni during Vedic ceremonies. The forefathers are the Agnishvattas, Barhishadas, Saumyas and Ajyapas; they are approached [with libations of water in combination] with or without fire and Svadha, Daksha's daughter is their wife. They gave her two daughters, Yayuna and Dharini, who both were expert in the knowledge and the [transcendental] wisdom of the impersonal path of Brahma. The wife of Bhava [a name of Shiva] named Sati, served the demigod faithfully, but could not give birth to a child with her qualities and character. That was because her father [Daksa] in anger had behaved unfavorably towards the faultless one [Shiva], so that she had to give up her body in the connectedness of yoga before she attained maturity.'

*. Normally when a woman has brothers she is not given away in marriage on these conditions. The grandson is adopted for the sake of securing the inheritance in the male line. This is called putrika-dharma: to get a son by means of a religious ritual. Shri La Vis'vanatha Cakravarti Thhakura offers in this connection the explanation that Manu knew that the Supreme Personality would appear as the son of Akuti. So He would become his son.

BHAGAVATA PURANA CHAPTER 2:

Daksha Curses Lord Shiva

Vidura said: 'Why exhibited Daksha enmity towards Lord Shiva, the best among all gentle souls, while he neglected his daughter Sati whom he cared so much about? How could he

hate him who is the spiritual master of the entire world and who, being satisfied within with a peaceful personality and free from enmity, is the greatest demigod of the universe? Sati gave up the life that is so difficult to give up. So please tell me the reason why, oh brahmin, the father-in-law and son-in-law quarreled?'

Maitreya said: 'Once in the past at a sacrifice held by the ruler of creation [the Prajapati], all the immortal ones of creation, the great sages along with the philosophers, the demigods and the gods of the sacrificial fire together with all their followers had assembled. When he [Daksha] arrived at that great assembly, the sages could see him as someone who, free from the darkness of ignorance, shone like the sun. The members of the assembly along with those taking care of the fire, impressed by his luster, all stood up from their seats, with the exception of Lord Brahma and Lord Shiva. Daksha, the great lord, who was properly welcomed by the leaders of the assembly, made his obeisances towards the one unborn [Brahma], the master of the world, and sat down upon his order. Before he took his seat though, he felt insulted by Lord Shiva who showed no sign of respect. He lost his temper and with an angry look in his eyes said the following. 'Listen to me, oh wise among the brahmins, oh godly souls and fire gods, as I speak to you about the manners of the gentle-minded, and this I do not out of ignorance or jealousy. He [Shiva] lacking in manners, has shamelessly spoiled the fame of the rulers of the universe and polluted the path of proper conduct. Acting like an honest man, he [as a son of mine] has accepted to be of a lower position by taking the hand of my daughter in the presence of fire and brahmins. Accepting the hand of her who has eyes like that of a deer cub and himself having the eyes of a monkey, he has not, as it should, honoured me with a word of welcome and by standing up from his seat. Contrary to what I want I gave my daughter to someone with no respect for the rules and regulations, to someone who impure and proud has broken with the code of conduct, as if I gave the message of the Vedas to a Shudra! In the company of ghosts and demons he wanders around at the burial places where corpses are burned and laughs and cries there like a madman, with scattered hair smearing himself with the ashes of the funeral pyre. He has a garland of skulls and is ornamented with dead man's bones; he is only in name Shiva or auspicious. He is in fact inauspicious, crazy and dear to the crazy, he is their leader and Lord engrossed in the mode of ignorance! To him, the Lord of the Ghosts void of all cleanliness with a heart full of awkward matters, I alas, upon the request of the supreme teacher [Brahma], have given away Sati.'

Maitreya said: 'Thus having abused Shiva who remained without hostility, Daksha next rinsed his hands and mouth with water and began to curse him angrily: 'The portion of the sacrifice to God that the demigods along with Indra, Upendra [the younger brother of Indra] and others are entitled to, is there not for the lowest of the demigods?' Even though the members of the assembly urged him not to, Daksha, having cursed Shiva, left the place and went home, oh Vidura, for he had gotten very angry. Understanding that Lord Shiva had been cursed, one of his principal associates Nandis'vara, turned red. Blind with anger he harshly condemned Daksha and the brahmins who had allowed the cursing to take place.

'May he who in the physical presence of him, the non-envious Lord Shiva, bears envy and thus is stupefied by a dual vision, lose all his grip on reality. He who is attracted to a householder's life of pretentious religiosity and in a desire for material happiness performs fruitive activities, will see his intelligence concerning the Vedic word fail. He who, with the intelligence of taking the body for one's self, has forgotten the knowledge of Vishnu and as an animal is attached to his sex life, let that excessive Daksha, soon get the head of a goat! May those who follow Daksha in his insults and dulled in the ignorance of their fruitive activities have lost their intelligence and knowledge, time and again end up here in the ocean of material suffering. May those who are so envious with Lord Shiva and whose minds became slow because of the enchanting flowery words of the Vedas that are so pervaded with the scent of honey, for ever be stupefied. Let those brahmins who have taken to education, austerity and vows for the purpose of acquiring money and satisfying their physical senses, as beggars wander from door to door, eating whatever!'

When Bhrgu heard the words of this curse against the class of the twice-born, he in response pronounced an insurmountable curse following the brahminical way of chastising: 'May anyone who takes a vow to please Lord Shiva and follows such principles, become an atheist straying away from the scriptural injunctions. May those who took initiation to worship Shiva and abandoning cleanliness, foolishly have their hairs long, wear bones and are covered by ashes, find their destiny in intoxication. Because you [Nandis'vara], blaspheme the Vedas and the brahmins who support the established rules of society, you have sought your refuge in atheism. In the Vedas, which in the past have always been rigidly followed for being the auspicious, eternal path for all people, one finds the evidence of Janardana [the Lord

as the well-wisher of all]. Blaspheming that supreme and pure spirit constituting the eternal path of the truthful souls, you are doomed to end up in atheism wherein the Lord of matter and death [Shiva as Bhutapati] is your deity!

Maitreya said: 'After one thus had spoken about Shiva with the curse of Bhrigu, the Supreme One, somewhat downcast, left the place together with his followers. And so did the fathers of mankind for a thousand years settle for the sacrifice, oh great master, in which the chief of all gods is Hari, the Supreme Personality. After purifying their hearts by taking a ceremonial, concluding bath at the place where the Ganges meets the Yamuna, they all left from there to return to their own places.'

BHAGAVATA PURANA CHAPTER 3:

The Talk Between Lord Shiva and Sati

Maitreya said: 'Thus the heartily enmity that existed between the son-in-law and father-in-law, continued for a very long time. When Daksha by Brahma was appointed the chief of all the progenitors of mankind, the supreme teacher, he became very arrogant. Neglecting Shiva and his followers he, after first performing a Vajapeya sacrifice [the drink of strength or battle], began the best of all sacrifices called the Brihaspati-sava sacrifice [the initiatory sacrifice to the honour of the chief offerer of prayers and sacrifice]. To that occasion all the God-conscious and learned souls of wisdom, the ancestors and the demigods including the nicely decorated wives who accompanied their husbands, came together. - Sati, the daughter of Daksha and wife of Shiva, heard the denizens of heaven talk in the sky about the great festival to be performed by her father. When she thereupon near her residence from all sides saw the beautiful wives of the godly souls with glittering eyes, in nice dresses with golden earrings and ornaments around their necks, move about in their heavenly vehicles to go there together with their husbands, she highly anxious addressed her husband, the Lord and master of the Bhutas [those in favor of matter and the dead]. Sati said: 'Your father-in-law, Daksha, has initiated a great sacrifice where all the God-conscious souls are going and where we surely thus also may go to, my dearest, if you like. I am sure that my sisters together with their husbands will also be going there, eager to see their relatives. I would like to attend that gathering together with you and all the ornaments given to me. Do you consent? I will meet my sisters there with their husbands as also my sweet aunts and my mother. I have been waiting for a long time to see them including the sacrificial flags raised by the great sages, oh merciful one. This manifestation of His external energy, that was created as an interaction of the three modes, appears so wonderful to you, oh unborn one. But I am just your poor woman, not conversant with the truth, who would like to see her place of birth, oh Bhava [Shiva as the Lord of existence]. Oh never-born blue-throated one, all the other women, ornamented and with their husbands and friends, are flocking in large numbers going there, standing beautifully out against the sky with their white swans that carry them high. How can I as a daughter be emotionally unaffected, oh best of the demigods, as I hear about the festival taking place in the house of my father? Even not being invited one can go to the house of a friend, one's husband, one's father or one's spiritual master, is it not? Be therefore so kind to me, oh immortal one, and fulfill my desire, oh you honourable compassionate Lord with your unlimited vision. See me as the [full] other half of your body, please be so gracious to consent to my request.'

The sage said: 'The deliverer from mount Kailasa [Lord Shiva] thus being addressed by his sweetheart, amiable to his relatives as he was, replied with a smile, as he remembered the heart-piercing, malicious words spoken by Daksha in the presence of the masters of creation. The great Lord said: 'What you said my dear beauty, is perfectly true; one may, even uninvited, visit friends, provided they are not finding fault with you or, more important, when they are free from anger in being proud of their material achievements. Those who are arrogant, are blinded in their pride over the six qualities of pious education, austerity, wealth, beauty, youth and heritage. Not of respect for the glories of the great souls they, to the contrary, get entangled in untruth and lose their sense of reality. One should not go to the house of relatives and friends who, in their suppositions, do not see things as they are and thus offer their guests a cold reception by regarding them with raised eyebrows and anger in their eyes. One is not hurt as much by the arrows of an enemy as one is aggrieved in the core of one's heart by the deceitful, harsh words of relatives, for such grief makes the one hurt suffer day and night. It is clear that you with your pretty face and good behavior are the darling of the daughters of the Prajapati [Daksha], yet, you will, because of being connected to me, meet with pain because your father does not honour me. Someone upset with a burning heart is not directly capable of rising to merely the standard of the exemplary pious behavior of those whose minds are always turned to the Original Person, just as demons envious of the Lord cannot act piously. My dear young wife, to stand up and welcome one another with obeisances is a virtue of the wise who, with intelligence

unto the Supreme, do so for the sake of the Original Person residing within the body and not for the person identified with the body. The pure consciousness known as Vasudeva [God's goodness] is revealed there [within the heart] because the person in that position is in goodness and is not covered [by darkness]. The Supreme Lord as such I always respect by the name of Vasudeva [the 'God of the Soul'] because He is the transcendence. We should therefore not go and see your father Daksha and his Vis'vasrik followers present at the sacrifice. Even though he gave you your body, oh Sati, [remember that] he with cruel words enviously has insulted me who was innocent. When you decide to go there ignoring my words, matters will not turn out good for you. The moment that you, being so most respectable, are insulted by your relative, that insult will be equal to dying on the spot.'

BHAGAVATA PURANA CHAPTER 4:

Sati Quits her Body

Shri Maitreya said: 'After saying this much about the [possible] end of his wife's physical existence, Lord Shiva fell silent. Since she from Shiva understood that she had the choice between being anxious to see her relatives and being afraid to meet her relatives, she was in doubt whether she should go or not. Denied in her desire to see her relatives she felt very sorry and shed tears in her affliction. Trembling she angrily looked at her Bhava, the unequalled one, as if she wanted to burn him. Breathing heavily she walked away from him, the saintly one so dear to her to whom she out of love had given half of her body. Being upset because of the grief and anger in her heart she, with her intelligence clouded by her female nature, left for the house of her father. Rapidly leaving on her own accord, Sati was quickly followed by the thousands of associates and Yakshas of the three eyed one [Lord Shiva] who were headed by Maniman and Mada. Not afraid [to leave Shiva behind] they had put the bull Nandi in front. Having placed her on the decorated bull they took along her pet bird, ball, mirror, lotus flower, white umbrella, mosquito net, garlands and other stuff, being accompanied by the music of drums, conch shells and flutes. She [thus] entered the sacrificial arena where, with the help of sacrificial animals, pots, clay, wood, iron, gold, grass and skins sit upon and in the presence of the great sages and authorities, the sacrifice was performed all around graced by the sounds of Vedic hymns. But when she arrived there she was, out of fear for the performer of the sacrifice [Daksha], not respected by anyone with a welcome, except of course for her own sisters and mother who embraced her with reverence, gladdened faces and throats choked by tears of affection. But Sati, not being welcomed by her father, did not respond to the reverence shown with the greetings of her sisters, mother and aunts who with due respect properly informed her and offered her gifts and a seat. Realizing that her father with no obligations for Shiva, out of contempt for the godhead, had not invited the mighty one for the assembly of the sacrifice, Sati got very angry with a furious look as if she wanted to burn the fourteen worlds with her eyes. The goddess [next] for everyone present to hear began to condemn with words filled with anger the opponents of Shiva who were so proud of their troublesome sacrifices, meanwhile ordering his Bhutas to hold back, who stood prepared to attack. The goddess said: 'No one in this world is his [Shiva's] rival, his enemy or [particularly] dear to him. Who else but you [oh father] would be envious of him, he, the most beloved being in the universe, who is free from all enmity? Unlike you, oh twice-born one, he does not find fault in the qualities of those who seek the truth. He rather promotes any little good he finds in others. And now you are finding fault with him, the greatest of all persons! It is not very surprising, this constant deriding of glorious persons by those who take the transient body for the true self. It is an ugly evil to be envious with great personalities, examples by the dust of whose feet one - to one's fortune - sees one's fire tempered. Persons who only once from their heart pronounce the two syllables of his name, see their sinful activities immediately defeated. That Shiva, whose order is never neglected and who is of an impeccable renown, you now strangely envy. Engaged at his lotus feet the higher personalities exercise their bee-like minds aspiring the nectar of transcendental bliss, while he for the common man is the one sought for fulfilling all desires. That you, of all people, now have to be against him, the friend of all living entities in all the three worlds! Do you really think that others than you, like Brahma and his brahmins, are not familiar with the inauspicious call of him who is associated with the demons and who, with his scattered, matted hair, is garlanded with skulls and is smeared with the ashes of the crematorium? Yet they take on their heads the flowers that fell from the feet of him who is called Shiva or auspicious! When one is confronted with people who irresponsibly blaspheme the controller of the religion, one should block one's ears and walk away, if nothing else can be done. But if one can do something, one should by force cut out the tongue of the vilifying blasphemer and next give up one's life. That is the way to deal with such matters! Therefore I shall no longer bear this body I received from you who blasphemed Shiva

[with the dark neck]. To purify oneself from mistakenly having eaten poisonous food it is best to vomit, so one says. Elevated transcendentalists who enjoy their lives do not always follow the rules and regulations of the Vedas, the ways of the gods differ from those of man. Therefore a man should not criticize another man [like Shiva] by the standard of his own unique sense of duty. In truth the Vedas distinguish between activities performed in attachment and activities performed in detachment [pravritti and nivritti dharma]. On the basis of these two characteristics of dharma one therefore has two choices. To be of both at the same time is contradictory and thus it can happen that none of these activities satisfies a transcendentalist. Oh father, the ways we follow are not your ways, they are not recommended by those who, satisfied by the food of the sacrifice, follow the ritual path and thus get their fill. They constitute the path of the fully renounced souls who follow the non-manifest form of sacrificing. With your offenses against Shiva and denial of this body that was produced from your body, I say: enough is enough! I am ashamed to have taken this contemptible birth. What a shame it is to be related by birth to a bad person, to someone who is an offender of great personalities. Because of the family tie I have with you it makes me very sad when my great Lord Shiva calls me 'daughter of Daksha'. All my joy and smiles vanish immediately when he does so. Therefore I will give up this bag of bones that was produced from your body.'

Maitreya said: 'Oh annihilator of the enemy, speaking thus to Daksha in the arena of sacrifice, she sat down in silence on the ground with her face to the north. After touching water she, dressed in saffron garments, then closed her eyes to find absorption in the process of yoga. Balancing the inward and outward going breath she, the blameless one, in the control of her yogic posture with intelligence directed her life air upward. She raised it gradually up from the navel cakra to the heart, from the heart to the windpipe and from the throat to the place between her eyebrows. In her desire to give it up because of her anger towards Daksha, she who time and again full of respect sat on the lap of the most worshipful one of all saints, thus by the exercise of her own will focussed on the air and fire within her body. When she meditating right there within her mind saw nothing but the nectarean lotus feet of her husband, the supreme spiritual teacher of the universe, and was freed from all impurities, soon the body of Sati was ablaze because of the fire that originated from her absorption.

From the side of those who witnessed it a loudly, in the sky and on the earth reverberating, wondrous tumult originated: 'Ohhh... alas Sati, the beloved goddess of the most respectable demigod, has given up her life in anger about Daksha. Oh, just see the great soullessness of him, the Prajapati from whom all the generations sprang. Because of his disrespect she voluntarily gave up her body, she, his own daughter Sati worthy of our repeated respect. He so hard-hearted and unworthy of the brahminical status, will gain extensive ill fame in the world because he in his offenses, as an enemy of Lord Shiva, could not prevent his own daughter from preparing herself for death! While the people thus were talking among themselves after having witnessed the wondrous death of Sati, the attendants of Shiva stood up with their weapons lifted in order to kill Daksha. But as soon as he saw them approaching Bhrigu quickly offered oblations in the southern fire and recited hymns from the Yajur Veda to ward off the destroyers of a sacrifice. From the oblations being offered by Bhrigu, the demigods named the Ribhus, who by dint of the moon [Soma] and by penance had achieved great strength, manifested by the thousands. All the ghosts and Guhyakas [guardians of Shiva] were attacked by them with pieces of firewood from the fire. Thus [being haunted] by the glow of sheer brahminical power, they fled in all directions.'

BHAGAVATA PURANA CHAPTER 5:

Frustration of the Sacrifice of Daksha

Maitreya said: 'When Lord Shiva heard from Narada about the death of Sati because of the impudence shown by the Prajapati and that the soldiers of his associates had been driven away by the Ribhus produced from Daksha's sacrificial fire, his anger knew no bounds. Angriously clenching his lips with his teeth he snatched from a cluster of hair on his head one hair that blazed terribly like an electric fire. Briskly standing up Rudra laughed with a deep sound and dashed the hair to the ground. Thereupon a great black man appeared with a sky-high body that had a thousand arms upholding several kinds of weapons. He radiated as bright as three suns combined, had fearful teeth, a garland of skulls around his neck and hair on his head that looked like a burning fire. When he [Virabhadra] asked the great Lord with folded hands: 'What can I do for you, oh Lord of the Ghosts?', the Lord told him: 'You as the chief of my associates, oh Rudra, oh expert in combat born from my body, go and put an end to Daksha and his sacrifice!'

Thus being ordered he, as the anger of the anger of the god of the gods, circumambulated the mighty Shiva. Invested with the irresistible power of the mightiest one he considered himself to be all-powerful, my dear Vidura, and thus capable

of coping with any force. With bangles on his ankles that made a loud sound and carrying a frightening trident that could even kill death, he with a loud roar hurried away, being followed by Shiva's soldiers roaring [along] with a tumultuous noise. At that moment the priests, Daksha the leader of the yajna and all the persons assembled, saw the darkness of a dust storm emerging from the north, whereupon the brahmins and their wives began to speculate about where this dust came from: "The winds do not blow, it cannot be plunderers since old King Barhi is still alive to punish them and the cows are not herded either; so where is this dust coming from? Does it mean that the world is about to end?"

The women of Daksha headed by Prasuti said most afraid: "This now is the danger resulting from the sin of Daksha who, as Sati's lord and creator, has insulted his completely innocent daughter in the presence of her sisters. Or would it be he who, at the time of dissolution, dances with his weapons raised like flags in his hands and with the bunch of his hair scattered, while he pierces the rulers with his pointed trident and sends his loud laughter in all directions like a clap of thunder? How can there be happiness when one, being of Brahma, angers him, raises the fury of him who with an unbearable effulgence full of anger now darkens the luminaries with the terrible sight of his fearful teeth and the movement of his eyebrows?"

While the people of Daksha [assembled at the sacrifice] all were talking like this they, looking around nervously, could observe everywhere and repeatedly the countless fearful omens in the sky and on the earth [as a result of the anger] of the great Lordship. Soon, oh Vidura, the arena of the sacrifice was surrounded by the followers of Rudra who with all kinds of raised weapons were running all around with their short, blackish and yellowish, shark-like bodies and faces.

Some pulled down the pillars of the pandal while others invaded the quarters of the women, the sacrificial arena, the residence of the priests and the place where one was cooking. Some shattered the pots used for the sacrifice, some extinguished the fires burning for the sacrifice, some tore down the boundary lines demarcating the arena and some urinated there. Others blocked the sages their way and some threatened the women and arrested the godly souls who sat nearby and fled. Manimanu got hold of Bhrigu Muni, Virabhadra [the great one] caught Prajapati Daksha, Candesha captured Pusha and Nandis'vara seized the demigod Bhaga. Suffering a hail of stones, all the priests, godly souls and other members of the sacrifice who saw all of this happening, utterly agonised spread in all directions. Shiva's mighty appearance [Virabhadra], in the midst of the assembly, tore off the mustache of Bhrigu Muni who had held the sacrificial ladle for doing oblations, for he with his [proud] mustache had dared to laugh at Shiva. Bhaga's eyes were by the great warlord, who in great fury had thrust him to the ground, plucked out in the presence of the Vis'vasriks, because he with the movement of his eyebrows had encouraged the cursing of Lord Shiva. Like Baladeva did with the king of Kalinga [during the gambling match at the marriage ceremony of Anuruddha], he [Virabhadra] knocked out the teeth of Pusha who had shown his teeth as he smiled during the cursing of Shiva. But when he, with his foot on Daksha's chest with a sharp blade, tried to sever his head from his body, the three eyed giant could not get it done. Nor with weapons, nor with the help of mantras being able to even scratch his skin, Virabhadra was struck with wonder and had to think deeply. Then he spotted the device used for killing the sacrificial animals and managed therewith to sever the head from the body of Daksha, the lord ruling the sacrifice, who now was an animal of sacrifice himself.

All the Bhutas, Pretas and Pis'acas of Shiva joyfully cheered the very moment they saw him doing that, while the followers of Daksha suffered the opposite. Out of his great anger with Daksha, Virabhadra threw the head as an oblation in the southern sacrificial fire and set ablaze all the arrangements for the sacrifice of the godly souls. Then they departed for their master's abode [where the Guhyakas reside] or Kailasa.'

BHAGAVATA PURANA CHAPTER 6:

Brahma Satisfies Lord Shiva

Maitreya said: 'After all the demigods by the soldiers of Rudra were defeated with tridents, spears, swords, bludgeons and hammers, they, wounded all over their bodies, together with all the priests and other members of the assembly in great fear offered Lord Brahma their obeisances and reported the events to him in detail. Knowing beforehand of the certainty of these events, the Lord born from the lotus flower [Brahma] and Narayana, the Supersoul of the entire universe [Vishnu], had not attended Daksha's sacrifice. Hearing what had happened Lord Brahma said: 'A great personality has been offended and that is, given the wish to live in peace, generally not conducive for well-being. Despite having committed these offenses in denying Lord Shiva his share of the offerings, you will all quickly find his mercy when you, without any mental reservations, satisfy him by taking shelter of his lotus feet. Do not think you can continue with the sacrifice without forthwith begging for the pardon of the god of all worlds and

their controllers you have angered; being deprived of his wife, his heart was most upset by the unkind words [spoken to him]. Neither I, nor Indra, nor all of you and others who have a material body, nor even the sages who know the real extent of his strength and power, have an inkling of what it means to dare a thing like that with him who relies on the soul only.'

After thus having instructed the godly souls Lord Brahma went away with in his wake the forefathers and the leaders of the people whom he took from his own place to the abode of Lord Shiva, Kailasa, the best of all mountains that is so dear to the master. The place, enjoyed by Kinnaras, Gandharvas, and Apsaras [the residents and singers of heaven and their wives] is populated by the perfected ones [or Siddhas] who differ from other people [or are gifted] by birth, by austerity, by their use of herbs or by practicing mantras in yoga. The mountain range, home to a diversity of deer, is replete with all kinds of precious stones and minerals and is grown by trees, creepers and a diversity of other plants. The mountain peaks with their crystal clear waterfalls have various caves pleasing to the wives of the mystics who sport there with their husbands. Resounding with the cries of peacocks and the humming of bees mad about the nectar, there is the continuous song of cuckoos and chirping of other birds. By the elephants moving around the mountain itself seems to be moving, by the sounds of the waterfalls the mountain itself seems to resound and by the trees that yield to all desires the mountain seems to be stretching its arms calling for the birds. 4-1 The mountain is further beautified by mandara, parijata, sarala (pine) and tamala trees, Shala and tala, kovidara, asana and arjuna trees, cutas (mango), kadambas, dhuli-kadambas and nagas, punnagas and campakas and one also sees there trees like pathalas, ashokas, bakulas, kundas and kurabakas. It is also adorned with golden coloured lotuses, the cinnamon tree and the malati, kubja, mallika and madhavi. With kata, jackfruit, julara and banyan trees, plakshas, nyagrodhas and trees producing asafoetida, there are also betelnut trees, pugas, rajapugas and jambus [black berries and greenery alike]. Offering a variety of trees like kharjuras, amratakas, amras and such and others like priyalas, madhukas and ingudas, it is further enriched with venu-kikacaih and kikaca [different sorts of bamboo]. Kumuda, utpala, kahlara and Shatapatra lotuses cover the lakes of the forests that, filled with the sweet whispers of flocks of birds, harbour deer, monkeys, boars, cats, bears, Shalyakas, forest cows and asses, tigers, smaller deer and buffaloes and such. It is enjoyed by different types of deer like the karnantras, ekapadas, as'vasyas, vrikas and kasturis and has groups of banana trees near the sandy banks of the beautiful hillside lakes filled with lotuses. The devoted souls saw the waters of lake Alakananda still carrying the flavor of Sati who bathed there and they were struck with wonder about that mountain of the Lord of Ghosts. There at Alaka [uncommonly beautiful] they saw the region with the forest named Saugandhika [full of fragrance], that carried that name because of the species of lotus flowers one finds there. The two rivers the Nanda and Alakananda flowing close to the abode of the master, were supremely sanctified because of the dust of the lotus feet. Dear ruler, in these two rivers the celestial damsels descended from their dwellings to play there after making love to their husbands and splatter each other with the water. The two streams having turned yellow because of the kunkum powder [that washed from their breasts] make the elephants and their females who take a bath there drink from the water, despite not being thirsty. The heavenly homes enjoyed by the wives of the virtuous souls were bedecked with countless valuable jewels, pearls and gold, that made them look like clouds in the sky brightened by flashes of lightning.

Passing through the Saugandhika forest that was so attractive with its variety of trees yielding to all desires with its flowers, fruits and leaves, they reached the abode of the Lord of the Yakshas. There they saw the beauty of many birds with red necks whose sounds mixed with the humming of bees as also lakes filled with lotus flowers attractive to groups of swans. The breeze of the sandalwood trees made the wild elephants flock together and continuously stimulated the minds of the wives of the virtuous souls. The staircases leading to the bathing places full of lotuses that were used by the ones faithful to the divine personality [the Kimpurushas], were made of vaidurya stone. Having seen them they nearby spotted a banyan tree. At a height of thousands of feet it spread out its branches over a quarter of the foot of the mountain, casting a fine cooling shadow. It had no birds nesting in it. Underneath the tree the godly souls saw Lord Shiva, the shelter of many a great sage desiring liberation, who, in having given up his wrath, sat there as grave as eternal time. Sainly liberated souls like the Kumaras headed by Sanandana and Kuvera, the master of the Guhyakas and Rakshasas, sat there worshipful around the solemn and serene Lord. They saw him there as the master of the senses, the knowledge of austerity and the path of yoga; as the friend of the entire world who with his complete love is a blessing to each. One could recognise him as the one desired by the ascetics: with ashes, a staff, matted hair, seated on an antelope skin, the reddish hue of his body and the crescent moon on his head. With a mattress of darbha straw below him he, before

an audience of all sages, conversed with Narada about eternity and the Absolute Truth. He had placed his left foot over his right thigh and, with his right hand resting on his knee, holding his prayer beads, he gesticulated in argument. Thus leaning with his knee fixed and absorbed in the trance of spiritual bliss he, as the first thinker among the wise, received there the respects of the other sages and rulers of the different worlds who had folded their hands. But when Lord Shiva saw that the self born one, Lord Brahma, had arrived accompanied by the best of the enlightened and unenlightened, he whose feet were worshiped stood up and bowed his head just like Vishnu did when He as Vamanadeva welcomed Kasyapa. And so did the other perfected souls and great rishis who from all sides followed the example of their Lord and offered their obeisances. After that tribute to Lord Shiva, Lord Brahma addressed him with a smile.

Brahma said: 'I know you as the controller of the entire manifestation of the cosmic creation, as the potency of both the seed [of the father] and the womb [of the mother] and as the one auspicious and supreme who is immaterial and free from change. The way a spider manages its web, oh Fortunate One, you create, maintain and destroy this universe with the embodiment of your auspicious energy. In order to protect the benefits of dharma and artha [religion and economy] you empowered Daksha to realise [the system of] sacrifices and settle the respect for that what binds the people [the varnashrama system] and to which the brahmins are vowed with the highest regard. Oh auspicious one, the deeds of him who strives to do good lead to the higher worlds, the heavens and the transcendental realm, while someone of inauspicious deeds awaits a ghastly hell. How can it be that for some these results turn out exactly opposite [with the good ones suffering and the bad ones prospering]? Among devotees, who in full surrender at your feet perfectly recognise you as present in all kinds of living beings and who - from the Supreme position - make no difference between living beings, one practically never finds the anger that one does find among animalistic types of people. Those who gave up on the heart, who look for results and make a difference between people, cannot tolerate it when others are faring well and thus are always angry with others and hurtful with harsh words. They do not need to be killed by you because they are killed by providence already. When materialists at some places [allotted to Kali], being bewildered by the insurmountable, illusory energy of the Great Blue One [the Lord as Pushkaranabha] see matters [of right and wrong] differently, saintly persons out of their compassion will never use their prowess [against them] but be merciful instead, for everything is arranged by fate. Oh Lordship, since the intelligence of you, the seer and knower of all, is never affected by that great potency of the material energy of the Supreme Person [or maya], you in this case should strive to have mercy with those who are bewildered at heart because of that same illusory energy that attracts them to karmic activities. Lord Shiva, you who would partake in the result of Daksha's now unfinished sacrifice, did what you had to do in putting an end to the sacrificial ceremony of his bad priests and destroying everything. Because they did not grant you, who bestow the results, your share of the sacrifice, you have the right to take what is yours. Let the performer Daksha get his life back, let Bhagadeva get his eyes back, let Bhrigu grow his mustache back and let Pusa have his row of teeth as before. Let the God-conscious souls whose limbs were broken and the priests who suffered from the weapons and stones, this very moment by your grace, oh angered one, recover from their injuries. Oh Rudra, let the portion of whatever is left of this sacrifice be yours, my dear Lord, so that the sacrificial ceremony today can be completed, oh destroyer of the yajna.'

BHAGAVATA PURANA CHAPTER 7:

The Sacrifice Performed by Daksha

Maitreya said: 'Lord Shiva, thus being pacified by Lord Brahma, fully being satisfied spoke with a smile, oh mighty-armed one. Mahadeva said: 'I do not take offense at those whom I regard as children, I do not want to talk about or think about it, oh Lord of the created beings, I corrected the ones who were deluded by the external energy of God. Let there for the Prajapati whose head was burned to ashes be the head of a goat and let Bhaga look at his share of the sacrifice through the eyes of Mitra. Pusha who led the sacrifice will have to eat chickpea dough or food chewed for him, but the godly souls who did grant me a share of the sacrifice will fully recover. The two arms of the As'vins [the twin protectors of medicine] and the hands of Pusha are there for the priests and the others who have to miss their limbs and let Bhrigu have the beard of the goat.'

Maitreya said: 'All who at that moment heard what the best of the benedictors said, were fully satisfied, oh dear one. They said: 'Well spoken, well spoken!' Thereupon Lord Shiva was invited by the godly souls and the sages headed by Bhrigu and together they, with the Liberal One [Shiva] and the Lord of the Veda [Brahma], for the second time headed for the sacrifice they wanted to perform for God. After having performed all that Lord Bhava had told them to do, they

joined the head of the animal of sacrifice with the body of Daksha. Proceeding thus under the supervision of Rudra, King Daksha immediately regained consciousness like awakening from sleep and saw the compassionate Lord standing before him. The very moment the Prajapati saw the Lord who rides the bull, his by hatred polluted heart became as clean as a lake [filled by the rains] in autumn. Even though he wanted to pray to Bhava, he with his eyes full of tears could not do so because of the great surge of feelings upon remembering the death of his daughter. After he with great effort managed to pacify his mind that was overwhelmed by love, the Prajapati having come to his senses prayed to the Lord with praise and straightforward feelings. Daksha said: 'What a great favor you have done me by punishing me. Despite the fact that you defeated me, you, nor Vishnu, oh Fortunate One, ever deny an unqualified brahmin [like me], so why would he who keeps his vows [and performs sacrifices, suffer want]? Oh great one, the brahmins were first created from the mouth of Brahma in order to disseminate the teachings of self-realisation, vows and austerity. Therefore you with a stick in your hand protect them every time they are in danger, just like someone who protects his herd. You who, by me unaware of your reality, were insulted in the assembly with the arrows of [my] unkind words, do not really take heed of that. Seeing me sliding down to hell because I defamed the most respectable one, you saved me out of compassion. I wish you to be pleased about what you did out of your own mercy, your Lordship.'

Maitreya said: 'Daksha thus being forgiven by Lord Shiva, with the permission of Lord Brahma resumed the performance of the sacrifice together with the priests, the ones of learning and the others. In order to be purified from having been in touch with Virabhadra and his men and to perform the sacrifice meant for Vishnu, the best among the brahmins settled for the oblation called purudas'a offered in three vessels. Oh Vidura, the moment the leader of the Yajna [Daksha] thus sanctified in meditation offered the clarified butter with the hymns of the Yajur Veda, Lord Hari appeared, the Supreme Personality. The effulgence of all souls present there was at that time overshadowed by the brightness [spreading] in all the ten directions of Him who was carried by the enormous wings of Garuda [or Stotra]. With a dark complexion, garments yellow as gold, a helmet dazzling like the sun, curling hair bluish like black bees, a face decorated with earrings, with a conch shell, a lotus flower, a disc and arrows, a bow, a club, a sword and shield in His hands and with His many golden ornaments, He looked like a blossoming tree. Garlanded with forest flowers He had His consort [Lakshmi] on His chest [in the form of His Shrivatsa mark] and only a small glimpse of His magnanimous smiling glance was enough to please the entire world. At His side yak-tail fans looking like swans were being waved and above Him one saw a beautiful, moonlike white royal canopy. Seeing Him arriving, all the demigods and the others led by Brahma, Indra and the three-eyed Shiva, immediately stood up from their seats and offered their obeisances. Overshadowed by the luster of His glaring effulgence they all fell silent and full of awe touched their heads while bowing down to pray to Adhokshaja, the Supreme Personality of Godhead. Even though His glory is beyond the comprehension of even Brahma and such, they now by His grace could see His transcendental form and offer their prayers according to their different capacities. Daksha seeking shelter was accepted with his honourable oblations of sacrifice for the master of all sacrifices, the supreme preceptor of all progenitors of mankind who is attended by Nanda and Sunanda [the most important servants of Narayana in Vaikunthha]. With great pleasure, with a subdued mind and with folded hands he then offered Him his prayers. Daksha said: 'You Lordship now fully present here have returned from the purity of Your heavenly abode in a perfect transcendence above all mental speculation. You are the one without a second, the fearless controller of all matter, who seemingly impure are engaged with her [with Maya] as the overseer and self-sufficient One.'

The priests said: 'All of us, not conversant with the truth of You who are free from the influence of the material world, we who are of an intelligence that because of Shiva's curse is of a too great attachment to fruitive activities, oh Supreme Lord, now know about Your name [Yajna] that stands for the arrangement of religious sacrificing operating with the three departments [of the three Vedas] for the sake of which we are engaged in the worship of demigods [like the divinity of the sun and the moon].'

The members of the assembly said: 'On the path of repeated birth and death we have no place to take shelter. We are greatly troubled by being bound to this formidable fort of the king of death [Yama] that is infested by ugly snakes and in which the mirage of the material happiness of having a home and a body constitutes a heavy burden. When we have to live by the double ditch of distress and so-called happiness, the fear for wild animals, the forest fire of lamentation over the interest of the ignorant souls and are afflicted with all sorts of desire, we, with You who gives shelter, enjoy the protection of Your lotus feet.'

Rudra said: 'Oh supreme benefactor, when I, desiring fulfillment in the material world, have fixed my mind on Your precious lotus feet that are cherished and worshiped by the liberated sages, I, with a compassion like Yours, attach no value to it when ignorant people speak against me.'

Bhrigu said: 'From Lord Brahma down to every other embodied being, all who, under the influence of the insurmountable material energy, are bereft of the knowledge of their original self, are submerged in the darkness of illusion. They, not seeing You as situated in the self, cannot understand Your situation as the absolute of reality. Oh Lord, You, as the friend of the surrendered soul, be kind to us.'

Brahma said: 'When one tries to see Your person, this original form of Yours cannot be perceived with the help of the different [sensual] virtues of respect for acquiring knowledge, for You, who constitute the basis of the knowledge and objectivity of the material qualities, must be regarded as differing from that what is made of material energy.'

Indra said: 'This transcendental form, oh Infallible One, which is there for the welfare of the universe, constitutes a cause of pleasure to the mind and eye. You [after all], possessing the eight weapons held up by Your arms, chastise those who are hostile towards Your devotees.'

The wives of the attendants of the sacrifice said: 'This worshipping in sacrifice as arranged by Brahma was devastated by Lord Shiva. May today the beauty of Your lotus-like glance, oh Lord of sacrifice, sanctify the sacrifice that by the anger against Daksha became as still as the dead bodies of the sacrificial animals.'

The sages said: 'How wonderful, oh Supreme Lord, are Your activities to which You, in the exercise of Your potencies, are never attached. Nor is Your Lordship attached to the mercy of Your obedient servant, the Goddess of Fortune Lakshmi, for the grace of whom one is of worship.'

The perfected souls said: 'The elephant of the mind that, being scorched by the forest fire of [sensual] afflictions, is thirsty, having plunged in the river of the pure nectar of Your pastimes no longer remembers that misery and never wishes to come out, just like someone who merged with the Absolute.'

The wife of Daksha said: 'Be pleased my Lord with my respects for Your auspicious appearance, oh abode of the Goddess. With Lakshmi as Your wife You protect us. Our arena knows no beauty without Your arms, oh Lord, just like a headless person does not look very good with only a trunk.'

The local rulers said: 'We doubt whether we can see You with our material senses. You, revealing Your eternal form, we regard as the inner witness by whose grace the entire illusory world can be seen, oh possessor of all, for You appear with the five elements as the sixth one.'

The masters of yoga said: 'They who deem no one as dear as You and see themselves as existing in You and not as separate from You, the Supersoul of all beings, oh master, are very dear to You. And how much more do You, oh loving parent, not value absolutely the faith of those souls, oh Lord, who devoted therewith are of worship? We offer our obeisances to Him who by His personal appearance by means of His material potency determined the fate of each living entity depending his specific inclinations. Him we honour who appeared differently with the many material qualities for the sake of the creation, maintenance and annihilation of the material world and who in His absolute state turned away from the interaction of the basic qualities of matter.'

The Vedas in person declared: 'Our respects unto You transcendental to the modes of nature who constitute the shelter of the quality of goodness and are the source of the austerity and penance in all religions. I nor anyone else really knows You or Your situation.'

Agni, the fire god said: 'By Your effulgence I am as luminous as the greatest fire and may accept in sacrifice the five kinds of offerings mixed with butter. I offer my obeisances to Yajna, the protector of the sacrifices, worshiped by means of the five kinds of hymns of the Veda.'

The demigods said: 'Formerly at the time of the devastation of the era [kalpa] when You as the Original Personality rested in the water and lay down on the snake bed Ananta Shesha, You withdrew into Your abdomen that what You had created and was estranged from You. You upon whom the liberated souls in their hearts meditate in philosophical speculations, we now see present here before our two eyes moving on the path of the protection of us Your servants.'

The denizens of heaven said: 'Marici and the great sages under the direction of Brahma as also Indra and the divinity led by Shiva, are to be considered parts and parcels of Your body, oh Godhead. May we unto the Supreme Almighty One for whom this whole creation is just a plaything, oh Lord, always be of respect and offer You our obeisances.'

The Vidyadharas [basing themselves on knowledge] said: 'After with Your external potency having obtained the human body and with dwelling in the body, thinking in terms of 'I' and 'mine', having misidentified himself with it, the ignorant person who takes the body for himself and is distracted by material possessions, also follows the wrong roads of seeking happiness in sense objects. But relishing the nectar of Your

topics he can be delivered, even when he drifted far away from that position.'

The brahmins said: 'You are the sacrifice, the offering of the clarified butter, the fire in person; You are the mantras, the fuel, the kus'a grass [to sit on] and the pots; You are the members of the assembly, the priests, the leader of the Yajna and his wife, the demigods and the sacred fire ceremony, the offering to the forefathers, the soma plant, the clarified butter itself and the sacrificial animal. In the past it was You who as the great boar incarnation [see BOOK 3.13] from within the waters lifted the world on Your tusks as easy as an elephant picks up a lotus. Your sound vibration was by great sages like Sanaka arranged as an offering of prayers in the form of a sacrifice, oh knowledge of the Vedas in person. You as that same person we ask to be pleased with us who, failing in performing the sacrifices, are awaiting Your audience. When one sings Your holy names, oh Lord of Sacrifice, one manages to overcome obstacles. Unto You our respectful obeisances.'

Maitreya said: 'Oh blessed one, with Hrishikes'a [Vishnu as the Lord of the senses], the protector of sacrifices, thus being glorified, Daksha, having learned, arranged to resume the sacrifice that was devastated by Virabhadra. Oh sinless one, Lord Vishnu, the Supersoul of all beings and enjoyer of all sacrifices having received His share, was satisfied and then addressed Daksha. The Supreme Lord [Vishnu] said: 'I, Brahma and also Lord Shiva, do not differ [essentially] in being the supreme cause and Supersoul, the witness and the self-sufficient one of the material manifestation. I, having entered my own external energy that is composed of the modes of nature, oh twice-born soul, [thus] create, maintain and annihilate the cosmic manifestation and have a name appropriate to My activities. Someone not conversant with this thinks that Brahma, Shiva and the living beings exist in separation and departs [impersonally in disregard of Me] from the notion of the one Supreme Self, the Supreme Brahman that is without a second. The way a person never supposes that his head, hands and other parts of his body would have a separate existence, My devotee neither supposes that the living beings would exist separately. He who does not consider the three [of Us] - who constitute the one nature of the Supersoul of all living beings - as separate [entities], oh brahmin, achieves peace.'

Maitreya said: 'The foremost of all progenitors [Daksha] thus being addressed by the Supreme Lord Hari, after worshipping Him with due ceremony next worshipped the demigods [Brahma and Shiva] individually. After with a concentrated mind having granted Lord Shiva his share of the sacrifice and after he also together with the priests, in order to round it off, had paid respect to the God-conscious souls and the others assembled there, he took the concluding [avabhrittha] bath. When he thus on the basis of his own belief had achieved the perfection of religious dutifulness, those three servants of God, who thus had inspired with intelligence, left for their heavenly abodes. Sati, Daksha's daughter, was, after formerly having given up her body, (re)born from the wife of Mena [or Menaka] who lives in the Himalayas, so I have heard. Because she felt no attraction for an other man, Ambika [Durga or Sati] as Shiva's beloved one, made sure to accept him again as her husband. For her he was the one goal, the original masculinity of the person that lies dormant in the external, feminine energy [of matter]. This story about Shambhu [Lord Shiva as the Lord of all living beings] who destroyed Daksha's sacrifice, I heard from a great devotee and disciple of Brihaspati: Uddhava. The person who, after repeatedly having heard about these pure activities of the Lord, with faith and devotion also recounts them, will find fame and longevity and will, being freed from material contamination, find the destruction of his sins, oh descendant of Kuru.'

BHAGAVATA PURANA CHAPTER 8:

Dhruva Leaves Home for the Forest

Maitreya said: 'None of those headed by Sanaka [the Kumaras] nor the other sons of Brahma: Narada, Ribhu, Hamsa, Aruni and Yati, lived a householder's life [being married]; they were celibates [urdhva retasah, who send their seed upwards]. Oh slayer of enemies, Mrisha, the wife [and sister] of [another son of Brahma called Irreligion or] Adharma produced the two [children] Dambha [Bluffing] and Maya [Cheating], but they were taken by [a demon ruling the south-west called] Nirriti who had no children. From those two Lobha [Greed] and Nikrita [Cunning] were born., oh great soul. And from the both of them there were Krodha [Anger] and Himsa [Malice]. From these two [irreligiously being bound in incest] Kali and the sister called Durukti [Harsh Speech] were born. Oh best of the truthful, bound to Durukti Kali produced Bhaya [Fearfulness] and Mrityu [Death] and of those two combined Yatana [Excessive Pain] and Niraya [Hell] took birth. I thus explained to you in short the cause of the devastation [of landing in hell because of irreligion]. Anyone who hears this description three times, oh pure one, will lead a pious life and see the contamination of his mind being washed away.'

I shall now describe the dynasty famous for its virtuous activities, oh best of the Kurus, that evolved from the Manu called Svayambhava, who was a part of a plenary portion of the Personality of Godhead [viz. Brahma]. Uttanapada and Priyavrata, the two sons of Queen Satarupa and her husband were there, as parts of [Brahma's plenary expansion] of the Supreme Lord Vasudeva, for the protection and maintenance of the world. Of the two wives of Uttanapada, Suniti [the one of good conduct] and Suruci [the one delighting], Suruci was more dear to the husband than the other one who had a son called Dhruva [the immovable one]. When the king one day was patting the son of Suruci named Uttama [the one of excel] whom he had placed on his lap, he turned away Dhruva who also tried to get on his lap. Queen Suruci who was very proud [of the king's attentions] enviously spoke to Dhruva, the child of the co-wife that tried to get on his lap, in such a way that the king could hear it. 'My dear child, you do not deserve to seat yourself where the king sits because, even though you were born as a son of the king, you were not born from my womb. Oh child, you do not understand that, because you are not my own but were born from the womb of another woman, the thing you desire is out of your reach. You can seat yourself on the throne of the king if you want, but only if you, by means of penance, have satisfied the Original Person of God and thus by His mercy have secured a place for yourself in my womb [to be born again].'

Maitreya said: 'Pierced by the harsh words of his stepmother, he out of anger began to breathe as heavily as a snake struck by a stick and with his father silently looking on, he began to weep and ran away to his mother. Having heard from the others what had happened Suniti lifted her panting son whose lips were trembling on her lap, feeling very sorry over what was said by the co-wife. Losing her self-control she cried with a fire of grief that burned like dry leaves and upon remembering the things said by the other wife she spoke through the haze of tears that fell from her lotus like face. Not knowing how to curb the danger the lady breathed heavily and said to her son: 'Do not think evil of others, my dear son, for someone will have to suffer himself from the pain he wishes others. The truth of what mother Suruci has told you about having taken birth from the womb of me as the unfortunate one, and that you grew up on the milk from my breast, is that the king feels ashamed. He regrets it to have accepted me for his wife. What your stepmother told you is not false. If you want to sit on the throne just like Uttama, then just engage yourself, without being envious, my dear son, in worshipping the lotus feet of Adhokshaja, the Lord of Transcendence. The unborn One [your great-grandfather Brahma] no doubt acquired his supreme position in the universe and his qualifications to create, from worshipping the One whom we know by His lotus feet and who can be approached by those who in self-regulation have subdued the mind. Likewise Manu, your worshipable grandfather, achieved liberation and the heavenly and earthly happiness that is so difficult to achieve by other means, because he, in worship executing sacrifices, was of an unflinching devotion and of great charity. Take shelter of Him, the Kindhearted Caretaker, dear boy, for people who desire liberation follow the path of His lotus feet. Worship the Supreme Personality by fixing your mind upon His image, by thinking of nothing else and by being faithful to your original sense of duty with Him. Looking for someone else, there is no one but the Lord with the lotus eyes who can mitigate your sorrow. Even the Goddess of Fortune who is worshipped by others, my dear boy, is always looking for Him with a lotus flower in her hand.'

Maitreya said: 'Thus having heard the purposeful words of the mother he, mindfully keeping himself under control, left his father's house. Narada who came to hear about it and understood his intentions, was surprised and, with the hand that could expel all sin touching his head, he exclaimed: 'Oh that might of the rulers! Unable to tolerate any infringement on their prestige, he here being only a child, took to heart the unpalatable words of his stepmother.' Narada then said: 'Why is it that you, a child normally fond of sports and games, presently feel insulted for not being respected? Even though you do not see it differently [but from your honour], what else but being illusioned would the reason be that people are dissatisfied in this world wherein one, because of one's karma, is separated from each other? Be therefore satisfied [in turning away from illusion], my dear one. Whatever it is that fate has in stall for a person, is by someone intelligent recognised as a path leading to the Supreme. But the yoga your mother told you to do for elevating yourself to His mercy, is in my opinion hard to perform for a person like you. Even to sages for many births on the path of detachment, it may happen that they never come to understand what they are looking for in the absorption of their strict yoga practice. Therefore give up your insistence, it takes you nowhere. Save it for the future, you will find ample opportunity then. Any embodied soul having peace with whatever happiness or distress provided by destiny, can reach beyond the darkness. With something [or someone] better one should be pleased, with something [or someone] of a lesser quality one should be compassionate and with something [or someone] equal one

should be friendly. Thus fostering no desires one is never affected by tribulations.'

Dhruva said: 'This balance of mind you talk about, oh Lordship, is [a quality] of people merciful with those who, with their happiness and distress, have lost track of the soul, but for persons like us it is very difficult to see it the way you said it. Because I was born a ruler I am not that tolerant. Pierced by the harsh words of mother Suruci I cannot be as merciful [as you]. Please tell me an honest way to pursue my desire for a superior position in the three worlds, oh brahmin. How can I reach a position not even attained by others like my father, grandfather and forefathers? You as a worthy descendant of Lord Brahma playing the vina, just like the sun travel around the world for the sake of its welfare.'

Maitreya said: 'Narada was very pleased to hear what Dhruva said, whereupon he compassionately replied to give the boy good advice. Narada told him: 'The path mentioned by your mother of fully absorbing yourself in rendering service to the Supreme Lord Vasudeva, constitutes the highest perfection in life. For the one who seeks the supreme benefit of the self by what is known as dharma, artha, kama and moksha [the civil virtues of religious righteousness, economic activity, regulation of sense gratification and finding liberation], the worship of the Lord's lotus feet constitutes the only motive. For that purpose, my dear boy, go with my blessing to the bank of the Yamuna and be purified by the sacredness of the Madhavana forest where the Lord is always present. When you have taken a bath in that river, [also called] the Kalindi [according to the name of the mountain where the Yamuna springs from] - which correctly performed three times a day is a most auspicious thing to do - you should sit down on a sitting place you have prepared. By means of the three types of breath control [of pranayama: controlling the ingoing, the outgoing and balanced breath] you must, step by step giving up the impurities of your mind and controlling your life breath and senses, meditate on the Supreme Spiritual Master with an undisturbed mind. Always willing to be of mercy, He with His pleasing mouth and typical look, His straight nose, arched eyebrows and intelligent forehead, is the beauty of the demigods. Youthful, attractive in all His limbs and with lips and eyes as reddish as a rising sun, He is the shelter of the surrendered souls, the strength of man and an ocean of mercy. Marked with the Shrivatsa [a few white hairs on His chest] and of a deeply bluish [gray] colour, He is the original Personality garlanded with flowers, showing the conch shell, the disc, the club and lotus flower in His four hands. The garments of yellow silk He wears, are complemented by a helmet, pearl earrings, a necklace, bracelets and the Kausthuba jewel. Pleasing both the eye and the mind, He has small bells of gold around His waist and His ankles and is of a superior calm, peace and serenity. Standing on the whorl of the lotus of their hearts, He occupies the minds of those who worship His lotus feet by the light of His glittering nails. This way you regularly must envision the smiling of the Lord who is so affectionate with the devotees, and thus fully attentive let your mind meditate on the greatest of all benefactors. When you thus meditate on the very auspicious form of the Supreme Lord, your mind, being transcendently enriched, very soon will be freed from all material contamination and never wander off.'

Please hear from me the most confidential mantra, oh prince, whereupon meditating a person in seven days can see what is moving in the ether [planets, heavenly beings, thoughts]. 'Om namo bhagavate vasudevaya' [my respects for the Supreme Lord Vasudeva]. With this mantra [called the dvadas'akshara mantra] a wise person, conversant with the divisions of time and place [des'a-kala-vibhagaviti], should exercise respect for the physical appearance of the Lord, as should with the different paraphernalia. You should be of worship with the help of pure water, garlands of forest flowers, roots, different fruits and vegetables, fresh grass, buds, bark and by offering tulsi leaves that are very dear to the Lord, your master. You can [being alone in the forest] begin with procuring and worshipping a deity made of physical elements like earth and water [clay], and therewith, as a sage, be of full self-control in peace checking your speech and eat frugally whatever the forest offers. Meditate therewith on the inconceivable activities that by the Supreme Lord of Wisdom were performed in the form of an avatara to exercise His supreme will and potencies. In service of the Supreme Lord you should respect Him in your heart with the mantras that embody Him. Do that the prescribed way with the devotional service of the teachers of the past. When the Supreme Lord thus, by your engagement of being of service with your body, mind and words, is worshiped according to the regulative principles of bhakti, He will strengthen the devotion of you as a sincerely and seriously engaged devotee. He will award you with that what you, as a conditioned soul, desire for your spiritual life and everything that belongs to it [for the fulfillment of the so-called purusharthas]. Free from attachment to sensual matters making serious work of uniting in devotion unto Him, one must always filled with love, directly be of worship for the sake of [one's own] liberation [and the liberation of others].'

Thus being addressed by Narada, the son of the king circumambulated him offering his obeisances and went to the Madhavana forest that, imprinted by the lotus feet of the Lord, was the right place to be. After Dhruva had entered the forest for penance, the sage thought it wise to pay the king a visit in his palace. Respectfully being welcomed he, seated there comfortably, spoke to him. Narada said: 'Dear King, your face looks withered, what are you thinking so deeply about? Have you lost your way with the gratification of your senses, the religion or the economy?'

The king replied: 'Oh brahmin, my son, my sweet boy who is only five years old and actually is a great personality and devotee, I have, being too attached to my wife and too hard-hearted, banished from here together with his mother. I worry whether the helpless boy whose face is like a lotus, without being protected by anyone in the forest, oh brahmin, is starving or being tired having laid down, has been devoured by wolves. Alas, how cruel I was being conquered by a woman. Just imagine how utterly hard-hearted I was denying him all affection when he out of love tried to climb on my lap.'

Narada said: 'Do not, I say, do not be aggrieved about your son. He is well protected by the Lord, oh master of men. As yet you have no idea of his glory that will spread all over the world. The boy is a master. After performing what is impossible for even the greatest personalities around, he, in favor of your reputation, will come straight back to you, dear King.'

Maitreya Muni said: 'The king, having heard what Narada told him, began to think about his son and neglected his opulent kingdom. [Dhruva] meanwhile, after taking a bath and fasting that night, worshiped the Original Personality with perfect attention, the way Narada had advised it. The first month worshipping the Lord he after every third night, to the bare necessity of preserving his body, only ate fruits and berries in the morning. The next month the boy continued with his respect for the Almighty Lord by eating every sixth day his food consisting of dried grasses and leaves. He, fully being absorbed in his respect for the Lord of Wisdom, Uttamas'loka, passed the third month with drinking water only every ninth day. Likewise continuing the fourth month, he, by controlling his breath while meditating in worship of the Lord, only ate air every twelfth day. By the fifth month in full control of his breath, the son of the king, meditating upon the Creator, motionless stood on one leg like a column. With his mind fully controlled concentrating, he meditated with no other thought than the form of the Supreme Lord, of Him, the resting place for the senses and their objects in his heart. When he kept his mind focussed on the foundation, the cosmic intelligence of the reality, the Lord and Master of the primal ether [pradhana] and the person, the Supreme Spirit, the three worlds began to tremble. While standing on his one leg, the child of the king with the one half [of his body] pressed down the earth with his big toe bent, like the king of the elephants does when he like a boat balances left and right with every step. Because he in the full of his meditation on the complete of the universal form, had stopped his breathing and had closed all the gates of his body, he thus, by confining the life air, suffocated all the worlds. For that reason soon the great souls from all places sought their refuge with the Lord.'

The godly souls said: 'We cannot understand this, oh Supreme Lord, the flow of the universal breath is obstructed! Therefore, oh reservoir of goodness so kind to the needy, we all approach You for shelter in order to be saved from this calamity.'

The Supreme Lord replied: 'Fear not, this choking of your life air happens on account of the son of King Uttanapada who is fully absorbed in thoughts of Me. I will ask the boy so strong in his determination of penance to stop with this. Please return to your homes.'

BHAGAVATA PURANA CHAPTER 9:

Dhruva Returns Home from the Forest

Maitreya said: 'Thus being freed from all fear, they [the demigods] offered the Lord of the wide strides [Urukrama, Vishnu] their obeisances, whereupon they returned to their three worlds. The Lord with the thousand faces [Sahasras'irsha, the original Vishnu] then on the back of Garuda went to the Madhavana forest with the wish to see His servant [Dhruva]. Dhruva, ripened and strong by his meditation in yoga, saw Him brilliant as lightning manifested on the lotus of his heart. All of a sudden he noticed that He had disappeared, but looking around he saw Him standing right before him in the same form. With Him present before him he, confounded, fell to the ground prostrating like a rod to offer Him his obeisances. As he looked at Him, it was as if the boy was drinking Him with his eyes, like he was kissing Him with his mouth and embracing Him with his arms. Seeing that he wanted to glorify Him but did not know how, the Lord, who is the prayer in accord with the scripture in the heart of each, understanding the boy, mercifully touched his forehead with His conch shell. Thus being inspired with the ability to say just what he wanted, he, slowly offering his prayers in the love of his devotion, could understand what the

supreme of the soul was all about and that he would be the Dhruva of renown and fame whose world could not be denied.

Dhruva said: 'Let me offer my obeisances to You, the Supreme Lord and Original Person, who as the One within, from Your internal potency commanding the universal energy, entering my words and breath, has brought to life my passive senses as also my arms, legs, hands and skin. You are the One, Supreme Lord who, after by His own potency creating this vast outer world called maya - that unlimited completeness of reality with its modes - next as the Original Personality has entered here to appear differently in the time-bound qualities the way fire does in fire wood. Like a man awakening from sleep, the one of surrender to You [Brahma] could see this entire universe by dint of the knowledge You gave, oh my Lord. How can anyone conversant with Your actions forget Your lotus feet that are the shelter of all who desire liberation, oh friend of the distressed? It suffers no doubt that You, the cause of liberation from birth and death, are like a desire tree to those who, under the influence of the outer world, miss the proper concept of life and worship You with ulterior motives in their desire for the gratification of the senses of this bag of bones, a gratification that is even available to persons in hell. The bliss of Your magnificence, that for embodied souls may happen when they meditate on Your lotus feet or when they hear the stories of Your devotees, is never found with the impersonal supreme [Brahman], nor does it compare to what is experienced in occupying [personally] elevated positions from which one is doomed to fall down, being destroyed by the sword of time. Let it be so that I, mad about drinking the nectar of the stories about Your qualities, may enjoy the intimate association of those who are constantly engaged in Your devotional service, oh Unlimited One, of those great devotees by whose purified hearts one can easily cross the terrible and vast ocean of dangers constituting material existence. They, my dear Lord, never think of the material body held so very dear in the relationship with sons, friends, home, wealth and wife. They, oh Lord with the Lotus Navel, have achieved the association with those who in their hearts always carry the fragrance of Your lotus feet. I know that the diverse animals, trees, birds, reptiles, gods, demons and men, who on the basis of Your cosmic intelligence then are visible and then again are not manifested, move around in Your gross material form, oh Unborn One, but I had no idea of this transcendental form, oh Supreme One. Now all my arguments have come to an end. At the end of each epoch the Supreme Person withdraws all of this universe into His belly, lying down in self-reflection in the company of Ananta Shesha for His bed. From the ocean of His navel the golden abode sprouts, with Brahma on the whorl of the lotus. Him, that Supreme Lordship, I offer my obeisances. You are the eternally liberated, pure Supreme Soul full of knowledge, the changeless, authentic Original Person, the Supreme Lord and ruler of the three modes, the continuing intelligence throughout all actions of the intellect, the transcendental vision and witness, the maintainer, enjoyer and the one whose position differs from all the others. You, in whose nature the different opposing energies of knowledge and ignorance are always found, You who are that continuing Brahman, You, the cause of the material manifestation, the original and unlimited One always blissful, I offer my respects. Compared with other benedictions Your lotus feet are the true benediction, oh my Lord, and thus You as such are the personification of the goal of life of each person, oh beloved Fortunate One. You, eager to bestow Your mercy, maintain the ones poor of heart like me, the way a cow keeps a calf.'

Maitreya said: 'After thus truly being worshiped by means of the fine intelligence of his good intentions only, the Supreme Lord, who is always there in favor of His devotees, spoke to him, after first having congratulated him. The Supreme Lord said: 'I know about the determination within your heart, oh son of the king. Since you swear by piety, I shall grant you all fortune, even though it is a wish difficult to fulfill. Never before, My good boy, there was anyone who managed to settle for such a brightly glowing place known as the planet of Dhruva, around which all the other planets and constellations of stars are circling like a group of bulls does running stationary around a central pole [for crushing grain]. It is the planet around which, keeping it to their right, along with the stars, all great sages of the forest move circumambulating like Dharma, Agni, Kasypa and Shukra, whose lives stretch beyond a millennium. The moment your father leaves for the forest, you will be awarded the entire world. Under the pious protection of your rule it will for thirty-six thousand years uninterrupted be in full control of your faculties. When your brother Uttama, who will be killed during a hunt, is sought in the forest by his most afflicted mother, she will run into a forest fire. After performing great sacrifices for Me, the heart of all sacrifice, and having distributed great charities, you will, upon having enjoyed the blessings of this world, at the end of your life be able to remember Me. Thereafter you will head for My abode that is worshiped on all planets and is situated above those of the rishis. Having attained that place, you will never return.'

Maitreya said: 'After thus having assured the boy of His personal protection [and residence], He, the honoured and worshiped Supreme Lord who carries Garuda in His flag, before the eyes of Dhruva returned to His heavenly abode. Even though Dhruva had achieved the feet of Lord Vishnu as a result of his service, he was not very pleased with the satisfaction he derived from his determination and then returned home.'

Vidura said: 'With the very focussed worship of His lotus feet he in one lifetime had obtained the rarely achieved supreme position of the Lord. How can it be that he, having reached that far and being that wise, nevertheless innerly felt dissatisfied?'

Maitreya replied: 'He was by his stepmother's harsh words pierced in his heart. Remembering it all he did not desire to be liberated by the Lord of salvation and thus suffered grief. Dhruva said to himself: 'That what the four Kumaras, those infallible celibates, in their absorption never could achieve in one birth, I achieved within six months, but achieving the shelter of His lotus feet I fell down because I set my mind on other things. Just see how foolish and unfortunate I am in my bodily interest. I approached the lotus feet of Him who can cut all bonds, but prayed for that what is perishable. My intelligence was contaminated by the inability of the demigods to endure a return to an earthly existence. For that reason I, feeling wretched, failed to accept the truth of Narada's instructions. Just like dreaming while asleep, I sought my refuge in the Lord's illusory energy and was full of self-pity. Caught in duality I, under the influence of the outer world, lamented that my brother was my enemy, even though he belonged to the temporary world. This what I prayed for, is as useless as giving medicine to someone deceased. After satisfying the Soul of the Universe with penances - which is something very difficult to achieve - I, being unlucky, prayed with the Lord, with whom one cuts with the world, for material satisfaction. Him who was willing to offer me His full independence, I alas out of foolishness asked for material prosperity. It is like a poor man who asks a great and charitable emperor impressed by his virtue, for a few broken grains of husked rice.'

Maitreya continued: 'My dear Vidura, persons like you who delight to be of service in the dust of the lotus feet of the Lord of Liberation, do not act out of self-interest. With that what they automatically attain by it, they consider themselves very rich. When he heard that his son had returned, as if he had risen from death, king Uttanapada could not believe why a sinner like him would befall such a good fortune. With his faith in the words of devarishi Narada [confirmed], he was overwhelmed by the tidings the messenger brought. Most satisfied he offered him a highly valuable pearl necklace. Very eager to see his son, he in great haste mounted a gold ornamented chariot drawn by the finest horses and thereupon, being accompanied by the sound of conch shells, kettledrums, flutes and the chanting of hymns, left the city together with the brahmins, the elderly and his officers, ministers and friends. Both his queens Suniti and Suruci got, decorated with gold, together with Uttama on a palanquin and joined the procession. Meeting his son in a small forest nearby, the king hurried down from his chariot and was, as he approached him, immediately overwhelmed by love. Heavily breathing because of his great anxiety, he for a long time with both his arms embraced him whose bondage of endless material contamination was destroyed by the Lord's lotus feet. Over and over thereupon smelling his head, he, who now saw his greatest desire fulfilled, bathed his son with the cool water from his eyes. After having respected his father's feet and by him being blessed and honoured with questions, he, the best of all noble souls, bowed his head to his two mothers. Suruci, picking up the innocent boy who had fallen at her feet, embraced him and spoke, choked with tears, to him the words: 'May you live long.' Unto anyone with whose qualities and friendship the Supreme Personality, Lord Hari, is pleased, all living beings offer their respect, [as naturally] as water that out of its own flows to the lowest position. Uttama and Dhruva, both overwhelmed with affection, embraced one another over and over with their hairs standing on end and let their tears run freely. Suniti, his mother, embracing her son more dear to her than her life air, satisfied to touch his body, forgot all her grief. There and then, oh heroic soul, he was wetted auspiciously by the incessant tears from the eyes of the mother of this hero and the milk that began to flow from her breasts. The people around her offered the queen praise: 'The fortune of your son will vanquish all your pains, now that he, after being lost for such a long time, has returned in order to protect the face of the earth. You must have worshiped Him, the Supreme Lord who can deliver you from the greatest danger and upon whom meditating the wise conquer death which is so very difficult to overcome.'

Dhruva, thus praised by the people around him, was by the king together with his brother placed on the back of a she-elephant. Therewith being pleased and glorified, he returned to his capital. Here and there brilliant shark-teeth shaped arched gateways were set up as also young betel nut trees and columns of banana trees carrying bunches of flowers and fruits.

At each gate there was a decoration of hanging mango leaves, cloth, flower garlands and strings of pearls, together with pots filled with water and burning lamps. The city gates with the surrounding walls, the houses and palace domes glittered on all sides, beautifully being decorated with valuable golden ornaments. The crossroads, streets and the market-place were thoroughly cleansed, sprinkled with sandalwood water and provided with auspicious presentations of fried rice, barley, flowers and fruits. 8-5 Seeing Dhruva on the road, the women of the houses uttered affectionate blessings and showered him here and there with white mustard seeds, barley, curd, water, fresh grass, flowers and fruits. With their very pleasant songs ringing in his ears he thus entered his father's palace. In that fine mansion, bedecked with mosaics of precious stone, he, who under the constant care of his father was elevated to the highest status, lived like a god. The palace was furnished with seats and furniture embellished with gold, very valuable ivory beds and bedding white as milk foam. The walls, made of marble, had precious gems in them and also the lamps that shone with jewels were held by female figurines made of precious stones as well. Also the gardens were very beautiful with various heavenly trees, pairs of singing birds and the humming of mad bumblebees. Emerald staircases led to ponds full of lilies and blue lotuses, swans and ducks, flocks of geese and cranes that dwelt nearby.

When the saintly king Uttanapada heard about and witnessed the most remarkable influence of his son, he felt extremely happy about that great miracle. The moment he saw that Dhruva had come of age and also carried the approval of his ministers and was loved by his subjects, he made him the lord and master of the world. He, this king of Vishnu, then considered himself also old enough and went, for the sake of the salvation of his soul, detached into the forest.'

BHAGAVATA PURANA CHAPTER 10:

Dhruva Maharaja's Fight with the Yakshas

Maitreya said: 'Dhruva [the immovable one] married Bhrami [meaning 'turning around'] the daughter of Prajapati Shishumara [the dolphin], [the galaxy] and named her sons Kalpa [epoch] and Vatsara [tropical year]. With another wife called Ila [the comfort], a daughter of Vayu [the demigod of the air], the powerful ruler begot a son called Utkala [the one who carries the load] and a jewel of a girl. Uttama [the one of excel] however, Dhruva's brother who did not marry, was during a hunt in the Himalaya range killed by a very powerful Yaksha [an evil spirit]. He was [soon] followed by his mother [Suruci]. When Dhruva heard about the death of his brother, he filled with lamentation angrily swore revenge and got on his victorious chariot to leave for the city of the Yakshas.

Heading in the northern direction the king saw in a valley of the Himalayas that was inhabited by followers of Lord Shiva, a city full of ghostly people. Oh ruler, the mighty-armed one blew his conch shell that resounded fearfully in all directions in the sky so that the wives of the Yakshas became most afraid. Out of resentment against the sound of the conch shell, thereupon the very powerful soldiers of Kuveta appeared and attacked him with all kinds of weapons. He, the hero and powerful Bowman with all of them attacking, could fight many adversaries simultaneously and killed them one after another, shooting three arrows at a time. Being convinced that they, because of these arrows aimed at their heads, all without fail surely would be defeated, they lauded his action. But incapable of accepting to be trampled under his feet like serpents, they tried to retaliate by shooting twice as much arrows at the same time. Eager to counter both his actions and his charioteer, they, 130,000 men strong, most angrily showered thereupon all kinds of feathered arrows, bludgeons, swords, tridents, pointed lances, spears and fire weapons. The master of war vanished completely from sight behind that constant shower of weapons, just like a mountain covered by a downpour.

In the sky a tumult of disappointment resounded from the Siddhas who, witnessing the fight, assumed that this grandson of Manu had been killed because he, like the sun, had set in the ocean of Yakshas. The Yakshas exclaimed that the victory was theirs, but then his chariot reappeared from the fighting lot like the sun emerges from the mist. His twanging divine bow created lamentation among his enemies as he scattered the different weapons with his arrows, just like the wind scatters an array of clouds. The sharp arrows released from his bow pierced the shields and entered the bodies of the demons, just like thunderbolts hitting the mountains. 8-1 The battlefield that bewilders the minds of heroes, began to glimmer from the by the arrows severed heads complete with garlands and turbans beautiful with earrings and helmets, and the cut off thighs and arms that with beautiful bracelets and armlets shone like golden palm trees. The remaining soldiers, the most of whom had wounded limbs because of the arrows of the greatest of all warriors, fled in all directions like elephants defeated by a lion.

When he saw that none of the enemy soldiers were left standing, the best of all men wanted to see their city, but he did not enter it for one cannot be sure of the plans of a

mystical enemy. While he who had the finest chariot, apprehensive about a counterattack of his enemies, was talking to his charioteer, a loud sound like that of the ocean was heard that could be recognised as the wind of a dust storm rising from all directions. In a moment the sky was covered by a mass of dense clouds that everywhere glittered with lightning accompanied by thunder that threatened on all sides. Oh faultless one, there was an inundation of blood, mucus, pus, stool, urine, marrow and trunks of bodies falling from the sky in front of him. Then from the sky a downpour from everywhere could be observed of a mountain of clubs, bludgeons, swords and maces, together with a hail of big stones. Serpents breathing like thunder vomited fire with angry eyes and groups of mad elephants, lions and tigers were encroaching. As if the last of days had arrived the sea flooded the earth in all directions with fierce rolling waves, producing a tremendous sound.

These kinds of phenomena are created by heinous demons who with demonic illusions try to frighten the less intelligent soul. The great sages cognizant of the highly dangerous mystic power that by the demons was directed against Dhruva, then assembled to support him and help him out. They said: 'Oh son of Uttanapada, may the Supreme Lord carrying the bow called Sharnaga, be the Godhead that kills all the enemies of the surrendered souls in order to remove their distress. For it is the chanting and hearing of His holy name that forthwith helps men fully to overcome insurmountable death, oh Dhruva.'

BHAGAVATA PURANA CHAPTER 11:
Svayambhuva Manu Advises Dhruva Maharaja to Stop Fighting

Maitreya said: 'After having heard the words of the sages Dhruva touched water and fixed on his bow an arrow made by Narayana. Joining this weapon of Narayana to his bow, quickly the illusions created by the Yakshas were vanquished, oh Vidura, just like anger and pain are dispelled by the rise of spiritual knowledge. With the weapon that was given to him fixed on his bow, golden arrows with feathers like the wings of swans sprang forward that pierced the enemy soldiers with the tumultuous sound of peacocks entering a forest. Because of those sharp pointed arrows from everywhere on the battlefield, the Yakshas got terribly excited so that they full of anger with uplifted weapons rushed towards him, just like serpents with raised hoods do when they wage against Garuda. With his arrows he cut through the arms, legs, necks and bellies of all the Yakshas who came forward in battle. He sent them all to the abode above the sun where all those who send their seed upwards [the celibates] are going. When he saw those Yakshas being killed in great numbers by the man with the wonderful chariot while they factually had not committed any offense, the grandfather, the Manu, in his mercy approached the son of Uttanapada together with the great sages in order to instruct him. Manu said: 'Enough my son, stop the killing of these good guys who never wronged you. With this escalation of anger you are treading the path of ignorance and sin. My dear, this undertaking to kill the Yakshas who have not sinned, is not befitting a member of our family and is forbidden by the sages. Surely my best, you are aggrieved at the death of the brother you care about, but now the offense of one Yaksha has led to the killing of his many associates. This killing of living beings is certainly never the way of those who honestly follow the path of the Lord of the Senses. Taking the body for the self one is like the animals. With your meditation on the Supersoul within all living beings, you have reached the abode of Lord Hari who is so difficult to propitiate. You thus being of worship attained the supreme position of Vishnu. How can someone like you who, enjoying the esteem of the devotees of the Lord, always are remembered by them, how can you who, as an example to others, are vowed to the saintly cause, engage in such an abomination?'

When one is of tolerance, friendship, mercy and equanimity towards all living beings, the Soul of All, the Supreme Lord will be very pleased. Pleasing the Supreme Lord a person, being liberated from the modes of material nature and freed from the worries of his individual existence, will achieve unlimited spiritual bliss [brahma nirvana]. Man and woman evolved [by the impelling force of Time] from the five elements of matter and by their sexual behavior even more men and women came about in this world. With the illusory energy of the Supreme Self thus, oh King, the creation, maintenance and annihilation takes place as a consequence of the interaction of the basic qualities of nature. The way iron is moved [by a magnet] this world of cause and effect must be considered as being moved by the remote cause [of] the original and most exalted Person who is free from the basic qualities of nature. Under the influence of the, no doubt hard to fathom, potency of the Almighty One in the form of the force of Time, the interaction [or disturbance of the equilibrium] of the modes of nature resulted in this diversity of energies. The Supreme Personality exerts His influence upon this diversity, even though He is not the one acting, and in this diversity He leads to death, even though He is not the

one who kills. He to whom there is no end puts in the form of Time everything to an end. He who knows no beginning constitutes the beginning of everything. He who is inexhaustible gives life to one living being by means of another one and He as death puts an end to everything that kills. As death entering everyone's life no one is His ally or enemy. All the combinations of the elements [organic and inorganic] helplessly follow His movement like dust particles moved by the wind. Free from a short or long lifespan like with beings that are born, the Almighty One is ever situated in His transcendental position and awards to the covetous ones the results of their actions. Some, oh king, explain this karma [the work load of fruitive activities] as arising from one's particular nature or as brought about by others, oh protector of men. Some say it is due to time, others refer to fate, while still others ascribe it to the desire of the living entity. Who, my dear man, can ever understand the intentions of Him who is our origin. He of transcendence who from the non-manifest reality [pradhana] gives rise to the different energies and natural forces?

The same way, my son, all these followers of Kuvera [the divine treasurer] are not the murderers of your brother. Only God is the cause of the birth and death of a living being, my dear. He creates the universe and also maintains and annihilates it. Moreover He does not get entangled by the activities of the modes of nature, for He [being free from false ego] does not identify Himself with a material body. This Supersoul, the controller and maintainer of all beings, brings forth, fosters and devours, making use of the force of His external energy. For Him, my dearest, He the Supreme One of death and immortality who in every respect is the ultimate goal of surrender for all the world, all the devotees and important personalities of creation bring their offerings, being controlled by Him the way bulls are controlled by a rope through their nose. Only five years old you left your mother, aggrieved at heart by the words of your stepmother and went to the forest to worship the Lord with austerities. Thus you attained the highest position in the three worlds. Keeping Him in mind, my best one, turn yourself free from anger to the one infallible spiritual self [the Brahman] situated in the beyond and try, looking at the soul, to discover the uncontaminated state from which all that is divided is understood as falsehood [a mere covering]. When you thereupon render transcendental service to the Soul Inside of the Supreme Lord who, endowed with all potencies, is the unlimited reservoir of all pleasure, you will very soon untie the knot of illusion of 'I' and 'mine' and thus be firmly fixed.

Just control your anger - the foremost enemy of goodness - and all good fortune will be yours. By constantly keeping to this lesson, my dear King, this [directive] will work like a medicinal treatment for a disease. An intelligent person who wishes his soul to be free from fear, must never be led by anger, for everyone is fearful of the person ruled by it. By angrily killing the Yakshas you thought to be the killers of your brother, you have slighted Shiva's brother, Kuvera. Go and pacify him immediately, my son. Offer him respectfully with gentle words your obeisances, before the wrath of these great souls will defeat our family.'

Manu Svayambhuva, after thus giving instruction to his grandson, received from him his obeisances and departed together with the sages for his abode.'

BHAGAVATA PURANA CHAPTER 12:

Dhruva Maharaja Goes Back to Godhead

Maitreya said: 'Having learned that Dhruva's anger had lingered and that he had refrained from killing, Kuvera, the master of the treasury who is worshipped by the Caranas, Kinnaras [singers and indwellers of heaven] and Yakshas, appeared there and spoke to Dhruva who stood with folded hands before him. The master of the treasury said: 'Oh son of the ruler, I am very glad with you, oh sinless one, because you under the instruction of your grandfather gave up the enmity that is so difficult to avoid. Factually, you did not kill the Yakshas, nor did the Yakshas kill your brother; it is the Time that is the master of annihilation and generation of all living beings. One's intelligence is of ignorance with the misconceptions of 'I' and 'you'. To a person following the bodily concept life appears to be just like in a dream; it [the physical approach] constitutes the cause of bondage and misfortune. I wish you all good fortune, oh Dhruva, keeping that in mind, live for the worship of the Supreme Lord Beyond the Senses of all living beings and think of Him in the form of the one Supersoul residing within all that lives. Be of devotion unto Him whose lotus feet deserve it to be worshipped, for they deliver you from a material existence and cut through the knot of being materially entangled. Even though He in His potency of ruling the modes is connected to them, He by His inconceivable nature is aloof from them. Oh King, please ask without hesitation from me whatever you deem desirable, oh son of Uttanapada. We heard, dear man, about your endurance at the lotus feet of Him from whose navel the lotus sprouted, and that you thus deserve the benediction.'

Maitreya said: 'He, who by the treasure king of all kings [the ruler of the Yakshas] was offered a benediction, asked, as

a first class intelligent and thoughtful devotee of the Lord, for the continuous remembrance by which one without difficulty crosses over the unsurpassable ocean of nescience. Kuvera, the son of Idiva, who was very pleased with Dhruva's mentality, granted him that remembrance and next disappeared from sight. Dhruva then also returned to his capital. He thereafter worshipped, by means of sacrificial ceremonies and great charities, with all that he had, he could accomplish and the divine support that he could find, the Ruler of all Sacrifices, the objective [of one's life] who awards all results. Uninterruptedly rendering service unto the one infallible Soul above all, he saw all living beings as present in Him alone and Him Almighty as the one and only present within all living beings. Thus endowed with godly qualities he, who as a kind protector of the principles of dharma had respect for the brahmins and the poor, was considered the father of the people. During the thirty-six thousand years of his rule over the planet Earth he by enjoyment exhausted his merits and by austerity diminished his misfortune. Thus free from agitating his senses the great soul [life after life] for many, many years favorably executed the three kinds of civil duties [the regulation of religion, economy and sense gratification], after which he handed the royal throne over to his son. He realised that this universe, consisting of His external energy, was a phantasmagoria to the soul, something that, just like a dream, is a result of ignorance. He considered everything created comprising his body, his wives, children, friends, his influence, riches, the pleasure grounds, the facilities for his women and the complete of the beauty of the earth with its oceans, as something bound to time and for that reason he left for Badarikashrama [the Himalayan forest]. There he purified his body by bathing in pure water and, fixed in yogic postures, controlled the breathing process by withdrawing the mind from his physical senses. Concentrating on the exact form of the Lord he constantly kept in mind, he thus meditating became fully absorbed. Constantly engaged in his devotion for Lord Hari, the Supreme Personality of Godhead, he was of an everlasting bliss and was time and again overcome by a stream of tears that made his heart melt and made all the hairs of his body stand on end. He no longer remembered that he had a body and was thus liberated from [also the subtlety of] being materially bound [mukta-linga].

Dhruva saw a very beautiful heavenly vehicle [a vimana] descending from the sky that illumined him and the ten directions as if the full moon itself had appeared. Therein he discerned two beautiful demigods with four arms, a blackish skin, being quite young and with eyes as pink as a lotus flower. They held clubs and were attractively dressed and decorated with helmets, bracelets, necklaces and earrings. Understanding them to be two servants of the Renown One, he stood up, but being puzzled he did not know anymore how to receive them with proper respect and thus he respectfully joined his hands offering his obeisances by chanting the names of the chief of these associates, the Enemy of Madhu. He whose heart was always absorbed in thoughts of the feet of Lord Krishna, very humbly folded his hands and bowed his head, while Nanda and Sunanda, the two chief servants of the One with the Lotus navel, smilingly approached and addressed him. Nanda and Sunanda said: 'Oh best of kings! All good fortune to you. Listen attentively to our words. You are the one who, being five years old, greatly satisfied the Lord by doing penance. We, as the associates of the creator of this entire universe, of the Godhead who carries the bow named Sharnaga, have approached you to take you with us to the abode of the Lord. You have achieved the world of Vishnu, so difficult to achieve that not even the greatest souls of enlightenment can reach there. Come and see the supreme abode around which to the right the moon, the sun, the other planets and the stars are circumambulating. This has never been achieved by your forefathers nor by others, oh dear man, come and live there in that supreme abode of Lord Vishnu who is so worshipable for the inhabitants of the universe. Oh immortal soul, you deserve it to board this unique heavenly vehicle that was sent to you by the One Praised in the Verses, the head of all living beings.'

Sage Maitreya said: 'Having heard the words that like honey poured from the chief associates of the Lord, he who was so dear to Him, took a purifying bath and performed his daily duties. Thereupon he greeted the sages and accepted their blessings. After with prayers having circumambulated that excellent heavenly vehicle and also having paid the two associates his obeisances, he, whose form shone with a golden effulgence, was ready to get on board. The son of Uttanapada thereupon saw death personified approaching him. He put his foot on his head and thus ascended the wonder that was as big as a house. At that moment kettledrums, mridangas [drums of worship] and small drums and such resounded, while the chief heavenly singers sang and flowers showered like rain. When he was about to ascend to the heavenly abode, Dhruva remembered his mother Suniti and thought: 'How can I go to the difficult to attain world above all worlds and leave my poor mother behind?' Understanding Dhruva's worries, the two superior beings of enlightenment pointed out to him that she in her divinity had preceded him on the path. On his way

being covered by flowers that here and there by the demigods full of praise were showered upon him from their heavenly vehicles, he passed one after the other all the heavenly spheres [or planets]. In his vimana rising above the three worlds and even going beyond the great sages, Dhruva, who had attained eternal life, then reached the abode of Lord Vishnu. Radiating by its effulgence that place illumines from within all the three worlds everywhere and also makes them radiate. It can only be reached by those who constantly engage in welfare activities and not by those who are not merciful with other living beings. Peaceful, equiposed, pure and pleasing to all living beings do they, who are befriended with His devotees, easily reach the abode of the Infallible One. Dhruva, the son of Uttanapada who, fully devoted to Krishna, found his purity, thus became the crown-jewel of the three worlds. The sphere of the luminaries [the galaxy], being connected with great force and speed, unceasingly encircles that place, oh Kaurava [Vidura's family name], like being a herd of bulls moving around a central pole.

Having observed Dhruva's glories, the wise and great lord Narada played his stringed instrument in the sacrificial arena of the Pracetas, chanting [the following] verses. Narada sang: 'Due to his austerity this son of Suniti, who served her husband so devotedly, could attain that position. Not even those whom one calls the followers of the Vedas are, despite their awareness of the means, certain of such an attainment, not to mention the chances of regular human beings. He who at the age of five years, aggrieved about the harsh words of the wife of his father, in pursuance of my instruction, deeply pained in his heart went to the forest, won over the Supreme Master, winning with the qualities of His devotees. After pleasing the Lord of Vaikunthha he, only five or six years old, in the shortest possible time attained His protection. Any other person cannot even expect to attain, after many, many of such years [of renunciation] on earth, the exalted position that Dhruva, this kshatriya son, attained.'

Maitreya said: 'I have told you everything you asked me here about the great and famous character of Dhruva, who is so very much appreciated by many [a devotee]. [To hear] this bestows wealth and repute, increases one's lifespan and is so greatly sacred and auspicious that one can even attain Dhruva's heaven with it, pleasing as it is to the mind and glorious in counteracting all kinds of sin. Repeatedly listening to it with faith one will develop devotional activities dear to the Infallible One and therefore there is bound to be the full defeat of all hindrances. For the one who hears it there are the qualities of his good conduct and such; the story constitutes [a source of] strength for souls seeking strength and is [a breeding ground for] the honour of those who are thoughtful. Carefully sing, in the company of twice-born souls, in the morning and the evening, the glories of the sacred renown and great character of Dhruva. At the time of a full moon or a new moon, on the day after Ekadas'i [the twelfth day of a lunar month], when the Shravana star appears, at the end of a tithi [a lunar day], on a day called Vyatipata, at the end of the month or on a holiday [relative to the sun] you should recount the story to a receptive audience without desiring remuneration and take shelter of the lotus feet of Him who is the Refuge of the Seeker. You will find your mind then pacified by the soul and thus become perfect. He who imparts this knowledge to souls unaware of the original reality, walks the path of truth and immortality and will be blessed by the gods for being a kind protector of the seekers. Oh best among the Kurus, thus was my description of the activities, the fame and the great purity of Dhruva who, as a child forsaking his toys and his mother, left home and found the shelter of Lord Vishnu.' "

BHAGAVATA PURANA CHAPTER 13:

Description of the Descendants of Dhruva Maharaja
Suta said [to the rishis at Naimisharanya]: "Hearing Maitreya's description of Dhruva's ascent to the abode of Vaikunthha, Vidura's love for the Supreme Lord in the beyond grew and again he began to question Maitreya Muni.

Vidura asked: 'Who were they, you called the Pracetas? Which family were they known by, whose sons were they, oh best among the sworn, and where performed they their sacrifice? I think that Narada is the greatest of all the devotees; he saw God before his eyes and described the procedure of rendering devotional service to the Lord [in kriya-yoga or the pancaratrika-method]. When these men were performing their sacrificial duties in worship of the Supreme Lord, the Enjoyer of All Sacrifices was by Narada described with devotion. Oh brahmin, be so kind to tell me, so very eager to hear, in full all the stories about the Lord that were narrated there by the devarishi.'

Maitreya said: hutkala, the son of Dhruva, after his father departed for the forest, did not desire the throne of the emperor, his father, with all the lands and opulence belonging to it. From the day he was born he was a most satisfied, unattached soul, who equiposed saw the Supersoul as spread everywhere in the world and all the world as resting in the Supersoul. - Because of his single-minded resolve about the

spirit of the Absolute, his being separated from heaven had ended in the oneness of the Self. A consequent yoga practice had increased his bliss that as fire burned away the karmic impurities of his mind. Thus realizing his constitutional position all his thoughts were devoted to the Soul of all Souls. Out on the road he to the less intelligent appeared to be like a fool, blind, deaf, dumb and mad, but actually his intelligence was more like a fire with its flames tempered. Thinking that Utkala had no intelligence and was mad, the elders of the family and the ministers of state appointed Vatsara, the younger son of Bhrami, ruler of the world. Svarvithi, King Vatsara's dearest wife, gave birth to six sons: Pushparna, Tigmaketu, Isha, Urja, Vasu and Jaya. Pushparna had two wives, Doshha and Prabha. Of Prabha there were the sons Pratar, Madhyandinam and Sayam. Pradosha, Nis'itha and Vyushtha were the three sons of Doshha. Vyushtha begot in his wife Pushkarini a son named Sarvateja [the all powerful one]. His wife, called Akuti, gave birth to a son named Cakshusha who was the [sixth] Manu. His queen Nadvala bore him [twelve] pure sons: Puru, Kutsa, Trita, Dyumna, Satyavan, Rita, Vrata, Agnishtoma, Atiratra, Pradyumna, Shibi and Ulmuka. Ulmuka begot six very good sons in Pushkarini [who had the same name as her predecessor]: Anga, Sumana, Khyati, Kratu, Angira and Gaya. The wife of Anga, Sunitha, gave birth to Vena who was very crooked. Disappointed about his bad character the wise king Anga left the city [to live in the forest]. He [Vena] was cursed by the sages whose angry words struck him like thunder. After that had happened he died. Being without a king all the inhabitants of the world were pestered by thieves and rogues. They then churned his right arm [his 'hand'], upon which a partial incarnation [ams'a-avatara] of Narayana descended called Prithu, who became the original Lord of the Earth.

Vidura said: 'With King Anga being such a reservoir of good qualities and a saintly person, a lover of brahminical culture and a great soul, how could his son be so bad that he became indifferent and left? Why did the sages conversant with the religious principles who saw Vena's faults, desire to pronounce the brahmin's curse against him, while it was the king who carried the rod of punishment? The king is never to be insulted by the citizens, however sinful he may be, because he by his personal influence maintains the power of all the local officials. Please describe to me, your faithful devotee, oh brahmin, all there is to say about the activities of the son of Sunitha, for you are well conversant with [the things of] heaven and earth.'

Maitreya replied: 'King Anga once executed a great as'vamedha sacrifice, but to that great offering all the godly souls never attended, despite the fact that they were invited by the officiating brahmins. Puzzled about it they then told the instigator of the sacrifice: 'The godly souls do not accept the oblations in the fire of the priests. Oh King, there is nothing impure about the offerings that you with great care collected, nor is there anything wrong with the proper execution of the mantras by the qualified brahmins. In this we cannot find the least insult or neglect in respect of the godly souls, because of which the God-conscious who were to witness the sacrifice, would not accept their share.'

Maitreya said: 'King Anga, the performer of the sacrifice, was very depressed after hearing what the twice-born souls said. He then, with their permission, addressed the priests to be informed by them: 'Being invited the ones of God are not going to [attend the sacrificial ceremony and] accept their share of the offerings. My dear priests, please tell me what offense I have committed.'

The leading priests said: 'Oh god of man, in this life you have not committed even the slightest sin, but in your previous life there was an impurity because of which you in this life are without a son. We, who wish you all good fortune, therefore say to you: execute the sacrifice to get good offspring, oh King, when you worship the Lord, the enjoyer of the sacrifice, with the desire to get a son, He will grant you one. All the men of God will thereupon accept their share of the sacrifice, because then, for the purpose of [getting] a son, evidently the Supreme Personality has been invited. The Lord being worshiped will award the person whatever he desires; people will reap the fruits of their actions according to the way they were of respect for Him.'

For the king to get a son the scholars, thus having decided, offered rice cake in the fire of the Lord of the Flames [Vishnu]. As a result a person appeared in white garments with a golden garland and a golden pot wherein he carried rice boiled in milk. The king, firmly rooted in the noble mind, took with the permission of the scholars the in milk boiled rice in his joined palms and, after smelling with great delight, offered it to his wife. The childless queen ate from the food that would give her a child and indeed was impregnated by the husband. In due time she then gave birth to a son. That boy appeared partly following in the footsteps of his death-oriented, maternal, irreligious grandfather. He therefore became an offender of the holy duty. He used to take up his bow as a hunter and go into the forest to kill innocent deer. Thus all the people cried: 'There he is, the cruel Vena!' While playing in the playground with boys of his age he very cruelly

violently killed them mercilessly as if he slaughtered animals. Seeing how cruel his son was, the king, by different means of punishment, could not get a grip on him and thus became most aggrieved. He thought: 'They who are without a son living at home must have worshipped the Lord [in a previous life]. They do not have to suffer the unbearable sorrow because of such a bad son. Because of his sinful reputation and unrighteousness there will be great discord among the people and endless anxiety. Who would want such a so-called son? He inevitably binds the soul to illusion; what intelligent person would value a son who brings misery to one's family life? I think it is better to have a bad son than a good one. Because of a hellish household a mortal can detach himself from his home as a source of misery.'

Thus grown indifferent the king, unable to sleep, got up in the middle of the night to forsake his home that was so opulent because of the blessings of the great souls. Not noticed by anyone he left Vena's mother who was fast asleep. As soon as was understood that the king, no longer taking care, had left, all the citizens, priests and ministers, friends and the rest of the people searched the earth in great bereavement, like they were inexperienced yogis looking [outside] for the original person hidden [within the heart]. Not finding a trace of the father of the nation, oh Kaurava, the citizens returned disappointed to their city and informed, after offering their respects, with tears in their eyes the assembled sages about the absence of the king.'

BHAGAVATA PURANA CHAPTER 14:

The Story of King Vena

Maitreya said: 'The sages headed by Bhrgu who always aspired the welfare of all the people, understood that the citizens with King Anga being absent were doomed to live on the level of animals. The men of wisdom called for the mother of Vena Sunitha and then enthroned him [Vena] as the master over the world, even though the ministers did not agree. Hearing that King Vena had ascended the throne the thieves, knowing that he was a most severe punisher, hid themselves immediately like they were rats afraid of a snake. King Vena having ascended the royal seat was very proud of the eight kind of opulences and considered himself to be the greatest. Impudently he began to insult the great personalities. Thus blinded by power he, as proud as an uncontrolled elephant, mounted a chariot and traveled around, creating fear in heaven and on earth. Not permitting the brahmins the performance of any sacrifice, that charities were given or that any butter was offered in the fire, he thus beating his kettledrums everywhere put an end to all religious rituals. When the sages, who always had performed the sacrifices, saw what the great rogue Vena did, they considered it a threat to the common people and out of compassion talked about it. 'Like a log burning from both sides, the common people alas from both the sides of the king and the thieves and rogues are in great danger. Because we were afraid to be without a king Vena has been crowned although he was not qualified and now there is also the threat of danger from his side. How can the living beings be happy now? Vena, born from the womb of Sunitha, has grown into a mischievous character, just like a snake that maintained with milk even attacks the one who feeds it. With him appointed king there is no doubt that he desires to harm the citizens, but in order not to suffer the consequences of his sins we nevertheless should try to pacify him. Despite knowing Vena's unrighteousness we have made him king. With him not responsive to our pacifying words, he, for his evildoing, will be condemned by the public and will have to burn, just as he will have to burn by our own fierce opposition.' Thus having decided the sages approached Vena, while concealing their anger. They pacified him with kind words and then spoke with him.

The sages said: 'Oh best of the royals! Please try to understand what we are about to tell you, oh King. It will increase your lifespan, strength and good repute, oh best one. Persons who, in their words, mind, body and intelligence are free from attachment and acted according to the religious principles, will be granted the worlds that are free from misery; they will find liberation and lasting happiness. May that not be lost by you, oh hero of the people, the king who misses that what is the root cause of prosperity, will lose his sway. Oh King, the royal rule that protects the people against mischievous officials, thieves and rogues may for that reason collect taxes and enjoy this world as also the next. It is in those kingdoms in the cities of which the Supreme Lord, the enjoyer of all sacrifices, is worshipped, that the people following the varnashrama system [of vocations and age groups] will act according to their nature. The Fortunate One, the original cause of the cosmic manifestation, will be pleased with that king, oh noble one, who in his position of power is of the Soul that keeps the entire universe together. With Him, the Controller of the Controllers, being satisfied, one can achieve the impossible and therefore the people are everywhere, with their preferred lead [their gods, kings and idols], by all means with the greatest pleasure, all performing sacrifices for Him. It is He who with all the deities that are worshiped is the recipient. He is the sum total of the Vedas,

the owner of all means of worship and the goal of all austerity. Therefore, oh King, you should, to your greater honour and self-interest, direct your countrymen to perform worship by means of the different kinds of sacrifices. When the brahmins in the kingdom are of devotional service, all the enlightened souls who are part of the Lord, are properly respected and will, most satisfied, grant the desired result. Oh hero, you should not fail to respect them.'

Vena replied: 'Oh how childish you all are in taking irreligious principles for religious ones. In fact you forsake the father who feeds you being unfaithful with another love. They who out of ignorance failing in respect do not realise that the Lord is there in the form of the king, cannot find happiness in this world nor after they died! What now is the name of that enjoyer of sacrifice unto whom you direct your great devotion? Just like a bad woman with her paramour you fail in your affection for [your king,] the husband! The creator, the maintainer, the destroyer, the king of heaven, the god of the wind and the god of death; the god of the sun, the god of the rains, the god of the treasury and the god of the moon; the god of the earth, the god of the fire and the god of the waters; all these and also other powers capable of blessing and cursing abide in the body of the king, the king comprises all the gods. For that reason, oh learned souls, you should worship me in your rituals and not be envious. Use those means for my sake, there is no one else to worship as the prime enjoyer of what is offered.'

Maitreya said: 'With all respects offered not acceding to the request of the sages, he whose intelligence was perverted and who most sinfully had strayed from the path, thus was bereft of all good fortune. All the brahmins as a consequence felt insulted by him who considered himself so very learned. Frustrated in their polite request, oh Vidura, they became very angry with him: 'Put him to death, to death, this king, this sinner, this dreadful character who very soon will turn the whole world into a heap of ash if we let him live. This man full of impiety, does not deserve the exalted throne as a god of man. He shamelessly insults Lord Vishnu, the master of all sacrifices! Who else but that miserable Vena would be such a blasphemer of Him by whose mercy all opulence is received?' Thus decided to put him to death they showed their anger and by the sound of their reproach [saying 'Hum'] ended the life of Vena, [the king] who was destroyed by blaspheming the Infallible One. After the sages had returned to their hermitages, lamenting Sumitha preserved the body of her son by means of chanting mantras.

Once, when the sages were bathing in the waters of the Sarasvati and offered oblations in the fire, they sat down on the bank of the river and began to discuss the question of truth. They then told each other that they had noticed that disturbances were developing that created fear among the people; would the citizens without a ruler not suffer the misfortune of having a world full of thieves and rogues? And indeed, while the wise were considering this, wherever one looked dust clouds could be seen in the sky that were caused by the running of plundering criminals. 9-4 They then realised their fault: the disturbance of the common people whose riches were plundered, was due to the death of their protector. With the state full of thieves and murderers in chaos being bereft of a king, they, despite their knowledge, were not able to subdue the rogues. An equiposed and peaceful brahmin with a disregard for afflicted souls, loses his strength of mind, just like a broken pot loses its water. The family line of the saintly king Anga should not be broken, for the semen of the kings of this family was so productive that they enjoyed the shelter of Kes'ava [He with the beautiful curls]. The wise men thus decided to churn the thighs of the dead king with great force. Thereupon a person named Bahuka [the dwarf] was born. He was as black as a crow, very short in every way with very short legs and arms, had big jaws, a flat nose, reddish eyes and copper red hair. Having appeared he meekly bowed before the sages inquiring: 'What can I do for you?' 'Please sit down', they replied and thus, oh best one, he became thereafter known as Nishada. His descendants were thereupon called the Naishadas. They inhabited the hills and forests because they, being born from Vena, were feared because of all his sins.'

**BHAGAVATA PURANA CHAPTER 15:
King Prithu's Appearance and Coronation**

Maitreya said: 'Thus the brahmins again churned the arms of the king who had no son and from that action a child couple took birth. About that child couple being born the sages conversant with the Vedas said that they were very happy, knowing that it concerned an [aves'a]-expansion of the Supreme Lord. The sages said: 'This man is an expansion of the Supreme Lord Vishnu who maintains the world and this woman is Lakshmi, the Goddess of Fortune who is an inseparable, integral part of the Original Person. This male will be the first among the kings and will spread his reputation under the name of Prithu [the one of the earth], becoming widely renown as the Great King. This female will, as a goddess of all good qualities, enhance the beauty of her ornaments with the magnificence of her teeth; she will be

named Arci and will attract Prithu with her great beauty. He, as a partial, direct representative of the Lord, is born with the desire to protect the entire world and she took birth as the inseparable goddess who is very attracted to him.'

Maitreya said: 'The brahmins praised him, the singers of heaven chanted, the perfected ones showered flowers and the girls of heaven were dancing. Filling the air with vibrating conches, bugles, drums and kettledrums and such, all the godly souls, the sages and the elderly of all sections of society gathered there. Brahma, the master of the universe, accompanied by the godly arriving there together with all the leaders of the enlightened world, saw on the right hand of that son of Vena, the mark of Vishnu carrying the club. His two feet also showed the [marks of the] lotus flower and thus he was certain that he dealt with a partial appearance of the Lord who with His invincible disc [as a mark in His hand] as a plenary portion represents the Supreme Interest. The brahmins attached to the rituals arranged for his coronation and thus the people for his sake from everywhere collected the different means for performing the ceremony. The rivers, the seas, the mountains, the serpents, the cows, the birds and the animals, the sky, the earth and all living beings contributed with different kinds of gifts. He was thus crowned the Maharaja. Exquisitely dressed and fully ornamented he, together with his nicely jeweled wife Arci, appeared like a fire beyond compare. The keeper of wealth Kuvera, donated a royal throne made of gold, oh hero, and Varuna gave him an umbrella as brilliant as the moon from which constantly a mist of water droplets showered. Vayu in his turn gave him two camaras [whisks] made of hair. Dharma gave a garland that added to his name and fame, Indra gave a very valuable helmet while Yama gave him a scepter to rule the world. Brahma armed him with spiritual knowledge, his wife Bharati, the Goddess of Learning [Sarasvati], gave a transcendental necklace, the Supreme Personality [Hari, Vishnu] gave him a Sudars'ana disc and His wife Lakshmi gave him imperishable opulence. Lord Shiva came with a sword decorated with ten moons and Durga gave a likewise shield showing a hundred moons. The moon god gave horses of the finest breed and the demigod Vis'vakarma presented a very beautiful chariot. Agni gave a bow made of horn, Surya gave arrows as brilliant as sunlight, Bhumi [the Goddess of the Earth] gave slippers that empowered him with mystic union and the gods of the heavenly planets gave him flowers day after day. The art of drama, singing the finest songs, playing musical instruments as also the ability to make things appear and disappear, were given to him by those moving through the ether. The great sages blessed him with infallibility and the god of the ocean produced a conch shell for him. The seas, the mountains and the rivers provided him passage for his chariot and professed bards and officials of prayer presented themselves praising him in verses. Seeing them engaged in their offerings, the greatly powerful son of Vena spoke as follows, smiling with a voice as grave as the thunder of clouds.

King Prithu said: 'Oh dear bards, men of prayer and men of praise, the words of your address are misplaced. The way I am now present in this world I do not stand out with these qualities. Why should I be praised as the refuge when these words do not apply to me? Your words for my sake should not go in vain. Offer those prayers therefore some future time, when the qualities you mentioned are actually manifest in me, oh gentle reciters. The proper way is to discuss the qualities of the Supreme Lord glorified in the scriptures. Being civilised one should not offer prayers to a lowly human being. Someone who causes followers to praise him for talents that he as a lord and master could have but in reality lacks, deceives himself in being a fool unaware of the fact that the people are insulting him. The ones in power certainly do not like it to be praised. Despite being very famous, they are modest: [they very well know] that they, magnanimous as they are in their heroic deeds, are just as well reprehensible. Oh you people led by practices of praise, when we at present are not of any fame in the world or of any praiseworthy action, then how can I engage you in songs of praise for me like you were children?'

BHAGAVATA PURANA CHAPTER 16:

King Prithu Extolled

Maitreya said: 'The professional reciters, pleased with hearing the king speak these nectarine words, praised him therefore according to the instructions of the sages: 'We are at a loss to describe in full the glories of you who as the foremost godhead has descended out of your own mercy. Despite the fact that you appeared from the body of Vena, your glories bewilder the minds of the leading speakers. Nevertheless we will, in accord with what the wise have told us to do, try to put the name of King Prithu, [of you who are] famed for being a partial incarnation of Lord Vishnu, in the sweetest words. Encouraged in our attention for the liberality and praiseworthiness of your activities, we shall do our best to sing your praises. This king, being the protector of the regulative principles of human nature is also the chastiser of all who act against them; as the best defender of the faith he will incite the entire world to follow dutifully. He is the one

and only who carries all the forms of all local deities within himself. Based upon that justice each and everyone high and low in due course will receive his proper share and prosper therefrom. All the riches this king exacts will by him in due time be equally distributed over all living beings, just like the all-powerful sun god distributes his rays. He as the king will take up the duty of mother earth to be always kind to the aggrieved and tolerant towards the people who trample her face. As easy as Indra answers with rain when there is a shortage of water and the living entities have to suffer, that divine man of God, this embodiment of the Lord, will protect the citizens. The whole world will thrive on the glances and bright smiles of his beautiful and affectionate moonlike face. The policies of this king are unseen, his actions are confidential and secret, his accomplishments are hidden and there is no limit to his treasury. His soul, as the only reservoir of all good qualities, will be covered just as it is with [the position of] Varuna, the king of the seas. Born from Vena like fire from firewood, he is difficult to approach and unbearable [for his enemies]. When one approaches him he stays at a distance. No one can defeat him. He as the neutral witness oversees the activities inside and outside of all living beings, just [as inseparable] as the life breath is of all the embodied beings. He will never punish someone not deserving punishment, not even when it concerns the son of his enemy, nevertheless he following the path of righteousness will punish his own son if he deserves it. Like the sun god shining his light everywhere, the circle of influence of Prithu will unimpeded remain the most powerful one up to Manasa mountain [the arctic region]. The entire world will be pleased by his personal activities and will therefore call him 'the King Happy to the Mind of the Citizens'. Firm in his determination and always truthful, he in favor of the brahminical and of service to the elderly, is the one of respect and the caring parent for the poor with whom all living beings seek their shelter. He is as respectful towards other women as he is towards his mother, unto his own wife he is like the other half of his body, unto the citizens he is like an affectionate father and he is a servant unto those who preach the word of God. All embodied beings are as dear to him as his own self, he increases the pleasure of his friends and he intimately associates with those who are free from attachment. This king is the hand chastising the wicked. He who is unmistakably the unchanging Supreme Lord over the three worlds, descended as a partial [s'aktavyes'a] expansion of the Supersoul. He regards [the false security of confiding in] the variegation of matter as meaningless, for such a notion is born from nescience. From the earliest light of day over the hills on, he uniquely heroic will protect the globe as the king of the world, the master of all gods of men. From his victorious chariot upholding the bow, he will reach everywhere from the south [to the north] like the sun does passing [every year] from the south [to the north]. For certain all kings of all places will offer him presentations. With the locally worshiped deities the wives of these kings will consider him the Original King who wields the weapon of his disc in defense of his [His] reputation. He will milk the earth whom one knows in the form of a cow, as an extraordinary king and progenitor [the Prajapati] he will provide facilities for the populace and for a pastime he will simply by the pointed end of his bow level the mountains by breaking them apart in preparing the earth [for agriculture], just like Indra, the king of heaven did [hitting the mountains with his thunderbolt]. When he vibrating his bow of horn, like a lion keeping his tail high, personally travels the earth, he, invincible in battle, will drive all warmongers everywhere into retreat. The moment this king will have performed a hundred as'vamedha [horse] sacrifices at the source of the Sarasvati river, his horse during the last of the hundred sacrifices there will be stolen away by Lord Indra. He will meet the worshipable Sanat-kumara alone in the garden of his palace and will, with his devotion being of worship, achieve the uncontaminated, transcendental knowledge by which the Spirit of the Absolute Truth is enjoyed. He will hear about the widespread reputation of his chivalry as Prithu, the king of supreme power, being put in so many words in the form of songs and narrations. Conquering [his opponents] everywhere with no one checking him he will, by his own prowess, uproot the miseries of the citizens. He will be glorified as the greatest soul by the leaders of the godly and the goddess and become the lord of the world.'

BHAGAVATA PURANA CHAPTER 17:

Prithu Maharaja Gets Angry with the Earth

Maitreya said: 'After the son of King Vena thus had been glorified for his qualities and actions as a manifestation of the Supreme Lord, he pleased those who had spoken with gifts and honoured them with praises. The leaders of the brahmins and the other castes, the servants, the ministers, the priests, the citizens, all his subjects, the different communities and his admirers he all properly respected.'

Vidura said: 'Why did Mother Earth who has so many forms, assume the form of a cow? And with King Prithu milking her, who was there as the calf and what was the milking pot? How leveled he her [the goddess] who by nature

is sloped and for what reason stole the godhead (Indra) the sacrificial horse? Oh brahmin, what state was attained by the saintly king after he from the mighty Sanat-kumara*, who is so well versed in Vedic lore, had received the practical knowledge? - Please, your goodness, narrate to this so very attentive devotee everything else about the Supreme Personality of Krishna whom we know as Adhokshaja [the One beyond the senses] and who as the son of Vena milked the earth in the form of that cow. It undoubtedly is a pleasure to listen to the stories about him who from the piety of his previous incarnation arrived at such powerful and glorious activities.'

Suta said: "Maitreya, very pleased with Vidura being so inspired by the narrations about Vasudeva, thereupon praised him and replied. Maitreya said: 'When King Prithu was enthroned by the brahmins, my best, and declared to be the protector of the people, the citizens suffered a shortage of food. They then, with their bodies emaciated because of the hunger, approached him, the protector of the surface of the earth, in order to inform him.

'Oh King, suffering a hunger that burns like a fire in the hollow of a tree, we today have come to you to take shelter with you. For you are the appointed person and master to be consulted who must give the orders. Please, your Majesty, try therefore to provide us, who suffer from hunger, with food, oh master over all rulers of men. If you do not act as the protector of the people and the leader of the food supply, we will perish!'

Maitreya said: 'Prithu hearing the citizens lament their pitiable condition, for a long time contemplated, oh best of the Kurus, and discovered the cause. With intelligence having arrived at that conclusion he took up his bow and aimed an arrow at the earth, like he was the angry Lord of the three Cities [Lord Shiva who once pierced three fortresses with one arrow]. When the earth saw that he had taken up his bow and arrows, she trembling turned into a cow and fled away, as afraid as a deer chased by a hunter. With his eyes turned red out of anger chasing the cow, the son of Vena then laid an arrow on his bow wherever she fled. Seeing the king coming after her with his weapons raised, the goddess ran randomly in all the four directions, fleeing hither and thither wherever heaven meets earth. Just like man unable to escape from death, she nowhere in the world could escape from the hand of the son of Vena and finally turned back, most scared and very saddened at heart.

She said: 'Since you are now the great one of fortune, oh knower of the dharma, oh shelter of the afflicted souls, please save me. Your Majesty after all, is there for the protection of the living beings. Why do you want to kill someone who is poor and sinless? How can you, whom one considers a knower of the religious principles, wish to kill a woman like me? If no one should ever strike a woman, not even when she is sinful, then what to speak of a personality like you, oh King, a human being so merciful and affectionate to the poor? If you break me, this very strong boat carrying all the world, how can you hold yourself and your people aloft then?'

King Prithu replied: 'Oh dear source of wealth, if you do not obey my rules, I will have to kill you because you, while accepting your share of the offerings, do not provide us the produce. You eat the greenest grass daily but we are never certain of the milk provided by your udder. Is it not demanded to administer punishment to a cow that is thus indubitably in offense? Not very intelligent disobeying me you do not yield the seeds for the plants, herbs and grains for us, that originally were formed by the Creator but now are hidden by you inside of you. To put an end to the misery of all the distressed who suffer from hunger, I will now cut your flesh to pieces with my arrows. Whether it concerns a man, a woman or an eunuch, kings who kill those who with no compassion for other living beings, as the lowest of all, care only for themselves, do not really kill. You, so foolish and conceited, prove yourself to be a cow of illusion. I will thus with my arrows cut you to pieces as small as grains, for I, by the power of my yoga, will personally uphold all these citizens.'

Being that angry he had assumed the form of death personified. The surrendered planet earth who had to tremble all over, then with folded hands spoke. The earth said: 'My respects for the Transcendence, the Original Person who with the material energy expanded into a variety of forms. Unto that source of qualities I offer my obeisances, unto that original form of Him who, with all of His love and actions, as a doer, Himself is never affected because He is not bewildered by the waves of the ocean of matter. He who created me as an abode for all living beings, as a combination of the different modes and elements, He standing before me now who, in His own right, wishes to kill me with His weapons ready, to what other shelter should I resort but to Him? You as the One who in the beginning by His inconceivable potency created all these moving and nonmoving entities and offered them the protection of His shelter, You who by that same maya now proves to be this king, wishing to offer protection as someone strictly following the principles, how can you desire to kill me? Because of His unconquerable potency the plan of the

Supreme Master is never clear to human beings who always fall short. He indeed who by His inconceivable powers and lordship caused the Creator and his creation, is the One within the many. I offer Him my obeisances who is the cause of the creation, dissolution and maintenance of this world, unto Him who by dint of His powers is the cause of the physical elements, the senses and the controlling demigods, the intelligence and the identification with matter, unto Him who manifests and restricts these energies and is the transcendental Original Personality and Cause of all Causes. It was You who factually created this world consisting of the elements, the senses, the mind and the heart, oh Powerful One, oh Unborn One. It was You who as the original boar [Varaha] maintaining me, lifted me from the lower regions out of the water. Having put me on top of the water with the living entities standing upon me as in a boat, You, who indeed want to offer protection, as a hero have become the keeper of the earth. And now You want to kill me with sharp arrows because of [missing] my milk! The ways and activities of Your divine incarnations can surely never be fully understood by living beings like me or by common people whose minds as a consequence of Your energy are bewildered by the modes. My obeisances for all that You are, You who bring renown to the heroes themselves.' *: Today there are four main disciplic successions in India: the Kumara-, Brahma-, Lakshmi- and Shiva-sampradayas. This present translation has originated from the Brahma-sampradaya.

BHAGAVATA PURANA CHAPTER 18:

Prithu Maharaja Milks the Earth

Maitreya said: 'After mother earth thus had offered King Prithu prayers, his lips were still trembling of anger. She, in fear, then managed to come to her senses and spoke again: 'Please pacify your anger, oh King, understand that what I said, I have said as someone who as an intelligent person, just like a bumblebee, gathers the essence from everywhere. By the great sages who realised the truth, methods were found and applied for the common people to have a better life in both this world and the next. For anyone who fully follows the principles, that are traditionally taught to the inexperienced who live by their faith, it is very easy to enjoy life. He who in neglect [of the traditions] not properly versed engages on his own initiative, will, in pursuing his goals, see himself fail time and again. Oh King, I see that all the plants that in the past were created by Lord Brahma and are cherished by me, are now in the hands of irresponsible people with no respect for the spiritual practice. [With me] not being taken care of and neglected by local rulers like your goodness, I have for this world, that has fallen into thievery, hidden all the herbs and seeds that are needed for the offerings. Because of being hidden within me for such a long time, those plants, fruits and seeds have deteriorated and therefore your Majesty should take them out the way it is prescribed. -1 Oh hero, arrange for a calf for me. And if you also arrange for a milking pot and a milkman, I will, from my affection for you, fulfill all your desires in the form of milk for each of you. I will also, oh mighty-armed one, oh protector of the living beings, if you want, provide for the food you desired to feed yourself. You will also have to engage in leveling me, the earth, oh King, so that the water that fell from the sky by the mercy of the godhead, after the rainy season has not flown away, oh mighty one.'

Thinking of the pleasing and good words of the earth, the king engaged with a calf so that the representative of mankind thus milking obtained all the crops. Everywhere else other men of intelligence also acquired the wealth by likewise caring [for a calf] and thus milking from Prithu's planet earth, whatever they wanted. Oh good one, the sages milking the goddess with their senses [as the milking pot], produced, by dint of sage Brihaspati as the calf, milk in the pure form of the Vedic hymns. Producing from Indra, the king of heaven, as the calf, the godly milked into a golden pot the nectar of the milk of mental power and the strength of the body and the senses. The sons of Diti, the enemies of God, produced with Prahlada as the calf, with the most important [devotee] among the goddess, the milk of fermented and distilled beverages in an iron pot. The singers and denizens of heaven produced with him who was named Vis'vasava as the calf, into a vessel in the form of a lotus, the milk of sweet music and beauty. The most fortunate demigods responsible for the funeral rites, with great faith produced, with Aryama, from the realm of the ancestors the milk of the offerings of food into an unbaked earthen pot. The perfected souls and the scholars and such [the Vidyadharas], appointing Kapila as the calf, produced with the ether [as the milking pot] the knowledge of proceeding at will with yogic mystic powers [siddhis]. Others endowed with magical and mystical powers [the Kimpurushas] produced with Maya [a demon] as the calf and with concentration [or dhara as the milking pot], the milk of the wondrous ability of making the body invisible. The descendants of Kuvera, the demons, the ghosts and the witches [respectively the Yakshas, Rakshasas, Bhutas and Pis'acas], who are all habituated to eating meat, with Lord Shiva's incarnation Rudra [Bhutanatha] as the calf, milked

out a beverage made of blood in a pot of skulls. So also the snakes with and without hoods, the scorpions and the constrictor snakes, produced with Takshaka as the calf, their chief, the milk of poison in the pot of the snake pit. 3-2 The four-legged creatures produced, with the bull carrier of Lord Shiva [Nandi] as the calf, from the green grasses their milk in the pot of the wilderness. The other sharp toothed animals, the predators, with the lion as their calf milked out the flesh of other beings and the birds, with Garuda as their calf, produced in the pot of their own body the milk of the moving [insects and worms] and nonmoving living beings [the plants and grasses]. With the banyan tree as their calf the different trees produced milk in the form of their juices while the hills and mountains, with the Himalayas as the calf, produced the various minerals of their peaks. With the leaders as the calves and with each his own specific milking pot, from the planet Earth ruled by King Prithu the milk was produced of everything needed.

Oh chief of the Kurus, milking the earth with the different calves, pots and milkers, thus by Prithu and the others following his example, the milk was obtained of all the different forms of food needed by the living entities. King Prithu, being very pleased with all desirables produced as milk, full of affection thereafter treated the planet earth as if she was his own daughter. The emperor, the mighty son of Vena, with the power of his bow had broken up all the hilltops of the entire earth and thus had leveled [cultivated] her almost completely. 0-3 And so the Supreme Lord, present on this earth as the son of Vena, was as a father to the citizens in employing them and in preparing at different locations for numbers of suitable dwellings according to the need: villages, cities, settlements and forts of different kinds as also habitations for the milkmen, pens for livestock, camps, mines, agricultural towns and mountain hamlets. Before Prithu there was on this earth certainly never this kind of planning of towns and villages; one used to live everywhere unrestricted as one liked.'

BHAGAVATA PURANA CHAPTER 19:

King Prithu's One Hundred Horse Sacrifices

The sage Maitreya said: 'Thereafter he, the king, in the land of Manu known as Brahmavarta, where the Sarasvati flows to the east, then initiated the performance of a hundred horse sacrifices. Faced with this most powerful excel in fruitive action King Indra, who himself had performed a hundred sacrifices, could not tolerate the great ceremonies of sacrifice of King Prithu. It was there that directly the enjoyer of all sacrifice, the Supreme Lord Vishnu, the transcendental controller who is the proprietor, the teacher of all the world and everyone's soul, would show Himself. Together with Brahma and Shiva and all the local rulers with their followers, He is praised by the inhabitants and singers of heaven and the wise. The perfected souls and those rooted in learning, the descendants of Diti, the fruitive workers and the guardians of wealth attended there headed by Nanda and Sunanda, the most respectful associates of the Lord. All the great devotees who always serve Him with diligence assembled there: the masters of yoga led by Sanaka [the Kumaras], Kapila, Narada and Dattatreya. Dear son of Bharata, because of that meeting the land fulfilled, alike the cow that produces all the milk, all wishes by yielding as desired every matter needed by the sacrificer. The rivers carried all the water needed, there was milk, curd and the food of other dairy products and the trees with their big bodies bore fruits and dripped with honey. The people of all places along with their governors brought forward presentations of the four kinds of foodstuff [what is chewed, licked, sucked and drunk] and heaps of jewels from the hills and oceans. Thus King Prithu, abiding by the Lord beyond the Senses, was the most opulent person, but the great Lord Indra, being envious, formed a hindrance. Full of envy he unseen stole the sacrificial animal when the son of Vena was performing the last horse sacrifice meant to please the Lord of All Sacrifices. Indra, impersonating as a liberated soul and thus most confusingly presenting irreligion as religion, was spotted by sage Atri and then hurried away into the sky. The son of King Prithu, a great hero, was by sage Atri encouraged to kill him. He most angry shouted: 'Wait, just wait!' But when he saw that he was wearing the dress that is considered religious, had knotted hair and a body smeared all over with ashes, he could not release an arrow at him. My best one, the son of Prithu, having refrained from killing, was by sage Atri admonished to do it nevertheless since the great Indra had sunken as low as to impede the performance of a yajna. Thus being ordered the son of Prithu, who was as angry as the king of the vultures was with Ravana, began to chase Indra who hastily moved away at a distance. With him in pursuit, Indra vanished, abandoning both the horse and his false dress. The great hero then brought the animal of his father back to the sacrificial arena.

Oh master [Vidura], seeing the reality of his wonderful action the great sages honoured him accordingly with the name Vijitas'va [he who won the horse']. But not being seen under the cover of a dense darkness he had created, the mighty King Indra again took the horse away from the sacrificial

block where it was chained in golden shackles. When Atri pointed out that he hurried away in the open, the hero this time seeing him holding a staff with a skull at the top, [again] could not kill him. By Atri admonished to go after him, he in anger had fixed an arrow, but the independent Indra, who gave up the horse and the apparel [for the second time], kept himself out of reach. The hero then took the horse and went back to the sacrificial arena of his father. Ever since those with a poor fund of knowledge adopt that false show of the lord of heaven. Those forms that Indra assumed with the desire to steal the horse are all sign and symbol of sinful activities. For this the word deficient is used [with khanda or deficient one speaks of pakhandā or pashandā, the false preacher or heretic]. With Indra, who in his desire to stop the sacrifice stole away the horse from the son of Vena and thus adopted and abandoned the religious garb, the common man, foolishly enough, got attracted to this falsehood of faith in red robes, going naked etc., because it is generally done with great cunning and a good command of speech. The incarnation of the Lord, King Prithu celebrated as the all-powerful one, understood this and, very angry with Indra, took an arrow and lifted his bow.

The priests who saw that Prithu thus prepared to kill the king of heaven, could not tolerate the mental leap of his terrifying display of power and objected: 'Oh great soul, as it is said in the scriptures, it is not proper to kill others in matters like these. Indra, your enemy who in fact already lost his power as the destroyer of your interest, we will summon with mantras never used before and forthwith by force sacrifice him in the fire, oh King.'

After thus having advised the leader of the ceremony, oh Vidura, the priests grim-faced with the sacrificial ladle in their hands stood prepared to perform the sacrifice, but when they were about to begin Lord Brahma asked them to stop: 'Indra should not be killed by you, for he whose end you wish is also the offering himself, he is an integral part of the Supreme Lord. And so too the ones of God you wish to please by the sacrificing are all part of Indra! And then, oh twice-born souls, beware of this great violation of dharma committed by Indra in his desire to impede these proceedings of the king. Let it be so that from the side of the widely renowned King Prithu there are the ninety-nine sacrifices he performed. There is no use [oh King] for more correctly performed sacrifices, for you know the path of liberation very well. You surely should not act in anger against Lord Indra, it suffers no doubt that it will be to the good fortune of the both of you to stand together for the multifirmity of the Lord celebrated in the scriptures. Oh great King, please listen to what I tell you with the greatest esteem: do not - as you did - get into the mind of anger because of a twist of fate, because from the king who is of such a consideration, one will enter the darkest regions. Let this sacrificing end, it was by what Indra has created that among the souls of God so many principles of religion were violated and bad habits rooted. Just see how Indra, as the one who broke your sacrifice by stealing the horse, introduced this deception that is so alluring to the common man that he is carried away by it. Your Majesty, you incarnated according to time and circumstance in this world in order to deliver us, because the system of religion by the misdeeds of King Vena had almost vanished. And now you are there as a part and parcel of the body of Vishnu, oh son of Vena. Therefore, in consideration of the welfare of the world, oh protector of the people, respond to the determination of the progenitors of this earth [to respect you as an expansion of the Supreme One] and foil the illusion that was created by Indra in the form of the moralizing without servitude [the pseudo religion, the hypocrisy] that is the mother of the dangerous path of heresy.'

Maitreya continued: 'Thus being advised by the teacher of all, Prithu, the king and master, acted according to what was told and concluded, moved by sympathy, to peace with Indra. After having done so he took a customary bath and received for his glorious actions the blessings of the God-conscious whom he had pleased with the performance of his sacrifices. All the men of learning, whose blessings are effective, were most contented with the great respect and rewards they received from the original king, oh royal soul. They offered their blessings [and said]: 'Oh mighty-armed one, we, the forefathers, gods, sages and also the common people, have all assembled because you invited us and now we feel very honoured by your gifts and expressions of respect.'

BHAGAVATA PURANA CHAPTER 20:

Lord Vishnu's Appearance in the Sacrificial Arena of Prithu Maharaja

Maitreya said: 'The Supreme Personality, the Lord of Vaikuntha, satisfied by the sacrifices unto Him, the Lord of All Sacrifices, appeared together with the mighty Indra and spoke as the enjoyer of the sacrifice to King Prithu. The Supreme Lord said: 'This person [King Indra] who disturbed the hundredth horse sacrifice you performed, begs your pardon, you ought to forgive him. Considerate souls willing to act in favor of others in this world, oh god of man, belong to the best human beings. They [acting from the soul] will

never be malicious toward other living beings. The soul after all is not this vehicle of time, the body. If people like you, who persistently are of service to the elders [the tradition, the wise], become bewildered by the external energy of God, the only thing that is achieved is weariness. Therefore he who is well acquainted and knows that one owes this body to one's ignorance, desires and karma, will never become the slave of it. In other words, which person having life experience would in his detachment call himself the proprietor of the wealth, house and children that result from such a bodily concept? The one pure self that is enlightened and free from material characteristics, constitutes the reservoir of all good qualities that, transcendental to the body and the mind and pervading all, is the undivided witness unrelated to the material world. Anyone who thus knows about the soul that exists within this body is, despite being situated within material nature, as a person never affected by the basic qualities of nature. Such a one is situated in Me. He who free from ulterior motives, always doing his duty, worships Me with faith and devotion will, oh King, discover that his mind step by step finds the highest satisfaction. Free from the modes, the basic qualities, of nature and with an equal vision, he who, innerly free from contaminations, is of peace, will achieve the equipoise of My spirit of emancipation. Any person who knows this changeless soul as simply being the indifferent superintendent of the physical elements, the knowing and working senses and the mind, will find all fortune. They who are bound to Me in friendship and enlightenment will never become disturbed by the happiness or distress they see associated with the different basic qualities and the constant change of the material body consisting of the physical elements, the active senses, its intentions and the mind. Equipoised in happiness and distress, equal to all who are more elevated, lower or situated in between and with the senses and mind controlled, be as such the protector of all citizens, oh hero, together with the others [the officials] arranged by Me. Ruling the populace in goodness it is certain for a king in his next life to be the collector of one sixth of the results of the pious activities [of his subjects]. Being of a different approach, solely collecting taxes, he will have to do without this sixth and be faced with the sins of the citizens he failed to protect. Thus being the protector of the earth as someone whose chief interest it is to be unattached in respect of the principles as approved and handed down by the foremost twice-born souls, you soon will see yourself be loved by the citizens and at home be visited by the perfected souls in person. Because you captivated Me by your excellent qualities*, please request any benediction from Me you desire, oh chief of the humans. I certainly cannot easily be obtained by mere sacrifices, austerities or doing yoga. I am present in the one who is evenminded.'

Maitreya said: 'The conqueror of the world thus being led by the Supreme Master of All, the Personality of Vishnu, bowed his head to the instructions of the Lord. King Indra, ashamed of his own actions then lovingly touched the feet of him [Prithu] who of course with an embrace gave up his anger. The Supreme Lord, the Supersoul, next received worship with all the paraphernalia from Prithu whose devotion, having taken to the lotus feet, gradually increased. Even though he was ready to leave him, the Lord with the lotus eyes, the well-wisher of the devotees, being detained by his kindness, could not depart. He, the first among the kings could, with his eyes full of tears standing before the Lord with folded hands, not look at Him nor utter a word. His voice was choked up and within his heart embracing Him he remained in that position. Looking at Him with insatiable eyes, he thereupon wiping the tears from his face addressed the Original Personality of Godhead who, with His hand resting upon the high shoulder of Garuda, the enemy of the snakes, barely touched the ground with His lotus feet.

Prithu said: 'Oh Almighty One, how can a learned man ask from You, who are the master of all blessings, for benedictions that are also available to all those embodied living beings who are bewildered by the modes of nature, even when they are in hell? Nor do I ask, oh Supreme One, for Your enlightenment [to be one with You]. I do not desire even that, oh Master, because I then have to do without the nectar delivered by the mouths of the devotees at Your lotus feet. Just give me a million ears to [relish that] what rises from the core of their hearts [the stories about You]. Let that be my benediction. That soothing breeze of the nectarean [saffron] particles of Your lotus feet, oh Lord praised in the scriptures as delivered by the mouths of the great ones, restores of those who strayed from the path of devotional service the remembrance of the forgotten truth and makes other benedictions unnecessary. When someone somehow or other, even only once, in association with those who are advanced listens to the all-auspicious glorification of You, oh honoured one, how can someone appreciative of Your characteristics, unless he is an animal, then ever cease with that what the Goddess of Fortune in her desire to hear about You has accepted as Your quality? Therefore I shall engage in the service of You, the all-inclusive Supreme, Original Personality [Purushottama] and reservoir of all transcendental qualities. Let there with me, who as anxious as

the goddess with the lotus in her hand, competes in relation to the one Master, be no quarrel between her and me in the single-mindedness of acting in respect of Your feet. The mother of the universe, oh Ruler of the Cosmic Reality, [being jealous] might ruin my desire to be of her action. But what difference would she make with You who, always favorably inclined to the poor, as a consequence of Your benevolence consider even the most insignificant service very great? Sainly persons therefore rather worship You who dispel the misconceptions produced by the modes of nature. Oh Supreme Lord, I cannot think of any other purpose [in the life] of devotees than the remembrance of Your lotus feet. I consider that what You said [to me] with the words 'make your choice', as a bewildering favor relating to the material world. How [is that supposed to work] when ordinary people [like me], who are not tied to what You say in the Vedic literature, time and again feel attracted to engage in karmic actions? Oh Lord, the people are divided about Your illusory energy because of which they, missing the real knowledge, desire everything but the true matters of the soul. Please bestow that what You deem desirable, just like a father would do for the welfare of his child.'

Maitreya said: 'Thus being worshiped by the original king He, the seer of the entire universe, said to him: 'My dear King, let there be your devotion for Me. By the good fortune of intelligently having acted unto Me like this, you will certainly overcome My illusory energy that is so difficult to give up. Do therefore without neglect what I ordered you to do, oh protector of the citizens, anyone who acts according to My injunctions, will achieve all good fortune, wherever he is.'

Maitreya said: 'This way showing His appreciation for the words of the wise king, the son of Vena, the Infalible One, after properly having blessed him and being worshiped by him, decided to leave. 5-3 After they [by the king] with an intelligence dedicated to the Lord, with folded hands, sweet words and riches were properly respected in a spirit of devotional service, all the followers of the Lord of Vaikuntha departed: the godly souls, the sages, the forefathers, the artisans, the perfected ones, the heavenly singers, the snakelike beings, the superhuman beings, the nymphs, the earthly humans, the birds and all the other living entities [compare 3.10: 28-29]. Having captivated the minds of the saintly king and all his priests, the protector of the living creation, the infalible Supreme Lord, also returned to His abode. The king who had offered his obeisances to the Supreme Soul, [thus] received the revelation of the Unmanifested One, the God of Gods. He then returned to his home.'

*: The twenty-six qualities of a devotee: kind to everyone, does not quarrel with anyone, fixed in the Absolute Truth, equal to everyone, faultless, charitable, mild, clean, simple, benevolent, peaceful, completely attached to Krishna, has no material hankering, meek, steady, self-controlled, does not eat more than required, sane, respectful, humble, grave, compassionate, friendly, poetic, expert, silent.

BHAGAVATA PURANA CHAPTER 21:

Instructions by Prithu Maharaja

Maitreya said [about King Prithu returning to his capital]: 'The city at the golden gates and everywhere around was decorated with pearls, flower garlands and cloth and there was also highly fragrant incense. The streets, the parks and the lanes, that were sprinkled with water scented with sandalwood and aguru [a fragrant herb], were decorated with unbroken rice, flowers, fruits in their peel, precious stones, parched grains and lamps. With everything being cleansed and festooned with leaves of various trees like fresh mango leaves and the flowers and fruits hanging down from pillars of banana trees and betel nut trees, it all looked very nice. The citizens and many a beautiful radiating virgin decorated with tinkling earrings, came to welcome him equipped with lamps and countless articles of worship. Even though the king when he entered the palace was honoured with the sounds of kettledrums, conch shells and the Vedic chants of the priests, he took no pride in it. With the great glory of thus being revered and pleased everywhere by the nobles and the commoners, he in his turn wished them all the best. He had been so from the beginning: magnanimous in all his actions and doing great works regularly. He had become the greatest of the great and thus ruling with the achievement of a repute that had spread all over the world, he [finally] was elevated to the Supreme lotus feet.'

Suta said: 'Oh greatest of the devotees, oh leader of the sages [Shaunaka], after Maitreya thus befittingly had expounded on the high reputation of that ideal king so qualified because of his countless qualities, Vidura proved his great respect and addressed him. Vidura said: 'When he [Prithu] was enthroned by the great souls of learning, he realised the full respect of the enlightened community and was by that grace of Vishnu able to expand to the strength of a rule of law by which he managed to break open [and exploit] the earth. Who would not enjoy to hear about his glories, about his intelligence and his chivalry, to the example of which even to this day so many kings and their local rulers

proceed in procuring what they desire for their livelihood? Please tell me [more] about those good deeds.'

Maitreya proceeded: 'Living in the land between the two rivers the Ganges and the Yamuna, he who was destined to enjoy the fortune of his pious deeds, exhausted his merits. Except for the brahmin culture and the souls in succession devoted to the Infalible One [the Vaishnavas], there was for everyone on the seven continents the irrevocable order of him as the one ruler holding the scepter. And so he one day took a vow to initiate a great sacrifice to the occasion of which the authorities of God assembled: the brahmin sages, the wise kings and all the great devotees. To that occasion he offered his obeisances to all the respectable souls who deserved it according to their respective positions, standing in their midst like the moon between the stars. He was a tall man, well built with strong arms and a lotus-like fair complexion, eyes as bright as a sunrise, a straight nose and a beautiful face with a grave expression, high shoulders and teeth brilliant at the smile. He had a broad chest, a firm waist with beautiful folds in his abdomen like the leaf of a banana tree, a coiled navel, thighs of a golden hue and an arched instep. With fine, curly, slick black hair on his head and a neck like a conch he was dressed in a very valuable dhoti with over his upper body a wrapper worn like a sacred thread. With all the beauty of his physical appearance he was the one appointed to give up his garments according to the regulations. Nicely covered by a black deerskin and with a ring of kus'a grass around his finger, he then performed as was required. With starry eyes as moist as the dew, he glanced over all the souls around him and then, for the purpose of pleasing the assembly, began to speak in terms of the following elevating discourse. What he brought to mind for them was of a great importance and beauty and was flowery, crystal clear and free from doubt spoken to the benefit of all.

The king addressing the ones present said: 'Listen carefully, oh great souls present here, how I as an inquisitive man feel obliged to present to you, dear nobles, my conclusions concerning the principles of dharma. I, carrying the scepter as the king of all citizens, am engaged in this world as the protector and employer of each person the way he is born in the context of his own [Vedically] established, separate social order. By executing of Him, the Seer of all destiny, that what the experts in Vedic knowledge speak about, I expect to fulfill all the objectives as desired everywhere by everyone. Anyone who as a king exacts taxes from the citizens without reminding them of their respective [varnashrama] duties of age and vocation, will according to the impiety of his citizens, also have to relinquish the enjoyment of his own fortune. Therefore, my dear citizens, it suffers no doubt that whatever you, without grumbling, out of your own real interest [according to the varnashrama system] do with Him beyond the senses in mind, constitutes a great service unto me. When you serve His interest, you are of service to me, your protector. All of you present here as people faithful to the forefathers, the gods, the sages and the sinless, please take this at heart: in the hereafter the results of one's actions are equally shared by the performer of the deeds, by their director and by their supporter. Oh respectable souls, there must be someone like Him who sometimes [in the scriptures] is called the Lord of Sacrifice. Why else would one in this material world and in the hereafter see embodiments of [great] power and beauty? Manu, Uttanapada [Dhruva's father], Dhruva and no doubt the great king Priyavrata and my grandfather Anga, these great and saintly personalities as also others of the Unborn Soul like Prahlada and Bali Maharaja, are proof of the existence of Him Holding the Club. Except for descendants like my father who, abominably acting like death personified, had lost his way on the path of religion, one as good as always ascribes the elevation to higher worlds and class to the [in dharmic action] being liberated from the material motive for the sake of the One Supreme Soul. Persons of penance destroy, because of their inclination to serve the lotus feet, immediately the dirt that accumulated in their minds in countless births. Just like the [Ganges] water that emanating from His toes vanquishes all dirt, they, day after day, see their purity increasing. By particularly time and again gathering strength in seeking, in a systematic scientific way, refuge at His lotus feet, the person disgusted with the endless ruminations will purify himself and not again surrender to a materially motivated life full of hindrances. All you citizens, in order to be satisfied, be sure of being devoted at His lotus feet according to your personal sense of duty. Be in your thoughts, your words and in a physical sense, of the particular qualities of your own type of work and answer with an open mind, in the full of your conviction, to all that is wanted, as far as your talents allow. He who is present in this world with His various qualities and transcendence is worshipped with different kinds of sacrifices. In these sacrifices, performed with physical means and the practicing of mantras, His forms and names, as a condensation of His nature, then serve the purpose of the science of being free from contaminations. Just like fire manifests differently depending the shape and quality of the firewood, the Almighty One also manifests this body [of forms and names] by activities and in a consciousness that are

the result of a certain combination of the non-manifest primary nature, the time, the mental disposition and the dutifulness. Oh all of you, by incessantly with firm determination on this earth by means of your occupational duties worshipping the Supreme Lord, the enjoyer of the sacrifice and the spiritual teacher, you share your grace with me. Those who are of great opulence [the rulers] should never exercise power over the blessed souls devoted to the Unconquerable One [Vishnu], nor over those who practice tolerance, are of penance and are [spiritually] educated, for they personally constitute the ruling class of the twice-born souls [the brahmins] in society. The Original Personality, the oldest and eternal Lord and godhead of the brahminical culture, acquired the opulence of His eternal fame of being the great elevated leader who purifies the entire universe, by exercising respect for their lotus feet. By serving them one satisfies the unlimited, independent Lord dwelling in every one's heart. Therefore are those who humbly follow in His footsteps, in every respect constantly of service to the brahmin class. A person automatically without delay achieves the greatest peace and the satisfaction of his soul when he regularly relates to them by means of delivering service, for who would be a better mouth and hand for the ghee that is offered? Ananta, the Lord of the Snake bed, is never as pleased to eat from sacrifices in the fire, which [on itself] is bereft of consciousness, as He is by those sacrifices that, with faith and the worship of names in the midst of devotees, are offered in the mouths of the knowers of the Absolute. Everything that with faith, austerity, auspicious actions, silence, an absorbed mind and sense control is propagated by the constant, pure and original brahminical culture, is there for the sake of showing the true meaning and purpose of the Vedic vision, in which this world is reflected as clear as in a mirror. Oh people of culture, I will carry the dust of the lotus feet of all of them on my helmet until the end of my life. Everyone who always engages this way will soon vanquish his sins and be blessed with all qualities. He whose wealth consists of good conduct and gratitude, he who seeks refuge with the learned and acquired all the good qualities, will achieve all the fortune of God. May the Maintainer of the three worlds as also His devotees be pleased with the brahmin class, with the cows and with me.'

Maitreya said: 'The king speaking thus was congratulated by all the virtuous souls present: the elderly, the godly and the twice-born who satisfied and happy minded exclaimed 'sadhu, sadhu!' [well done, well spoken!] They said: 'The Vedic teaching, which says that someone becomes victorious in all the worlds through his son, has become true now that he [Prithu] in a grand manner has delivered his most sinful father Vena from the darkness [in which he landed] after being cursed by the brahmins. Also Hiranyakas'ipu who, because of repeatedly blaspheming the Supreme Lord, entered the darkest regions, was delivered by the actions of his son Prahlada. Best of all warriors, dear father of the earth whose devotion unto the Infalible One, the one Maintainer of all the worlds, is so exemplary, may you live forever. Today, oh Supreme One of Purity, we are because of you under the rule of the Lord of Liberation Mukunda, of Him, Vishnu who, appearing in the stories of the scriptures, is glorified as the worshipable Lord of the brahmins. It is nothing special, oh lord, to rule over citizens for one's income. What is of greatness, is the nature of your affection and mercy for all living beings. We, who as a consequence of our deeds in the past lost their goal in life and determined by fate are wandering around, today because of you have learned to know the other side of the darkness of material existence. Our obeisances to you whom we honour as a personality moved by the quality of goodness, as someone who by dint of his personal prowess inspires the brahminical culture and maintains [the honour of] the ruling class.'

BHAGAVATA PURANA CHAPTER 22:

Prithu Maharaja's Meeting with the Four Kumaras

Maitreya said: 'As the citizens were thus praying to the high and mighty King Prithu, four sages arrived there as bright as the sun. The king and his associates could recognise the masters of yogic perfection that descended from the ethereal realm by the glaring effulgence of their all-embracing sinlessness [they were the four Kumaras]. Seeing the so very desired life of peaceful conduct before them, King Prithu with his followers jumped to their feet as if they were souls whose senses are ruled by the modes of nature. After they accepting that [reverence] had taken their seats he, humble with the high civilisation of their full glory, bowed before them and was of worship the way it is prescribed with all that belongs to it. The water of washing their feet he sprinkled on the tuft of his hair and thus he behaved like men of respect are supposed to behave. Seated on the golden throne the brothers who were older than Shiva were like fire on the altar and pleased with them, the king respectfully and with restraint addressed them. Prithu said: 'To what do I owe the grace of your audience, of you who are fortune in person? It is an encounter that even for the greatest yogis is difficult to achieve. He with whom the ones of learning [the brahmins and the Vaishnavas] are

pleased, can achieve whatever that is difficult to achieve in this world or the hereafter, including the all-auspicious Lord Shiva and Lord Vishnu who accompany them. Although you are traveling all the worlds, the people cannot see you, just as the ones causal to the creation cannot see the All-knowing witness residing within everyone. Despite being not that rich, those householders [may enjoy] the glory of most respectable saints [like you], who with their home can offer water, a place to sit, servants, land and the master of the house himself. But a tree with venomous serpents are no doubt those houses that, abundant with all wealth, are not [blessed] with the water that washed from the feet of the great saints. I welcome you, oh best of the twice-born, you who move around like children and controlled by vows with a great faith are motivated for liberation. Oh masters, can persons who, having fallen into this material existence, are stricken with the illness of living to the command of their senses, all by themselves find any good fortune? There is no need to ask you about your well-being for you supreme souls have no mind concerned with matters of good or bad fortune. I therefore am certain that you for us who suffer the pains of a material existence, are the friend to ask how one soon in this world may find salvation. Manifesting as the supreme goal in life of the transcendentalists the Supreme Lord, the Unborn One in the form of the perfected ones moves about on this earth in order to show His devotees His mercy.'

Maitreya said: 'Hearing that very substantial, appropriate, concise and sweet conclusion of Prithu, the Kumara satisfied with a smile replied as follows. Sanat-kumara said: 'What a good question for you to ask my dear King, oh you who desires the good of all living beings. Learned as you are, you nevertheless pose this question. [This speaks for you] as someone whose intelligence roots in the mind of the saintly ones. An association of devotees in which there is discussion, questioning and answering is appreciated by both the parties [of the saintly ones and their pious followers], and real happiness for all will expand from it. Oh King, you are evidently attached to the organised appreciation for the qualities of the Lord His lotus feet. Difficult as it is, that will free the indwelling soul, given a steady practice, from the dirt of the emotions of lust. In the scriptures is defended that only the absence of attachment to other matters than the soul in combination with an intense attachment for that True Self which is transcendental to the modes of nature, constitutes the perfect conviction for the salvation of man. That [is realised] when one as a dutiful devotee with faith and devotion, by means of discussion and inquiry is spiritually united in one's determination and with respect for the Lord of Yoga regularly attends and listens to the stories of the God-fearing ones. Reluctant to associate with the rich and the ones who are after sense gratification and not after the acquiring of goods as approved by them, one gets rid of the bad taste of the happiness that goes without drinking the nectar of the qualities of the Self of the Supreme Personality. With nonviolence [as a vegetarian], following in the footsteps of the teachers of example, by remembering the Lord of Liberation, by testifying of His activities, by the nectar of following according to the yoga principles without a material motive [yama] and by practicing in line with the precepts [of niyama] one thus being without offenses, will be living a simple life with tolerance for the worldly dualities. With in one's ear constantly the discussions in relation to the transcendental qualities of the Lord it may be so that one, increasing in one's devotion and consciousness, is of an uncontaminated existence in the material world that is opposed to spiritual understanding, for when one has realised that kind of listening, it is easy to be attached to the Spirit of Transcendence. When the person in respect of the teacher of example is fixed in attachment to the Spiritual Supreme, the impotence of the heart [as characterised by the five klesas or hindrances: ignorance, egoism, attachment, dislike and death-fear] that is situated within the covering of the individual soul that consists of the five elements, will be burned by the force of detachment and spiritual knowledge like fuel being burned by fire. With that immolation of the inner weakness being freed from all the [associated] material qualities, there is no difference as there was in the past between the inner action with the Supersoul and the outer action of the self. For such a one that difference has ended just like a dream ends when one wakes up. The person sees of himself both the objects of his senses and his transcendence [as the witness]. In that position he knows desires and designations, but without the two [not being innerly divided] that is not the case. The only reason that one sees differences between oneself and something [or someone] else is that there are different causes [for each position] everywhere, just like one has with a reflection that is different in water and another medium [like a mirror]. Because the mind is agitated by the senses that are drawn towards the sense-objects, [the pure] consciousness [of one's intelligence] is easily lost, just like a lake that is overgrown with plants. Scholars of the soul state that in the destructive choking of one's remembrance the constant mindfulness of one's consciousness is destroyed and that the soul bereft of real knowledge thus degrades. In this world there is nothing as

bad as the obstruction of that self-interest, in which other matters seem to be so much more interesting than the realisation of one's own self that one hinders. When one constantly thinks for the sake of riches and sensual pleasures all the [four] virtues of human society are destroyed [the purusharthas]. Therefrom bereft of knowledge and devotional service, one lapses into the inertia of matter. They who want to cross over that ocean quickly, should never cling to the slowness of matter, for that is the great stumbling block for the virtues of religiousness, economic development, regulation of pleasures and salvation [dharma, artha, kama, moksha]. In this respect liberation is likely to be there as the most important one, because engaged in the interest of the other three paths one regularly finds oneself caught in the finality of things and in fear. For all those notions of a higher or lower form of life there will never be any peace, for they depending upon the interaction of the material modes are by the ordinance of the Lord [in the form of Time] all destroyed. Oh best of kings, be therefore just as I am persuaded of Him the Supreme Lord who from within the heart everywhere manifests by dominating as the Master of the Field radiating into every hair follicle and who for all the moving or nonmoving living beings covered by a body endowed with senses and a life-breath, is there for the consideration of self-realisation. Surrender yourself unto Him the root cause manifesting as the truth within the untruth. By this deliberate consideration one is freed from the illusions of an intelligence that wonders whether one deals with a rope or a snake. Thus one is situated in the eternal liberation of the uncontaminated, pure truth of the original nature transcendental to all the impurities of one's karmic [fruitive] activities. Be unto Him, Vasudeva, of devotion like the devotees who find Him, whose lotus toes bring them joy, worthy to take shelter of. By devotional service the hard knot of karmic desire is uprooted, but that is never so with people missing that respect, however hard they try to stop the waves of sense enjoyment. In this material ocean the hardship of the non-devotees is great with the sharks of the six senses. They cannot cross the ocean without much difficulties and therefore you should make the lotus feet of the Supreme Personality of Godhead your boat for passing that unconquerable expanse.'

Maitreya said: 'The king thus by the son of Brahma, the Kumara who was so well versed in spiritual knowledge, in full being informed about the ins and outs of spiritual advancement, praised him and then spoke. The king said: 'In order to confirm what the Lord has promised, He who from His causeless mercy is so compassionate with the ones in distress, you have all oh brahmins, oh powerful ones, arrived here. With you also doing what could be expected from the most compassionate representatives of the Lord, is all that I have to offer, the remnants of the offerings to the saints! What should I give from my side? My life, wife and children, oh brahmins, my home with everything belonging to it, my kingdom, power, land and treasury, I thus all offer to you. The post as the commander in chief and ruler over the kingdom, the scepter of authority and the complete dominion over the planet are no doubt only reserved for those who know the purport of the Vedas. The kshatriyas [the rulers] and the other departments of society all eat by the mercy of the brahmins who enjoy their own clothing, their own food and their own donations in charity. You from your kind of spiritual understanding of progressing with the Fortunate One, have in your compassion explained to us the Vedic evidence as discussed. May you ever be pleased with your own actions of mercy! Who could ever repay you with anything but offering water to you with cupped hands?'

Maitreya said: 'After the masters of self-realisation had been worshipped by the original king they praised his character and, before the eyes of all the people, rose to the sky. The son of Vena, the first among the great personalities, who according to the teachings fixed in the self had arrived at self-realisation, considered himself as someone who had achieved what he desired. In his actions for the sake of the Absolute Truth engaging as good as possible according to the time, the circumstances and his capacity, he did whatever he could as far as his means would allow. Fully dedicated to the Supreme Spirit he free from attachments being of renunciation always thought of the superintendent of all actions, the Supersoul transcendental to material nature. Even though he lived at home he never felt attracted to all the opulence of his mighty kingdom nor did he indulge in sensual pleasures, as much as the sun [never responds to what is lit]. Thus always practicing yoga he by his self-realisation begot five sons in his wife Arci who were the way he wanted them. Their names were Vijitas'va, Dhumrakes'a, Haryaksha, Dravina and Vrika. With them Prithu [by his authority] alone succeeded in incorporating all the qualities of all local deities. In his personal surrender to the Infallible One he, for the protection of the created universe, pleased the citizens during his time with the qualities of his kind-hearted words and actions. The king thus was known as the King of the Moon, while he on the other hand was like the Sun god in his distributing, exacting and ruling over the wealth of the world. In his exercise of power he was as unconquerable as fire, he was as insuperable

as the King of Heaven, as tolerant as the earth itself and alike heaven in fulfilling all desires of human society. He used to please as bountiful as the rain that pours as much as one likes, he was as unfathomable as the sea and occupied his position alike the King of the Hills [mount Meru]. He was like the King of Righteousness [Yamaraja] in his education, he was alike the Himalayas in his opulence [because of the minerals and jewels], he was like Kuvera in keeping the wealth and alike Varuna [the ruler of the waters] in his secrecy. He was as all-pervading as the air [the wind] and of a likewise physical strength, courage and power, and he was as unforbidding as the most powerful demigod Rudra [the Lord of the Ghosts, Shiva]. He was as beautiful as Cupid, as thoughtful as the Lion, the King of the Animals, in his affection he was alike Svayambhava Manu and in matters of controlling the people he resembled the Unborn Lord, Brahma. He understood spiritual matters alike Brihaspati, in his personal self-control he was alike the Supreme Personality, in his devotion to the cows, the spiritual master and the brahmins he was as the Vaishnavas, the followers of Vishnu, in his shyness he was the most gentle one and in matters of philanthropy he was [as caring] as he was for himself. All over the three worlds the general public loudly declared - and surely all the lovers of truth and the women from everywhere came to hear about it - that his name and fame was as great as that of Ramacandra [the Vishnu-avatara].'

BHAGAVATA PURANA CHAPTER 23:

Prithu Maharaja Returns Back Home

- Maitreya said: 'King Prithu, who fully conversant with everything concerning the soul, as the protector of the people endlessly had promoted all that he had created, saw one day that he physically was getting old. Fully in accord with the instructions of the Supreme Ruler he in this world, following the dharma of devotees, had provided for the maintenance of all the moving and nonmoving living beings. He left the earth to his sons and with pity towards his aggrieved citizens he, alone with his wife, went into the forest for his austerity. As perfect as he formerly had been in his understanding while conquering the earth, he in that [retreat] perfectly understood that he, according to the rules and regulations of a retired life, had to engage seriously in the practice of severe austerities. At first he so now and then ate bulbs, roots, fruits and dry leaves, then he drank only water for several fortnights and finally he only breathed the air. Like the great sages the hero tolerated during the summer the five fires [of the sun above and four fires in the four directions], in autumn the torrents of rain, in winter to be up to his neck submerged in water while he [all year long] slept on the bare earth. Simply longing for Krishna he tolerated it to be without words, sensuality, the discharge of semen and freedom of his life breath, and was thus of all possible practices of the best austerity. Unrelenting keeping to the Perfection [of Krishna] he thus gradually got rid of all the dirt and desires of his workload, his karma, while he by means of breath control fully stopping his mind and senses broke with all that bound him. [And so he,] the best of all human beings, worshiped the Supreme Personality of Godhead with the very yoga the fortunate Sanat-kumara spoke about concerning the ultimate goal of relating to the soul. With him as a devotee endeavoring with faith on the path of devotional service unto the Fortunate One, the Lord, who is [the origin of] the Spirit of the Absolute, became his exclusive object of worship. He, who was perfectly alert in the constant remembrance of a purely transcendental mind, found by these devotional activities unto the Supreme Lord the perfection of wisdom. Thus not attached to whatever one could call one's own, he became free from doubt and the material conception of life that covers the soul. Free from desire and firmly convinced of the ultimate goal of the soul, he had given up on all other notions of life and transcendental knowledge. [for he realised that] as long as a practitioner of the yoga system in his renunciation is not attracted to the stories about the elder brother of Gada, Krishna [Gada was another son of Vasudeva younger than Krishna] he would not be free from illusion. He, the best of the heroes, fixing his mind on the Supersoul, in due course of time thus thoroughly being spiritually purified, gave up his vehicle of time. By blocking his anus with his ankle he pushed up his life air gradually from the navel to the heart and from there upwards to the throat to fix himself between the eyebrows. This way gradually establishing his life breath in his head he, being freed from all material desires, merged his life breath with the complete [of the cosmic] breath, his body with the complete of the earth and his innerly fire with the fire of the complete [of the universe]. After merging the different apertures of his body [of his senses] with the sky and his fluids with the waters, he merged the earth with water, water with fire, fire with air and air with sky and thus united everything divided with its proper source. He united the mind with the senses and the sense organs with their objects and then merged the sense objects with the five elements they had originated from. Next he returned the material ego to the mahat-tattva, the totality of the material energy. On his path towards Him, the reservoir of all qualities, he placed his individuality and the

lives belonging to it in the Reservoir of All Potencies. He, the living entity and enjoyer, as the master of the senses thus returned home, back to his constitutional position, by dint of his insight in the spiritual knowledge of self-realisation and renunciation.

The queen named Arci, his wife, followed him on foot into the forest, even though she, with her delicate body, had not deserved it to contact the earth with her feet that way. Even though her body would turn lean she, most determined as she was in her vow to serve her husband, saw no difficulty in living in conditions like those of the great saints and was glad to join him, happy to be in touch. Seeing that the body of her husband, who was of such a mercy for the world and for her, showed no signs of life, the virtuous woman, after weeping a while, cremated him on top of a hill. Having performed the funeral rites for her so very liberal husband, she took a bath in the river and offered oblations of water in worship of the thirty million demigods in heaven. Three times circumambulating the fire she then, thinking of her husband's feet, entered the fire herself.

The gracious gods and their wives who observed her following her husband into death, offered by the thousands prayers for the chaste wife of the great warrior King Prithu. On top of Mandara Hill they, showering flowers and to that occasion vibrating their musical instruments, spoke among themselves as follows. The wives said: 'Oh how glorious this wife is who, just as the Goddess unto the Lord of Sacrifice [Vishnu], with heart and soul was of worship for her husband, the king of all the kings of the world. Just see how she follows her chaste husband, the son of Vena, in his ascension and how she, who is named Arci, thus surpasses us by her difficult to conceive actions. Among all those who but for a short moment live here in this human world, there is, for the ones who on the path of liberation do their best for the Kingdom of God, nothing too difficult to achieve. He who, having achieved the human form of life, on the path of liberation gets involved in the great difficulties of all that one does for one's sense gratification in this world, is, in going against his own true self, no doubt cheated [by illusions].'

Maitreya said: 'While the woman [Arci] thus by the wives of the denizens of heaven was glorified, she reached the place for which her husband had left. The position that the son of Vena under the protection of the Infallible One had attained was the topmost one of the self-realised. I have thus described to you the character of Prithu, the first among the lords who was so high and mighty, as being the very best because of the greatness of his deeds. Anyone who with faith and great attention reads and explains or hears about that very great and pious person of King Prithu, will attain the same position as reached by him. The brahmin who reads it will attain spiritual splendor, a noble will become the king of the world, the trader will become the master of his trade and the labourer will attain the best unto Him. When someone with great respect three times over listens to this that person, whether he is a man or a woman, when he is childless will have the best of children and when he is penniless will become the richest. Without recognition he will become famous and illiterate he will become learned. This story so auspicious will drive away all bad luck of man. They who desire wealth, a good repute, an increased life span, a better world [heaven], the defeat of the influence of the Age of Quarrel and those who are after the higher cause of the perfection of the four [civil virtues] of religiosity, economy, sensual pleasure and liberation, have to listen with great respect to this narration. Listening to this the king, who on his chariot campaigns for his victory, will receive taxes from other kings like King Prithu did. In performing unalloyed devotional service unto the Supreme Lord, one should, free from all other association, hear about, make others listen to and continue to read about the good deeds of the son of Vena. Oh son of Vicitravirya [Vidura], I explained to you how one should achieve one's destination and awaken to the greatness of His Cosmic Intelligence, by thus being involved in relation to this extraordinary text. He who, liberated in the association concerning the Supreme Lord, with great reverence repeatedly listens to this narration about Prithu and also spreads it, will in full realise the attachment to His feet that constitute the boat for [crossing] the ocean of nescience.'

BHAGAVATA PURANA CHAPTER 24:

The Song Sung by Lord Shiva

Maitreya said: 'The son of Prithu, who because of his great actions became known as Vijitas'va [see 4.19: 18], became emperor and gave his younger brothers, he cared a lot about, the rule over the different directions of the world. The master offered Haryaksha the eastern part, the south he offered to Dhumrakes'a, the western side was for the brother with the name Vrika and the northern direction he gave to Dravina. He who from [what he did in relation to] Indra [also] was honoured with the name Antardhana ['invisibly present'], begot in his wife Shikhandini three children who carried the approval of everyone. They were named Pavaka, Pavamana and Shuci. They in the past had been the gods of fire but now, because of a curse of sage Vasishtha, had taken birth again in

order to regain that status by the progress of yoga. Antardhana who did not kill Indra despite the fact that he knew that he had stolen the horse [of his father], begot in his wife named Nabhasvati a son called Havirdhana [‘the offering won’]. The taxes, punishments and fines and such, that make up the livelihood of kings, he considered something very severe and therefore he abolished them in favor of sacrifices that in the past had been given up. Despite being committed to the duty of ending the distress [of others], he as a realised soul always keeping to his ecstasy, by the worship of the Original Person easily attained His abode, the Supreme of the Soul. Havirdhani the wife of Havirdhana, oh Vidura, gave birth to six sons named Barhishat, Gaya, Shukla, Krishna, Satya and Jitavrata. He who by Havirdhana was named Barhishat was so fortunate in his ritualistic actions and yoga realisation, that he was considered the Prajapati [the founding father], oh best of the Kurus. With this practice continually pleasing the gods with sacrifices, he all over the world kept the kus’grass [of the ceremonial sitting places] facing the east. On the advice of the god of gods [Brahma] he married the daughter of the ocean named Shatadruti. The moment the fire god Agni saw her, youthful and charming in all her limbs, circumambulating [his fire] during the marriage ceremony, he felt himself as attracted as he [formerly] was to Shuki. The scholars, the ones of desire, the souls of heaven, the sages and the perfected souls, the ones of the earth and those of the snakes, were all captivated by the tinkling alone of the new bride’s ankle bells that could be heard everywhere. From [Pracina]Barhi [or Barhishat] ten sons appeared in the womb of Shatadruti who, all deeply vowed to the dharma, together were called the Pracetas [from pracina: being turned eastward]. By their father ordered to beget children, they fled from home and settled, for their austerity, for a ten thousand years near a large lake in order to worship the Master of All Penance [Shri Hari] with their tapas. Following that path they encountered Lord Shiva who, very pleased with the great command of their meditation, mantra practice and worship, spoke to them.’

Vidura asked: ‘Oh brahmin, please clarify what happened when the Pracetas met Lord Shiva on their path, as also what the Lordship who was so pleased with them has said. Oh best among the scholars, in this world being caught in a physical body it rarely happens that one finds association with Lord Shiva. Even sages who, with him as their object of desire, fully detached are engaged in meditation [fail in this]. Although he is satisfied within himself, the great Lord Shiva, when he manifests in this world for the fulfillment of her wishes, engages with the terror of the forces controlling her [like those of Kali, Durga or Virabhadra].’

Maitreya said: ‘The sons of father Pracinarbarhi all [in full surrender] accepting the words of their father piously on their heads had, serious in their hearts about doing penances, left in the western direction. They reached a very large expanse of water as vast as the nearby ocean with water that, as clear as the mind of a great soul, constituted a pleasure to its inhabitants. In that water a multitude of red and blue, kahlara and indivara [during the day and the evening blossoming] lotuses was found and swans, cranes, ducks [cakravakas] and other birds [like karandavas] vibrated their sounds there. Mad bumblebees joyfully hummed there loudly with their little hairy bodies. It was a festival of creepers, trees and lotuses the pollen of which by the wind was spread in all directions. All the princes were amazed about the beautiful heavenly music accompanied by drums and kettle drums that could be heard there continually.’

That very moment they witnessed how the chief of the demigods [Lord Shiva], came out of the water accompanied by an association of great souls who glorified him. Seeing his golden hue, his bodily features, his blue throat, three eyes and merciful beautiful face, they all aroused, filled with admiration, offered their obeisances. He who dispels all dangers, the Great Lord and caretaker of the religion, then talked to them, pleased as he was with their observance of the principles in the past, their gentle behavior and their good manners. Rudra said: ‘Oh all of you sons of King Pracinarbarhi, knowing your actions and desires, I wish you all the best and in order to prove you my mercy, I therefore grant you my audience. Any living being, any individual soul so one says, who surrenders directly to Vasudeva, the Supreme Lord and transcendental controller of the three modes, is very dear to me. When someone for the time of a hundred lives is fixed on his duty, he acquires the position of Brahma [Brahmaloka] and when he also does not fail to [serve] the Supreme Lord, he thereafter will attain me [Shivaloka]. Devotees of Lord Vishnu at the end of time attain a position [Vaikunthaloka] like the one of me and the other demigods. You devotees are for that reason as dear to me as the Supreme Lord Himself, just as apart from Him there is no one else as dear to the devotees as I am. In particular this what I am going to tell you now, is what you always should attend to and repeat for yourselves, for it is very pure, auspicious, transcendental and beneficial.’

Maitreya said: ‘With a heart full of compassion Lord Shiva, the greatest devotee of Narayana, spoke the following words

to the princes who with folded hands stood before him. Shri Rudra said [in worship of Vasudeva]: ‘All glories unto You, the best of all self-realised souls who brings happiness for the welfare of all. Let there be my obeisances unto You, for You are the all-perfect and worshipable soul of all, the Supersoul. All my respects unto You Vasudeva, from whose navel the lotus sprouted. You are the source of the senses and the sense objects and the immutable self-illuminated state that is of an eternal peace. I offer my obeisances also to [You in the form of] Sankarshana [the Lord of ego and integration] who as the origin of the subtle non-manifest matter is the unsurpassable master of disintegration [at the end of time], and to the master of all development, the soul in the beyond Pradyumna [the master of intelligence]. All glories to You, I offer my respects again unto You as Aniruddha [Lord of the mind, of whom the sun god is an expansion, see also 3.1: 34], the master and director of the senses. My obeisances unto the Supreme One of perfect purity and completeness who stands apart from this material creation*. Unto You as the heavenly abode, the path of liberation, the gateway of the eternal and the purest of the pure, my obeisances. All my respects I offer unto You, the golden semen, who are the continuity of the Vedic sacrifices [catur-hotra]. Be praised, oh You who invigorate the ancestors and the gods, oh master of the three Vedas and the sacrifices. You are the leading deity of the moon who pleases everyone. All my respects unto You, the Supersoul pervading all living beings. The strength and power of all that exists, the body and Transcendental Self of the diversity of the material world [the virath rupa] and the maintainer of the three worlds, I offer my obeisances. All glories to You who, as the ether, reveal the meaning, You, the within and without of the self, the supreme fulfillment. My obeisances unto You as the beyond of death and the purpose of all pious activities. Unto the inclining as also disinclining god of the forefathers, unto You as the final outcome of all fruitive action and as death itself, You, the cause of all sorts of misery resulting from irreligion, I offer my respects. Because You are the topmost bestower of benedictions, the mastermind [of all mantras], the causal self, I offer You my respects. All glory to You as the greatest of all religiosity, unto You, Krishna, who are the perfection of intelligence. You are the oldest of the old, the Original Personality and master of yogic analysis [sankhya-yoga]. The reservoir of the three energies [of the doer, the sense-activities and the resultant workload, the reason of the material identification of the soul [the egotism] named Rudra and the embodiment of knowledge, intention and the voice of all powers, I offer my obeisances. Please show us who desire Your presence, the form that to the satisfaction of all the senses of the devotees is worshiped by them as the dear most. As glistening as the rain from the dense clouds during the rainy season, You are the summit of all beauty. Beautiful are the features of Your four-handed form, of the greatest is Your pleasant face, Your eyes are as beautiful as the petals in the whorl of a lotus flower, beautiful are Your eyebrows, straight nose, shining teeth, high forehead and the full decoration of Your face and equally beautiful perfect ears. 7-4 The beauty of Your merciful smile and sidelong glances, Your curly hair and clothing in the saffron colour of the lotus, is supported by the glittering earrings and shiny helmet, the bangles, necklace, ankle bells, belt, conch shell, disc, club, and lotus flower, garland and the best of pearls, that make You look still more beautiful. The shoulders under Your coils of hair that are like those of a lion and Your neck, fortunate of bearing the jewel glittering on Your chest [named Kaustubha], give You a never decreasing beauty that exceeds [the beauty of the streaks of gold on] every norm [or touchstone]. Your inhaling and exhaling stirs beautifully the folds in Your belly that looks like a banana leaf, and the whirling depression of Your navel is alike the spiraling of the galaxy. The dark colour of the skin below Your waist is extra attractive with the beauty of Your dress and golden belt as also with, lower situated, the great symmetrical beauty of Your lotus feet, calves and thighs. By the so very pleasing lotus feet, that are like the petals of a lotus flower in autumn, by the effulgence of Your nails, You drive away all the trouble agitating us. Show us the path of Your lotus feet [also understood as the first two BOOKS of this Bhagavatam] that reduce the fear of material existence, oh teacher, oh spiritual master of all who suffer the darkness. They who, performing their [occupational] duties, wish to purify themselves and live without fear, must meditate on this form [of Yours] in a devotional practice of yoga [bhakti-yoga]. Your grace is easily obtained by the devotees, but for all other embodied souls You are difficult to reach, even for those belonging to the king of heaven Indra or for the self-realised souls whose ultimate goal it is to attain oneness [with You]. What else would one desire but Your lotus feet, once one by pure devotional service has been of the worship that even for the most virtuous is difficult to attain! The invincible time, by which You in Your prowess and majesty with simply raising Your eyebrows vanquish the entire universe, constitutes no threat to a soul of complete surrender. Even but for a moment enjoying the association of a company of devotees cannot compare with heaven or with merging, not to mention worldly blessings. Let there for us who, in order to

wash away the ruminations of sin, dip in and step out of the Ganges, be the mercy and virtue of this association. For this association with the glorification of Your feet defeats all misfortune and blesses the normal living beings with the fullest goodness. He whose heart was purified by the blessing derived from entering that [association of] bhakti-yoga, will be very happy to find therein the wisdom of Your way and will never end up bewildered in the dark pit of worldly influences. You are the Absolute Spirit [brahma], the transcendental light spread [everywhere] like the ether, in whom this universe of the cosmic manifestation has appeared. You are the one who by His energy has created, maintains and again annihilates this variegated manifestation. That eternal, unchanging intelligence of an increasing complexity is, so I understand, likely to give trouble to the individual soul in relation to You as the essential [independent] self, oh Supreme Lord. Experts in the field of the Vedas and their corollaries are those transcendentalists who, for their perfection, with faith and conviction duly, by a wide range of organised actions, glorify You who are identified by that what is created, by the senses and by the heart. You are the One Original Person from whose dormant energy the diversity of the totality of the material energy has originated that is ruled by [the natural modes of] passion, goodness and ignorance. It is a diversity we know as the ego, the sky, the air, the fire, the water and the earth, the virtuous souls, the sages and all the living beings. That what You created from Your own potency, You afterwards enter in the form of the four kinds of bodies [as born from embryos, eggs, perspiration and seeds]. By these bodies, Your own parts and parcels, You know the person as an enjoyer of the senses, like a bee that relishes the sweet honey. One may guess about [the authority and order of] Your reality [of Time]. [All] we see is how You, just like the wind scattering the clouds, with Your so very great force [of Time] in the long run destroy all the planetary systems and how all living beings equally find their end because of external causes. The madmen [of this world] most greedily delighting in material enjoyment therefrom loudly exclaim what all should be done, but all of a sudden You, vigilantly as the Destroyer, seize them just like a mouse is seized by the restless tongue of a hungry snake. Which educated person who knows that one, by not respecting You, only sees the [useless] decay of one’s body, would reject Your lotus feet, the feet that by our spiritual teacher [Brahma] and the fourteen Manus [after him, see BOOK 2: 3: 9, 6: 30, 10: 4] were worshiped without hesitation or further arguing? You therefore are for us, men of wisdom, the Supreme Brahman, the Soul of the soul, the Supersoul, the destination were there is no fear at all for the Destroyer Rudra who is feared by the entire universe.’

‘If you pray like this and [faithfully] perform your duty, there will be happiness for all of you, oh purified sons of the king who have turned your minds to the Supreme Lord. Be of worship and always sing for and meditate full of praise on Him, who as the Supreme Soul is situated in both your hearts and the hearts of all other living beings. All of you, time and again read this [Yogades’a] instruction of yoga and close it in your heart. Take to the vow of the sages of always with intelligence being [silently] absorbed within and practice this with the greatest respect. This was first taught by the great Lord [Brahma], the master of the creators of the universe, of the great sages headed by Bhrgu who, as his sons in charge of the world, were eager to create. We who as the controllers of the people were enjoined by him to procreate were by this [instruction] freed from all ignorance and thus could bring about the different kinds of people. The person who thus regularly repeats this to himself with great attention, will be absorbed in this without delay achieve the auspiciousness of being devoted to Vasudeva [Krishna as the Lord of Consciousness]. Spiritual knowledge is, of all benedictions in this world, the supreme transcendental benefit of happiness for every person, because one with the boat of higher knowledge crosses over the insurmountable ocean of danger. Anyone who devotedly attached and with faith regularly studies this song of mine, this prayer offered to Him, the Supreme Personality, will be able to please the Lord who is so difficult to please. The person who is fixed on the song as sung by me can, by dint of Him, the dear most of all benedictions, by the Lord of the Beyond who is pleased by it, attain whatever he desires. The devotee who, rising early in the morning, with faith and devotion folding his hands, is absorbed in this prayer and thus personally listens and makes others listen to it, will be liberated from all karmic bondage. Oh sons of the king [‘the god of man’], by the intelligence of perfectly attentive praying and chanting this song I sang of the Supreme Person who is the Supersoul within every one, you will ultimately achieve the results you desired, for that practice equals the greatest austerities.’

*: Lord Krishna, by His quadruple expansion of Vasudeva, Sankarshana, Pradyumna and Aniruddha, is the Lord of psychic action -- namely thinking, feeling, willing and acting.

BHAGAVATA PURANA CHAPTER 25:
About the Character of King Puranjana

Maitreya said: 'After thus having given instruction, the Destroyer, worshiped by the sons of Barhishat, vanished from there right before the eyes of the princes. While they at that water for an endless number of years executed austerities, all the Praetas recited the prayer as sung by Lord Shiva. Oh Vidura, meanwhile a compassionate Narada, as a knower of the spiritual truth, instructed King Pracinarbarhi who had a mind full of attachment to fruitive activities: 'Oh King, [he said] what spiritual welfare do you expect from fruitive activities? That way being engaged you will not see the misery disappear nor will the ultimate good of happiness be attained.'

The king replied: 'I do not know, oh great transcendental soul, my intelligence is occupied by my desire for the fruits. Please enlighten me about the pure, spiritual knowledge that will relieve me of my workload. Someone who considers the superficial duties of a family life with sons, a wife and wealth, the ultimate goal of life, does not achieve transcendence. Such a person foolishly wanders around on all paths of material existence.'

Narada said: 'Oh my dearest ruler of the citizens, oh King, may I remind you of all the thousands of animals that mercilessly were killed by you in the sacrifices? Remembering the harm you did to them, they are all waiting for you, boiling with anger, to pierce you with horns of iron after your death. As for this, I will relate to you the very old story about the character of [a king named] Puranjana [he who is after the city that is the body]. Understand what I am going to tell you now. Once there was a king of great renown named Puranjana, oh Ruler. He had a friend called Avijnata [the unknown one] of whom nobody knew what he did. Looking for a residence he traveled all over the planet to assert his influence, but when he could not find a place to his liking, he became depressed. Wishing a residence that fulfilled his desires, he deemed none of the places that he saw good enough. One day, at the southern side of the Himalayas, he spotted on its ridges a city with nine gates that offered him all facilities. Packed with houses and surrounded by walls, it had towers, gates, parks, canals, windows and domes made of gold, silver and iron. The floors of the palaces were bedecked with sapphires, crystal, diamonds, pearls, emeralds and rubies, that gave the city a luster as radiating as the celestial town Bhogavati. There were assembly houses, squares and streets with gambling houses, shops and places to repose, that were decorated with flags, festoons and hanging gardens. In the outskirts of that town one saw the nicest trees and creepers and there was a lake vibrating with the sounds of chirping birds and colonies of humming bees. The treasure trove of trees on the bank of the lotus-filled lake received, from the waterfall of a mountain stream, a springtime mist of water droplets on its branches. The different groups of forest animals were as tame as the wisest sages and all the cooing of its cuckoos made any passenger feel welcome. There he happened to see a very beautiful woman coming towards him surrounded by ten servants who each led a hundred others. Young as she was with a desirable, well-shaped figure, she, looking for a husband, was on all sides guarded by a five-headed snake. With an attractive nose and beautiful teeth the young woman had a nice forehead and beautiful, harmoniously to her face, arranged ears with dazzling earrings. She wore a yellow garment and had a beautiful waist and dark complexion, a golden belt and at her feet ankle bells tinkling as she walked, like a denizen of heaven. Pacing as graceful as an elephant she with the end of her sari, timidly tried to cover the equally round and full youthful breasts. Moved by her sexual attraction, the arrows of her looks, the exciting influence of her eyebrows and the great beauty of her coy smiles, the hero addressed her very gently.

'Who are you with those beautiful lotus petal eyes? Who do you belong to, where do you come from and what are you doing here near this city, oh chaste lady? Please be so kind to tell me what your plans are, oh timid girl. Who are all these followers, your eleven guards and all these women? Oh you with your beautiful eyes, what kind of snake is that preparing your way? In your shyness you are as the wife of Shiva [Uma] or rather Sarasvati [of Brahma] or even better... the Goddess of Fortune [Lakshmi belonging to Vishnu]! Where is the lotus flower that must have fallen from the palm of your hand in your search for your husband, oh you as alone as a sage in the forest walking on feet from which one may expect anything one might wish for? And when you are none of these [goddesses], oh fortunate one - for your feet are touching the ground - then you, as someone who is so much alike the transcendental goddess of the Enjoyer of the Sacrifices, deserve it to walk, to the greater beauty of this city, alongside this great hero, I who am of the greatest glory in this world! With your shy looks, sympathetic smiles and bewildering eyebrows, you have upset me. Because of you I am pained by the almighty Cupid. Therefore have mercy with me, my dearest beauty. Oh woman with the lovely smile, your face with such nice eyebrows and warm eyes, surrounded by the locks of your bluish hair hanging loose, you have, in your shyness, not even lifted up to grant me the vision of your look and the sweet words of your speech.'

Narada said: 'Oh hero, the woman, attracted by the impatient begging of Puranjana, smiled and addressed the staunch soul: 'I am not sure about who has put me on this planet, oh best among the men, nor from whose lineage the others were born or what their names are. All I know is that we souls are all present here today. I do not know, oh hero, who created this city where all souls have their residence. These different men and women at my side are my male and female friends, oh respectable man, and when I am asleep, the snake stays awake to protect this city. Fortunately you came to this place, may you find all happiness! I and my friends, oh killer of the enemy, will provide for all the sense enjoyment you desire. Just be as good to stay in this city with the nine gates, oh mighty soul, to enjoy for a hundred years the matters of life that I have arranged for you here. Who else but you would I have to enjoy with? Being ignorant about the knowledge of passion [that you have], I do not know what I am heading for, like the animals, that do not see what lies ahead. With religious rituals, economic development and regulated pleasures one can enjoy a life here beyond the ken of the transcendentalists, a life of having offspring, the nectar of sacrifices, a good repute and [access to higher] worlds without lamentation and disease. All the forefathers, the gods, man in general, all living beings and each person for himself, will defend that a householder's life like this constitutes the [safe and] blessed refuge [for people] in the material world. Who indeed, my great hero, would not accept such a lovable, magnanimous, beautiful and famous husband like you? Which woman's mind in this world would not be drawn to your able body with its strong arms, oh mighty man, oh you who only travels around to dissipate, with your utmost effort and alluring smiles, the mistress of a poor woman like me?'

Narada continued: 'Oh King, thus at that place having agreed upon the terms of their engagement, they as husband and wife entered the city to enjoy their life there for a hundred years. When it was too hot he, surrounded by women, entered the river to sport with them there, and the singers there and elsewhere sang nice songs about it. The city had seven gates above the ground and two below, that were constructed for the ruler in charge to reach different places. Five of the gates faced the east, one was at the south, one at the north and two gates were found at the western side. I will describe their names to you, oh King. At one place at the eastern side two gates were built named Khadyota ['glowworm'] and Avirmukhi ['torchlight']. The king used them to go to the city of Vibhrajita ['to see clearly'] with his friend Dyuman ['of the sun']. At another location in the east there were built the gates called Nalini and Nalini ['mystical names for the nostrils'] and they were used when he, with his friend named Avadhuta ['the one who got rid'], went to a place called Saurabha ['aroma']. The fifth gate on the eastern side called Mukhya ['of the mouth'] was used by the king of the city, accompanied by Rasajna ['the taster'] and Vipana ['the organ of speech'], to go to two places called Bahudana ['many a gift'] and Apana ['the market']. Going through the southern city gate named Pitrihu ['invoking the ancestors'], oh King, Puranjana together with his friend Shrutadhara ['having a good memory'] visited the southern country side named Dakshina-pancala ['the southern territories']. The city gate called Devahu ['directed at the divine'] in the north was used by Puranjana to visit together with Shrutadhara the northern countryside Uttara-pancala ['the northern fivefold']. The gate on the western side called Asuri ['the one void of light'] was used by Puranjana to go together with Durmada ['the one mad about'] to the city of pleasure called Gramaka ['a small place']. The western gate called Nirriti ['the bottom, dissolution'] was used by Puranjana to go to the place called Vais'asa ['distress, slaughter'] accompanied by his friend Lubdhaka ['the covetous one']. The king, belonging to those endowed with sight, went through [the subterranean gates named] Nirvak ['speechlessness'] and Pes'askrit ['the hand'] to engage in activities together with two blind citizens. When he went to his private quarters, he did so accompanied by Vishucina ['going apart'] and then, in a state of illusion, to his satisfaction and happiness enjoyed the love of his wife and children. Thus strongly attached to act in lust and foolishness for the sake of a certain result, he was cheated in being controlled by whatever his queen wanted him to do. When she drank liquor, he drank and got drunk. When she ate he ate, chewing with her whatever she was chewing. When his wife sang he used to sing and when she at times had to cry, he cried too. When she had to laugh he also laughed, when she talked chitchat, he prattled after her. Wherever she went for a walk, he followed in her footsteps, when she stood still, he stood still and when she laid herself down on her bed, he had the habit to lie down following her example. He also had the habit of sitting down when she sat and at times listened to what she was listening to. When she saw something he looked for the same and when she smelled something, he usually smelled it too. When she touched, he touched and when she was complaining he followed her in being equally wretched. He enjoyed it when she was enjoying and when she was satisfied, he was the same after her. Thus captivated by the queen in every way being tricked [by maya] he, without a will

of his own following her, was foolishly as weak as a pet animal.'

BHAGAVATA PURANA CHAPTER 26:

King Puranjana Goes Hunting and Finds his Morose Wife - Narada said: 'One day he [King Puranjana] went to the forest called Panca-prastha [the five destinations] carrying his bow, golden armor and inexhaustible quiver. He traveled on the two wheels and one axle of a swift chariot with golden ornaments that, being drawn by five horses, had one sitting place, seven armor plates, three flags, five supports and two posts for his harnesses. He carried five weapons and two special arrows. Together with his eleven commanders and his one chariot driver who held one set of reins, he knew five objectives and five different ways of approach. Having taken up his bow and arrows he, being inspired by the evil thought of hunting, was very proud of leaving his wife behind, for that was something almost impossible for him. With a lack of enlightenment in his heart, he had taken to the horrible practice of mercilessly, with sharp arrows, killing the animals in the forests. According to the Vedic instructions, a king may in his greed [for flesh], kill in the forest as many animals fit for sacrifices in holy places as are needed and not more than that. Oh King, any man of learning who does his work according to the Vedic instructions, will, because of that spiritual knowledge, never be affected by such activities. Otherwise [not regulated] he will get entangled by his karmic actions in a notion of false prestige and thus, having fallen under the influence of the natural modes, bereft of intelligence go downhill.

Because of the destruction of the animal bodies that were pierced by the arrows, which had different kinds of feathers, there was great sadness, it was a distress unbearable for compassionate souls. He got very tired from killing game like rabbits, buffaloes, bison, black deer, porcupines and various other kinds. When he was done he arrived thirsty and exhausted back home to take a bath, have a proper meal and rest to find his peace back. After he [some day] as should had perfumed and smeared his body with sandalwood pulp, he, nicely garlanded and beautifully ornamented, wanted to pay attention to his queen. Satisfied, joyous and very proud also, he had his mind on Cupid and did not aim at a higher consciousness with his wife who maintained him with her royal household. Dear King, a little worried he asked the maids of the household: 'Oh my beauties, is everything in order with you and your mistresses? All the matters at home at the moment appear to be not as attractive as before. To have no mother or wife at home devotedly welcoming her husband is like having a chariot without wheels. What man of learning would sit on such a poor thing? So, where is she now, that intelligent woman who delivers me from drowning in an ocean of worries and inspires me at every step?'

The women answered: 'Oh King, go and see how your beloved one lies on the bare floor, oh killer of the enemies. We have no idea why she has taken to this kind of behavior!'

Narada said: 'When he saw his queen lying lost on the ground, Puranjana, racking his brains over the scene, was most bewildered. Pacifying her with sweet words and a heart full of regrets, he could not notice any anger as a sign of love from the side of his sweetheart. Gradually first touching her feet and then embracing her on his lap, the hero, experienced in flattery, began to appease her. Puranjana said: 'When a master by way of instruction does not rebuke a servant in offense depending on him, my fair lady, that servant is not done justice. The reprimand of the master constitutes the greatest favor for the servants. One is a fool, oh slender maiden, not to realize that to be angry is the duty of a friend! That face of yours that, with its beautiful teeth and eyebrows, fills me with attachment and now so gloomy is hanging down, you, together with your sweet voice, like a bee should lift up to me shining, smiling and glancing from under its bluish hair beautiful to your straight nose. Please, my loving darling, I am all yours. Unless he belongs to the school of enlightened souls on this earth, I will scold him who wronged you, oh wife of this hero. When he is not a servant of Vishnu [the enemy of Mura], he will not live without fear and anxiety in the three worlds or anywhere else! Your face was never without its decorations, nor have I ever seen you that dirty, morose, upset and without your luster and affection. I never saw your nice breasts wet with tears or your lips not red of kunkum. My most intimate friend, be kind to this man who sick of passion did the wrong thing in going hunting of his own accord. What woman who with her great beauty controls the lusty desires of her husband, would not dutifully embrace him being lost in impatience and pierced by the arrows of Cupid?'

BHAGAVATA PURANA CHAPTER 27:

Candavega Attacks the City of King Puranjana; the Character of Kalakanya

Narada said: 'Puranjana's wife by means of these love games completely bringing her husband under her control, oh great King, thus enjoyed all the satisfaction she gave him. Oh ruler, the king was most satisfied to welcome the queen who with her attractive face approached him nicely bathed and fully

decorated. Intimately making fun, she embraced him as he held her in his arms. Thus being captivated by the woman he lost his keenness and was not quite aware of how, day and night, the insurmountable time was passing. Lying down on the precious bedstead of the queen, having his wife's arms for his pillow, the hero, despite his advanced consciousness, became increasingly illusioned. He, overwhelmed by ignorance considering that love to be his life's purpose, thus failed to realise what self-realisation and the Supreme actually meant. Oh best of kings, this way lustily enjoying with an impure heart, his newly won life passed in half a moment. Puranjana, dear King, spending half his life that way, begot in his wife eleven sons and a hundred [grandsons]. He also had over ten daughters and a hundred [granddaughters], and all those daughters of Puranjana, oh founding father, were just as famous as their parents because of their good conduct, magnanimity and [other] qualities. He, the king of Pancala, married, for expanding his line, his sons with the best of wives and his daughters to equally qualified husbands. Also the hundreds of sons of the [grand]sons all produced hundreds and hundreds of other descendants because of which Puranjana's family increased immensely in the land of Pancala. Because of his deep rooted attachment to material enjoyment he became fully subservient to his descendants who heavily plundered his home and treasury. He, so full of desires, just like you conducted sacrifices out of respect for the forefathers, the gods and the great souls in society. But those sacrifices were all equally ghastly inspired by the killing of poor animals. Thus wantonly involved with a heart enslaved by kith and kin, one day the time [of old age] arrived that is not very loved by those who are fond of women.

Oh King, there is a king belonging to the heavenly kingdom [Gandharvaloka] who is called Candavega [the impetuously streaming time]. He is at the head of three hundred and sixty very powerful other Gandharvas [the days in a year]. There are also an equal amount of black and white heavenly women of Candavega [the light and dark periods of the month]. They all surrounded the city to plunder the amenities for sensual pleasure. When all the followers of Candavega began to plunder the city of Puranjana, they met with the big serpent present there for its defense [its five hoods stand for the five kinds of life air: prana, apana, vyana, udana and samana]. Single-handedly he for a hundred years, as the guardian of Puranjana's city, valiantly fought the seven hundred and twenty Gandharvas. Becoming weak all alone fighting so many warriors, his intimate friend [the ruler] of the city state along with all his friends and relatives, got very anxious and sad. He who within the city [of the five senses] Pancala enjoyed the sweetest love and together with his associates collected the neediest means for it, as a hen-pecked husband could not understand though what kind of fear he actually dealt with [the fear of death].

[All of this happened during the time that] the daughter of the Almighty Time [called Kalakanya] traveled the three worlds desiring someone for a husband, oh King Pracinabarhi, but there was never anyone who accepted her proposal. Unhappy about it she was known in the world as Durbhaga [ill-fated], but being accepted by the wise king Puru [a faithful son of Jayati, an ancestor who by Shukracarya had been cursed with premature old age], she was pleased and granted him a boon [viz. to inherit the kingdom]. Once, when I, having descended to earth from Brahmaloaka, traveled around, she, illusioned by lust, proposed to me, knowing I was a vowed celibate. After I turned her down she, having become very angry with me, in a state of illusion cursed me saying: 'Having turned down my request, you sage, you will never be able to stay in one place.' Upon that frustration of her plans, she on my instigation approached the ruler of the Yavanas [the untouchables also called mlechhas or meat-eaters] named Bhaya [fear], to accept him as her husband. She said to him: 'Oh great hero, you, as the best of the untouchables, I accept as the husband of my desire. No one will ever see the plans foiled that he made with you. The following two kinds of people are of lamentation: the ignorant not following the path of charity and the foolish who never wish to accept what according to custom and the scriptures is brought about by God's grace. Therefore accept me, oh gentleman, I want to be of service. Have mercy with me, for every man it is a matter of principle to be of compassion for people in distress.'

When the king of the Yavanas heard the daughter of Time express herself in these words, he, wishing to serve the Lord, was willing to do his duty in the private sphere and addressed her with a smile: 'You are not welcome for considerate souls because you, by the inauspiciousness you stand for, are not acceptable to them. I thought about this and have arrived at the conclusion that you should have a husband. Please, oh you who move about imperceptibly, enjoy this world that is built upon karma, upon fruitive action. With the help of my soldiers you will, unhindered, be able to guide the people to their death. I give you my brother Prajvara [the fever of Vishnu] and thus you become my sister. With the two of you and with my fearsome soldiers, I will roam about unseen in this world.'

BHAGAVATA PURANA CHAPTER 28:

Puranjana Becomes a Woman in his Next Life

Narada said: 'Oh King Pracinabarhi, all the forces of Bhaya, the representatives of death [who are alike the troubles of old age], roamed this earth together with Prajvara and Kalakanya. But when they one day full of wrath laid siege to the city of Puranjana, which was so full of sensual pleasure, oh King, they discovered it was protected by the old serpent. The daughter of Kala then also participated in the violence to take hold of Puranjana's city. Overwhelmed by her someone immediately realises how insignificant he is. With her attack the Yavanas from all sides entered the gates and created severe trouble all over the city. Puranjana, who as an all too eager householder was overly attached to his family, was thereupon in the troubled city plagued by all kinds of distress. Embraced by the Daughter of Time he lost his beauty and because he in being addicted to sensual pleasures was a miser lacking in intelligence, he was by the Gandharvas and Yavanas [the meat-eaters] by force bereft of his opulence. He saw his town fall apart in opposing factions, that his sons and grandsons, servants and ministers were disrespectful and that his wife was indifferent. With Pancala being infested with insurmountable enemies, he grew very anxious, but because he himself was seized by Kalakanya, he could not take any counteraction. In his emotional preference for his sons and wife he had lost the real purpose of life and, because of Kalakanya, everything the poor man had lusted for in his life had become stale. Against his will the king had to abandon his town that was overrun by the Gandharvas and Yavanas and was smashed by the Daughter of Time. For the sole purpose of pleasing his elder brother Bhaya [called 'the fear'], Prajvara [being 'the fever'], present at the spot, set fire to the city. When the city with all the citizens, servants and followers was ablaze, Puranjana, the head of the big family, along with his wife and descendants had to suffer the heat.

With the city being attacked by the Yavanas and seized by Kalakanya as also with the problems caused by Prajvara, the guardian of the city [the snake] got very aggrieved. He could not protect the city [against the fire] and had great difficulty trying to get out of there. It was as if he had to escape from a hollow tree thrown in the flames. With his physical strength defeated by the Gandharvas and the hostile Yavanas, oh King, he, being frustrated, had to cry aloud. What fate would now befall the daughters, sons, grandsons, daughters- and sons-in-law and associates, what would become of the kingdom and the palace with all its wealth and goods?

At his separation the householder turned his attention to the 'I' and 'mine' of his home and it thus happened that he, with a mind full of obnoxious thoughts, felt sorry for his wife. 'When I have left for another life, how must this woman exist being bereft of a husband and lamenting with all the children of the family around her? I never ate when she did not eat, I never missed a bath when she would bathe. She was always devoted to me and fearfully kept silent when I was angry, however afraid she was when I reprimanded her. She gave me good counsel when I was foolish and she was saddened and became thin when I was away. Will she be able to hold on to the path of her household duties, being the mother of such great heroes? How will my poor sons and daughters, who have no one else to depend on, live when I have disappeared from this world? They will be like a broken boat in the ocean!'

While he thus with an inadequate intelligence was lamenting pointlessly, the king of the Yavanas called Fear approached to arrest him. Puranjana was by the Yavanas restrained like an animal and taken to their abode, being followed by his deeply aggrieved attendants who were lost in tears. As soon as the serpent, that had to give up the city, was arrested and following him had left, the city fell apart and turned into dust. Forcibly dragged along by the mighty Yavana, Puranjana, covered by the darkness of his ignorance, could not remember his friend and well-wisher [the Supersoul within] who had been there from the beginning. All the animals of sacrifice that he most unkind had killed with axes and had cut to pieces, most angrily remembered that sinful activity of him. For an endless number of years he in the beyond was absorbed in darkness and, bereft of all intelligence, practically endless had to experience the misery of an impure life of being focussed on women. Because he [till the very end] had kept her in mind, he after his death became a well situated woman [a daughter] in the house of the most powerful king Vidarbha. As the daughter of Vidarbha she [he] was given in marriage as a prize of valor to Malayadhvaja [as firm as the Malaya hill] who as the best of the learned [a Pandya ruler] in his fights had defeated many princes and was the conqueror of their cities. He begot a daughter in her with dark eyes as also seven younger mighty sons* who became the kings of the seven provinces of the south of India [Dravida]. From each of them, oh King, millions and millions of descendants were born who ruled the world for the time of a manvantara and longer. Agastya [the sage; 'he who was born from a pot'] married the first daughter, who was vowed to the Lord, and from her was born a son called Dridhacyuta [the infallible fortress] who in

his turn had the great sage Idhmavaha [he who carries the wood] for his son.

Having divided the entire world among his sons, the pious king called Malayadhvaja went to Kulacala in a desire to worship Lord Krishna. Giving up her home, children and material happiness, the daughter of Vidarbha with her enchanting eyes followed her lord of wisdom like the moonshine accompanying the moon. There he cleansed himself daily both inside and outside with the holy waters of the rivers named the Candravasa, the Tamraparni and the Vathodaka. Subsisting on bulbs, seeds, roots and fruits, flowers, leaves, grasses and water, his body undergoing the austerity gradually grew thin. Equipped he thus conquered the dualities of cold and heat, wind and rain, hunger and thirst, the pleasant and the unpleasant and happiness and distress. With vows [yama] and by regulation [niyama] fixing himself in his spiritual [yoga] realisation, he subdued his senses, life and consciousness and thus, by means of the science of his austerities, all his impurities were burned [in the fire of his devotion]. Sitting immovable like [a stump] in one place for a hundred demigod years, he, steady in relation to Vasudeva, the Supreme Lord, knew nothing besides that attraction. Like in a dream he, by the all-pervasive Supersoul, could distinguish himself in perfect awareness: as the self-aware witness feeling certain in his [divine] indifference [the glad hero]. Under the direct prompting of the Supreme Lord, of the spiritual master Hari [the so-called caitya guru or the guru from within], oh King, he found the pure light of the spiritual knowledge that enlightens all perspectives [see also the six darshanas]. He who thus saw himself in the transcendental Absolute and the Absolute Self within himself, with this before his mind's eye, gave up his considerations and withdrew himself from life.

Vaidarbhi, the daughter of Vidarbha, who served her husband Malayadhvaja with love and devotion, accepted her husband as her godhead, as the supreme knower of the principles, and gave up on her sense enjoyment. In old rags, lean because of her vows and with her hair matted, she radiated, next to her husband, as peaceful as the flame of a fire. With him sitting there fixed in his meditation posture, the woman continued to serve him as she was used to, until she, after he had passed away, no longer could detect any sign of life from her beloved husband. Serving him no longer feeling the warmth of his feet, she became as anxious at heart as a doe separated from her partner. Lamenting the misery of her fate to be without a friend, she broken-hearted began to cry loudly in the forest, wetting her breasts with her tears. 'Get up, please, get up!, oh wise King. This world that, surrounded by the ocean, is so very afraid of rogues and false rulers, you ought to protect!' Sobbing like this, the innocent faithful woman in that lonely place fell at the feet of her husband with tears running down her cheeks. She built a funeral pyre of wood for her husband's body and placed him on top of it. After igniting it, she, lamenting, focussed her mind to die [saha-marana] together with him.

Someone she knew there, a friend of hers, a brahmin, a very learned scholar, pacified her so full of tears very nicely with mitigating words, speaking to her about her master. The brahmin said: 'Who are you? To whom do you belong and who is this man lying there over whom you are lamenting? Do you not recognise Me as the friend whom you in the past have consulted? Oh friend, do you remember how you, not familiar with the Supersoul, gave Me up as your friend? Desiring security you then got attached to material pleasures. You and I, oh great soul, are two swans, two friends who for thousands of years in succession walked the same path of the spirit [of devotion] and then got separated from their safe haven [that Manasa lake of the pure spirit]. You who as that swan had left me, oh friend, thereupon traveled the earth and acquired a materialistic mentality. You then saw a city that was the love of some woman. [In that abode you had] five gardens, nine gates, one protector, three store rooms, six [mercantile] families, five market places and five material elements with one woman running the place. The gardens are the five objects of the senses, the gates My friend are the nine apertures of the senses, the three store rooms stand for fire, water and food and the families are the five senses. The five market places represent the power of action [the five working senses] and the five elements are the fundamental elements of the material world. Man is an eternal controller of the forces, but having entered that city he is out of touch with the [original] intelligence. In that situation you, under the influence of the outer splendor, in her company enjoying it, then had to live without the remembrance of the inexhaustible source [of your spiritual existence]. And thus you attained a state that was full of troubles and misery, My best one. In fact you are not Vidarbha's daughter, nor is this hero of yours [Malayadhvaja] your well-wishing husband. Neither were you the husband of Puranjani by whom you were captured in the body with its nine gates. In reality it is so that you, by this deluding energy that I created, considered yourself either a man, a woman or a nonsexual being, and forgot about the two of us as [being united in the pure spirit of the] swans. You and I are not different [in quality]. Look at yourself, you

are just like Me, My friend. The imaginary distinction between the two of us is by the advanced scholars not even in the smallest degree ever acknowledged. The two of us do not differ more from each other than the body, that one sees of oneself in a mirror or in the eyes of someone else, differs from one's own. An individual soul who thus like a swan lives together in the heart is, being instructed by the other swan, situated in self-realisation, because he then regained the memory that was lost in the being separated from Him [in a material life].'

'Oh Pracinabarhi, I have imparted this spiritual instruction in figures of speech, because the Supreme Personality our Lord, the Cause of All Causes, loves to be mysterious.'

*: These seven sons would stand for the initial seven processes of vidhi marga devotional service of hearing, chanting, remembering, offering worship, offering prayers, rendering transcendental loving service and serving the lotus feet of the Lord. Later on were added the raga marga processes of the balance-friendship and surrendering of everything.

BHAGAVATA PURANA CHAPTER 29:

The Conversation of Narada and King Pracinabarhi

King Pracinabarhi said: 'Oh great sage, we could not fully understand your words. The wise may grasp what they really mean, but we who are fascinated by fruitive activities cannot.'

Narada said: 'The person of Puranjana [he who enjoys the city that is the body] should be seen as the creator of his own situation of dwelling in a one [a ghost], two, three [as with having a stick] or four legged body, or a body with many legs or no legs at all. He whom I described as unknown [Avijnata] is the friend and Lord of the person, because He by His names, activities and qualities is never [fully] understood by the living entities [compare Adhokshaja]. When the living entity wants to fully enjoy the basic qualities of material nature, he considers it a good thing to have [a human form with] nine gates, two legs and two hands. The young woman [pramada or Puranjani] then should be known as the intelligence that is responsible for the 'I' and 'mine' of taking to the shelter of the body, by which this living being, sentient to the modes of material nature, suffers and enjoys. Her male friends represent the senses that lead to knowledge and action, the girlfriends stand for the engagements of the senses, while the serpent refers to the life air in its five forms [of the upgoing (udana), downgoing (apana), expanding (vyana), balanced (samana) air and the breath held high (pranavaya)]. The mind one should recognise as the very powerful [eleventh] leader of the two groups of the senses and the kingdom of Pancala stands for the five realms [or objects] of the senses in the midst of which the city with the nine apertures is found. The two eyes, two nostrils, two ears, the genitals and rectum are likewise the two by two gates with the mouth [as the ninth] that one passes when one accompanied by the senses goes outside. The two eyes, the nostrils and the mouth are thus understood as the five gates in front [the east], with the right ear as the gate to the south and the left ear as the gate to the north, while downward in the west the two gates are found one calls the rectum and the genital. The ones named Khadyota and Avirmukhi that were created at one place are the eyes by which the master with his sense of sight can perceive the form called Vibhrajita [the clearly seen]. The gates named Nalini and Nalini represent the two nostrils and the place called Saurabha represents the fragrance. The [companion called] Avadhuta is the sense of smell. Mukhya stands for the mouth with [for his friends] the faculty of speech named Vipana and the sense of taste is named Rasajna. Apana concerns the [domain of the] tongue and Bahudana the [realm of the] variety of eatables, with [the gates of] the right ear having the name Pitrihu and the left ear being called Devahu. Together with the companion of hearing called Shrutadhara following the path to [the southern and northern realms of] Pancala by the processes of sense enjoyment and detachment as described in the scriptures, one reaches [respectively] Pitriloka and Devaloka. Next to the gate of the rectum called Nirriti there is on the lower side the sexual member called Asuri, that is the gate for the sexuality of the common man [who in the area of Gramaka is] attracted to the procreative act called [the friend] Durmada. Vais'asa is [the realm of] hell and [the friend] called Lubdhaka is the organ of defecation. The blind ones you next heard about from me, are the legs and hands with which the people engage in their work. The private quarters are the heart and [the servant named] Vishucina is the mind, the material nature of which is said to result in illusion, satisfaction and jubilation. As soon as the mind is agitated and activates in association with the natural modes, the individual soul, who is [actually] the observer, is carried away by those activities [just like Puranjana falling for his queen].

The physical body is the chariot that, with the senses for its horses, in fact does not move ahead in the course of one's years. The two wheels constitute the activities of profit minded labour and piety, the flags are the three modes of nature and the five supports stand for the five types of air. The rein is the mind, the chariot driver is the intelligence, the sitting place is the heart, the duality is formed by the posts for the harnesses,

the five weapons are the sense objects and the seven armor plates are the physical elements [of nails, skin, fat, flesh, blood, bone and marrow]. The [ten] commanders of the five objectives and ways of approach constitute [together with the eleventh commander of the mind] the false aspiration of the externality, the military might of the eleven processes of the senses [the mind and the five senses of action and of perception] by which one in envy is engaged for the sake of sensual pleasure. The year called Candavega stands for the [passage of] time to which the three hundred and sixty men and women from heaven are to be understood as being the days and nights that by their moving around reduce the lifespan that one has on this earth. The daughter of Time who was welcomed by no one and as the sister-in-law was accepted by the king of the Yavanas in favor of death and destruction, stands for jara, old age. His followers, the Yavana soldiers represent the disturbances of the mind and body who, at times when the living beings are in distress, very quickly rise to power with Prayvara in the form of two kinds of fever [hot and cold, physical and mental conflict]. The one residing in the body that is moved by the material world, is thus for a hundred years subjected to different sorts of tribulations created by nature, by other living beings and by himself. [Therein] abiding by the fragmentary nature of sense enjoyment, he meditates the 'I' and 'mine' of himself as being the doer and thus, despite his transcendental nature, wrongly attributes to the soul the characteristics of the life force, the senses and the mind. When the person forgets the Supreme Soul, the Almighty Lord who is the highest teacher, he surrenders to the modes of matter to find therein his happiness. Manifesting himself by those basic qualities he then takes to lives belonging to his karma. He therein is then helplessly controlled by the performance of fruitive activities that are of a white [a-karma or service in goodness], a black [vi-karma or ill deeds in ignorance] or a red nature [regular karma or work passionate after the profit]. Ruled by the light of goodness one reaches better worlds, but sometimes one with passion for one's work ends up in misery and then again, indulging in sloth or darkness, lands in lamentation. Sometimes one is a man, sometimes a woman and then one is neither of both. Then one has lost one's mind and then again one is a human being, a beast or a god. One is born according to the karma one has with the modes of nature. Like a pitiable dog that, overcome by hunger, wanders from one house to another in order to be rewarded or else be punished, the living entity, pursuing different types of higher and lower desires, wanders high or low, or follows a middle course and thus, according to his destiny, reaches that what is pleasurable or not that pleasurable ['heaven' or 'hell']. Even though the living being, confronted with the different forms of misery as caused by nature, others or himself, takes his countermeasures, it is not possible for him to stop the misery. All that he in fact does is what a man carrying a heavy burden on his head does when he shifts his burden to his shoulder. In fact he, oh sinless one, in a state of illusion thinks that he can counter a dream with a dream. Counteracting one [karmic] activity with another one does not arrive at a definitive solution, only in counteracting the both of them that is the case. Just as there is no end to the subtle manifestation of the reflection, wherein the mind wanders like in a dream, there is neither an end to one's wandering around in material existence, in spite of the sense objects not constituting a fixed reality. In order to put an end to the succession of unwanted things [repeated births] in a material life, it is therefore for the soul of essential importance to be of unalloyed devotional service unto the spiritual teacher. He represents the being engaged in bhakti yoga in relation to the Supreme Personality of Godhead Vasudeva, by which the result is found of full knowledge and complete detachment. That, oh best of kings, will soon come about when one always faithfully listens to and remembers the stories about the Infalible One.

From wherever one finds the great devotees, broad-minded pure souls whose consciousness is focussed on the regular reciting of and hearing about the qualities of the Supreme Lord, oh King, flow from the mouths of the great [examples, the teachers] the countless streams of nectar about the exploits of the killer of Madhu. They who eagerly drink in that nectar can never get enough of it. Hunger, thirst, fear, lamentation or illusion never get hold of those who know to listen. But the conditioned individual soul who is always troubled by what nature offers [in the sense of pains, fears, worries etc.], does not feel attracted to the nectarean ocean of stories about the Lord. Brahma, the father of the founding fathers, Lord Shiva, Manu and the rulers of mankind headed by Daksha, the strong celibates led by Sanaka, Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu, Vasistha and I myself finally, are all well versed, authoritative brahmin speakers. Even though we have insight because of our meditation, education and austerities, we cannot fathom the Seer Himself, the Controller in the beyond. Being engaged in listening to the unlimited spiritual knowledge and with mantras singing the glories of the enormously extended partial powers [the demigods], does not make one a knower of the Supreme [see footnote 1]. When He who showers His grace, the Supreme Lord, by a soul is

realised, such a one will give up both his worldly views and his attachment to Vedic rituals.

Oh my dear Pracinabarhi, therefore never ignorantly take the glamour of fruitive actions for the purpose of life. However nicely that [acquiring] might ring in your ears, the real interest is not served by it. Less intelligent souls speak of the [four] Vedas to the interest of rituals and ceremonies, but such people do not know [the real purport of the Vedas], they have no idea where the world of Lord Janardana is to be found [of Vishnu, Krishna as the conqueror of wealth]. You who [with your sons, the Pracetas] completely covered the face of the earth with the kus'a grass pointing eastward, take great pride in all the killing [of the sacrificial animals] and consider yourself very important. But you do not know what work must be performed, what labour would satisfy the Supreme Personality of Godhead, by what knowledge, what education, there is the awareness of Him. The Supreme Lord Himself is the Supersoul of all who accepted a material body; He is the controller of material nature. His feet form the shelter by which all men in this world find their fortune. He indeed is the one loved most, the Subtle One from whom there is not the slightest fear. He alone is in full knowledge. Only the person who has learned this, is the spiritual master not different from the Lord.'

Narada said: 'I have thus far answered your questions, oh man of wisdom. Now listen to the established opinion about a confidential subject I am going to confide to you. [Think of] a deer safely with its doe grazing grass in a field of flowers. Undisturbed doing his business he has in his ears the charming song of bumblebees, but he is not quite aware that in front of him there are tigers eager to kill and that behind him there is a hunter looking for a chance to pierce him with arrows. The flowers work just like a woman who with her sweet scent of flowers suggests the safety of a household existence as being the result of an innocent desire for sensual pleasures such as plucking flowers. Thus one fulfills one's desires [like the deer] in always being absorbed in thoughts of sex with the wife and pleasures to the tongue. The sound of the different bumblebees, that is so very attractive to the ears, compares to the most attractive talks of the wife in the first place and also to those of the children that occupy one's mind completely. The tigers in front of him are together alike all the moments of the days and nights that, in enjoying one's household, unnoticed take away one's life span. And from behind there is the hunter taking care not to be seen while crouching upon him like the superintendent of death by whose arrow one's heart is pierced in this world. You should see yourself in this as the one whose heart is pierced, oh King. Place yourself in the consciousness of the grazing deer and give up the fixation upon what you cherish in your heart. Give up that notion and those stories of a household life, so abominably filled with sexual concerns, and go, gradually getting detached, exclusively for the shelter of all liberated souls.'

The king said: 'Oh brahmin, having heard this powerful tale and considered it, I must say that the honourable gentlemen [my teachers], did not know this, for if they did, then why did they not explain it to me? But my doubts about them, oh brahmin, you have cleared as you spoke. Even the greatest sages free from [such] sensual activities, may lack in awareness. Someone who forsakes his body in order to enjoy another body in a next life, has to face the consequences of the karma he built up in this life. One thus knows the statement of the Vedic experts that says: of everything that one in this life does, one does not directly see the consequences.'

Narada said: 'From the karma a person engages in, the consequences are to be faced in a next life, because [having died, being in one's unembodied state] nothing changes in that what belongs to him: his proof of character [the subtle body or linga] and his mind about it stay the same. The way a person, lying in bed and breathing, letting go [of the gross body in a dream] in his mind has to experience the actions he [in the waking state] was engaged in, the same way he will fare in a similar or another [animal] body [or another world he is reincarnated in after his death]. Whatever all this 'mine' of the mind might entail in acceptance of an 'I', is by the living being taken along as the workload he acquired and by that karma he again enters a material existence. The way one derives a state of mind from one's sensual experiences and from what one does [in response to them], one is likewise mentally characterised by propensities that are the result of physical actions one engaged in in a previous life. Sometimes arbitrary forms pop up before one's mind's eye and that may happen without ever having heard, seen or experienced those images before. Oh King, please accept from me when I tell you that to a living being, confronted with a proof of life that this way rises in the body, not a single thing can manifest itself in the mind which has not been tried, experienced or understood before. The mind of a man is indicative of the forms he has accepted in the past and will accept - I wish you all the best - in a future birth, as also whether he will not take birth again. That what someone has done in another time or at another place can [thus] be derived from the images one sometimes has in the mind of things one in this life has not seen or heard about before. Everything that is perceived through the senses,

may in different ways of sequential ordering [or types of logic or individual perspectives] pop up in - and vanish again from - the heart; every human being is endowed with a mind [filled with past impressions]. With the Fortunate One constantly at one's side, abiding by a spirit of pure goodness [free from passion and ignorance], the world around oneself [the so-called 'here and now' that with all those impressions can be] like with the dark appearance of the [new] moon [also called Rahu with an eclipse], thus being connected will manifest itself [crystal clear]. A person is separated from this consciousness, that is thus free from 'I' and 'mine', for as long as the eternal indweller [in the form of the subtle body of life signs, impressions or propensities, the linga] forms a distinct structure of material qualities consisting of intelligence, mind, senses and sense objects. In deep sleep, when one faints or in great shock, one's breath is arrested while the knowledge and thought of having an 'I' stops, and that also happens when one has a high fever or when one dies. Just like one with a new moon cannot see the moon itself, the linga, the self of typical life signs [the subtle body or the ego], cannot be observed of a young person in the womb and during [early] childhood because of the immaturity of the eleven [of the senses and the mind]. Just as unwanted things in a dream have to run their own course [until one awakens], also for a soul contemplating sense enjoyment, the wandering around in the material world will not cease, in spite of the sense objects not constituting a fixed reality. The individual soul [the jiva] is understood as a combination of the life force with the, in sixteen expanded and by the three modes of nature ruled, typical self of life signs, the linga [expanded to the five objects of the senses, the five working and knowing senses and the mind]. With this [linga] the person acquires material bodies and gives them up again, and thus being materially covered, finds enjoyment, lamentation, fear, misery and happiness. Just like a caterpillar does not disappear when it has to forsake its body [to become a butterfly], a human being does not vanish, for as long as he identifies himself with the material body he had, when he dies after the termination of his material activities. Because the mind [transported by the linga] is the ruler of man, it is the cause of the [continued] material existence of all the embodiments created. When one thinking of results always [to the point of death] continues with one's actions for the sake of sense enjoyment, one is by the illusion of those actions karmically bound to [another] physical body. In order to counteract that, therefore with all your heart and soul engage in the devotional service unto the Lord and consider therewith the cosmic manifestation as being controlled by Him from whom there is maintenance, creation and annihilation.'

Maitreya said: 'After Narada, the most powerful, pure and leading devotee, had explained to him the position of the two swans [of the individual soul and the Supreme Soul who is the Lord], he took leave and departed for the abode of the perfected souls [Siddhaloka]. Upon leaving orders for his sons to protect the common people, Pracinarbarhi, the wise king, then left for practicing austerities in the spiritual resort of Kapila [at Ganga-sagara, where the Ganges flows into the bay of Bengal]. There, with a one-pointed mind living soberly at the lotus feet of Govinda, he, continuously worshipping Him, by his devotion managed to free himself from his attachments and attain sameness with the One Reality. Oh sinless one, anyone who listens to or recounts this authoritative, spiritual discourse as narrated by Narada, will be delivered from the physical concept of life [from his linga]. Received from the mouth of the chief of the great sages, this story, being uttered, will purify anyone's heart, for it sanctifies this world with the fame of the Lord of Liberation, Mukunda. He who chants it will return to the spiritual world and, freed from all bondage, as a liberated soul, no longer wander around in this material world. This wonderful spiritual mystery [this allegory] you have now heard from me, about a person [Puranjana] who took shelter of his wife, puts an end to all doubts about [the matter of having a] life after death.'

BHAGAVATA PURANA CHAPTER 30:

The Activities of the Pracetas

Vidura said: 'The sons of Pracinarbarhi you before spoke about, oh brahmin, all successfully satisfied the Lord with the song of Lord Shiva. What did they achieve that way? Oh disciple of Brihaspati, what was it that the Pracetas arrived at after meeting the god of mountain Kailasa [Shiva] who is so dear to the Lord of Emancipation and Beatitude? They must have attained the transcendental position, but what kind of life did they by chance therewith obtain in this life or a next one?'

Maitreya said: 'The Pracetas who at the lake carried out the orders of their father, satisfied with their austerity, Him, the Indweller [the Supreme Lord], by chanting mantras. After the ten thousand years of their severe austerity the Original Person of the Eternal Reality then appeared before them, who satisfied and pacified them with His beauty. Sitting on the back of His carrier bird [Garuda] looking like a cloud on the summit of Mount Meru, He, wearing yellow garments and the jewel around His neck, dissipated all darkness around.

Shining with golden ornaments He radiated with His helmet on His head, His dazzling face and His eight weapons, while He assiduously was served by an entourage of sages and demigods, and Garuda like a superhuman being [a Kinnara] sang His glories. With a flower garland hanging between His eight stout arms that challenged the beauty of the Goddess of Fortune, the Original Personality of Godhead, glancing mercifully, addressed the surrendered sons of Pracinarbarhi with a voice resounding like thunder. The Supreme Lord said: 'I am very pleased about your mutual friendship, about your occupation as friends in the same sense of duty, oh sons of the king. You therefore, to your good fortune, may ask Me for a boon. Anyone who each day, every evening remembers you, will be a soulmate to his brothers and a friend with all living beings. They who in the morning and the evening praise Me attentively with the song of Shiva, I shall reward with the fulfillment of all their wishes and a bright intellect. Your shining glory will be known the world all over because you so gladly accepted your father's order. There will be a famous son [of yours] who, in his qualities in no way inferior to Lord Brahma, will populate the three worlds with his progeny. The lotus-eyed daughter sage Kandu had from [the girl of heaven named] Pramloca, was left to the care of the [divinity of the] trees, oh sons of Pracinarbarhi. When she, distressed with hunger, cried, Soma, the King of the Moon, by means of his index finger poured the nectar compassionately into her mouth. Faithful to the command of your father who follows Me, beget children and marry forthwith that beautiful daughter with so many qualities. May this well-behaved, slender-waisted girl with a character and sense of duty similar to yours, be a wife fully dedicated to all of you. By My mercy, for millions of heavenly years [one year on earth is one day in heaven] your power will exist without interruption and you will enjoy all the pleasures of heaven and earth. Be therefore steadfast unto Me by devotional service; with your mind free from the contamination of the modes, you will, free from attachment to a material existence, attain My abode. Even for persons who have entered a household life, such a family life is not considered a cause of bondage - not when you spend every minute of your time on [engaging in] good works and [listening to and recounting] the stories about Me. Having attained this ever fresh Knower who is present in the heart as the Supreme Spirit of God, as the one about whom the knowers of the Absolute Truth are speaking, one does not cheer or lament, nor will one be bewildered.'

Maitreya said: 'When they heard Him, the Lord, the remover of all obstacles, thus speak about the supreme purpose of life, the Pracetas in His presence were liberated from the contamination of ignorance and passion, whereupon they, with faltering voices and folded hands, offered prayers to the greatest of all friends. The Pracetas said: 'Again and again we offer the destroyer of all distress our obeisances who established His name as the magnanimous One of the qualities always ahead of the fastest mind and tongue; all glories to Him whose course cannot be perceived by means of the senses. Unto the Most Peaceful and Pure One we offer our respects. With one's mind fixed on that what is His, the dual world appears meaningless. Our obeisances unto Him who, according to the modes of matter, assumed His forms for the maintenance, creation and annihilation of the universe. We bow before You, the perfect virtue of goodness, before You, oh Lord Hari, whose intelligence liberates. You are the all-pervading Lord of consciousness Vasudeva, Krishna, the reason for existence of all devotees. Our respects for You, the One with the lotus navel, the One with the lotus garland, the One of the lotus feet and the One with the lotus eyes. We offer our obeisances unto Him, the Supreme Witness, whose garment, with the saffron colour of a lotus heart, is spotless; our obeisances unto the shelter of all living beings. The form You revealed to us who suffer the material condition, oh Lord, puts an end to an unlimited amount of troubles; what other mercy would one need? You who in Your compassion by Your expansions [and teachers] are visible to the humble devotees, are by one's devotional service - with [the necessary respect of] time - always remembered as such [- by Your beautiful embodiment and not so much by thousands of mantras -], oh destroyer of all inauspiciousness. By that form all desires of the living beings are quieted, however deep they may have fallen in their labouring - why would You, hidden in our hearts, not know our desires? The blessing we are looking for is that You are satisfied with us, oh Father of the Universe, oh Supreme Lord and spiritual master with whom one on the path of liberation reaches the ultimate goal. Nevertheless we pray for a favor from You, oh Lord of transcendence above everything else. There is no limit to Your greatness and thus You are celebrated as Ananta [the Unlimited One]. A bee completely happy in achieving the Parijata tree [the honey dripping celestial wish-fulfilling tree or kalpa-vriksha] does not resort to another tree, so why would we, having approached Your lotus feet, having the root of everything directly before our eyes, ask for anything else? As long as we are contaminated by Your illusory energy [maya], we have to wander around in this world according to our workload [our karma]. Grant us [therefore],

so long as that is the case, the association of Your loving devotees, whatever life [or world] we have found. To enjoy but for a moment the company of those who are attached to the Supreme Lord, bears no comparison with the attainment of heaven, nor with the love of not being born again, not even mentioning the [so-called] benedictions reserved for mortal beings. In that company the pure stories are discussed because of which all material hankering is appeased and among the members there is no question of any envy or fear. There, where Lord Narayana, the ultimate goal of the renunciates, is worshiped, the Supreme Lord is personally present by dint of the repeated conversations about the truth of those who managed to break free from their attachments. How can meeting those devotees, who on foot travel to the holy places to bring purity there, not be a pleasure to those who live in fear? We who for a moment personally enjoyed the presence of Lord Shiva, Your dearest friend, oh Lord, today achieved [therewith] the destination that You are, You, the expert physician to cure us by Your company from death, the most difficult to cure disease of material existence. 9-4 We studied the scriptures, pleased the teachers, the brahmins and the elderly, we were good to the spiritually advanced souls [the civilised ones, the arjans] and have, free from any envy, honoured our friends, brothers and all living beings. We were of severe penance, oh Lord, and resided near the water for a long time abstaining from food. We did all of that only for the benediction of seeing You satisfied, the most exalted Personality of God. Manu, Brahma, the mighty Lord Shiva as also others, purified their existence by austerity and knowledge, but never saw the full extent of Your glories. Nevertheless they offered their prayers to You, like us, who do the same to the best of our ability. We offer You our obeisances, the Supreme transcendental Person equal towards everyone and always pure, the Supreme omnipresent Lord of eternal goodness.'

Maitreya said: 'Thus having been praised by the Pracetas the Lord, the protector of the surrendered souls, said pleased: 'So be it [may your prayers be fulfilled]', and left for His heavenly abode. But they did not wish His departure, for they had not seen enough of Him whose prowess is never defeated. The Pracetas thereupon moved away from the water of the lake, but when they saw that the world had been covered by trees that had grown very tall, as if they wanted to obstruct the way to heaven, they became angry. Like with the fire of devastation at the end of time, they in their fury, oh King [Vidura as a ruler over the senses], with the help of the wind [their breath] thereupon started a fire in order to remove the trees from the earth. Seeing that they had turned [almost] all the trees into ashes, the Great Father [Brahma] came to pacify the sons of Barhishman with reason. The remaining trees who were very afraid, then, on the advice of Brahma, delivered their daughter to the Pracetas. By the order of Brahma they all married her, named Marisha, from whom the son of the Instigator [the son of Brahma] again took his birth because he had disrespected the Great One [Shiva]. He was no one but Daksha, the one who, inspired by God during the previous manvantara [period of Manu*] called Cakshusha [the present one being called Vaivasvata*], had put as much people on earth as desired and was destroyed in the course of time. 0-5 He, who just after his birth with the brilliance of his luster outshone the brilliance of everyone else, was, for being a great expert in performing fruitive activities [sacrifices], called Daksha [the expert]. Being appointed by the first living being, by Brahma, to generate and sustain all the people on earth, he also made sure to engage all the other founding fathers in the process.'

*: The Manus existing in one day of Lord Brahma are the following: Svayambhuva, Svarocisha, Uttama, Tamasa, Raivata, Cakshusha, Vaivasvata, Savarni, Daksha-savarni, Brahma-savarni, I Dharma-savarni, Rudra-savarni, Deva-savarni and Indra-savarni.

BHAGAVATA PURANA CHAPTER 31:

Narada Instructs the Pracetas

Maitreya said: '[The Pracetas] thereafter [after the marriage with Marisha] arrived at a ripened vision. Remembering what the Lord in the Beyond had said [about the value of detachment] they soon handed the care for their wife over to their son [Daksha] and left home. Heading in the western direction for the seashore where sage Jajali resided, they arrived, as his pupils being joined in the spirit of the Absolute, at the perfection of insight in the soul [residing within everyone]. Mastering the sitting postures they all achieved the full control over their breath, mind, words and vision. Keeping their bodies straight with their minds freed from impurities they, pacified in being engaged in the transcendental spirit, then saw Narada appear who [traditionally] is worshiped by both the enlightened and unenlightened souls. When he appeared they all got up, offered their obeisances to welcome him and addressed him, after they with the necessary respect had offered him a comfortable seat. The Pracetas said: 'Be welcome, oh sage among the enlightened souls! What a fortune to have your audience today; your arrival here is like the sun moving in the

sky, oh great brahmin, it dispels all fear. Being overly attached to family matters, we almost forgot, oh master, what was instructed by Lord Shiva and by the Lord in the Beyond [Vishnu]. But seeing you now before our eyes, kindly shed light for us on the transcendental knowledge of the Absolute Truth, by which we can easily cross the formidable ocean of nescience.'

Maitreya said: 'Thus petitioned by the Pracetas, the kings received an answer from the great Narada who, with his mind always being absorbed in thoughts about the Lord Praised in the Verses, was of the greatest wisdom. Narada said: 'The Supreme Personality is the Controller of that birth, that life, that fruitful labour, that mind and those words of the people, by which the Soul of All Worlds is served. Whether one acts according to what is human, what the Vedas say or whether one lives as long as a demigod, what is the use of the three births in this world of being born from semen, by initiation and by the labour of sacrifice [of Shaunkra-savitra-yajnikaih, without this service]? What is the use of Vedic education, austerities or eloquence, mental speculation, a sharp intellect, physical strength or sense control? What would be the use of the practice of yoga, of analytic study, of accepting the renounced order, of reading the scriptures or of all the other auspicious activities, when there is never the [true] satisfaction of the Supreme Self of the Lord? It suffers no doubt that the Supreme Self in fact is the goal of all auspicious activities and that the Lord is the beloved Supersoul who delivers the original identity [the self-realisation] of all living beings. The way one with watering the root of a tree satisfies the trunk, branches, and twigs and one likewise by offering food sustains the life of the [entire] sensory apparatus, so too each and everyone [the fellow human beings, the demigods] is honoured when one is of worship for the Infallible One. Just as the sun gradually will evaporate the water that rained down and all the moving and non-moving living beings will return to earth [to dust], it will unmistakably likewise happen to the emanated material nature [that finally will be withdrawn] in the Lord. Just as one sees sunshine from the sun, the powers of the senses prove themselves during one's sleep and spiritual knowledge manifests itself after differences of opinion - in the confusion about material activities - are overcome, this creation we inhabit belongs to the transcendental Soul of the Universe from which it once appeared. Just as there is the consecutive existence and non-existence of the clouds and the likewise changes of darkness and illumination in the sky, oh leaders of the earth, there is also the continuous change of the consecutive appearance and disappearance of the energies of passion, ignorance and goodness [the gunas] in the Supreme Absolute [of Brahman]. All of you united in His quality, be therefore engaged in the devotional service of directly the Supreme Lord who is the actual cause [pradhana] of Time, who is the original Person and the One Supreme Soul of the unlimited number of individual souls*. He who, by His spiritual power, is aloof from all emanations of the self. When one is of mercy for all living beings, when one some or another way abides by peace and when one has all of one's senses under control, then Janardana, He who agitates all man, will soon be satisfied. Called into the heart of His devotees who, with all their desires vanquished and a soul free from impurities, constantly grow in their devotion, the Imperishable One [Vishnu] in His receptivity for the truthful soul, will not retreat anymore than space [will retreat from the reality of matter and time]. He never accepts what persons with an impure heart have to offer, while those who, with faith in the soul and with feelings for the Lord, are of sacrifice without striving for possessions, are dear to Him. Those [impure souls] who take pride in education, a good birth, riches and fruitful labour [often] are offensive towards the devotees who are free from material motives [beyond necessity]. He, perfectly satisfied within, never worries about the goddess of fortune who follows Him, about the demigods aspiring her favor or about the rulers of man. For how can a grateful person forsake Him who always sides with the servants on His path?'

Maitreya said: 'Oh King [Vidura], the sage, the son of Brahma, after thus informing the Pracetas about the topics concerning the Lord, then returned to his spiritual abode [Brahmaloka]. From the mouth of Narada having heard about the glorification of the Lord who removes the sins from the world, they then meditated on the feet of Hari and also attained His abode. In response to what you asked me, oh Vidura, I described the glories of the Lord. This is all I had to tell you about the conversation between Narada and the Pracetas.'

Shri Shukadeva said: 'Oh best of kings [Parikhit], after this faithful description of the dynasty of the son of Svayambhuva Manu, Uttanapada, now also hear from me about the dynasty of Priyavrata [the other son of Svayambhuva]. He, as someone who from Narada learned about the knowledge of the soul, after again and again having enjoyed [his righteous rule], divided the earth among his sons and achieved the transcendental position. When all of this was described by Maitreya and Vidura thus heard about the transcendental message of the stories about the Invincible One, his ecstasy

intensified so much that it brought tears to his eyes. Being overwhelmed with the Lord in his heart, he placed the feet of the sage on his head.

Vidura said: 'By what you so mercifully have shown me today about how one can put an end to one's darkness, oh great yogi, they who are free from material motives, can attain the Lord.'

Shuka said: 'Thus having offered his obeisances, Vidura, who wished to see his family, asked permission to depart for the city of Hastinapura, whereupon he left, with his mind in peace. Oh King, anyone who hears this story about kings who gave their life and soul to the Lord, will achieve the good fortune of a long life, wealth, material opulence and a good reputation, as also the ultimate goal of life.'

*: Time, the ingredient and the Creator combined, are called tritayatmaka, the three causes by which everything in this material world is created.

** : There are four orders of creation: heaven, earth, the living beings and their societal order.

BOOK 5: THE CREATIVE IMPETUS

BHAGAVATA PURANA CHAPTER 1:

The Activities of Maharaja Priyavrata

The King [Parikhit] said: 'Why, oh sage, was Priyavrata, the great devotee content with the soul, so happy to stay at home, the place that is the root cause of bondage in karma and contempt [for the renounced order]? Surely such a thing as indulgence in family affairs, oh wisest of the twice-born, cannot be desirable for that kind of people free from attachments? It suffers no doubt that the consciousness of great souls finds its satisfaction in the shade of the feet of the Lord praised in the verses, and not so much in the mind of attachment to kith and kin. This is my great doubt, oh brahmin: how can [as with Priyavrata] on account of the forces of one's wife, home, children and so on, perfection and an unflinching determination unto Krishna come about?'

Shri Shuka said: 'You are perfectly right in what you said about the hearts of liberated persons and devotees that are absorbed in the nectarean honey of the talks at the lotus-like feet of their beloved Lord praised in the scriptures. Despite the setbacks they sometimes encounter, they practically never give up their most exalted position. It is a well-known fact, oh King, that prince Priyavrata indeed was a supreme devotee who, in his service at Narada's feet, very quickly became aware of the complete truth concerning the spiritual purpose that he constantly discussed in dedicated enthusiasm. Even though his father asked him to rule over the surface of the earth because he incorporated so many of the best qualities, he could not be happy with it. He did not want to be distracted in his great liking for, with all of his senses and actions, in yoga being absorbed in the Supreme Lord of the Soul of the Universe, but for no reason he could refuse to accept that post because, when he in any other way would forgo the untrue, that certainly would lead to [cultural] decay. And so it happened that the first among the demigods Lord Brahma, surrounded by all his personal associates and the Vedas, descended from his abode. It is he who is always thinking of the welfare of the complete of this universal creation consisting of the three modes. He knows its ultimate purpose, the Supreme Soul, from which he originated himself. Alike the moon in the sky among the stars, he on his way here and there by the leaders of the demigods was worshipped from their heavenly carriers. And the same was done by groups of perfected ones, inhabitants of heaven, refined ones, singers and sages [respectively the Siddhas, the Gandharvas, the Caranas, the Sadhyas and the Munis] when he thus as the radiating centre reached the vicinity of the Gandhamadana mountains [where Priyavrata was meditating]. Recognizing the swan-carrier of his almighty father Lord Hiranyagarbha [Brahma] the devarishi [Narada], Priyavrata and his father [Svayambhuva Manu] present there immediately rose to their feet with their hands folded in order to be respectfully of worship with all the paraphernalia. Oh son of Bharata, the Lord, the original person of the universe, who thus out of gratitude for the glory of his descent, according to the customs, was confronted with the articles of worship and the praise of his qualities in lofty language, then addressed Priyavrata, while he looked at him with a compassionate smile.

The great Lord said: 'My son, pay attention to the truth I am telling you. You should not be jealous of the Godhead who is beyond our ken. We, Lord Shiva, your father and this great Rishi [Narada] all carry out His order and cannot deviate. No living entity that accepted a material body can escape from what was decided by Him; not by austerity nor by education, not by yoga nor by one's strength or intelligence, nor can one ever defy His will by one's opulence, by the virtue of one's duty, with the help of someone else or by any personal endeavor. Oh my dear, under the direction of the One Unseen, all living entities accept it to be connected to a material body for performing actions according to their karma and are thus always bound to birth and death, sadness and illusion, fear, happiness and distress. My son, in our inevitable bondage to

guna and karma we, just like the four-legged [bull] that with a rope through its nose is bound to the two-legged [driver], are tied to the long rope of Vedic instruction and to all [who within the varnashrama system are] engaged in contributing to please the Lord. Like blind men being led by someone who can see, my best one, we [being submitted to His Vedic rope] inevitably have to face the distress and happiness associated with the qualities and the work, depending the situation of the body that our Protector gave us. Even a liberated person must for a lifetime maintain his body that he obtained as a consequence of the past, enjoying it free from erroneous conceptions. But as far as another material body is concerned [a repeated birth], he sees matters like someone who awakened from sleep; he will never follow the lead of its material qualities. Someone not paying attention to this [someone not willing to control his senses] has, even when he resides in the forest, to fear because of the six co-wives [of the five senses and the mind]. But [on the other hand] what harm can a householder's existence do to a self-satisfied, learned man who has conquered his senses? Having entered a household existence, anyone who wants to conquer those six adversaries must first try to master them from within that stronghold. For only when the unregulated desires of those firm enemies have lost their strength one, thus having ripened with experience, can move about freely. When you have conquered these six opponents and are freed from attachments by these special orders of the Original Person, you, sheltered in this fortress by the safe haven of the lotus feet of Him with the lotus-like navel, can enjoy all pleasures in the world and thus find your way.'

Shri Shuka said: 'The great devotee of [Brahma,] the mighty Lord who is the spiritual master of the three worlds, thus being fully instructed, as a humble soul bowed his head in acceptance of his order and said: 'Yes I will' and respectfully carried out what he said. With Priyavrata and Narada in peace taking notice, the great Lord was also duly respected by Manu. Thereupon he left to return to his abode, the place above all places which is indescribable and unfathomable. Manu who, as well supported by Lord Brahma, executed his plan and with the permission of Narada handed the responsibility for the maintenance and protection of all the worlds in the universe over to his son, was [therewith] personally relieved from his desires in the so very dangerous, poisonous ocean of the material world. [Priyavrata, Manu's son who as] the emperor of the universe, according to the order of the Lord, thus was fully engaged in material affairs, was by constantly meditating on the two lotus feet of the Supreme Lord, the Original Person whose transcendental influence destroys all bondage, completely purified with all the dirt washed from his heart and ruled the material world with the only wish to honour the great souls. He thereupon married Barhishmati, the daughter of Visvakarma, one of the founding fathers, and begot in her, next to a daughter who as the youngest of his children carried the name Urjvasati, ten sons who in their character, qualities, activities, beauty and prowess were of a greatness equal to his own. His sons he all gave the names of Agni, the god of fire; Agnidhra, Idhmajihva, Yajrabahu, Mahavira, Hiranyavata, Ghrataprishttha, Savana, Medhatithi, Vitihotra and Kavi. Three of them, Kavi, Mahavira and Savana were celibate souls who motivated from within, from the beginning of their childhood lived for the transcendental knowledge, on the basis of which they, well conversant with the highest spiritual perfection, took to the renounced order [the paramahansa-ashrama]. These transcendental sages lived, by the peace of the qualities of that celebrated order (*), for the protection of the association of all living beings who, in fear and anxiety about their material existence, have the lotus feet of the Supreme Lord Vasudeva, as their only shelter. In their constant remembrance they [the brothers], free from contaminations being purified by virtue of the highest form of yoga - the yoga of devotion - observed in their hearts the Supreme Lord of all living beings. They saw Him directly as situated within themselves and realised that they were equal to Him in their quality, that they [in that sense] did not differ from the Lord of the Supersoul. In another wife he begot three more sons named Uttama, Tamasa and Raivata, who all became rulers of the Manu period [of 71 mahayugas long]. After his sons were trained in the renounced order he [Priyavrata] thus became the master of the universe where he, endowed with powerful arms of command, together with them pulled the bowstring loudly to defeat all who opposed the dharma. Without interruption for 110 million years there was the rule of the great soul who with the daily increasing amiability, femininity, shyness, laughs, glances and exchanges of love [in his repeated births] with his wife Barhishmati enjoyed a life of pleasure. But confounded and defeated by it he lost his discernment. Not appreciating that the sun god, as long as he circumambulated mount Meru, lit up one side of the earth and left the other half in the dark, he who in his worship of the Fortunate One was of a supernatural power then said: 'I will make the night as brilliant as the day', and to enforce that he followed the orbit of the sun in a chariot, exactly seven times and with the same speed, like he was a second sun. With the rims of the wheels of

his chariot creating trenches, were by him thus operating the seven oceans brought about that divided the earth [Bhūmandala] into the seven dvīpas [the continents or 'islands']. Known as Jambu, Plaksha, Shalmali, Kusā, Kraunca, Shaka and Pushkara each of them is produced all around outside and twice as big as the one preceding it. The seven oceans - [figuratively like a kind of body fluids] consisting of salt water, sugarcane juice, liquor, clarified butter, milk, fluid yogurt and sweet water - are of the same size as the islands that they, as the trenches [of his wheels], one after the other consecutively fully enclose. For each of the dvīpas separately the husband of Barhishmati, beginning with Jambudvīpa, installed as their ruler one of his faithful sons named Agnidhra, Idhmajihva, Yajñabahu, Hiranyareta, Gṛhitapriṣṭhha, Medhatithi and Vītihotra.

He further gave the daughter named Urjāsvatī in marriage to the great sage Ushana [Shukracārya who is also called Kavi or Kavya]. She gave birth to a daughter named Devayāni. For the devotees of the Lord of the Great Steps [Urukrama] who, by resorting to the dust of His feet, are able to conquer the six qualities [of material life: hunger, thirst, lamentation, illusion, old age and death **], such a[n achievement of] personal power is not that surprising at all, for even a fifth-class person [an outcaste] will immediately forsake his material attachment when he only once utters the name of the Lord. He [Priyavrata], thus unparalleled in strength and influence, one day understood that he, despite his surrender to the feet of the devārishi [Narada], had fallen down because of his concern with the basic qualities of matter in which he found no satisfaction. In a spirit of renunciation he then said to himself: 'Oh what a wrong I have done, for I was completely absorbed in the nescience of a life of sense gratification! The dark well of material pleasure made me guilty of a lot of distress and look like a dancing monkey, insignificant and of no importance in the hands of my wife. Doomed and damned I am indeed!' Thus he criticised himself. With his self-realisation achieved by the mercy of the Supreme Personality of Godhead in the beyond, with handing over the earth to his faithfully following sons, with dividing the inheritance, with forsaking his queen whom he had enjoyed so much, with giving up the dead corpus of his great opulence and with his heart in perfect surrender having taken to renunciation, he was certain to be back on the path of the great saint Narada and the stories about the Lord. The following verses apply to him: 'What was done by Priyavrata no one could have done except for the Supreme Lord.' 'He dissipated the darkness and created the seven seas by the impressions of the rims of the wheels of his chariot.' 'It was he who, in order to stop the fighting of the nations on the different continents, created the situation of the boundaries in this world in the form of rivers, mountain ranges and forests and such [compare 4.14: 45-46].' 'He, as the most beloved follower of the Original Person, considered all opulence of the lower worlds, the heavens and the earth, as also that what is acquired by fruitive action and by yoga [the siddhis], to be nothing but hell.'***

*: There are four stages in accepting the renounced order: Kūthīcaka: one stays outside one's village in a cottage, and one's necessities, especially one's food, are supplied from home. Bahudaka: one no longer accepts anything from home; instead, one, madhukari, with the "profession of the bumblebees", collects one's necessities, especially one's food, from many places. Parivrajakārya: one travels all over the world to preach the glories of Lord Vasudeva collecting one's necessities, especially one's food, from many places, and Paramahansa: he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life.

**.: According to Sāstri Goswami and Śrīlā Vishvanātha Cakravartī Thākura these 'six qualities' can also be understood as the five senses and the mind.

***.: There seems to be a gross contradiction between the description of the universe found in the Bhāgavatam and the modern scientific, materialistic, view of the universe. For this reason many insufficiently trained Vaiṣṇava bhaktas became disappointed studying the book. It is important to understand in this context that in the different books different styles of logic, types of intelligence, or views are exercised.

BHAGAVATA PURANA CHAPTER 2:

The Activities of Maharaja Agnidhra

Śrī Shuka said: 'When his father chose the path of liberation and Agnidhra, as ordered, took his place, he, strictly following the dharma, protected the citizens, the inhabitants of Jambudvīpa, like they were his children. One day he engaged a woman from the realm of the godly and desired in austerities at the foot of the mountains where their playground is found. After he, in compliance with the rules of his forefathers, had gathered all the necessities for the service, he, fully attentive executing penances, was of worship for the master, the highest power of creation in the universe [Lord Brahma]. Understanding [what he wanted] the almighty Lord, the first person of the universe, sent down from his abode the celestial girl, the Apsara Purvacitī. She there wandered around in the woods near that place of meditation, that most

beautiful was dense with various trees with masses of high reaching, golden creepers attached to the branches. The clear waters of the lake filled with lotuses resounded with the vibrations of the pleasant sounds of communicating pairs of land birds and on their turn responding water birds like ducks and swans. The prince then, in the ecstasy of his yoga, heard the pleasant sounds of her ankle bells, that tinkled with every step she made with her so very attractive way of moving around playfully. Looking up with his half open lotus bud shaped eyes, he spotted her. By her playful movements, shy glances, humility, sweet voice and by her limbs beautiful to behold and contemplate she, nearby just like a honeybee smelling the beautiful flowers, paved for both normal men and men of heaven the way for the flower bearing god of love. The goddess was stunning, making herself heard by the sweet nectar pouring out of her smiling and talking mouth, the sight of the hasty, stylish, little movements of her feet to [escape] the intoxicated bees surrounding her, the movements of her jug-like breasts, the weight of her hips, the braids of her hair and the belt around her waist. The mere sight of the goddess brought him fully under the control of the almighty Cupid and thus he seized the opportunity to address her.

'Who are you and what do you intend to do on this hill, oh choice of the munis? Are you some illusory appearance of the Supreme Lord, our God in the beyond? Dear friend, do you carry your two bows without strings [your eyebrows] for your own protection or are you hunting the heedless animals in this forest? These two arrows [these eyes] of you, oh fortunate lady, that have feathers like lotus petals, have no shaft and are peaceful and very lovely. Who do you want to pierce with their sharp heads, loitering around in this forest? May your prowess be of service for the welfare of all of us who dull-witted fail to understand this! All these followers around you [the bees], oh worshipable lady, are enjoying the resort of the tresses of your hair and all the flowers falling down from them, while they incessantly sing unto the Lord the prayers of the Sama Veda and the Upanishad, like being sages of respect for the different types of Vedic literature. From the resounding vibration alone of your ankle bells, I can very distinctly hear the tittiri birds, oh brahmin [girl], without seeing their form. Seeing your beautiful round hips with the lovely colour of kadamba flowers and around them a belt red as burning cinders, I wonder where you [ascetic] bark dress would be. What is it, oh twice-born one, that fills the two horns, oh heavenly appearance of beauty, that you carry to your slim waist? What do they contain that is so attractive to my eyes? And what is that fragrant red powder on the two of them with which you, oh fortunate one, are perfuming my spiritual resort? Please show me where you live, oh dearest friend. Where was a person with such wonderful limbs like you born? For a person like me the many wonders of your lovely words and inviting gestures that are as sweet as nectar to the mouth, are something very arousing. And what kind of food you have in your mouth? I can smell the pure ingredients of what you are chewing, my sweetest. You have to be an expansion of Lord Vishnu, with your two wide open eyes and brilliant restless shark-shaped earrings in your ears, the rows of your beautiful teeth and your face that resembles a lake amidst the swarm of the bees around you. My eyes are restless being distracted by the ball you strike with your lotus palm in all directions. Do you not care about the curls of your hair hanging loose? Is that lower garment of you not giving you trouble being taken up by the wind, like a man does who is interested in a woman? Oh beauty, oh treasure of the sages, by what austerity did you manage to unsettle this way [with this body] so unfailingly the penance of all retired souls? You should practice the austerity with me, oh friend. Maybe you are meant for me because the creator of the created [Brahma] is pleased with me. I will not give up on you, oh sweetheart given to me by the god of spiritual rebirth. I have fixed my mind and eyes on you; I will not leave you and will keep you close to me, oh beauty with the marvelous breasts. You may lead me wherever you want, I am your follower, and your fine friends may follow.'

Śrī Shuka said: 'Very expert in winning over women, he thus as intelligent as the gods with his flattery managed to gain the favor of the heavenly girl. She who also was attracted to the intelligence, manners, beauty, youth, opulence and magnanimity of him, that master among the heroes, then enjoyed all earthly and heavenly pleasures, for an endless, countless number of years spending her time in attachment to him as the king of Jambudvīpa. Agnidhra, the best of all kings, begot in her nine sons named Nabhi, Kimpurusha, Harivarsha, Ilavṛita, Rāmyaka, Hiranmaya, Kuru, Bhadrās'va and Ketumala. After she year after year had given birth to her sons, Purvacitī left home in order to return to the unborn godhead [Brahma]. The sons of Agnidhra, who because of their mother's care had strong, well-built bodies, were by their father allotted the divisions of the kingdom of Jambudvīpa to be ruled by them that he gave their names [probably the Eurasian continent]. King Agnidhra, not satisfied in his sensual desires, thought every day more and more about her, and [thus], as it is described in the scriptures [in e.g. B.G. 8: 6], reached the place in heaven

where she resided, the place [Pitriloka] where the forefathers live in delight. After the departure of their father the nine brothers married the nine daughters of Meru who carried the names Merudevi, Pratrīrupa, Ugradamshthri, Lata, Rāmya, Shyama, Nari, Bhadra and Devavitī.'

BHAGAVATA PURANA CHAPTER 3:

Rishabhadeva's Appearance in the Womb of Merudevi, the Wife of King Nabhi

Śrī Shuka said: 'Nabhi, the son of Agnidhra, desiring to have sons with Merudevi who had not given birth to any children yet, offered together with her with great attention prayers in worship of the Supreme Lord Vishnu, the enjoyer of all sacrifices. While he with great faith and devotion and a pure mind was of worship, the Supreme Lord out of His love to fulfill the desires of His devotees, manifested Himself in His most beautiful, unconquerable form pleasing to the mind and eyes. He saw Him with all of His captivating, beautiful limbs, even though that [normally] cannot be achieved merely by the means for performing the pravargya ceremony he was engaged in: the place and time, hymns, priests, gifts to the priests and the regulative principles. When He manifested Himself very brightly in His four-handed form as the topmost of all living beings, in a yellow silk garment and with the beauty of the Shrivatsa mark on His chest, His conch shell, lotus flower, disc, flower garland, the Kaustubha jewel and His club that characterize Him, He, radiating brilliantly with His helmet, earrings, bracelets, girdle, necklace, armlets, ankle bells etc. that ornamented His body, made King Nabhi, the priests and the others feel like poor people who had obtained a great treasure. Thereupon they, with great regard and all paraphernalia of worship, reverentially bent their heads. - The priests said: 'Please, oh Most Exalted One, accept the repeated offerings of respect of our worship. By that worship we, Your servants, are able to act, provided we follow the instructions of the exalted souls. Anyone not in control of his mind because of completely being absorbed by the fickleness of natural phenomena [the gunas], can acquire knowledge of the names, forms and qualities that belong to the position in this world of You, the Supreme Lord above and beyond the influence of the material world! But, by most auspiciously expressing in words the excellence of Your transcendental qualities that wipe out all the sinful actions of mankind, we can only partly know You. You are most pleased, oh Supreme Lord, by Your servants who in great ecstasy do their prayers with faltering voices and perform their worship with water, fresh twigs of green, tulasi leaves and sprouts of grass. We do not see of what use it otherwise would be for Your sake to be encumbered with performing sacrifices and all the articles of worship. You as the direct, self-sufficient embodiment of the civil virtues [the puruṣārthas] are of an endless and unlimited constant increase, oh Lord, but our desire for this blessing of You, can only be there for the purpose of obtaining Your grace. Even though You personally wish to open up, with Your causeless and inexhaustible mercy and glory, the path of liberation [called apavarga], and for that purpose have come here and are present for any ordinary man to see, we fail in our worship unto You. For we, oh Lord of Lords, are but fools unaware of Your ultimate welfare. This before the eyes of Your devotees appearing of You here in this sacrifice of King Nabhi, oh Best of the Benefactors, really constitutes the greatest blessing, oh most worshipable one. To those sages of whom strengthened by detachment countless impurities were removed by the fire of knowledge, to those sages satisfied within who attained Your qualities by incessantly reiterating Your stories and discussing Your many attributes, You [being present in person] are the highest blessing to achieve. When we happen to stumble and fall down, suffer hunger, are bored, find ourselves in an awkward position and such or when we have a fever or lie on our deathbed and thus are not capable of remembering You, then let it be so that Your names, activities and qualities are discussed that have the potency to drive away all our sins. Moreover this pious king [Nabhi] nevertheless aspires to be blessed by You with offspring, a son whom he hopes to be exactly like You: a supreme controller of the benedictions of heaven and the path leading there. With the notion of children as the ultimate goal of life asking this in worship of You, he thus behaves like a poor man who asks a wealthy person willing to donate for a bit of grain! Who, failing to respect the feet of the great souls, is in this world of Yours not defeated by the unconquerable illusory energy [of maya] because of which one cannot find one's path? Whose intelligence would not be bewildered by all the sensual pleasure that works like poison? Whose nature is not checked by that stream [that chain of consequences]? Please excuse us in Your [divine indifference of] sameness with each and all, for having invited You again in this arena of sacrifice as the performer of many wonders, please tolerate us ignorant souls who, less intelligent being of disrespect for the divinity of You as the God of Gods, are aspiring a material outcome.'

Śrī Shuka said: 'After the Supreme Lord, the leader of the sages, with this speech had been worshiped by the preservers of the realm [the priests of Nabhi] bowed down at His feet, He kindly addressed them. The Supreme Lord said: 'Alas, pleased

as I am by you, oh sages whose words are all true, the benediction you were asking for that there may be a son of Nabhi alike Me, is a thing most difficult to achieve. Being One without a second there cannot exist anyone else equal to Me. But the words of you brahmins cannot prove to be false [either], for the class of the brahmins represents My mouth. Because there is no one to be found equal to Me, I shall, by personally expanding into a plenary portion of Myself, descend in [Merudevi,] the wife of Agnidhra's son.'

Shri Shuka said: 'After He thus, with her being present, had spoken to the husband of Merudevi, the Supreme Lord disappeared. Oh grace of Vishnu [Parikhit], in order to please King Nabhi the Supreme Lord, who in this sacrificial arena was propitiated by the best of the sages, then appeared in his wife Merudevi. He manifested in His original avatara form of pure goodness with the desire to show the sages of renunciation - who barely clothe themselves, lead an ascetic life and are of a continuous celibacy - the way to practice the dharma [the righteousness, the religion, the true nature].'

BHAGAVATA PURANA CHAPTER 4:

The Characteristics of Rishabhadeva

Shri Shuka said: 'Because He [the son of king Nabhi] from the beginning of His appearance distinguished Himself every day more and more with the authority of all the characteristics of the Supreme Lord, like being equal minded to all, being of perfect peace and renunciation and having all influence and powers, the ministers, citizens, the brahmins and the demigods longed greatly for the day that He would rule the earth. Because of the in grand verses [by the poets] glorified exalted state of His auspicious appearance, His prowess, strength, beauty, fame, influence and heroism, His father gave Him the name Rishabha, the Best One. King Indra, jealous of His greatness, allowed no rain in Bharata-varsha, but the Supreme Lord Rishabhadeva who knew [why that happened], being the Master of yoga smiled about it and then, from His internal [yogamaya] potency, made the waters rain down on the place where He resided that was called Ajanabha. King Nabhi who as he wanted had gotten the most beautiful son he could wish for, was in a state of illusion about Him, the Supreme Lordship and oldest, Original Person, who in his eyes behaved like a normal human being. Accepting Him as such he, overwhelmed by an excess of great jubilation, in ecstasy with a faltering voice said things like: 'my dear son, my darling' and thus raising Him achieved a state of transcendental happiness. Knowing how popular Rishabha was in His service to the citizens and the state, King Nabhi, who wanted to protect the people strictly to the principle, put his son on the throne. Entrusting Him to the brahmins he then, together with Merudevi in Badarikashrama completely absorbed in yoga, with great satisfaction skillfully performed austerities in worship of Nara-Narayana, [a plenary expansion of] the Supreme Lord Vasudeva. This way he in the course of time attained His glorious abode [Vaikuntha].

Oh son of Pandu [Parikhit, see family tree], two verses are recited about him: 'Which person can follow the example of the pious king Nabhi who by the purity of his actions got the Lord as his son?' and: 'Is there besides Nabhi a better devotee of the brahmins? Being satisfied and honoured by him the scholars by dint of their prowess were able to show him the Lord of all sacrifices in the sacrificial arena.'

The Supreme Lord Rishabha, after accepting His kingdom as His field of work, set an example by living with His spiritual teachers and giving them donations upon finishing His studies. Being ordered to take up the duties of a householder He married with Jayanti who had been offered to Him by Indra. He then taught by example how to perform both types of activities as mentioned in the scriptures [of defending the religion and fighting injustice]. He begot a hundred sons [in her and in co-wives or through his sons with daughters-in-law] who were exactly like Him. The eldest son Bharata was a great yoga practitioner. He had the best qualities and it was because of him that the people call this land Bharata-varsha. Of the ninety-nine other sons who were born after Bharata, the eldest ones were called Kus'avarta, Ilavarta, Brahmavarta, Malaya, Ketu, Bhadrāsena, Indrasprik, Vidarbha and Kikatha. Among the rest of them Kavi, Havi, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Camasa and Karabhajana were nine highly advanced devotees in defense of the truth of this Bhagavatam. About their fine characters evincing the glories of the Lord, I will give you later on [in BOOK 11] a colourful account when I discuss the conversation between Vasudeva and Narada that gives the mind the highest satisfaction. The eighty-one younger sons of Jayanti were, faithful to what their father said, well cultured with a fine command of the scriptural truth and were most skilled in performing sacrifices. Very pure in their actions, they became great brahmins.

The Supreme Lord named Rishabha was truly a completely independent Lordship full of pure transcendental bliss, a person always transcendental to the ever repeating miseries of material life [birth, old age disease and death]. Equiposed and unperturbed, He, friendly and merciful, educated [by His example] the ignorant because of whose neglect in performing

the dharma in the course of time only contrary karmic actions are found. He also regulated for the common people the religion and economy so that a good reputation, offspring, happiness in household life and eternal life was within their reach. Whatever is done by leading personalities is followed by the common people. Despite knowing everything about the confidential Vedic instructions constituting the essence of all civil duties, He still [as a kshatriya] followed the path laid out by the brahmins and ruled the people with sense control and tolerance and such. Being of worship [unto Vishnu] He, also in respect of the different gods and purposes and, in line with the instructions, providing in abundance for everything that was needed, performed according to time and circumstance a hundred times over all kinds of ceremonial sacrifices with priests of the proper age and faith. Being protected by the Supreme Lord Rishabha no one on this planet, not even the most common man, fostered a desire for but even the smallest thing whatever, whenever, for himself or from anyone else, just as one would not desire a castle in the air. All one cared about was an innerly ever increasing, great love for the one carrying the burden. When He, the Supreme Lord, once toured around and reached the holy land of Brahmavarta [between the rivers the Sarasvati and Drishadvati to the north west of Hastinapura], he before an audience of citizens in a meeting of prominent brahmins, said the following to his attentive and well-behaved sons. He lectured them despite the fact that they excelled in self-control and devotion.'

BHAGAVATA PURANA CHAPTER 5:

Lord Rishabhadeva's Teachings to His Sons

Lord Rishabha said: 'My dear sons, this body you carry along within this material world, does not deserve it to suffer under the difficulties of a sense gratification like that of dogs and hogs [that eat disgusting things]. It is more worth the trouble to undergo the divine austerity from which the heart finds its purification and from which one achieves lasting spiritual happiness. To be of service to the great souls, so one says, constitutes the way of liberation and to seek the association of those who are attached to women forms a gateway to darkness. Truly advanced are they who [in their spirituality] have an equal regard for all, are peaceful, take no offense, wish everyone the best and know how to behave. They who are eager to live in a loving relationship with Me*, are not attached to people who are motivated only for the physical aspect of life consisting of a home, spouse, children, wealth, friends and making money; they engage in worldly matters only according to necessity. The madly being engaged in unwanted activities for the sake of this material satisfaction I consider as not befitting the soul, the conscientious self, that thus arrived at this temporary body despite the misery associated with it. As long as one does not want to know about the reality of the soul, there will be misery because of ignorance. As long as one is of fruitful activities, there will be the mind ruled by karma that will bind one to this material body. As long as unto Me, Vasudeva, there is no love, a soul, that way being ruled by ignorance, will have a mind led by fruitful activities and will thus not be free from the [miseries of the] body it is identified with. When one, even properly educated, does not see how useless the endeavor of gratifying the senses [in an unregulated manner] is, one will, not thinking properly about one's self-interest, very soon be crazy about it and as a fool find nothing but material miseries in a homely existence ruled by sexual intercourse. Because of the sexual attraction between man and woman their hearts are tied together and therefore they call for a home, a territory, children, wealth and relatives. This now is the illusion of the living being known as 'I' and 'mine'. The moment the tight mental knot in the heart is slackened of such a person bound by the consequences of his karma, the conditioned soul turns away from this [false conception of] hus' and then, forsaking that cause [of egoism], being liberated returns to the transcendental world. 0-1 With the help of one's intelligence one can give up the false identification with the material world, the cause of material bondage. That is achieved by following a spiritually advanced person, a guru, as also by devotional service unto Me, by not desiring, by exercising tolerance with the dual world and by inquiries; by realizing the truth of the miseries of the living beings everywhere, by practicing austerities and penances and by giving up on sensual pleasures; by working for Me, listening to stories about Me as also by always keeping company with devoted souls; by singing about My qualities, by freedom from enmity, by being equal to all, by subduing one's emotions, oh sons; by trying to forsake the identification with one's home and body, by studying yoga literatures; by living alone, by entirely controlling the breath, the senses and the mind; by developing faith, by continually observing celibacy, by constant vigilance, by restraint of speech; by thinking of Me, seeing Me everywhere, by developing knowledge and through wisdom in being illumined by the practice of yoga; and by being endowed with determination, enthusiasm and goodness. When one by means of this yoga practice completely being liberated from desiring results, as I told you, has untied the

knot of the bondage in one's heart that was caused by ignorance, one [finally also] must desist from this method of detachment [this yoga] itself. The king or guru who, desiring My abode, thinks that reaching Me is the goal of life, should, in this manner relating to his sons or disciples, be of instruction and tell them not to engage in fruitful actions. He should not be angry with them when they, because of lacking in spiritual knowledge, wish to be so engaged. What can one achieve [spiritually] when one engages someone else in karmic activities? Such a king or guru factually would cause these souls whose vision is clouded [by material motives] to fall down in the pit [of falsehood]. People who, obsessed in their desire for material goods, have lost sight of their real welfare, live with their efforts for the sake of temporary happiness in enmity with each other and run, foolish as they are, without having a clue, into all kinds of trouble. Which man of learning and mercy, well versed in spiritual knowledge, would, facing someone with such a bad intelligence, engage him further in that ignorance? That would be like leading a blind man on the wrong path. Someone not capable of delivering those depending on him from the repetition of [birth and] death, must not evolve into a father, a mother, a spouse, a spiritual teacher or a worshipable godhead. I who am inconceivable in this [transcendental] embodiment have a heart of pure goodness filled with dharma [devotional service]. Because I left adharmā [the non-devotional] far behind Me, those faithful to Me truthfully call Me the Best One or Rishabha. You are all born from My heart. Therefore try, with an intelligence free from impurities, to maintain your reverence for Me and be of service to your brother Bharata, who rules over the people.

Among the manifested forms of existence the living ones are superior to the ones without life and among them the ones who move around are far superior to the plants. Of those the ones who developed intelligence are better and the best ones among them are the human beings. The spiritual beings [the meditators of Shiva] are the better ones among the humans and the singers of heaven [the Gandharvas] are superior to them again. Next one finds the perfected souls [the Siddhas] above whom the superhuman beings [the Kinnaras] are situated. The unenlightened souls [the Asuras who can master the ones aforementioned] are dominated by the gods lead by Indra and above them the sons of Brahma like Daksha are situated. Lord Shiva is the best of them and above him we find Lord Brahma from whom he originated. He in his turn is a devotee of Mine, I [Vishnu] the god of the gods of [spiritual] rebirth [the brahmins]. No other entity compares to the brahmins. To my knowledge, oh scholars, there is no one superior to them. With them I eat with more satisfaction from the food that by the people with faith and love in proper ceremony was offered [to the mouth of Me and those belonging to Me], than from the food that [without them] was offered in [the mouth of] the fire. It are the brahmins who maintain My eternal and shining body [in the form of the Vedas] in this world. In them one finds the qualities of supreme goodness [sattva] and purification [pavitra], control over the mind [s'ama], control over the senses [dama], truthfulness [satya], mercy [anugraha], penance [tapasya], tolerance [titiksha] and understanding derived from experience [anubhava]. They, who perform their devotional service without claiming worldly possessions, desire nothing but Me, the One of unlimited prowess who, higher than the highest, is capable of redemption and bestowing all the heavenly happiness. Why would they need anyone else? My dear sons, with your vision [thus] clear, be at all times of respect for all living beings moving and not moving, for I reside in all of them. That is how you respect Me. Engage all of your mind, your words and the perception of all your active and receptive senses directly in My worship, for without it a person will not be able to free himself from the great illusion that binds him to death.'

Shri Shuka said: 'After for the sake of mankind personally thus having instructed His sons, in spite of their high spiritual standard of living, the great personality, the well-wisher and Supreme Lord of all who was celebrated as the Best One or Rishabha, placed Bharata, the eldest of His hundred sons, a topmost devotee and follower of the divine order, on the throne to rule the planet. The instruction for His sons describes the dharma of those who free from material desires no longer engage for the profit and as great sages, as the best of the human beings [paramahansas], are characterised by devotional service, spiritual insight and detachment. While Rishabha [first] remained home, He [to set an example for His teachings] like a madman with His hair disheveled, accepted only His body [as His property]. Then, clad in nothing but the air [naked thus], He, with the Vedic fire that He kept burning within, left Brahmavarta to wander around. As someone unconcerned about the world [an avadhuta], He appeared to be idle, blind, deaf and dumb, like a ghost or madman, for even when He was addressed by the people He, having taken a vow of silence, refrained from speaking. Passing through cities, villages, mines, lands, gardens and communities situated in valleys, through military encampments, cowsheds, farms, resting places for pilgrims, hills, forests, hermitages

and so on, He was here and there surrounded by bad people, like they were flies, and was, just like an elephant appearing from the forest, beaten away and threatened, urinated and spit upon, pelted with stones, stool and dirt, farted at and abused. But He did not care about it because He, from His understanding how the body relates to the soul, knew that this dwelling place of the body that one calls real, is just an illusory covering. In negation of the 'I' and 'mine', He rather remained situated in His personal glory as He wandered the earth unperturbed and alone. With His most delicate hands, feet, chest, long arms, shoulders, neck and face etc., with the lovely nature of His well proportioned limbs, His natural smile, beautiful lotus petal like graceful mouth, the marvel of His reddish widespread eyes and the great beauty of His forehead, ears, neckline, nose and expressive lip - because of which His face was like a festival to all household women in whose hearts He everywhere would have aroused Cupid - He, with His great abundance of curly brown hair, which was matted, dirty and neglected, made his body appear as of someone haunted by a ghost. When He, the Supreme Lord, noticed that the people directly opposed this yoga practice, He, as a countermeasure, resorted to the abominable behavior of lying down as a python, smearing His body with the food He chewed and the drink He drank, while rolling Himself in the stool and urine that He passed. The wind perfumed by the fragrance of His stool made the countryside smell pleasantly for ten yojanas around. With His actions of moving, standing, sitting and lying down with the cows, the crows and the deer, He, exactly like the cows, crows and deer do, ate, drank and passed urine. Thus practicing the various ways of mystical yoga Rishabha, the Supreme Lord, the Master of Enlightenment, incessantly enjoyed the Supreme in great bliss. He experienced the symptoms of loving emotions unto Vasudeva, the Supreme Personality of Godhead, who is situated in the heart of all living beings, and achieved by His fundamental indifference the complete perfection in the Supreme Self. But, oh King Parikshit, the fullness of the mystical powers of yoga He thus accidentally achieved - like traveling through the air, moving with lightning speed, the ability to stay unseen, the ability to enter the bodies of others, the power to see without difficulty things from afar and other perfections [the siddhis] -, He could never fully accept in His heart.'

*: The five main loving relationships or rasas by which with the Lord all higher human emotions are experienced, are the neutral relationship (santa), the servant-master relation (dasya), the relation of friendship (sakhya), the parent-child relation (vatsalya) and the amorous relation (srngara).

BHAGAVATA PURANA CHAPTER 6:

Lord Rishabhadeva's Activities

The king said: 'Oh Supreme One, self-satisfied souls of whom the seed of fruitive action has been burned by the spiritual knowledge acquired by the practice of yoga, automatically achieve mystical powers; how can those siddhis become a hindrance?'

The sage said: 'You are quite right [in saying that yoga leads to certain powers], but in this world one, just like a cunning hunter, does not directly put faith in the [special talents of the] mind that [just like game] always runs off. Therefore they say that one should never make friends with the restless mind. Even the greatest souls [like Lord Shiva and sage Saubhari] got disturbed putting faith in it after for a long time having practiced austerities. Just as a husband with an adulterous wife must guard against competitors, also a yoga practitioner must guard against putting faith in the mind that always offers opportunity to lust and the enemies [of greed and anger] belonging to it. Which man of wisdom would confide in the [undirected] mind that is the breeding ground for the lust, anger, pride, greed, lamentation, illusion and fear that together constitute the bondage to one's karma? Even though He [Rishabha] was the head of all kings and rulers of this universe, He, in terms of this logic, acted in the dress, with the language and the character of an avadhuta, as if He was dumb. He concealed His supreme lordship in order to be able to teach the yogis, by the example of His own personal vehicle of time, how to forsake in yoga. As if He was a normal mortal being trying to forsake his physical body He, according to the supreme command of the Soul, not being hindered by the illusory nature of matter, always kept to Himself the inner vision of the love transcendental to all vice and thus put an end to His material existence. With Him, the Supreme Lord Rishabhadeva, free from identification with His material form, we thus witnessed the apparent physical presence, the engagement of His body in this illusory world. He all alone traveled the lands of South India: Konka, Venka and Kuthaka in the province of Karnatha, and reached a forest nearby Kuthakacala. There He, with a handful of stones in His mouth, wandered around naked with scattered hair, like He was a madman. In a fierce forest fire blazing all around - that was caused by the friction of bamboo stalks tossed about by the force of the wind - His body in that forest then burned to ashes.

Hearing about His pastimes of being free from all ritual and custom, the king of Konka, Venka and Kuthaka who carried the name Arhat [the Jain, the venerable one] took to an imitation of them. Bewildered by an increase of irreligious life that forebode the arrival of the Kali-yuga Age of Quarrel, he gave up the safe path of religion that wards off all fear and adopted a non-conformist, wrong, heretical view by introducing most foolishly a concoction of his own. The lowest of mankind in this age of Kali who, lacking in character, cleanliness and dutifulness in respect of the rules and regulations, are bewildered by the illusory energy of God, will, because of this in neglect of the divine, self-willed and with wrong principles, follow strange rules, like not bathing, not cleaning the mouth, being dirty and plucking out the hair. With their consciousness spoiled by an abundance of modern time adharmas [or forsaking of duties] they will fall into blasphemous the Vedas, the brahmins, rituals such as sacrifices and the Supreme Personality and the devotees. They who, encouraged by blind predecessors, with a deviating practice have built their own little world [or cult], will, themselves being blinded, land in darkness. This avatara of the Lord was there for the purpose of instructing the people, who are overwhelmed by passion, in the matter of emancipation, the path to attain eternal happiness [or final beatitude, kaivalya]. In line with these teachings the people sing the following verses about Him: 'Oh, of all the lands on the continents of this world with its seven seas, this land [of Bharata-varsha, India] is the most meritorious, for their people sing about the all-auspicious activities of Murari in His many incarnations [Krishna as the enemy of the foolish one, Mura]. 'Oh, what should one say about the pure and renown dynasty of King Priyavrata wherein the Original Person, the Supreme Personality, descended as an incarnation? He, the Unparalleled One, performed the religious duty that puts an end to profit-minded labour.' 'Is there any other yogi of perseverance and determination who, desiring the perfections that for being insubstantial were rejected by Rishabha, can follow but even in his mind the example of this unborn Godhead?'

I have thus expounded on the pure activities of the Lord named Rishabha, who is the supreme master of all Vedic knowledge, for the common man, the God-conscious souls, the brahmins and the cows. He who with a growing faith and devotion attentively listens to, speaks to others about or personally attends to this refuge of His great and supreme auspiciousness, that puts an end to all the sins of every living being, will unto Him, the Supreme Lord Vasudeva, be favorably disposed with an unflinching devotion in both the positions of listening and speaking. Incessantly bathing themselves in that devotion in order to be free from suffering the various troublesome conditions of material existence, those who developed spiritual wisdom enjoy the highest bliss. But despite having achieved that liberation they do not strive for that supreme goal of all human beings. Having entered a relationship with the Supreme Personality they, after all, attained all their goals. Dear King [Parikshit], He undoubtedly was the maintainer and teacher, the worshipable deity, friend and master of your Yadu line and sometimes He even acted as a servant. Thus, my best one, He indeed was Mukunda, the Supreme Lord of Liberation [mukti] of those engaged in devotion. But to [confidentially] engage someone in His devotional service [like He did with Arjuna on the battlefield] He does not that easily. All glories to Him, the Supreme Lord Rishabhadeva, He who, constantly aware of His true identity, complete within Himself and without desires, was as graceful to expand, for the true welfare of man, His activities on the material plane and, for the human being whose intelligence slept a long time, gave instruction about the true self free from fear.'

BHAGAVATA PURANA CHAPTER 7:

The Activities of King Bharata

Shri Shuka said: 'When Bharata [to be maintained], who was a most exalted devotee, according to the order of his father decided to rule the earth, he, assuming that supreme command, married the daughter of Vis'varupa, Pancajani. The way identifying oneself with matter [false ego] leads to the five sense objects [of sound, taste etc.], Bharata likewise arrived at the five objects he sought in her and who were just like him: Sumati, Rashthrabhrita, Sudars'ana, Avarana and Dhumraketu. From the beginning of the rule of Bharata this part of the world, that was called Ajanabha [referring to king Nabhi], is celebrated as Bharata-varsha [the land of Bharata, now India]. He, who was a great scholar, was a ruler as great as his father and grandfather. Governing with a caring heart, he kept both himself and his citizens engaged in the classical vocational duties. Next to that he worshipped the Supreme Lord with great and small sacrifices, with and without animals. Full of faith agni-hotra, dars'a, purnamasa, caturmasya, pashu and soma-rasa yajnas were performed, in part or fully, that, as was prescribed, practically always were conducted by four priests (*). When the expert priests with all supplementary rites were engaged in performing the various sacrifices, he, who was constantly thinking of Vasudeva, the

Supreme Lord, and who in the spirit of the hymns was freed from lust and anger, recognised that all the different demigods, the recipients of the results, the ingredients of the offering and he himself, the sacrificer, were all part of the body of the One Original Person. He [Vasudeva] was the one enjoyer who, irrespective the results of the sacrificial ceremony in question that was performed for the purpose of dharma, was their controller, their doer and their origin; He was the one responsible for the complete of all the gods. He [Bharata] in the perfection of his service was thus of the purest goodness unto the Supersoul within the heart of the ethereal body, unto the impersonal spirit of Brahman and unto Bhagavan, the Supreme Lord, Vasudeva, the Supreme Personality whose form is recognised by the Shrivatsa mark on the chest, the Kaustubha gem, the flower garland, the disc, the conch shell, the club and other symbols. Once He as an indelible image has appeared in the heart of the devotee, He, who on the highest level is known by His radiating personal form, has the power to increase one's devotion day after day. Thus for a countless number of millennia [by this exemplary practice] having ascertained the wealth he had received from his forefathers, he, at the right moment for abandoning his earthly duties, properly divided his kingdom personally among his sons and then left that ancestral abode behind to go to the meditation resort of Pulaha in Hardwar. It is at that place where even today the Supreme Lord Hari, being moved by His paternal affection, shows Himself to the devotees residing there in the form they prefer. That meditation resort is on all sides sanctified by the water of the main river, the Cakra-nadi [the Gandaki]. In that river one finds the [round] stones with the concentric circles on top and below [the black oval pebbles that serve as objects of worship, the so-called Shalagrama-s'ilas]. There, alone in the fields of Pulaha's meditation resort, he, with offerings of roots, bulbs and fruits combined with water, twigs, tulasi leaves and all kinds of flowers, worshipped the Supreme Lord and was thus, being delivered from all material desires, purified in a steady increase of transcendental tranquility that brought him satisfaction. By that constant practice of serving the Original Personality of the Supreme Lord, the laxity of his heart disappeared with the weight of the incessantly increasing attachment to Him. By the force of his transcendental bliss the hairs on his body stood on end with tears blurring his vision that sprang into his eyes because of his intense longing. Thus meditating on the pink lotus feet of the Lord, there was from his bhakti-yoga an increase, spreading everywhere, of the highest and deepest spiritual ecstasy in his heart, in which he was immersed as in a lake, and because of which he, despite his intelligence, no longer was capable to keep the performance of the worship of the Lord in mind. Dressed in a deer's skin, with the mass of his beautiful brown, curly, matted hair being wet because of bathing three times a day, was thus, in his vow to serve the Supreme Lord, of worship for the Original Personality in the form of His golden appearance as the sun globe (**). Therewith he at sunrise paid homage to [Him as] the Sun God by reciting the following Vedic hymn: 'Beyond passion [in goodness] minding this created universe, there is the self-effulgence that illumines, the grace of the Lord fulfilling with sacred knowledge. Time and again entering [this world with Your radiating sun globe or as a Vishnu avatara] You supervise the living being hankering after material pleasure. All my respects for Him residing among us who moves all!'

*: Such sacrifices are now impossible to conduct in this age due to the scarcity of expert brahmins or ritvijah who are able to take the responsibility. In the absence of these, the sankirtana-yajna singing of the holy names is recommended.

** : The deity of the sun is by the common Hindu nowadays worshiped by means of the Gayatri mantra, one of the most important mantras of purification and liberation kindred to the one expressed in this chapter by Bharata Maharaj: om bhur bhuvah svah, tat savitur varenyam, bhargo devasya dhimahi, dhyo yonah prachodayat -, a prayer meaning:

The original form of the body,
the life force and the supreme abode;
that source of life most excellent,
that divine luster we meditate -
may this light illumine our intellect.

BHAGAVATA PURANA CHAPTER 8:

The Rebirth of Bharata Maharaja

Shri Shuka said: 'One day having taken a bath in the great Gandaki, he [Bharata], after performing his daily duties, sat for a few minutes on the bank of the river to chant the transcendental syllable [AUM]. Oh King, he then saw a single doe that, being thirsty, had come to the river. As it eagerly drank from the water, suddenly nearby the loud roar of a lion sounded that terrifies all living beings. When the doe heard that loud sound, it, fearfully looking about, out of fear for the lion immediately, without having quenched her thirst, leaped over the river. Because of the force of the leap it made in great fear, the doe, being pregnant, lost its baby that slipped from its womb and fell into the water. Being exhausted from the miscarriage that was caused by the jumping and the fear, the

black doe, being separated from its flock, fell some place into a cave and died. Seeing that the deer calf, being separated from its mother, helplessly floated away in the stream, the wise king Bharata, considering it orphaned, compassionately as a friend took it to his ashrama. Adopting it as his child, feeding it every day, protecting it, raising it and petting it, he became greatly attached to this deer calf. Very soon he, having given up his routines, his self-restraint and his worship of the Original Person, thus lost his entire practice of detachment. 'Alas! [he thought to himself], by the Controller turning the wheel of time this creature was deprived of its family, friends and relatives. Finding me for its shelter, it has only me as its father, mother, brother and member of the herd. Surely having no one else it puts great faith in me as the support to rely upon and thus fully depends on me for its learning, sustenance, love and protection. I have got to admit that it is wrong to neglect someone who has taken shelter and must accordingly act without regrets. Undoubtedly all honourable and pious souls will, however detached they are, put aside even their most important self-interests, in order to observe those principles as friends of the poor.'

Sitting, lying down, walking, bathing, eating and such with the young animal, his heart thus having grown attached became captivated by affection. When he went into the forest to collect flowers, firewood, kus'a grass, leaves, fruits, roots and water, he, apprehensive about wolves, dogs and other animals of prey, always took the deer with him. On his way he, with a mind and heart full of love, carried it on his shoulder now and then, and kept, fond as he was of the young, it fondling on his lap or on his chest when he slept and derived great pleasure from it. During worship the emperor sometimes got up despite not being finished, just to look after the deer calf and then felt happy bestowing all his blessings saying: 'Oh my dear calf, I wish you all the best.' Sometimes, not seeing the calf anywhere, he was so anxious that he got upset like a piteous, miserly man who has lost his riches. He then found himself in a state wherein he could not think of anything else anymore. Thus he ran into the greatest illusion entertaining thoughts like: 'Oh, alas! My dear child, that orphan of a deer, must be very distressed. It will turn up again and put faith in me as being a perfectly gentle member of its own kind. It will forget about me being such an ill-behaved cheater, such a bad-minded barbarian. Shall I see that creature protected by the gods again walk around and nibble grass, unafraid in the garden of my ashrama? Or would the poor thing be devoured by one of the many packs of wolves or dogs, or else by a lone wandering tiger?' Alas, the Supreme Lord of the entire universe, the Lord of the three Vedas who is there for the prosperity of all, is [in the form of the sun] already setting; and still this baby that the mother entrusted to me has not returned! Will that princely deer of mine really return and please me, who gave up his different pious exercises? It was so cute to behold. Pleasing it in a way befitting its kind drove away all unhappiness! Playing with me when I with closed eyes feigned to meditate, it would nervously out of love, trembling and timidly approach to touch my body with the tips of its horns that are as soft as water drops. When I grumbled at it for polluting the things placed on the kus'a grass for worship, it immediately in great fear stopped its play to sit down in complete restraint of its senses, just like the son of a saint would do. Oh, what practice of penance performed by the most austere souls on this planet, can bring the earth the wealth of the sweet, small, beautiful and most auspicious soft imprints of the hooves of this most unhappy creature in pain of being lost! To me they point the way to achieve the wealth of the body of her lands that, on all sides adorned by them, are turned into places of sacrifice to the gods and the brahmins so desirous on the path to heaven! Could it be that the moon [god] so very powerful and kind to the unhappy, out of compassion for the young that lost its mother because of her fear for the great beast of prey, is now protecting this deer child that strayed from my protective ashrama? Or would the moon god out of love by means of his rays, which so peaceful and cool stream from his face like nectarean water, comfort my heart, that red lotus flower to which the little deer submitted itself as my son and that now, in the fire of separation, burns with the flames of a forest fire?'

With a heart saddened by a mind derived from what he had undertaken in the past, he was thus carried away by the impermissible desire of having a son that looked like a deer. Consequently he failed in his yoga exercises, his penances and devotional service to the Supreme Lord. How could he, attached as he was to the body of a different species, to the body of a deer calf, fulfill his life's purpose now with such a hindrance? How could that be while he previously had abandoned his so difficult to forsake sons whom he had fathered with a loving heart? King Bharata, who, absorbed in maintaining, pleasing, protecting and fondling a baby deer, because of that hindrance was obstructed in the execution of his yoga, thus neglected [the interest of] his soul. Meanwhile with most rapid strides inevitably his time approached, like a snake entering the hole of a mouse. The moment he left this world he found at his side the deer, lamenting like his son, that had occupied his mind. With his body dying in the

presence of the deer, he thereafter himself obtained the body of a deer [see also B.G. 8: 6]. [But] when he after his death obtained another body, his memory of his previous existence was not destroyed. In that birth constantly remembering, as a consequence of his past devotional activities, what the cause was of having obtained the body of a deer, he remorsefully said: 'Oh what a misery! I have fallen from the way of life of the self-realised, despite having given up my sons and home and living solitary in a sacred forest as someone who, perfectly in accord with the soul, takes shelter of the Supersoul of all beings. Despite constantly listening to and thinking about Him, the Supreme Lord Vasudeva and spending all my hours on being absorbed in chanting, worshipping and remembering. In due course of time a mind fixed in such a practice turns into a mind fully established in the eternal reality, but having fallen deeply in my affection for a young deer, I by contrast am a great fool again!'

Thus in silence turning away from the world [he as] the deer gave up his deer mother and turned back from the Kalanjara mountain where he was born, to the place where he before had worshiped the Supreme Lord, the ashrama of Pulastya and Pulaha in the village called Shalagrama that is so dear to the great saints living there in complete detachment. In that place eating fallen leaves and herbs, he awaited his time in the eternal company of the Supersoul. Vigilantly guarding against bad association, he existed with the only motivation to put an end to the cause of his deer body. That body he ultimately gave up, bathing in the water of the holy place.'

BHAGAVATA PURANA CHAPTER 9:

The Supreme Character of Jada Bharata

- Shri Shuka said: 'After having given up his life of being embodied as a deer, Bharata, the most exalted devotee and most honoured of all saintly kings, in his last incarnation acquired the brahmin status. He was the male half of a twin brother and sister, so one says, who were born from the second wife of a high-minded brahmin in the line of saint Angira. This brahmin, being endowed with all the qualities, was of a perfect control over the mind and the senses, of penance, Vedic study and recitation, of renunciation, satisfaction, tolerance, kindness, knowledge, of no envy and of spiritual happiness in the wisdom of the soul. With his first wife he had nine sons all equal to him in education, character, behavior, beauty and magnanimity. Also in that birth he remembered his previous lives by the special mercy of the Lord. As a consequence he was greatly apprehensive not to fall down again in associating with his own kind. Always afraid of being obstructed on the path of devotional service he kept his mind focussed upon his soul. For that purpose he always thought of the two lotus feet of the Supreme Lord and listened to and remembered the descriptions of His qualities that vanquish the bondage to fruitful labour. But to the local people he posed as someone with a mad, dull and blind character [because of which he was called Jada]. His brahmin father, who affectionately felt obliged to his son, thought that he, as a father to his son, should teach him that the regulative principles should be observed, even though Jada had no interest in it. Thus he practiced until the end of his student life, again as someone of the sacred thread, the duties of cleanliness of the purification process as prescribed by the Shastras. But he also in the presence of his father acted as if he could not understand a thing of what was instructed. During the onset of the rainy season the father wished to teach him the Vedic mantras including the Gayatri preceded by Omkara, but despite his thorough instruction, he during the four months of the summer did not succeed in teaching him their full mastery. Supposing that his son, despite not feeling for it, had to be fully instructed by him in all the cleanliness, Vedic literature, vows, principles, sacrifice and service to the guru that belongs to the celibate state [the brahmacharya-ashrama], the brahmin, who considered his son his life breath, in reality acted out of household attachment. Therefore he died, when he was seized by death not as forgetful [as he was], as a man full of frustration about the unfit obstinacy of his son. His youngest wife from whose womb the twins were born, thereupon entrusted them to the first wife and then followed her husband to where he resided in his afterlife [Patilokaj].

Jada Bharata's stepbrothers, who had fixed their minds on the ritual culture of the three Vedas, had no understanding for the true knowledge of the Self. After the death of the father they gave up the endeavor to teach anything to their half brother whom they, unaware of his faculties, considered a dullard. When he by these materialistic and [in fact] two-legged animals was addressed as being mad, dull, deaf and dumb, he used to reply in likewise terms. He did the things he by force was summoned to do. He used to eat whatever small or large quantity of palatable or tasteless food he obtained, by begging, by wages or what came of its own accord. He never lived to please his senses as he had forever stopped to live for the material cause. All by himself he had accomplished the transcendental blissful vision of someone in knowledge of the true Self who, with the dual causes of happiness and distress, summer and winter, wind and rain, did not identify with the body. Firm of limbs he, as strong as a bull, never covered

himself. He did not bathe, was dirty from lying on the ground and never massaged his body. His loins were covered by a dirty cloth and he wore a sacred thread darkened of dirt. In his spiritual splendor he was like a hidden gem. He wandered around disrespected by ignorant folk who called him, a brahmin of birth, just a brahmin's friend ['brahma-bandu']. Because he only looked for work in order to obtain in exchange food from others, even his stepbrothers engaged him in agricultural work in the fields - a job to which he had no idea of what should be leveled or left uneven or where he had to pile things up. Usually only eating broken rice, oil cakes, chaff, worm-eaten grains or burned rice that stuck to the pot, it was nevertheless all nectar to him.

Then, at a certain moment, some dacoit leader appeared on the scene who desired a son and was looking for an animalistic person whom he could offer to the goddess Bhadra Kali. The animal type he looked for, had escaped and his followers on their way to find him could, in the dead of night, not catch that animalistic man. As arranged by providence they stumbled upon the brahmin son from the line of Angira who from an elevated position was guarding the fields against deer, wild pigs and other creatures. Discovering that he had the right character, they next, with shining faces understanding that he could serve for their master's work, elated took him to the temple of the goddess, tightly bound in ropes. In order to prepare him as the man-animal for the sacrifice, the followers of the dacoit then, according to their own customs, bathed him, gave him new clothes, covered his body with ornaments, smeared him with sandalwood pulp and garlanded him. Vibrating songs, prayers, drums and bugles, they seated him before the goddess Kali, fully dressed up and properly fed, with incense, lamps, strings of flowers, parched grains, twigs and sprouts, fruits and other articles of worship. The priest of that dacoit leader, ready to offer a flow of blood from the animalistic man to the deity of Bhadra Kali, next took a fearful razor sharp sword and consecrated it with the appropriate mantras. These contemptible types who, being of a passionate and ignorant nature, in their materialistic bewilderment were driven by minds full of imagination and thus, acting to their own notions, followed a wrong course, were in offense with the heroic association of the Supreme Lord, the brahmins. Proceeding with a lust for violence against others they acted most cruelly directly against an expansion of the Lord Himself, someone of a brahmin birth, a son of spiritual wisdom who had no enemies and who was a well-wisher to all. But at the very last moment the goddess Bhadra Kali, who saw what was about to happen in defiance of the law and against the will of the Lord, broke out of her statue with a burning physical appearance that was of an excessively bright, unbearable, spiritual effulgence. Full of indignation she totally lost herself in the force of her anger with raised eyebrows, crooked teeth, bloodshot eyes, a frightening laugh and an agitated fearful face, as if she wanted to destroy the entire universe. Released [from the idol] because of her great fury she, coming forth from the altar, severed with the same blade as they wanted to use [for the sacrifice], the heads from the bodies of all the sinful offenders and then, together with her associates, drank from the blood that oozed from the necks as a very hot intoxicating beverage. Overwhelmed by all that intoxicating drinking she with her associates next loudly sang and danced, making fun throwing the heads at each other like they were balls.

When one, relating to great souls, has crossed the line, as in this case, one will always, because of that wrong action, oneself have to undergo the result of that offense. Oh, Vishnudatta [protected by Vishnu; Parikichi], to those who are not perplexed, this is not such a great miracle. They who without animosity are of goodness to all, are by the Supreme Lord of the invincible Time who carries the best of all weapons [the Sudars'ana disc], personally fully liberated from the very strong and tight knot in the heart [that is the consequence] of a false physical concept of life. Even when threatened by decapitation [or by other attacks on their lives], those liberated souls and devotees, who full of surrender are protected at His lotus feet, are never upset by these kinds of emotional conditions, they have nothing to fear.'

BHAGAVATA PURANA CHAPTER 10:

Jada Bharata meets Maharaja Rahugana

Shri Shuka said: 'So it came to pass that Rahugana [the who outshines the sun], the ruler of Sindhu and Sauvira, while traveling on the bank of the river Ikshumati, needed another palanquin carrier. He then sent the leader of his carriers to look for a suitable candidate. His search led by chance to the excellent brahmin [Jada Bharata] who, being a stout young man, with firm limbs and the strength of an ass, was chosen by him supposing that he was capable of carrying the load. Being forced to it the great soul carried the palanquin, but he was not fit for the job. Engaged this way the blessed brahmin constantly looked three feet ahead [not to step on ants]. Thus being all the time out of pace with the others the palanquin was shaking. Rahugana noticing this then said to the men who carried him: 'Oh carriers, please walk in pace! Why is this palanquin carried so uneven?'

Hearing their master speak that reproachfully, they told him apprehensively that it was due to the fourth carrier: 'Oh, it is not so, oh god of man, that we, who always obey your orders, have fallen in neglect! We certainly do the best we can, but it is this new man who recently has been contracted to work with us, because of whom we can not do our work as carriers. He is rather slow!'

Although he, from the intimations, was certain that the problem had risen because of a fault of one of them, king Rahugana, hearing the fearful words of the servants, gave, in spite of his political experience, out of his kshatriya nature slightly in to the violence of anger. Unto him, whose spiritual effluence because of his innate intelligence could not be clearly distinguished, he with a mind full of passion said: 'Alas, what a trouble it is, my brother! All alone on such a long journey you certainly must have gotten very tired. And these colleagues of you are not of much help either. Nor is your cooperative, firm body very strong. You must be troubled by old age my friend!'

Thus he sarcastically criticised him severely. But there was no protest of a false belief of 'I' and 'mine' from him, who in silence kept carrying the palanquin. As someone on the spiritual platform, he happened to be of such a particular disposition concerning the physical matters of having a, from ignorance resulting, finite vehicle of time, a physical body that consists of a mixture of the natural modes, the workload and material intentions. Thereupon again being shaken because of the uneven carrying of his palanquin, Rahugana got very angry and said: 'Fool! What crap is this! You, living corpse, ignore my reproaches completely. You just forget about them! Are you out of your mind? Just like Yamaraja with the common people, I shall teach you a lesson so that you will know your position here!'

Despite that load of nonsense from the side of him who rebuking, angrily out of passion and ignorance, thought that he could rule as a god of man, as a learned scholar and a by countless devotees honoured votary of the Lord, the self-realised brahmin smiled faintly, free from pride, with the poise of a master of yoga, a friend of all living beings, and then addressed the not so wise ruler as follows. The brahmin said: 'What you so clearly stated, oh great hero, does not contravene [what I factually am]. That would have been the case if I would [really] be this body, that carrier of the load. If to acquire a well-fed, strong body would be the way, I can tell you that that is no subject of importance to the person of self-realisation present within the body. To be strong and stout or skinny and weak, to be in physical or mental pain or to be hungry, thirsty, afraid, quarrelsome, desirous, old aged, sleepy or sensually motivated, to be angry or false, to be bewildered or to be of lamentation, are matters belonging to this body, to the one born, but they are not the reality of what I [originally] am. To be a living soul bound to death [to be a 'living corpse'] is something settled by nature, oh King. [It just as well applies to you, for] everything has a beginning and an end. But, oh respected one, when one has an eye for what is unchangeable within the things that transform - to which one [as you defend] sees servants and masters - one speaks of doing the right thing in yoga. Discriminating to the person [as you do in acting as the master] betrays a narrow vision and I do not see what other use it, besides the convention, would have. Who is [of this arranged order] the master and who is the one to be controlled? Nevertheless, oh King [with you as my 'master'] what can I do for you? From my state of self-realisation, oh King, you gathered that I was a disheveled, mad ignoramus. [If that would be true], what use would it then have to be punished by you? How can one teach a crazy, stupid person something? It is like grinding flour!'

Shri Shuka said: 'The great sage, consequently responding to all the words that had been used, then calm and peaceful rested his case. As for the cause of matters strange to the soul, he accepted that things happened as a consequence of what he had done in the past, and so he, in order to put his karma to an end, continued to carry the king's palanquin as he did before. Oh best of the Pandu dynasty, also he, the ruler of Sindhu and Sauvira, fully believed in discussions concerning the subject of the Absolute Truth. Thus well informed hearing what the brahmin said about that what eradicates the falsehood in the heart and is approved by all yoga practices and literature, he hastily came down [from his vehicle] and threw himself head-on flat on the ground at the lotus feet to be excused for his offense. That way giving up his false claim that he should be respected as the king, he said: 'Who are you among the twice-born souls, moving so secretly around in this world? I see you wear a sacred thread. Of which forsaker of the world are you [the disciple]? From where and for what purpose have you come here? Are you, as a soul of pure goodness, here for our benefit or maybe not? I do not fear Indra's thunderbolt or Shiva's trident nor to be punished by Yamaraja, neither do I fear the heat of the sun's rays, the moon, the wind or the weapons of the heavenly treasurer [Kuvera]. My greatest fear is to offend the brahmin class. Could you, who as someone fully detached, like a dullard, conceals the power of wisdom, who as someone completely indifferent wanders around, therefore please speak to us? For

no one of us, oh saint, is able to fathom to any degree the meaningful yogic words you uttered. I am asking you, as a direct representative of the Lord of spiritual knowledge, of the master of yoga and best preceptor of the saintly scholars in the science of self-realisation, what, being engaged in this world, would be the most secure shelter. Are you in your goodness maybe Him in person who, without revealing your true identity, travels the surface of the earth to study the motives of the people here? How can someone bound to family affairs missing the needed intelligence, have a clear view of the final destination of the masters of yoga? One can see that when one physically is engaged in a certain way, one will become tired. I suppose that is also true in your case in your movements as a carrier. That is a generally accepted fact, as certain as the fact that on the basis of an absence of water, it cannot be so that one can come bringing it and such. Because of the heat under a cooking pot, the milk put in it gets hot and because of the hot milk the hard kernel of the rice in it is cooked. The same way there is for the person - who [like a grain of rice] has to comply with the [heat of the] material world - the [inescapable] bondage to the sensual experience of one's material existence. The governor, who as a human ruler over the citizens wishes his subjects all the best, should be a servant and must, so to say, not grind the flour that is already ground [by pointlessly imposing his will upon his subjects. In stead of imposing himself by punishment] he, in fulfilling his occupational duties, rather should be of worship for the Infalible One in whose service being engaged one is released from all kinds of sin. Be therefore, from the truthfulness and goodness of your repentant self, as good to show me, to this maddened and proud god of man, kindly your causeless mercy as a friend of all people in distress. For then I may find relief from the sin of being in contempt of such a great personality as you. You as a friend of the Friend of All, are in your equanimity, as someone far removed from the bodily concept of life, not shaken at all. But even when someone is as powerful as Lord Siva [Sulapani], he will certainly soon be destroyed, just like me with my practice of pride in relation to the greatest souls.'

BHAGAVATA PURANA CHAPTER 11:

Jada Bharata Instructs King Rahugana

The brahmin [Jada Bharata] said: 'Lacking in experience you use the words of experienced souls. That does not make you a leader of those who know! Matters of conduct like these are by intelligent souls never discussed without a favorable view on the Absolute Truth. Oh King, among those who, in combination with the Vedas [veda-vadi], take great interest in the extensive knowledge of the rituals of a material household, one thus as good as never finds the actual spiritual science [tattva-vada] of the sages who clear and pure, are free from material motives. The most exalted vision of the real purpose of the Veda is not directly theirs, even though they are sufficiently versed in the words. Only later one realises from one's own experience that one has to abandon the happiness of a worldly life that compares to a dream. As long as one's mind, because of the [compelling] power of the senses of action and perception, is ruled by the natural basic qualities of passion, goodness and ignorance, actions - auspicious or otherwise - are automatically the result, just like it is with an independently roaming elephant. Being driven by the forces of the natural modes, that mind is endowed with many desires [vasanas], attached to material happiness and transformed [by emotions]. As the chief of the sixteen elements that typify a material existence [the material, the active and the perceptual elements plus the mind], the wandering mind accepts different forms of life with different names. Thus [leading to different births] it manifests itself in different physical appearances of a higher or lower quality. As a result of the bewildering potency of the matter that envelops the original living being, the mind creates for itself the vicious circle [the false order and self-justification] of material actions and reactions [karma]. Therefrom in the course of time the happiness, the unhappiness and the other very severe result is obtained that differs from these two [viz. intemperance]. As long as that mind exists, the outer characteristics always manifest themselves that attest to [the quality] of the knower of the field [the individual soul]. For that reason scholars speak of the mind as the cause of the, in higher or lower conditions of life, [respectively] being entangled in or being free from the gunas, the basic qualities of material nature. Bound to the gunas the living entity is conditioned, but free from the modes there is the ultimate benefit [of beatitude]. Just like the wick of a lamp burning produces smoke or else, being properly positioned, enjoys the clarified butter [and burns brightly], the mind bound by the modes takes shelter of different material activities or else is [brightly functioning] in its true position [of being directed at the soul].

Associated with the five senses of action, the five senses of knowing and the pride, there are eleven engagements of the mind. Oh hero, with those eleven forms of mental concern one speaks of the fields, realms or spheres of life of the different forms of engagement, sorts of sense objects and diverse places [one's private place, public places, one's workplace and one's

preferred association or club]. The elements of smell, form, touch, taste and hearing [the knowing senses]; evacuation, sexual intercourse, movement, speech and manual control [the senses of action] and the eleventh of accepting the notion of 'mine' [identification], thus result in the 'I' [or ego-awareness] of this body, that by some is said to be the twelfth element. [Agitated] by the different materials, by nature itself, by culture, by the karma and by time, these eleven elements of the mind are modified into the many hundreds, thousands and millions [of considerations of one's material awareness]. These engagements of the mind do not follow from one another nor from themselves, but [are caused by] the knower of the field. All these different activities of the mind of the living being - that are sometimes manifest [when one is awake] and then again are not manifest [during sleep] - are, for an impure soul who is bound to material activities [to karma], raised by the bewildering influence of the material world [maya, in particular the body the soul identifies with]. But being purified the knower of the field is aware of this. The knower of the field is [originally] the all-pervading, omnipresent, authentic person, the Oldest One who is seen and heard of as existing by His own light. He is never born, He is the transcendental Narayana, the Supreme Lord Vasudeva. He is the one who, just like the air present within the body, by His own potency, exists in the soul as the controller of the moving and unmoving living entities. He is the Supersoul of expansion who has entered [and initiated the creation] and thus is of control as the Fortunate One in the beyond. He is the shelter and knower of everyone in every field. He is the vital force [the Mover of Time] that appeared in this material world.

As long as the embodied soul, oh King, is not free from this influence of the material world by, in freedom from attachments, developing wisdom and conquering the six enemies [the five senses and the mind, but also the so-called shath-urmi: hunger, thirst, decay, death, grief and illusion], he will have to wander around here until he knows the spiritual truth. So long as one has this mind that, as the symptom of the fixation of the soul [in the linga], for the living entity is the breeding ground for all the worldly miseries of lamentation, illusion, disease, attachment, greed and enmity, one has to face the 'I' and 'mine' [of egoism] that is the consequence. This mind, that formidable enemy which grows by neglect [of one's spiritual duty], is very, very powerful. He who, free from illusion, wields [against it] the weapon of worshipping the lotus feet of the spiritual teacher and the Lord, conquers the falsehood [of the physical interest] that has covered the soul.'

BHAGAVATA PURANA CHAPTER 12:

The Conversation Between Maharaja Rahugana and Jada Bharata

Rahugana said: 'My respectful obeisances unto you who emanated from the embodiment of the Original Cause [Rishabhadeva], unto you who in his self-realisation despises all strife and quarrel, unto you who as a forsaker of the world in the form of a brahmin friend has concealed his realisation of the eternal truth. You are like the medicine for a by fever distressed patient, you are like the cool water for someone scorched by the sun and for someone like me, whose vision in this gross body has been poisoned by the serpent of pride, you are the miracle potion of the gods. Now, please explain to me, burning with curiosity, again [in simple words], so that I may clearly understand, your concise speech concerning the yoga of self-realisation. Personal matters not clear to me I will submit to you later. You said, oh Master of Yoga, that what clearly can be distinguished as a result of one's actions [the 'fatigue'] is based on someone's behavior and not fit for an inquiry into the ultimate reality. With that explanation your goodness has bewildered my mind.'

The brahmin said: 'Moving around on the earth in [a body] that is made of earth, you, oh King also endowed with such an earthly body, recognise an earthly person in me. Why would your grace, with these [carrier's] feet and above them these ankles, calves, knees, thighs, waist, neck, shoulders and upon those shoulders the wooden palanquin upon which a soul sits who is thus known as the King of Sauvira, have to impose your will in this haughty manner with 'I, the King of Sindhu' and thus have to be a captive of false pride? The way you control these poor, helpless people by mercilessly restraining them with violence and [on top of that even] boast 'I am your protector', you with your impudence cut a sorry figure in the society of the old and wise! Because we as moving or unmoving life forms consist of earth, we are also familiar with the everlasting appearance and disappearance [of our earthly forms]. We only differ in name from each other when we speak of factual behavior. Let us consider how things really are to be inferred. By the words we thus use for worldly matters [for e.g. racial and national distinctions] is that what exists not truthfully described. What one in one's mind imagines of the particular characteristics, the aggregation and the dissolution again in the constituent atomic particles [of returning to 'dust'] of matter, covers but an unconscious, less intelligent notion of existence. Please understand that being meager, fat,

tiny or big, existing as an individual entity, inanimate matter or whatever other natural phenomenon of disposition, all concerns impermanence in the name of a certain place, time and activity; a temporary state [inherent] to the operation of nature's duality. The spiritual knowing perfectly pure that constitutes the ultimate goal, is the Oneness without an inside or an outside, the Absolute Truth of the Spirit [Brahman], the inner peace [of the mediator] that in a higher [personal] sense is known as Bhagavan, the Supreme Lord [of all opulence], who by the scholars is called Vasudeva [the Soul of God within, Vishnu, or Lord Krishna as the son of Vasudeva].

Dear King Rahugana, this cannot be realised by [just] doing penance, by deity worship or by putting an end to one's material activities, nor by one's household life, by celibacy and study or by self-restraint in relation to water, fire or the sun [alone]. This is not revealed unless one smears the dust of the lotus feet of the great examples all over one's body! There where the qualities of Him praised in the scriptures are discussed, worldly concerns find their end. When one day after day seriously listens to those whose purpose it is to find liberation [in devotional service], one's meditation will durably be turned to Vasudeva. In a previous birth I was known as a king named Bharata who found liberation through personal insight and association in worship of the Supreme Lord. Thus always engaged, I [nevertheless] became a deer [in my next life] because I, intimately associated with one, had neglected my duties. Despite being a deer, oh great hero, the memory of my activities of worship unto Krishna [the Lord as the One known by His dark skin] did not leave me. For that reason I, out of fear moving about unseen, [now] keep myself far from associating with ordinary folk. Therefore, when a human being with the help of the sword of knowledge has cut with worldly association, he even in this world can break away completely from the bewildered state. By both listening to and talking about the stories of the activities of the Lord, the lost consciousness is regained and the ultimate goal of the way [back to Godhead] is attained.'

BHAGAVATA PURANA CHAPTER 13:

Further Talks between Maharaja Rahugana and Jada Bharata

The brahmin said: 'With a karmic [profit-minded] vision being divided [acting alternately] in passion, goodness and ignorance, the conditioned soul, having trodden the difficult path of a material life, wanders around in the forest [of illusion], which he entered with the purpose of gaining a higher position and wealth, and cannot find [lasting] happiness [that way]. He who, following the wrong lead, chases dreams, oh god of men, is in that place plundered by the six brigands [of the senses and the mind]. Entering his heart just like foxes they seize the maddened social climber, the way tigers seize lambs. In the bowers, full of creepers, grasses and thickets, where he sometimes [in a daydream] imagines to have landed among the Gandharvas and then again in no time gets possessed [by an evil spirit], he is cruelly disturbed by biting mosquitos [nasty consequences]. On that worldly path moving hither and thither to call some place, water and wealth his own, oh King, he has lost his direction and is sometimes blinded because of the smoky dust raised by a whirlwind. Disturbed by the noises of invisible crickets in his ear, upset in his mind and heart by the vibrations of owls, and suffering from hunger taking shelter of fruitless trees, he at times runs after the waters of a mirage. One time going for rivers that ran dry [earning nothing] and asking food [or financial support] from others who themselves ran out of stock, he some other time despairs about the forest fire of his material existence and the wealth that was seized by the rogues [other profit-minded people]. Sometimes finding himself taxed by his ruling superiors [the 'demigods'], he experiences grief in his heart and loses his mind getting bewildered in his complaints, and then again he, for a moment, is filled with joy having entered a heavenly kingdom [on earth] as if he would have found true happiness. Sometimes, wandering around, his feet are hurt by thorns and small stones when he wants to climb the hills [of social convention], which depresses him at every step, and sometimes he, as a family man, is dispirited with a hungry stomach [his ambitions], and gets angry with his own family members. At times left to his own devices in the forest the conditioned soul is swallowed by the python [of indolence] and does not understand a thing. Attacked by poisonous snakes and bitten [disadvantaged by egoists], he then sometimes, fallen into an unseen well [in adversity], then lies his head down blinded in utter darkness. Then again searching for some honey [for sense gratification] he is disappointed by the disquieted beehive in question [by institutes of social control]; or else, at the very moment he with great difficulty tries to have his way, his object of desire next is harshly stolen away by a [sexual] rival. Sometimes, also not able to fight the cold, the heat, the wind or the rains, he feels helpless and miserable; and then again, with others trying to do a little business, he lands - as is commonly known - in the mutual enmity of cheating for the profit. Now and then in that forest being destitute, he has to do without bedding, a place to sit, a house and family comforts and then

begs from others. Not getting what he needs, he desires the possessions of others and resorts to disgraceful actions. When he tries to progress materially by getting married [getting settled], a greatly troublesome life results in which enmity grows as a consequence of the financial entanglement with others. On the path of material existence he is then completely ruined by misfortune and a lack of funds [financial crises]. Thus wandering about for their own interest, all living beings are put up with the duty to leave the ones who died behind and take along the ones they gave a life. Oh hero, even until now, no one here following this material path, has ever reached the ultimate goal of [devotional service and beatitude in] yoga.

They who cleverly managed to conquer the elephants [the greatest heroes] of the directions, are in this world caught by the concept of 'mine' and [ultimately] all have to lay down their lives in battle with the enmity they created. They do not reach the reality of the staff of renunciation [the voluntary penance, sannyasa] that, free from enmity, does lead to the perfection. Clinging to the shelter of the arms of one's spouse, who is like a creeper, one sometimes sings a strange [adulterous] song in one's desire to hear the song of another bird of shelter. And when one happens to be scared enough by the Lord of the Cakra [by the compelling order of Time], one makes friends with the cranes, the herons and the vultures [cheaters and leeches]. Cheated by them one next contacts the swans [brahmins, intellectuals], but dissatisfied with their practices one approaches the monkeys [debauchees, preachers of sense gratification] in the association of whom one, most satisfied in one's sensuality, stares one another in the face unaware of one's impending death. Enjoying in one's [bourgeois] tree, being attached to wife and children and poor of heart, one cannot let go, being bound to the consequences of one's actions. Beset by fear for the elephant of death clapping the creeper, one sometimes lands in a cave in the mountains where one gets trapped [an incurable disease]. Somehow or other escaping from this danger, oh killer of the enemies, one again takes up the same life of that path of enjoyment, which is followed by the soul conditioned under the influence of maya, wherein one until one's death fails to understand a thing. Oh King Rahugana, you surely also walk this path [through the forest] of material existence, but once you have given up your political power and are acting friendly towards all living beings, you will feel no longer drawn towards the untrue and take up the, by means of service to the Lord, sharpened sword of knowledge to pass over to the supreme reality in the beyond!

The king said: 'Oh, a human birth is the best of all births! What use has it to be of a higher birth [among the gods]? There is nothing superior to it when one in a new life cannot enjoy abundantly the association with truly great souls [like you], whose hearts are purified by the glory of Hrishikesa [the Lord and master of the senses]. To be completely freed from all contamination by the dust of your lotus feet of love and devotion unto Adhokshaja [the Lord in the Beyond], is not that surprising at all. Being associated with you for just a moment, the root of ignorance of my false reasoning was completely vanquished. My obeisances unto all the great personalities, whether they appear as boys, as young men or as elderly celibates. Let there because of these self-realised souls of transcendence, who walk this earth in different guises of forsaking, be happiness for all the dynasties!'

Shri Shuka said: 'Because of the quality of his great kindness and supreme spiritual realisation, oh son of Uttara [Parikshit], that son of brahmin wisdom, despite being insulted, thus could be of instruction for the ruler of Sindhu about the reality of the soul. He whose lotus feet by Rahugana so full of pity were worshiped and who had a heart in which, like in a full ocean, all the waves of [sensory input of] the senses were completely silenced, [thereafter in freedom] continued to roam this earth. Oh King, the king of Sauvira who from [being instructed by] an elevated person had arrived at the full understanding of the reality of the supreme soul, thus managed to completely give up on the physical conception of the self that he in his ignorance had entertained, and [from then on] faithfully followed the path of disciplic succession originating from the Lord.'

The king [Parikshit] said: 'That what you, oh greatest of devotion, described here in figures of speech so knowledgeable about the individual soul's path in material existence, is set in words comprehensible to those who developed their minds, not so much directly to common people of a lesser experience. Can you, for the sake of a full understanding of this subject matter which is so hard to grasp, therefore please tell us in different words what it exactly means?'

BHAGAVATA PURANA CHAPTER 14:

The Material World as the Great Forest of Enjoyment

The wise [Shukadeva] said: 'Those who take the body for the real self, being different with the mode of goodness and such, consider matters from the wrong perspective. Basing themselves on the six gateways of their senses and their mind, they alternatively operating favorably, unfavorably or with a

mixed approach, have to deal with a never ending process of transmigration through different series of physical frames they time and again have to forsake and pick up again. In relation to Vishnu, the Transcendental Personality who is the Lord, the bound soul who acting under the control of maya, the illusory of matter, moves on the difficult path of the hard to cross forest of material existence, is engaged like a merchant who wants to make money with things desired by the people. He who engages his body for the sake of the profit experiences the material world in which he landed as a cemetery [a dead-end street for his self-realisation] where he encounters a lot of resistance for as long as he does not succeed to progress in following the example of the bumblebees, the ones devoted to the lotus feet of the Lord and His representatives, who put an end to the trouble of reaching His jewel [His glory]. In that forest he is guaranteed faced with the six senses and the mind whom one, because of their activities may call one's plunderers. From the wanton soul, who as someone lacking in self-control is walking the wrong path, they steal away every little bit of hard-won wealth so perfectly suited for performing sacrifices. The acquired wealth, that one at home for the purpose of gratifying one's senses cherishes in one's determination to see, touch, hear, taste and smell, leads, so say the sages, only to a better life in the hereafter when one directly uses it for the religious [varnashrama] practice according to the principles, a practice that is characterised by the worship of the Supreme Personality. In this respect the members of his family, beginning with those whom he calls his wife and children, are tigers and jackals in their actions; they seize, despite his resistance against it, the wealth he miserly does not want to share, just like a lamb that before the eyes of the herdsman [by predators] by force is seized from the midst of the herd. Just as in a field, that is plowed every year, the seeds of the bushes, grasses and creepers that did not burn are preserved and sprout again together with the plants sown, as it happens in any other garden, so too in the field of action of one's family life, the karmic [fruitive] activities do not disappear. For that reason this world is called the storehouse of desires. Being lost in that life, on this material path of existence sometimes wandering in the spheres of wealth - his life-breath so to say, he [the follower of falsehood] is disturbed by low-class characters, who are like gadflies and mosquitos, as also by thieves [who are like] rats, locusts and birds of prey. Ignorant in his fruitive motives because of a lusty mind, he looks with a wrong vision at this human world where one never reaches one's goal: he sees castles in the air. He who sometimes is engaged in chasing a fata morgana in his eagerness to drink, eat and have sex and such, is there [in that human world] consequently a reprobate, someone who is a slave of his senses. Sometimes looking for gold, he, being obsessed by that particular type of yellowish rubbish, which is also an unlimited source of wickedness, is just like someone who [in the dark] aching for fire chases a fathom light. A person thus, in this material forest, at times is fully engaged in running hither and thither for the sake of the various items of a dwelling place, water and wealth, deemed necessary for one's subsistence. Sometimes, in the dark of night driven by a momentary whirlwind of passion, he copulates like mad, in a total neglect of the rules. Blinded by the strength of that passion he, notwithstanding the divinities [of the sun and the moon, of regularity and order], then loses all notion being overcome by a mind full of lust. Occasionally, he for a moment awakens to the meaninglessness of the bodily concept of his self that destroys his remembrance and because of which he runs after matters like after the water of a mirage. Exactly like it is with the typical penetrating, repeated sounds of owls and crickets, there is sometimes the agitation caused, directly or indirectly, by enemies and state officials, who by their punitive actions trouble his ear and heart. When the conditioned soul has exhausted [the merit of] his good deeds in his previous life and at that time [in need of financial support] approaches the rich with their dead souls, he himself is then just as dead within, because they are like the karaskara, kakatunda and more of such [fruitless] trees. They are just like fouled wells never capable of making one happy. Occasionally associating with insincere people of a limited understanding, it is as if he's diving in a shallow river [so that he breaks his neck]; seeking the company of atheists will make him very unhappy in both respects [spiritual and physical]. When he fails in [acquiring] the wealth of others, he next gives trouble to his father and son, even about the most insignificant that his father or son possesses. Burned by the flames of grief he, getting most disappointed, sometimes experiences his life at home as a forest fire that brings no good but only more and more sadness. Sometimes, the wealth he holds dear is plundered by a carnivorous government that grew corrupt over time, so that he, bereft of all his good life, remains like a corpse with the life air expired. Then again thinking that his father, grandfather and others, who deceased a long time ago, are there again for real [as an incarnation], he experiences the type of happiness one feels in dreams. At other times he, as a householder with a mind in hot pursuit of material matters, wants to climb the mountain of precepts for [religious

sacrifices for the sake of] fruitive activities and next he then [being frustrated about all the demands] laments like having entered a field full of thorns and sharp stones. Occasionally [fasting religiously but] unable to bear the fire of hunger and thirst, he runs out of patience and gets angry with his family members. Repeatedly being devoured by the python of sleep he, in the grip of ignorance finding himself in deep darkness, is like a corpse that, left behind in the forest, just lies there not knowing a thing any more. So now and then with his teeth of honour broken by [the envy of] his serpent-like enemies, he suffers insomnia and then falls into the blind well of illusion with a consciousness gradually deteriorating because of a [by debilitating rumination] disturbed heart. And then it happens that, searching for the sweet [honey] drops of desire of another man's woman or riches, he appropriates them so that he is severely chastised by the government or the relatives involved and thus ends up in an incomparably hellish life. This now is the reason why the Vedic authority states that the fruitful activity [the karma] of a living entity constitutes the cause of both this life and a next one in the ocean of matter. If he manages to stay away from the chastising, a trader such ['Devadatta'] takes his money away and another friend of Vishnu so ['Vishnumitra'] in his turn takes it from him again, and so the riches [as a part of the Lord's opulence] then move from one hand to the other. It also happens that one, because of natural causes like heat and cold, other living beings and the operation of one's own body and mind [resp. adhidivaika, adhibhautika, adhyatmika kles'as], is unable to counter the conditions of life, so that one remains being troubled by severe anxieties and depressions. Sometimes, trading with one another, about whatever little bit of money or farthing that was appropriated with cheating, however insignificant, there rises enmity because of the dishonesty.

On the path of material existence one encounters these forms of misfortune that are associated with happiness and unhappiness, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulations, disease, birth, old age, death, and so on. Under the influence of the illusory energy maya, one is sometimes, being firmly embraced by the creepers of the arms of a female companion, deeply embarrassed by finding oneself at a loss, void of all intelligence and wisdom. In one's desire to please her and offer her a suitable place to live, one's heart gets engrossed in the concern with one's consciousness being seized by the talks and nice looks offered by the sons and daughters under the loving care of one's wife. Having lost the command over oneself one is then thrown into the endless darkness of a life ruled by ignorance.

Thus it may happen that, because of the cakra of the Controller, the Supreme Lord Vishnu's disc of Time, the influence of which stretches from the first expansion of atoms to the duration of the complete life of Brahma, one has to suffer the symptoms of its rotating. With that rotation in the course of time, swiftly before one's eyes [in terms of eternity], in a moment, all lives of the living entities are spent, from Brahma to the simplest blade of grass. Directly of Him, the Controller whose personal weapon is the disc of Time, one is afraid at heart. As a consequence not caring about the Supreme Lord, the Original Person of Sacrifice, one then accepts as worshipable what lacks foundation, with self-invented gods who, operating like buzzards, vultures, herons and crows, are denied by the scriptures of one's civilisation. When one as a conditioned soul by the atheists, who themselves are cheated, is cheated even more, one takes to the school of the brahmins. But with them [because of their demands] not finding satisfaction in the good character of engaging with the sacred thread according to principle and scripture, nor in the trusted culture of the dutiful worship of the Supreme Lord and Original Person of Sacrifice, one then turns to the association of karmis [karma motivated people or Shudras], who are not purified by behaving according to the Vedic injunctions. With them, in a materialistic sex life maintaining the family, one finds oneself in the company of those who think they descended from monkeys [instead of spiritual masters]. In that condition uninhibited, unrestricted enjoying [like the monkeys] with a serious lack of knowledge and insight, one forgets how short life is when one, staring into each other's faces and such, hankers only for gratification and material results. Sometimes, just like a monkey with its tree, eager to improve one's home, one spends time caring about and having fun with one's wife and children. Being confined to this course one abides, out of fear for the elephant of death, by a darkness as deep as that of a mountain cave. In relation to the objects of one's senses one is sometimes, [as said] in one's inability to counteract the insurmountable miseries of the heat and cold of nature, other living beings and one's own existence, caught in sadness because of [the enmity that rose about] whatever little bit of wealth one in mutual transactions happened to acquire by cheating. Now and then running out of money and bereft of the pleasure of accommodations for sleeping, sitting and eating, one has to endure the derision and such of the people that rose as a consequence of what one, having no success, has decided in one's desire to realise matters a dishonest way. Even though one, because of financially

determined relations, more and more relates in enmity, one nevertheless engages in marriages that, based on this desire [to advance materially], consequently end in divorces. On this path through the ocean of matter one is plagued by the different miseries of a material existence, to which anyone himself - or anybody else for that matter - now and then thinks that he has won and then again thinks that he has lost. Thereto one experiences in giving up [deceased] relatives and welcoming newborn babies in one's bondage at times a lot of sorrow, illusion and fear to which one loudly cries while one at other times is so happy that one starts to sing. Up to the present day save for the saintly souls no one of this entire world of self-interested human beings has ever returned to the one [place of God] where this material course started and of which the defenders of the peace declare that it is also the end station. They [these materially motivated human beings] do not follow the instructions of yoga, nor do they attain this [supreme abode] that is easily attained by the wise who, naturally living and abiding by peace, are in control of their mind and senses. Even when one is the saintliest of kings, victorious in all fields and expert in performing all the sacrifices, one is but an earthly human being who has to lay down his life, has to give up the fight, has to meet his demise because of the self-created enmity with others and has to stop thinking about things in terms of 'mine'. Taking shelter of the creeper of karma [believing in fruitful actions] one somehow or other [living virtuously] may be freed from the misfortune of a hellish position [of being entangled in the material world], but whatever the higher world one is thus promoted to, one yet again, that way treading the worldly path, enters the [conflictuous] field of human self-interest.

There is not a single king able to follow, even in his mind, the path that we celebrated here as the way of the great soul Jada Bharata, the son of the great saintly king Rishabhadeva, any more than a fly can follow Garuda, the carrier of Vishnu. It was he who gave up the difficult to forsake wealth of a family, friends and well-wishers and the royal realm. Fond of Uttamas'loka, the Lord praised in the verses, he, only in his prime years, renounced all that occupied his heart, like it was stool. To those whose minds are attracted by the loving service unto the killer of Madhu [Krishna] being performed by the greatest souls, everything that is so difficult to give up, the world, the children, relatives, riches and a wife, all that is desirable of the goddess of fortune, the glances of mercy of the best demigods and even freedom from rebirth (liberation), is of no significance; and that befitted him as a king. 'The Enjoyer of all sacrifices, the Propounder of the Religion, He who teaches by the regulative principles [the vidhi], the yoga in person, the teacher of analysis [sankhya], the Controller of the Creation, Narayana, the shelter of all living beings, unto Lord Hari, I offer my obeisances!', was what he prayed aloud with a smile, even when he resided in the body of a deer. He who listens to or describes to others this, by the great devotees highly appreciated, all auspicious narration about the wise king Bharata, so pure in his qualities and actions, will live long, be fortunate, be well thought of, reach the higher worlds or attain beatitude [final liberation]. Glorifying the character of the devotee and the Lord will bring someone all blessings possible, leaving nothing left to desire from others.'

BHAGAVATA PURANA CHAPTER 15:

The Glories of the Descendants of King Priyavrata

Shri Shuka said: 'The son of Bharata named Sumati who followed the path of Rishabha, will in this age of Kali, by some heretics lacking in civilisation be considered a godhead, according to a self-made, unsubstantial idea not found in the Vedas. From the womb of Sumati's wife Vriddhasena a son was born named Devatajit. Thereafter from Asuri a son of Devatajit was born who was called Devadyumna. From the womb of Devadyumna's wife Dhenumati the son Parameshthi appeared from whose wife Suvarcala the son Pratiha appeared. He [Pratiha] who personally propounded the science of self-realisation, was a purified soul of perfect understanding who always remembered the Original Personality. From Pratiha's wife Suvarcala three sons were born named Pratiharta, Prastota and Udgata, who were all expert in the Vedic rituals. Pratiharta's wife Stuti gave birth to the two sons Aja and Bhuma. From Bhuma's wife Rishikulya Udgitha was born, from him Prastava was born from the womb of Devakulya, and Prastava begot in his wife Niyutsa the son Vibhu. From Vibhu's wife Rati, further Prithushena was born who in Akuti begot a son called Nakta. From Nakta there was a son born from the womb of Druti: Gaya. He, being a most exalted wise king famous for his piety, was by his qualities recognised as a direct expansion of the Supreme Soul, Lord Vishnu, who took his birth for the purpose of protecting the entire world. He, moved by pure goodness, became the leading personality [the mahapurusha] in society. In the performance of his duties he protected his subjects by maintaining them [poshana], he made them happy in all respects [prinana], treated them as his children [upalalana] and sometimes chastised them as a king [anus'asana]. He in every respect performed all the prescribed religious ceremonies for the Supreme Lord, the great

Personality and source of all living beings who is the Supreme Brahman [in person]. By his surrender, the many of his spiritual qualities and by his service of the lotus feet of the self-realised souls, he managed to be of devotional service unto the Supreme Lord, for he, who in the purest consciousness continuously was absorbed in the soul, had personally realised the cessation of all identification with his material self. Despite his awareness of his exalted spiritual position he, remaining without any false pride [demonstrations of power], ruled the entire world strictly according to the Vedic principles.

Oh son of Pandu, they who are versed in the truth of the Purana sing for the eulogy of Gaya the following poetic verses: 'Who else would be capable of doing what King Gaya did? Who else but an integral part of the Lord can be so widely respected for his Vedic knowledge, for the performance of so many sacrifices, as a defender of righteousness with every kind of opulence, as the dean of the assembly of the truthful souls and as a servant of the devotees? All chaste and devoted daughters of Daksha, whose blessings always come true, with great satisfaction sprinkled him with sanctified water [at his coronation]. And with mother earth, who is like a cow that spontaneously drips milk, he selflessly fulfilled all desires of the people on this planet. [With all the rites] being of respect for every part of the Vedas, yielded him all that one could wish for, even though he was free from desires, and all the kings, satisfied about the opposition he offered on the battlefield, paid tribute to him, just as the brahmins did with one sixth of the benedictions of a next life when he respected them righteously. King Indra got intoxicated drinking too much of the soma of the sacrifices [of Gaya] in favor of the Supreme Lord, the soul of all sacrifices, the result of which He [Vishnu] personally accepted because of the purity of his devotion and steadiness in devotional service. When one satisfies the Lord in the sacrificial arena one directly propitiates all the gods beginning with Lord Brahma, including the complete of human society, the lower creatures and the plants and grasses. Despite being satisfaction personified, the Lord derived great satisfaction from Gaya!'

From his wife Gayanti three sons Citraratha, Sugati and Avarodhana were born. From Citraratha's wife Urna Samrath was born and from him Marici was born from Utkala. Marici's wife Bindumati gave birth to a child named Bindu [or Binduman] and from Bindu's wife Saragha there was a child carrying the name Madhu. Thereafter a son came called Viravrata who took birth from Madhu's wife Sumana. From Viravrata's wife Bhoja two sons were born named Manthu and Pramanthu and from Manthu's wife Satya, Bhauvana was born. From his wife Dushana a son was born named Tvashtha and from Tvashtha's wife Virocana there was a son named Viraja. From Viraja's wife Vishuci a hundred sons [and grandsons] and one daughter were born with Shatajit as the first one.

About Viraja there is the following verse: 'King Viraja, who fathered a hundred sons, is by his reputation as great a jewel, to this dynasty stemming from Priyavrata [see 5.1], as Lord Vishnu is among the demigods.'

BHAGAVATA PURANA CHAPTER 16:

How the Lord can be Comprehended as a Matter of Fact

The king [Parikhit] said: 'You spoke about the sphere of the earth [Bhu-mandalal] saying that it stretches as far as the heat of the sun reaches and as far as the moon and myriad of stars can be seen. Because of Priyavrata's circumambulating in his chariot by the seven ditches [of the wheels] the oceans were created that separated the seven different dvipas. This you all clearly described, oh great one. Concerning this subject of study I would like to know everything about the sizes and characteristics in question. With before our eyes the material qualities of the Supreme Lord who - despite the fact that He Himself is free from the modes - assumed the gross form [of the universe], the mind is ready to focus on His more subtle form as the light of the soul [that stands for] the supreme spiritual entity. Oh dear teacher, can you please tell us how He, whom one knows as the Great Lord Vasudeva, can be comprehended as something demonstrable [tat]?'

The rishi said: 'Oh great King, there are endless transformations of the material qualities [the gunas] of the Supreme Lord. Even though not even a person living as long as Brahma is capable of putting it into words or fully understand this, I nevertheless shall try to explain in terms of names, forms and proportions that what from the unmanifest has manifested [as Bhuloka, our terrestrial world]. The width of this area all around the earth [our material 'island'], this space inside the whorl of the lotus flower [of the galaxy unfolding in the night] which is as round as a lotus leaf, measures a terrible number of yojanas [or light years as we say these days*]. Therein nine subdivisions are found [one central area and eight peripheral 'areas separated by mountains'; so-called varshas] of nine times thousand yojanas neatly separated by eight boundaries of rock [mountain-ranges', 'spiral arms' or giri]. Among these there is one area in the centre named Ilavrita that is entirely golden and is known as the most renown of all mountains, Mount Meru. This area

stretches up as far as it is wide and it is of this lotus-like [unfolded] universe the pericarp that, by earthly standards, measures a thirty two thousand yojanas at its base. It stretches sixteen thousand yojanas upwards to its top as also below [according to modern astronomy our galaxy is about seven thousand light years thick].

North and further north of Ilavrita [projected on the globe of the earth] there are, one after the other stretching out, the three ranges of Nila, Shveta and Shringavan, that each by one tenth are flatter in their marking the varshas of Ramyaka, Hiranmaya and Kuru. Stretching out for two thousand yojanas, they reach to the Ksharoda ocean in the east and west [the 'salty one']. The same way there are to the south of Ilavrita the Nishadha, Hemakutha and Himalaya ranges that stretch out with a body of thousands of yojanas to the east dividing a same number of varshas that are called Hari, Kimpurusha and Bharata. And likewise to the west of Ilavrita as also to the east are situated the two demarcations of the western Malayavan and eastern Gandhamadana ranges that for two thousand yojanas stretch out to the mountains the Nila and the Nishadha. They constitute the borders of the varshas called Ketumala and Bhadrava. The mountains named Mandara, Merumandara, Supars'va and Kumuda at four sides form a belt around Mount Meru that massively spreads out for countless yojanas. On these four mountains standing like flagstaffs one finds, spread over as much as a thousand yojanas, four kinds of the very best trees: the mango, the rose apple, the kadamba and the banyan. With their branches they cover hundreds of yojanas. There are four lakes of the purest water, milk, honey and sugarcane juice, drinking from which the demigods [the Apsaras, Gandharvas, Caranas, Kinnaras etc.] have a natural command of the powers of yoga, oh best of the Bharata dynasty. There are also four gardens called Nandana, Caitraratha, Vaibhrajaka and Sarvatobhadra. The enchanted and enchanting wives of the powerful demigods, whose glories together with those of their partners are sung by the lesser gods, are there engaged in their pastimes. On the slopes of the Mandara, at eleven-hundred yojanas from the top, from the mango tree named Devacuta, the fruits fall down that sweet as nectar are as big as mountain peaks. From the broken mangoes the reddish juice streams in large quantities that is very sweet and fragrant, being mixed with other aromas. It flows down from the top of Mandara mountain in the east of Ilavrita-varsha in a river called the Arunoda. The wind in contact with the limbs of Bhavani [the wife of Shiva], her maid servants and the chaste wives of the Yakshas [Shiva's followers] using this water, fragrant therefrom, can be smelled for ten yojanas around. Similarly the juice of the elephant sized rose apple fruits, which with their tiny seeds are broken to pieces because of falling to the ground at ten-thousand yojanas from the top of Merumandara, flows down in a river named the Jambu-nadi through the entire southern region of Ilavrita. The mud of both the banks that is completely saturated with that juice, delivers, having dried under the influence of the air and the sun, continually [a kind of gold named] Jambu-nada. It is used by the denizens of heaven and provides the ever youthful wives of the demigods with all kinds of ornaments in the form of belts, diadems, bangles and so on. But from the big kadamba standing on the slope of the mountain Supars'va five streams of honey flow from its hollows tens of feet wide [five vyamas of about five to six feet each] that from the top of that mountain flow down and penetrate the entire western region of Ilavrita with their fragrance. These flows sweetly perfume, through the breath issuing from the mouths of those who drank from them, the air over a distance of hundred yojanas. So too from the top of Kumuda mountain, on which the banyan tree grows that with its thick stems is called Shatavals'a [a hundred trunks], big rivers flow in the northern direction of Ilavrita. They bring happiness in fulfilling all desires by carrying in their wake an abundance of milk, yogurt, honey, clarified butter, molasses, food grains and so on, as also a certain wealth of clothing, bedding, sitting places, ornaments and more of such goods. The citizens enjoying these benefits, never ever suffer wrinkles, gray hair, fatigue, bad smelling perspiration, old age, disease, premature death, cold or heat, a waning luster or whatever variety of troubles and miseries. For their entire life they enjoy nothing but an unlimited happiness.

Like the filaments of the whorl of a lotus, all around the base of Mount Meru twenty or more mountains are arranged carrying names such as the Kuranga, Kurara, Kusumbha, Vaikanka, Trikutha, Shis'ira, Patanga, Rucaka, Nishadha, Sinivasa, Kapila, Shankha, Vaidurya, Jarudhi, Hamsa, Rishabha, Naga, Kalanjara and the Narada. Mount Meru, with its golden brilliance like fire, is surrounded by eight mountains of which the two in the east are called Jathhara and Devakutha, the two in the west Pavana and Pariyatra, the two in the south Kailasa and Karavira and the two in the north Tris'ringa and Makara. Each of them stretching out for two thousand yojanas, together cover eighteen thousand square yojanas. On top of Mount Meru one finds in the middle the dwelling place, the city of the most powerful, self-born one [Lord Brahma], stretching to all sides for many thousands of yojanas, about which the sages say that it is

entirely golden [our galaxy does so for twenty-six-thousand light years to its pericarp and forty to sixty thousand light years in diameter]. Around that centre in each direction the eight cities of the rulers over the planetary systems are found that, being four times as small, are of a likewise form (**).

*: The yojana is a Vedic measure for a great distance which originally stood for the length in kilometers that is covered before one has to unyoke one's horse. Practically that amounts to a distance of 3 to 9 miles or ± 5 to 14.5 km. But used in a context of cosmic distances it sometimes amounts to a distance of a light year.

** : The place of Brahma is called Manovati, and those of his assistants such as Indra and Agni are known as Amaravati, Tejovati, Samyamani, Krishnangana, Shradhdhavati, Gandhavati, Mahodaya and Yas'ovati.

BHAGAVATA PURANA CHAPTER 17:

The Descent of the River Ganges

Shri Shuka said: 'At the time the incarnation of Lord Vishnu, who is directly the enjoyer of all sacrifices, took His second step [as Lord Vamana], He with the nail of the big toe of His left foot pierced the upper covering of the universe. The flow of water that from the outside entered the hole, having turned pink from washing away the red powder of His lotus feet, vanquishes the sins of all the world getting in touch with it. It fell, after a very long time [a thousand millennia], from the sky down on top of the highest planetary world [Dhruvaloka], that one calls the refuge of Vishnu. Emanating directly from the Supreme Lord's feet it is described as completely pure and has for that reason been given that name [the Ganges as the Vishnupadi]. There, in that place, our most exalted, firmly determined devotee, the famous son [Dhruva] of Uttanapada, bathes in the water of the lotus feet of the family deity. With his heart deeply immersed in an intense eagerness, his spontaneous devotional service to the Lord constantly increases and tears are showing in his two flowerlike, slightly opened eyes as a symptom of the ecstasy in his body. Even today he with great reverence accepts upon his head the emanated water that is free from impurities. After him [the waters reach] the seven sages [Marici, Vasishthha, Atri and so on]. They, well known with this blessing, even at the present moment carry it on their matted hair with great honour. They consider it the ultimate perfection of all austerities to be of such a great and continuous devotional service in bhakti-yoga unto the Supreme All-pervading Lord Vasudeva. While other people seek and find a different form of [nirvis'esa-vadi or impersonal] liberation, they reach their goal by neglecting all other means of attaining perfection [as by economic development, the regulation of sense gratification, or by religion]. When the water, in its fall in the realm of the gods, has inundated the sphere of the moon that is so congested by the thousands and millions of their different vimanas [divine palaces, different points of view or heavenly vehicles], it next falls down upon the abode of Brahma. There it divides into four branches carrying the names of Sita, Alakananda, Cakshu and Bhadra, that flow away in the four directions towards the great reservoir, the ocean. The Sita originating from the city of Brahma, flows downwards from the tops of the Kesaraacala and of other great mountains. Fallen on the top of the Gandhamadana mountain within the province of Bhadrava going in the western direction it enters into the salty ocean. The same way coming down from the top of the mountain Malayavan, the water of the [branch of the Ganges called the] Cakshu next flows uninterrupted in the direction of Ketumala to enter the ocean in the west. The Bhadra, coming down from Mount Meru, flows from one mountain peak to the other [the Kumuda and the Nila] and falls down from Mount Shringavan to go in the northern direction through the entire area of Kuru and finally enters the ocean in the north. Similarly the Alakananda [branch of the Ganges], flowing down at the southern side of Brahmपुरi [Mount Meru], passes many mountain tops to reach, more fiercely, with a greater force Hemakutha and Himakutha to cut [thereafter] through Bharata-varsha in the direction of the ocean in the south. For someone on his way to bathe in the water it is, with every step he makes, less difficult to obtain the result of great sacrifices like the As'vamedha and the Rajasuya. The many hundreds of other rivers and streams that run through each of the many tracts of land, all should be considered daughters of Mount Meru.

Of all these [nine] varshas the land known as Bharata-varsha [India] constitutes the field [kshetra] of karma [of shaping one's destiny by actions]. The remaining other eight varshas are the heavenly places here on earth where, so the scholars say, those who were promoted to heaven, may spend the remaining merit of their virtuous deeds. For thousands of years they in these lands all enjoy their lives just like gods, with bodies like thunderbolts that are as strong as a thousand elephants. Youthful and excited about a great deal of sexual pleasure and other sensual delights in diverse relationships, they at the end of their term of [liberal] mating then conceive a single child. They know times of harmonious living there like one had during Treta-yuga [the period that mankind lived in piety]. In each of those lands the godlike leaders

because of their virtuous conduct never run short of respect and offerings. During all seasons they have lots of flowers as also fruits because of which the branches of the trees heavily bend down. The gardens to their many divine refuges are full of beautiful trees and creepers. There are many lakes of crystal clear water in the valleys of the mountain ranges that demarcate their lands. In those lakes one finds all kinds of fragrant fresh lilies with humming bumblebees, eager great swans, ducks, cranes and other aquatic birds. They enjoy all kinds of water sports there and lustily court the attractive godlike women who, smiling with their playful glances, entertain themselves freely with great joy, an eager look and an enchanted mind. The Supreme Lord Narayana, the great personality, certainly proves His mercy to His devotees in all these nine varshas by personally promoting the reality of the soul [through his four appearances as Vasudeva, Sankarshana, Pradyumna and Aniruddha]. Up to the present day He thus stays near his devotees to accept their service (*).

In Ilavrita-varsha the Supreme Lord Shiva is the only man. Any man other than him who wants to enter that most excellent realm, will find out what leads to the curse of Bhavani [His wife] and make him turn into a woman. I will dilate on that subject later on [see 9.1]. In the company of Bhavani there are ten billion women who always serve the in four expanded Supreme Lord. The fourth expansion of the Supreme Personality, known as Sankarshana, constitutes the source of His form in the mode of ignorance. Lord Shiva, in trance meditating on Him, calls Him into his heart by reciting the following in worship. The powerful Lordship says: 'My obeisances unto You, oh Supreme Lord, oh greatest Original Personality and reservoir of all transcendental qualities, oh You whom I revere as the one unlimited and unseen within this world. Oh worshipable one whose feet ward off all danger, You, to whom we owe all the different opulences, are the very best, the ultimate shelter invaluable to the devotees to whose satisfaction You manifest Yourself in different forms. I sing Your glory because You put an end to the repetition of birth and death, oh You, Supreme Controller and source of this creation. Who of us not in control of the force of his anger, would, aspiring to conquer his senses with the command of Your glance, not be of worship unto You? Your vision is never, not even to the slightest degree, clouded by the restless mind that one has because of the qualities of the deluding material world. To a person with an impure vision You with Your bloodshot eyes appear as someone who under the influence of maya is inebriated because of drinking too much honey sweet liquor. But [such a person is as impure as e.g.] the wives of that serpent demon [Kaliya] who could not worship You anymore because of their bashfulness about being sensually aroused from touching Your feet. By You, so say all the sages, the world is maintained, created and annihilated, while You Yourself are free from these three [basic qualities]. To You as the Unlimited One, the universes situated on the hundreds and thousands of Your hoods, weigh not more than a mustard seed. From You the first embodiment of the gunas originated: the most powerful one who was never born [Lord Brahma], the reservoir of all wisdom and cosmic intelligence of the total energy of the universe. From him I [Rudra] appeared in this world who, endowed with the three basic qualities, from my material [ahankara ego] potency give shape to the demigods, the [five] material elements and the senses. Being controlled by You, we - the great personalities, I, the demigods, the five elements and the total energy - are bound to You like birds on a string and all together form this material world by Your grace. A person bewildered by the qualities of creation does not know how to escape from being caught in the deluding energy that ties him on every occasion to karmic activities. That Supreme Personality, You in whom everything has its beginning and its end, I offer my respectful obeisances.'

In Ilavrita-varsha the Supreme Lord Shiva is the only man. Anyone else but him who wants to enter that most excellent realm, will find out what leads to the curse of Bhavani [His wife] and turn into a woman. I'll dilate on that later on. In the company of Bhavani there are ten billion women who always serve the in four expanded Supreme Lord. The fourth expansion of the Supreme Personality, known as Sankarshana, constitutes the source of His form in the mode of ignorance. Lord Shiva, in trance meditating on Him, calls Him into his heart by reciting the following in worship. The powerful Lordship says: 'My obeisances unto You oh Supreme Lord, oh greatest Original Personality and reservoir of all transcendental qualities, oh You whom I revere as the one unlimited and unmanifested within this world. Oh worshipable one whose feet ward off all danger, You, to whom we owe all the different opulences, are the very best, the ultimate shelter invaluable to the devotees to whose satisfaction You manifest Yourself in different forms. I sing Your glory for You put an end to the repetition of birth and death, oh You, the Supreme Controller and source of this creation. Who of us not in control of the force of his anger, would, aspiring to conquer his senses with the command of Your glance, not be of worship unto You? Your vision is never, not even to the slightest degree, clouded by the restless

mind that one has because of the qualities of the deluding material world. To a person with an impure vision You with Your bloodshot eyes appear as someone who under the influence of maya is inebriated because of drinking too much honey sweet liquor. But [such a person is as impure as e.g.] the wives of that serpent demon [Kaliya] who could not worship You anymore because of their bashfulness about being sensually aroused from touching Your feet. By You, so say all the sages, the world is maintained, created and annihilated, while You Yourself are free from these three [modes]. To You as the Unlimited One, the universes situated on the hundreds and thousands of Your hoods, weigh not more than a mustard seed. From You originated the first embodiment of the gunas, the most powerful one who was never born [Lord Brahma], the reservoir of all wisdom and cosmic intelligence of the total energy of the universe. From him I [Rudra] appeared in this world who, endowed with the three modes, from my material [ahankara ego] potency shape the demigods, the [five] material elements and the senses. Being controlled by You, we - the great personalities, I, the demigods, the five elements and the total energy - are bound to You like birds on a string and all together form this material world by Your grace. A person bewildered by the qualities of creation does not know how to escape from being caught in the deluding energy that ties him on every occasion to karmic activities. That Supreme Personality, You in whom everything has its beginning and its end, I offer my respectful obeisances.'

*: In some of the satvata-tantras, one finds a description of the nine varshas in terms of the predominating Godhead worshiped in each of them: Vasudeva, Sankarshana, Pradyumna, Aniruddha, Narayana, Nrisimha, Hayagriva, Mahavaraha, and Brahma.

BHAGAVATA PURANA CHAPTER 18:

Prayers to the Different Avatars

Shri Shuka said: 'The son of Dharmaraja known as Bhadrarava, along with the leading nobles and all the inhabitants of Bhadrarava-varsha, directly worships the same way [as Lord Shiva does] the Supreme Lord Vasudeva in His dear most form as the director of the religion: His incarnation as Hayagriva [or Hayas'rishta]. Approaching Him they, absorbed in transcendence, chant the following. The ruler Bhadrarava and his subjects say: 'Our obeisances unto the Supreme Lord whom we worship for being the source of all religious principles and the One who purifies us from all material contamination. Alas! How wondrous the ways of the Lord are. Sure to be faced with death someone nevertheless does not see this and thinks of material happiness. When he does the wrong things he tries to enjoy and when he cremates his father or his sons he wishes to live for ever! The great sages traditionally insist that the universe is transitory and the philosophers and the scholars who see and know their real self also state that. Still they are overcome by illusion, oh Unborn One. We offer You, the One Unborn, our obeisances whose actions are most wonderful. The Vedic literatures defend You as being distant from the activities of the creation, maintenance and annihilation of the entire universe. That You are not touched by them nevertheless does not amaze us, for in You, the original cause of all causes, we find the essence [the primal substance] set apart in every respect. At the end of the Yuga the four Vedas were stolen by the personification of ignorance [the demon Madhu] and [retrieving them] from the lowest worlds they were by You, assuming the form of half a horse, half a man [Hayagriva], returned to the supreme poet [Brahma] upon his request. Him, You whose resolve never fails, we offer our obeisances.'

Moreover, in Hari-varsha, there is the Supreme Personality of the Lord in a human form [as Nrisimhadeva]. The reason why He assumed that form most satisfying to the great personality of all good qualities Prahlada, I shall explain to you later [see BOOK 7]. That topmost devotee, because of whose exalted character and qualities all the Daityas in his family were delivered, is, together with the people of that varsha, of an uninterrupted, unflinching devotional service and they worship Him chanting this: 'Oh Supreme Lord Nrisimha, I bow for You, my obeisances to the power of all power that You are. Please manifest Yourself fully, oh You whose nails and teeth are like thunderbolts. Please take away the desire to enjoy the untrue, be so good to drive away, oh Lord, the ignorance in the material world. May, with my oblations, there be freedom from all fear. I beg You, oh Lord, source of my prayer, to appear before my mind's eye. Let there be good fortune for the entire universe, may all mischief turn into virtue, let all living beings find consciousness in a reciprocating mindfulness and may the mind be calm. Give us the experience of You as the Lord in the beyond, let our intelligence be absorbed in this without another motive. Let there no longer be the attachment to one's house, wife, children, a bank balance, friends and relatives, but rather the association with persons who cherish the Lord, with people satisfied with the bare necessities of life who - contrary to those who cherish the senses - quickly succeed in self-realisation. The unborn one who entered the core of the heart through the ears, with the force of a constant power

vanquishes the impurities of the body and the mind of those who managed to associate regularly and be in touch with the holy places [temples, holy rivers, places of pilgrimage etc.]. Who indeed would not be of service to Mukunda, the Lord of Liberation, and [discuss] His glorious actions? In those who, free from ulterior motives, are of service to the Fortunate One, all the demigods manifest themselves and all good qualities are found. But where are the good qualities of a person who is not devoted to the Lord and who with a busy mind constantly runs after the temporary matters of the outside world? As desirable as water is to aquatics, the Supreme Lord is desirable as the true self, as the (Super)soul of all embodied beings. If one gives up on a personality as great as He is, one will get attached to a household life that for a couple having aged then constitutes the [entire] greatness [that was accomplished]. Household life is the root cause of fear and depression, passion, attachment, disappointment, anger, the desire for prestige and the cycle of repeated birth and death. One should give it up [to be attached this way] and [instead] be of worship for the feet of Lord Nrisimhadev who is the refuge of fearlessness.'

The Supreme Lord resides in Ketumala in the form of Kamadeva [or also Pradyumna], according to His wish to satisfy the Goddess of Fortune as also the sons [the days] and the daughters [the nights] of the founding father [Samvatsara, the deity of the year], who rule the land and of whom there are as many as there are days and nights in a human lifetime. The fetuses of these daughters, whose minds are upset by the radiation of the mighty weapon [the cakra] of the Supreme Personality, are ruined and after one year expelled dead [from the womb] as miscarriages. So very beautiful in His movements and manifested pastimes, He with His mild smiles, playful glances, slightly raised attractive eyebrows and charming lotuslike face is a pleasure to the Goddess of Fortune and all the senses. To that highest form of the Supreme Lord so affectionate to all, the Goddess of Splendor [Lakshmidivi], in the absorption of yoga recites the following in her all year through - during the nights with the daughters of the Prajapati, and during the days with the protectors [husbands, sons] - being of worship for Him: 'Oh Lord, hram hrim hrum [a mystical mantra of propitiation], in respect of all Your qualities and properties I offer You, the Supreme Lord of the senses, my obeisances. You are the Soul of all and master of action, knowing, function and relation; You as the enjoyer of all rituals, the supplier of the food, He who awards eternal life, the All-pervading One of Power, the strength of the body and the senses, the Supreme Husband fulfilling all desires, I offer my respects - may there always be Your good fortune! Women ask in this world for [You as] another, self-sufficient husband by propitiating You, the Lord of the senses, by means of sacred vows, because the dependent husbands are not capable to protect the sweet children, wealth and life of these women. That man would be a husband who is fearless and self-sufficient and fully capable of offering protection. You are that person [depending on no one else] for otherwise people would fear each other [in their dependence]. There is no attainment held higher in this world than the attainment of You. A woman who, with that notion of You in mind, eagerly worships Your lotus feet, is by You, despite all the desires she is addicted to, rewarded for just that wish, but when she, wishing to worship You, does so for another purpose, oh Supreme Lord, she, having broken [with the original purpose], will feel pain. In order to obtain me [the Goddess of Fortune], the unborn one [Brahma], the mighty master [Isha or Shiva], the other gods as also the unenlightened souls undergo severe penances, but because I have You always in my heart, no one contemplating the senses will obtain me, unless Your feet are his final aim, oh Unconquerable One. I pray that You, oh Infallible one, also place on my head the worshipable lotus hand You placed on the heads of the devotees. You carry my mark on Your chest, oh worshipable one, but that is misleading [that does not guarantee Your mercy]. Who can ever fathom by reason and argument the motives of You, the Supreme Lord?'

In Ramyaka, where [Vaivasvata] Manu rules, in the past [at the end of the Cakshusha-mavantara] the Supreme Personality appeared in the most loved form of Matsya, the fish incarnation. Even today Manu is in his devotional service of worship with the following prayer: 'I offer my obeisances to Him, the Supreme Lord, who is pure goodness, the origin of life, the source of vitality, the origin of all mental power and bodily strength, having appeared in the form of the great fish. Not seen by the leaders of the different worlds You, oh Supreme Controller, move about within and without, being known by the great [Vedic] sounds [the mantras] by which man, addressed by his different [varnashrama] names [for status and occupation], is brought under Your control like being a wooden doll. The leaders of the world suffer in politics from the fever of envy. They, separately or combined, endeavoring apart from You, also try to offer protection, but they are not capable of realizing that, whatever two-legged, four-legged, crawling or non-moving creatures it might concern in this world. Oh Lordship, when this earth, the storehouse of all kinds of medicinal herbs, was in the stormy

waves of the waters of devastation at the end of the Yuga, You with all Your power were very quickly there for [the rescue of] her and me, oh Unborn One. I offer You, the ultimate source of life of the entire universe, therefore my respectful obeisances.'

Residing in Hiranmaya the Supreme Lord manifests with the body of a tortoise [Kurma]. Aryama, the leader of the forefathers, together with the people of that realm worships that dearmost embodiment of Him, singing the following hymn. 'My Lord, our respects for You, the Supreme Lord in the form of a tortoise. You are the embodiment of all good qualities, again and again we offer You our obeisances whose position cannot be discerned, You the greatest one, reaching everywhere, who are the shelter of all. This form of You of the visible cosmic complete, which You manifested by Your creative potency and is known by so many appearances, is beyond any measure and we therefore cannot perceive it as it is - unto You, whose actual form cannot be expressed in words, our respects. What is born from a womb, born from humidity, born from an egg, born from the earth; what moves or does not move around, a god, a sage or forefather; what exists as the material elements, the senses, the higher worlds, the sky, the earthly worlds, the hills and mountains, the rivers, the oceans, the islands, the stars and the planets, thus are all different notions of one and the same [form of You]. From You, with Your countless different names, forms and features, the scholars derive their notion of numerical proportions, enumerations and compositions, the truth of which they verify by observation. Unto Him who thus discloses Himself in analysis, You, I offer my obeisances [see also Kapila].'

In the northern territory called Kuru there is the Supreme Lord, the Original Person of Sacrifice also, namely in His boar form [Varaha]. There He is over and over worshiped by the Goddess and this planet earth, together with the inhabitants of [Uttara]-Kuru who are unrelenting in their devotional service unto Him. In this worship the following Upanishad verses are repeated: 'We offer the Supreme Lord our obeisances who is understood by means of the different mantras for the sacrifices, the rituals and all the great ceremonies that are part of His body. That great personality, the purifier of our karma who manifested Himself in all the three [previous] ages we offer our respects. To the great scholars full of wisdom material nature with her basic qualities constitutes Your form. Just like with fire that manifests itself in wood when one spins a stick, they, who in their spiritual investigations seek the cause, find You, the Soul manifesting Himself whom we offer our respects, but who remains hidden when one endeavors for material results. Those whose intelligence stabilised, because of carefully considering all the different limbs of the yoga system, are thus completely freed from the maya of Your external form, the illusion that is raised by the objects of the senses, the demigods [of the sun, the moon, the fire etc] who rule the senses, the body, the Time that rules [the Ruler], the doer [the ego] and the modes of nature, whom one all perceives as matters of fact. Our repeated obeisances unto that Sublime Soul. You who entertain no desires in maintaining, annihilating and creating the universe, You who in glancing over guna and maya - [and thus makes the universe move] like iron being moved by a magnet - want to [take care of the souls] but do not desire [Your manifestation], You who are there as the witness to the actions and reactions, we offer our obeisances. Before Him who in the original form of a boar, playful like an elephant, after killing the most formidable daitya opponent in the fight, emerged from the water of the Garbhodaka ocean keeping our earth on top of His tusks [Hiranyaksha] - before that Almighty Lord, we bow down.'

BHAGAVATA PURANA CHAPTER 19:

The Prayers of Hanuman and Narada and the Glories of Bharata-varsha

Shri Shuka said: 'In the land of Kimpurusha the supreme and greatest devotee Hanuman, together with the people living there, is always engaged in the service at the feet and the worship of the Supreme Lord Ramacandra, the Original Personality who, as the elder brother of Lakshmana, is so pleasing to Sita. Together with Arshthishena [the leader of Kimpurusha] attentively listening to the most auspicious stories about his master and Lordship, sung by a company of Gandharvas, he [Hanuman] himself prays this: 'Oh my Lord, my obeisances unto You, the Sweet Lord discussed in the scriptures. All my respects for You who possess all the good qualities one also finds in the advanced devotees. My reverence for You as the One who is in control of His senses and is always remembered and worshiped by the people of all places. My salutations unto You as the touchstone of quality for any seeker of truth. I bow down before You, the great personality and godhead of the brahmins, the King of all Kings. Let me worship Him, the absolutely pure, supreme truth, the one measure for understanding the world who, by His spiritual potency, vanquishes the influence of the modes of nature. He is the inner peace of wisdom one attains when one, beyond name and form, is free from ego. Incarnated as a human being He was not only there as the Almighty One to kill the demon

[Ravana], but also as the One instructing the mortals of this material world. What other reason would there have been for all the misery of Sita's being separated from Him, the Supreme Lord, but to [offer opportunity to] serve the One satisfied within, the original spiritual soul? In truth He, the Supreme Soul and best friend of the self-realised souls, is never attached to whatever within the three worlds. He is the Supreme Lord Vasudeva who in fact never suffered from being separated from His wife Sita, nor ever could be disturbed by [what happened to] Lakshmana [His brother and eternal associate]. It is not one's birth, one's fortune, one's eloquence, one's wit or one's physique that creates the satisfaction of the greatest One, for the brother of Lakshmana even accepted as His friends us, the forest dwellers who miss all these qualities. Therefore, whether one is enlightened or not, a beast or a human being, anyone who is of the soul should worship Rama, the foremost one who is so easy to please, the Lord who appeared as a human being and thus led the inhabitants of Kosala [Ayodhya, northern India] back to heaven.'

The Supreme Lord, also present in the land of Bharata, is till the end of the millennium [*] known there as Nara-Narayana. He whose glories are inconceivable shows His causeless mercy there to those who aspire self-realisation and practice austerities that are conducive to the religion, the spiritual knowledge, the detachment, the yogic mastery, the control over the senses and the freedom from false ego. The practice of analytic yoga, on how one should understand the Personality of God as formulated by the Lord [Kapila], was instructed to Savarni Manu by the fortunate Narada, who together with the followers of the system of status orientations [the varnashrama system] living in the land of Bharata [India] with great ecstatic love serves the Lord with the eulogy: 'My respectful obeisances unto You, oh Lord, oh master of the senses and freedom from attachment in person. My respects unto You, who are the only asset of a person living in [voluntary] poverty. You, Nara-Narayana, are the most exalted one of all the wise, the supreme spiritual master of all the paramahansas [the swanlike realised masters] and the original person of the self-realised souls; again and again I thus offer You my reverential homage.' And he sings thereto: 'You are the doer overseeing this cosmic creation, the One who is not attached to being the master, nor do You, although You appear as a human being, suffer from hunger, thirst and fatigue. Nor is the vision of You, who are the seer of everything, ever polluted by the basic material qualities. I offer You, the unattached and pure, unfathomable witness, my respects. Having forsaken one's identification with the body, one must, at the end of one's time [of living], with a devotional attitude concentrate one's mind on You who are transcendental to the material qualities. This forsaking constitutes the perfection of the practice of yoga as explained by the almighty Lord Brahma. A person driven by desire thinks in fear about the present and future of his children, wife and wealth, but anyone who knows about the hopelessness of this deficient vehicle of time, considers such endeavors only a waste of time because the body is lost in the end. Therefore, our master, oh Lord in the beyond, I pray that we by dint of the [bhakti] yoga unto You, very soon may forsake this fixed notion of 'I' and 'mine' about the banality of this vehicle of time, this illusory reality of Yours which is so difficult to overcome, so that we may realise our original nature.'

In this land of Bharata there are also many mountains and rivers. There are mountains like the Malaya, Mangala-prastha, Mainaka, Trikutha, Rishabhya, Kuthaka, Kollaka, Sahya, Devagiri, Rishyamuka, Shri-s'aila, Venkatha, Mahendra, Varidhara, Vindhya, Shuktiman, Rikshagiri, Pariyatra, Drona, Citrakutha, Govardhana, Raivataka, Kakubha, Nila, Gokamukha, Indrakila and Kamagiri, as also hundreds and thousands of other peaks with innumerable big and small rivers streaming down their slopes. The residents of Bharata find purification of mind by touching [and bathing in] all these waters, or just by mentioning their name. The big rivers are the Candravasa, Tamraparni, Avathoda, Kritamala, Vaihayasi, Kaveri, Veni, Payasvini, Sharkaravarta, Tungabhadra, Krishnavenya, Bhimarathi, Godavari, Nirvindhya, Payoshni, Tapi, Reva, Surasa, Narmada, Carmanvati, Sindhu [the present Indus], the two main rivers the Andha and the Sona, the Mahanadi, Vedasmriti, Rishikulya, Trisama, Kaus'iki, Mandakini, Yamuna, Sarasvati, Drishadvati, Gomati, Sarayu, Rodhasvati, Saptavati, Sushoma, Shatadru, Candrabhaga, Marudvridha, Vitasta, Asikni and the Vis'va. In this tract of land the people, who took birth there out of goodness, passion [redness] or ignorance, lead a divine, human or hellish life according to the karma they acquired. Thus there are, as a consequence of what one did in the past, for each soul many goals demarcated in the sense of different [varnashrama] societal destinations [or status orientation groups], that each may lead to the path of liberation. By performing devotional service for the Fortunate One, the soul of all living beings - who is free from all attachment, cannot be expressed in words and who depends on no one -, by serving the Supersoul Vasudeva free from ulterior motives and in bhakti-yoga doing that what belongs

to all these different destinations, one can thus associating with the people [with devotees] of the Supreme Personality of Godhead, cut with the cause of the bond of ignorance.

This is what the demigods chant: 'Oh, what kind of pious deeds have these people performed or what blessing has the Lord Himself pronounced being pleased with them, that they obtained a birth in the land of Bharata-varsha, a birth favorable for serving Lord Mukunda that is our aspiration? What is the use of being engaged in difficult rituals, austerities, vows, charitable deeds or achieving the heavenly kingdom when one, due to an excessive sensuality, has lost the remembrance of the lotus feet of Lord Narayana? Of greater value than achieving a position in life that lasts endlessly and leads to repeated births, is to be born in the land of Bharata for a life of only hundred years. That is so because they who, as a mortal for such a short time being engaged, know to fix their mind attentively [on His feet] in full detachment, [thus actually know to value life itself and then] achieve the Lord's abode where there is no fear [Vaikunthha]. Those places - even those inhabited by the gods - where there is not the sweet stream of talks about Vaikunthha, nor the devotees are found who, always engaged in His service, take to His shelter, nor the performance takes place of those sacrifices for the Lord that are true festivals, are places not to be frequented. Those souls who, having achieved a human birth, have all the knowledge, are capable of engaging in action and have all means at their disposition, but despite these attainments do not endeavor for the elevation of not taking birth again, will fall back into bondage, just like birds [that having escaped from man do not take care]. By their faith they [the inhabitants of India] are divided in their performance of the rituals. [But] with the oblations offered to the ruling deity and the reciting of mantras according to the proper method, the One God who is addressed with different names, He, the bestower of all benedictions in person, complete in Himself, accepts that most happily. Even though He certainly grants what man prays for, He does not bestow beneditions one has to ask for time and again. He out of His own, unasked, grants to those devoted to Him, the lotus flower of His feet that put an end to all desires. If there, after our happy stay in heaven, remains any merit from our perfect sacrifices, our conscientious formulations and our good deeds, then bless us with a birth in Ajanabhavarsha [the earth under the rule of Bharata], the land where we may remember Him, the Lord expanding the happiness of His devotees.'

Shri Shuka continued: 'To the continent known as Jambudvipa [the Eurasian continent], oh King, there are also, as some learned sages describe it, eight smaller dvipas [subsections or provinces] that were formed by the digging all around in the earth of the sons of Maharaja Sagara [the Indian part or Bharata-varsha] when they tried to retrieve their lost horse of sacrifice. They carry the following names: Svarnaprastha, Candrashukla, Avartana, Ramanaka, Mandara-harina, Pancajanya, Simbala and Lanka. I have thus explained to you the divisions of the lands of Jambudvipa, oh best of the descendants of Bharata, the way they were explained to me.'

*: Millennium refers here not to a period of thousand years, but to a period of thousand mahayugas of 4320 millions of years each, a period also called a kalpa representing the duration of one day of Brahma's life that itself lasts a hundred years.

BHAGAVATA PURANA CHAPTER 20:

The Structure of the Different Dvipas and the Prayers by their Different People

Shri Shuka said: 'Let me now describe the dimensions, characteristics and form of the divisions of Plaksha and the other dvipas that are called varshas [or lands]. The way Mount Meru is surrounded by the dvipa of Jambu, that dvipa on its turn is [as seen from the inside] surrounded by a salty ocean that is just as wide. That ocean is surrounded, like a moat by a park, by the dvipa of Plaksha that stretches out twice as much. It was named after the plaksha tree that is as tall as a jambu but twice as wide. At the root of that tree, which rises magnificently splendorous, there is a fire that counts seven flames. The master of that dvipa is the son of Priyavrata named Idhmajihva. When he retired for the yoga of self-realisation he divided the dvipa into seven varshas that he named after his seven sons. - Shiva, Yavasa, Subhadra, Shanta, Kshema, Amrita and Abhaya, are thus the varshas. They have seven rivers and mountains. The seven mountain ranges marking the varshas are known as Manikutha, Vajrakutha, Indrasena, Jyotishman, Suparna, Hiranyashthhiva and Meghamala. The main rivers are the Aruna, Nrimna, Angirasi, Savitri, Suptabhata, Ritambhara and Satyambhara. Touching their water washes away the passion and darkness of the four types of men whom one there [according to their vocations] calls the Hamsas, Patangas, Urdhvayanas and Satyangas [the swanlike ones, the rulers, the ambitious ones and the faithful ones: the varnas]. For a thousand years they live there like gods with the most beautiful bodies, having children and performing Vedic rituals at the gate to heaven. They worship the Supreme Lord,

the Supersoul in the form of the sun god the way it is prescribed in the holy scriptures praying: 'Let us take to the shelter of Surya, the god of the sun who is a manifestation of Lord Vishnu, the authentic Soul of the Absolute Truth, of righteousness, of Brahman and of eternal life and death.'

In Plaksha and the other four dvipas the people are without exception born with the perfections of a long life, good sense, bodily and mental fortitude, physical power, intelligence and bravery. Surrounded by an ocean of sugarcane juice equally wide, there is beyond Plaksha dvipa another dvipa called Shalmala that is twice as big and surrounded by an ocean of liquor [or wine; sura*]. That dvipa received its name from a Shalmali tree as big as the plaksha tree and in that tree, so one says, Garuda, the carrier bird of Vedic prayers unto Lord Vishnu, has his residence. The son of Priyavrata called Jaynbahu is the master of that dvipa. He divided it into seven varshas according to the seven names of his sons: Surocana, Saumanasya, Ramanaka, Deva-varsha, Paribhadra, Apyayana and Avijnata. The seven mountains there are known by the names of Svarasa, Shatas'ringa, Vamadeva, Kunda, Mukunda, Pushpa-varsha and the Sahasra-ruti. The seven rivers are the Anumati, Sinivali, Sarasvati, Kuhu, Rajani, Nanda and Raka. The people living in those varshas are known as the Shrutadharas, Viryadharas, Vasundharas and Ishandharas [those who listen, are heroic, are wealthy and are obedient, another expression of the varnas]. Fully conversant with the Vedic knowledge they worship the Supreme Lord in the form of Soma-atma [the true self of the sacrificial beverage] or the moon god: 'With his effulgence he divides the time in the light and dark period of the month [shukla and krishna]. May he, that divinity of the moon and the grain to be distributed to the forefathers and the demigods, may that king of all people, remain favorably disposed unto us.'

Next there is outside of that ocean the dvipa called Kus'a that, like the dvipa mentioned before, is twice as big and surrounded by an ocean of ghee that is equally wide. The Kus'a grass created by God gave that dvipa its name because all directions are illumined by the effulgence of the young sprouting grass that glows like another kind of fire. The son of Maharaja Priyavrata called Hiranyareta, oh King, divided as the master of that island, when he retired for his penance, his dvipa among his seven sons with the names of Vasu, Vasudana, Dridharuci, Nabhigupta, Stutyavrata, Vivikta and Vamadeva. The seven mountain ranges of these varshas are called the Cakra, Catuhs'ringa, Kapila, Citrakutha, Devanika, Urdhvaroma and Dravina mountains and the rivers are the Ramakulya, Madhukulya, Mitravinda, Srutavinda, Devagarbha, Ghrityacyuta and Mantramala. At those waters the inhabitants of Kus'advipa who are named the Kus'alas, Kovidas, Abhiyuktas and Kulakas [or the grass sitters, the experienced ones, the competitors and the artisans], skilled in the rituals, worship the Supreme Lord in the form of the fire god called Jataveda [he who awards the wages]: 'Of all the demigods of the Supreme Brahman who constitute the limbs of the Original Person, you, oh god of the fire, are the one who personally carries the offerings of ghee and grains [to the Lord]. [Please accept] therefore our sacrifice for the Supreme Personality of Godhead.'

Just as Kus'advipa is surrounded by an ocean of ghee, Krauncadvipa outside of it and being twice as big, is surrounded by an ocean of milk [or plant juice] of the same size. The king of the mountains named Kraunca situated there gave that dvipa its name. Even though Guha [the son of Shiva, Kartikeya] destroyed the vegetation there with his weapons, it [the mountain] stands unafraid because it constantly bathes in the ocean of milk and enjoys the protection of the mighty Varuna [the demigod of the seas]. Ghrityaprishtthha, the son of Maharaja Priyavrata, the ruler of that dvipa, gave its seven sections, its varshas, the names of his sons whom he, all just as powerful as he was, appointed as their rulers. He thereafter resorted to the lotus feet of the Supreme Lord Hari, the Soul of all souls whose glories are so auspicious. Ama, Madhuruha, Meghaprishtthha, Sudhama, Bhrajishthha, Lohitarna and Vanaspati were the sons of Ghrityaprishtthha and the seven mountain ranges were celebrated as the Shukla and Vardhamana, Bhojana, Upabarhina, Nanda, Nandana and Sarvatobhadra mountains. The seven rivers were the Abhaya, Amritaughra, Aryaka, Tirthavati, Rupavati, Pavitravati and the Shukla. Sanctified by bathing in the pellucid waters of all those rivers the inhabitants of those varshas, who are called the Purushas, the Rishabhas, the Dravinas and the Devakas [or the authentic, the superior, the wealthy and the sporting ones], worship with folded hands filled with water [the Lord in the form of Varuna] the deity of water: 'Oh water, oh might of the Original Personality, you sanctify the earth, its life, its paradise. May our touching this water, which because of its nature destroys the spirit of evil, purify our bodies.'

Beyond the ocean of milk the dvipa of Shaka is situated measuring a 3.2 million yojanas wide. It is surrounded by an ocean of whey of the same width and owes its name to a most fragrant fig tree that can be smelled all over the dvipa. Another son of Priyavrata named Medhatithi is the ruler there. He also divided his dvipa in seven varshas with the

names of his seven sons Purojava, Manojava, Pavamana, Dhumranika, Citrarepha, Bahurupa and Vis'vadhara, whom he appointed there as their rulers. He thereafter entered the forest for penance with his mind absorbed in the infinity of the Supreme Lord. The seven mountains forming the borders of the varshas are the Is'ana, Uru'sringa, Balabhadra, Shatakesara, Sahasra-srota, Devapala and Mahanasa mountains and the seven rivers there are the Anagha, Ayurda, Ubhaya'srithi, Aparajita, Pancapadi, Sahasra-s'ruti and the Nijadhriti. The people of those varshas, the Ritavratas, the Satyavratas, the Danavratas and the Anuvratas [the varnas of the God-fearing souls, those vowed to the truth, the providers, and the followers] cleanse themselves of their passion and ignorance with the practice of regulating their breath that is ruled by the demigod Vayu. Absorbed in transcendence, they worship him as the representative of the Supreme Personality with: 'You, entering all living beings, are the one Supersoul within, the direct controller who maintains by the functions of the inner airs. Please direct us, for you control the entire cosmos.'

Also beyond this ocean of whey there is another dvipa named Pushkara that is twice as big as the previous one and is surrounded by an ocean of sweet water of the same size. There a very big lotus flower is found with 100 million flower petals of pure gold that are like the flames of a blazing fire. This lotus is considered the sitting place of the all-powerful Lord of the Lotus [Brahma]. That dvipa has one mountain [range] named Manasottara that separates the varshas on the inner and the outer side. Measuring a 10,000 yojanas high and wide, it harbours in its four directions the cities of the four demigods ruling there [Indra, Yama, Varuna and Soma]. The chariot of the sun god Surya, circumambulating mount Meru on its highest point, moves around in an orbit that, calculated in terms of the days and nights of the demigods [**], consists of one complete year. The ruler of that dvipa, also a son of Priyavrata with the name Vitihotra, named the two varshas there after his two sons Ramanaka and Dhataki and appointed them as their rulers when he, just as his other brothers did, restricted himself to virtuous activities to satisfy the Supreme Lord. The people of those lands worship, for the fulfillment of their desires, with ritualistic activities the Supreme Lord in the form of Lord Brahma and pray the following: 'Someone firmly convinced of the One Supreme must, in the form of [favorable] actions [rituals, good deeds], be of worship for the appearance of Him [as Lord Brahma] who, free from duplicity and peacefully, discloses the supreme Brahman. That almighty Lord we offer our obeisances.'

Beyond that realm there is [outside of the ocean of sweet water] all around a formation named Lokaloka that is described as the boundary between the world of light and the world without light. The realm [called Loka-varsha within that border] is as wide as the area between mount Meru and the Manasottara range, [and changes outside into] another domain made of gold [called Aoka-varsha, the dark region] that is as smooth as a mirror. Anything dropped there can impossibly be retrieved and therefore the place is avoided by all living entities. The formation Lokaloka [that is the outer shell of the universe] is situated in between the lands that one speaks of as being inhabited and not inhabited. For the rays of all the luminaries on this side - from the sun up to those of Dhruva's goal of liberation [the centre of the universe] -, it is not possible to reach beyond that outer limit of the three worlds, that was created all around by the Lord. The scholars who investigated the positions, characteristics and situations of all the worlds [the planets and stars], calculated that the area between the centre and the outer Lokaloka limit of the universe covers as much as half a billion yojanas, one quarter [of the diameter] of the celestial globe.

By the source of the self who is the spiritual teacher of the entire universe [Brahma] the four gaja-patis [the best of all elephants] Rishabha, Pushkarakaca, Vamana and Aparajit are established in the four directions on top of that [formation], in order to take care of the stability of the different planets in the universe. He [Lord Vishnu] is of all His locally ruling, personal divinities [His 'elephants'] and all the types of heroes who are expansions of His potency, the Supreme Lord, the foremost and greatest personality, the great master of all powers, the Soul of all souls and the True Self of the purest goodness characterised by religion, spiritual knowledge, detachment, all opulence and the eight great perfections. Decorated by the different weapons held up by His stout arms and surrounded by expansions like Vishvaksetna and other representatives and eminent associates, He, for the benefit of all worlds, manifests His form on all sides of that greatest of all mountains. For the duration of a kalpa the Supreme Lord assumes that appearance just to maintain the life in the different worlds that He evolved on the basis of His outer potency. About the area beyond the [uninhabitable, dark] realm [of Aoka-varsha], which stretches outside of Lokaloka as far as the width of the area inside, one says that it is the destination for those who free from all contamination walk the path of the Lord of Yoga.

In the centre of the universe the suns are found situated between heaven and earth. That sunny globe in the middle

consists of a quarter of a billion stars. Because of having entered the lifeless form of this globe at its time of creation, he [Brahma] is known as Martanda [the god of the suns]. The designation known as Hiranyagarbha [the gold inside] came about because he received his body from that [golden splendor]. Because of the sun [of the sun god Surya] we are able to divide the directions, the ether, the planets above and the worlds below, as also all the heavenly abodes, the abodes for liberation and the hellish places such as Atala. The sun god is the controller of all sorts of living beings, he is the life, soul and vision of the gods, the lower animals, the human beings, the plants, the trees and everything crawling and creeping.'

*: According to some modern interpretation these seas refer to the bodily fluids, with the dvipas as sections in the virath-rupa universal body of the Lord: Lavana or salt sea (urine), cane juice sea (perspiration), Sura or sea of wine (senses), Sarpi or sea of ghee (semen), Dadhi or buttermilk sea [yoghurt, whey] (mucus), the sea of milk (saliva), and the sea of pure water (tears).

** : A day and a night of the demigods consists of a so-called Uttarayana course of the sun through the north and a Dakshinayana course through the south, one solar year thus. A year of the god consists of 360 of such days.

BHAGAVATA PURANA CHAPTER 21:

The Reality of the Sun God Surya

Shri Shuka said: 'This is what I could tell you about the size and characteristics of the general outline of the celestial sphere. The experts in this matter are with this outline of instruction about the extent of the sky, which they describe as outer space, consisting of two divisions (above and below, that are) adjoined like the two halves of a grain of wheat. In the middle the most powerful master of all the governing heavenly bodies is situated, the burning sun. With its fire it heats the three worlds and with its rays it lights them. That sun globe, passing through the north, through the south or crossing the equator, is known differently depending its slowness, swiftness or equality of movement. In its rising and setting or staying up in different positions, it is making long, short or equally long days, while it, as ordained, moves through the different signs of the [astrological] zodiac beginning with the sign of Makara [Capricorn]. When the sun enters Mesha and Tula [Aries and Libra, or at the equinoxes], the days and nights are of an equal length. When it moves through the next five signs headed by Vrishabha [Taurus] the days [first] increase, while the nights shorten [for Taurus and Gemini], and then decrease by half an hour every month [depending on the latitude]. When it passes the five months beginning with Vris'cika [Scorpio] the lengthening and shortening of the days and nights works opposite. Until the sun moves towards the south [before the summer solstice] the days grow longer and until it moves towards the north [before the winter solstice] the nights get longer. Thus encircling with an orbit before the Manasottara mountains [thereabout] of ninety-five million one hundred thousand yojanas long, so the scholars teach us, one, on the east of Meru, finds Devadhani, the city of King Indra, south of it the city named Samyamani of Yamaraja, in the west the city named Nimlocani of Varuna and in the north the city of the moon named Vibhahari. At all the four sides of Meru [as the energetic pivot] thus creating sunrise, sunset, noon and midnight, it brings about the particular times of the living beings to be active or to cease their activity [*]. - The souls living in those places are by the sun, in the position of the middle of the day, always heated. It moves, turning left around the mountain [Meru], from the point where it rises to the diametrically opposite point where it sets. When one locally no longer sees the sun in the sky because it has set, it causes the people to sleep, while diametrically opposite to that place the people are sure to have seen the sun rising that because of its heat makes them sweat. When the sun in fifteen ghathikas [six hours] moves from the residence of Indra to that of Yamaraja, it covers a distance of 23.775.000 yojanas [a quarter of the circumference]. Next it proceeds to the abode of Varuna, then to the realm of the moon, after which it returns to the place of Indra. Along with it also the other planets and stars headed by the moon are seen rising and setting in the celestial sky. Thus the vehicle of the sun god, which represents the three Vedic principles [of uniting by karma, jnana and bhakti yoga], moves through the four realms covering 3.400.800 yojanas in a muhurta [modern science: 39.163 million km/hr].

This vehicle has only one wheel with twelve spokes [the months], six segments [the seasons] and three pieces to its hub [four month periods], that in its entirety is known as a solar year [a samvatsara]. Its axle is fixed on the top of Meru with Manasottara at the other end. The wheel of the chariot of the sun being fixed there rotates to the mountain range of Manasottara like a wheel of an oil press machine. Fixed to the base of that axle there is a second one that, like with the axle of an oil press machine, measures a quarter of its length. Its upper portion is fixed to Dhruvaloka [the centre of the stars].

The inside of the vehicle measures 3.6 million yojanas long and a quarter of that distance wide, it is pulled by seven horses

named after the Vedic meters [Gayatri, Brihati, Ushnik, Jagati, Trishthup, Anushtup and Pankti] that, in order to carry the god of the sun, by Arunadeva are harnessed to a yoke as wide as the vehicle [the actual diameter of the sun itself is 1.392 million kilometers]. Even though Aruna, fulfilling his duties as the charioteer, sits in front of the sun god, he looks backward [not to be disrespectful]. There, in front of the sun god, the sixty thousand thumb-sized sages named the Valikhilyas are engaged in offering their prayers, that they express with eloquence. So too fourteen others, viz. the sages, the Gandharvas, Apsaras, Nagas, Yakshas, Rakshasas and the demigods, worship with a variety of names and different ceremonies, in seven groups of two with for every month different representatives, the Supreme Lord in the form of the sun god Surya, he who is the life of the universe and who carries different names [**]. The sun god thus traverses the 95.1 million yojanas of the circumference of the earthly sphere with a speed of two thousand and a half yojana in about a kshana [± 1.6 sec; see also verse 12].

*: According to modern measurements the earth encircles the sun at an average distance of 92.960.000 miles or 149.591.000 km. The circumference of its orbit is about 940 million km. Considering that, this calculation of the apparent geocentric path of the sun to an earthly Manasottara range would result in a yojana of about 9.8 km in this context. With Meru as the energetic pivot is meant that everything in the galaxy spins around the centre where the heap of stars is found of Brahma's golden globe. Thus the pole star, whereabouts the stars in the night sky seem to turn, is also identified with that point and called Meru, while the actual pivot of the stars around us - and thus also our sun - astronomically is found elsewhere, viz. in Sagittarius A.

** : The Vishnu Purana states: 'Worshipping the most powerful demigod Surya, the Gandharvas sing in front of him, the Apsaras dance before the chariot, the Nis'acaras follow the chariot, the Pannagas decorate the chariot, the Yakshas guard the chariot, and the saints called the Valikhilyas surround the sun god and offer prayers. The seven groups of fourteen associates arrange the proper times for regular snow, heat and rain throughout the universe [see further 12.11: 32].'

BHAGAVATA PURANA CHAPTER 22:

The movement of the Planets and their Considered Effects

The king said: 'Your lordship described how the most powerful god of the sun moves around Mount Meru and Dhruvaloka leaving them to his right side, and that he, with the different signs of the zodiac right in front of him, leaves them to his left. What should we think about that?'

To that he [Shuka] clearly stated: 'Just as what one sees with the movements of small ants spinning around on a potter's wheel, that because of their changing positions experience a different orientation, such a difference can also be observed with the movement [of the sun and the planets] in relation to Meru and Dhruvaloka [the central heap of stars and the galaxy centre]. With the stars moving around [that centre], the two are located at their right side, but because of the individual movements of the planets led by the sun upon that rotating wheel of time, the sun and planets that are observed in different mansions and constellations are evidently of another progress.

He [that solar lead of time], this supremely powerful Original Person who is Narayana Himself, the Supersoul of the three Vedic principles who is there for the benefit and karmic purification of all the worlds, is the cause sought by all saintly and Vedic knowing. He divides the year, as He thinks fit, in its twelve parts and arranges the six seasons beginning with spring with their different qualities. The people here, who in respect of the threefold of Vedic knowledge follow the higher or more earthly standards of the status orientations [of varna and ashrama], attain without difficulty the ultimate benefit of life when they worship Him full of faith with ritual activities and grow in the science of uniting their consciousness [in yoga]. He now, the Soul of all the worlds, who [in the form of the sun] has entered the wheel of time in a position between heaven and earth, passes through the twelve divisions of the year consisting of the months that are named after the signs of the zodiac. The scholars teach that they [according to the moon] are divided in bright and dark halves or [fifteen day] fortnights and that, following their instruction, the six portions of its orbit, called ritu or season, calculated to the stars, each cover two and a quarter constellations [thus one speaks of twelve or more constellations]. They also say that the period of time the sun moves through [the visible] half of outer space is called an ayana. The time that the passage of the sun takes moving through both the spheres above and below, speeding slow, fast or moderate, is in the descriptions of the scholars, discussed as a samvatsara [a solar year], a parivatsara [one twelfth of a revolution of Jupiter], an idavatsara [a day of the gods consisting of 360 solar days] an anuvatsara [a lunar year comprising twelve lunations] and a vatsara [a year to the ecliptic in terms of the 27 lunar mansions or nakshatras].

By the sunlit moon that is situated a hundred thousand yojanas [astronomy: ± 385.000 km] above [the earth] and is

moving much faster [than the sun], in the course of a month [two 'fifteen day periods'] a distance is covered that takes the sun a whole year, is in two and a quarter day a distance described that takes the sun a month and is in one day a part of the sky traversed that by the sun is covered in fourteen days. The moon, changing its phases, waxes to the [full] part of the moon that is of the demigods and wanes to the [dark] part of the moon that is of the forefathers. In [about] thirty murtas [a full day] every time passing one of the lunar mansions [or nakshatras], it with its waxing and waning constitutes the division of the days [of the gods] and the nights [of the forefathers] of all the different living entities. Thus it is considered the jiva or essence of their life. This moon with all its sixteen parts [shodas'akala] is by the scholars described as the Supreme Person, the predominating deity of the mind, the power source of all food, who represents all delight in life. He is considered the refreshing, all-pervading life breath [prana] of all the demigods, ancestors, human beings and all other living entities like the mammals, the birds, the reptiles and the plants.

[More than] two hundred thousand yojanas behind [the moon], there are [spinning] with Meru to the right, to the many stars that by the Supreme Controller were attached to the wheel of time, the twenty-eight lunar mansions including Abhijit.

At a distance of two hundred thousand yojanas there about [about the star centre or the sun; astronomy: at a distance of 107 million km] there is Ushana [Venus], the planet that can be seen going in front of, going behind and rotating along with the sun just as fast, slow or with a moderate speed. It is of all the planets the one considered to exert as good as always a favorable influence in the form of rainfall; it by its movements neutralises the influence of planets that obstruct rainfall.

Another two hundred thousand yojanas behind Venus [astronomy: 57.9 million km from the sun], so is explained, Budha [Mercury] is situated, the son of the moon. It is as good as always working auspiciously, but during the time it is not moving along with the sun, there is almost always an increase of fearful conditions like draughts, a closed sky and stormy conditions.

At two hundred thousand yojanas outside of our orbit one also finds Angaraka [Mars, astronomy: at about 228 million km from the sun]. If it does not make a [retrograde] curve, it passes by three fortnights each, one after another the twelve signs of the zodiac. It is as good as always an unfavorable planet causing trouble.

Two hundred thousand yojanas outside of Mars [astronomy: 778.3 million km from the sun] one finds the most powerful planet of Brihaspati [Jupiter] that, if it does not run a curve, takes a year [a parivatsara] to move through a single constellation. It almost always turns out to work in favor of the family of the brahmins.

Two hundred thousand yojanas behind it is situated Shanais'cara [Saturn, astronomy: 1.43 billion km from the sun], that takes a period of thirty months to travel through a single sign of the zodiac. Being that slow it takes an equal number of years [30 anuvatsaras] to cover all of them. It means almost always a lot of trouble to all.

At 1.1 million yojanas beyond that planet are situated the [seven] great sages [represented by the seven stars of the Great Bear, Ursa Major] who always consider the good fortune of the inhabitants of all the worlds. They clockwise circumbulate the transcendental abode of the Supreme Lord Vishnu [the centre of the stars].

BHAGAVATA PURANA CHAPTER 23:

Description of the Stars of Shishumara, our Coiling Galaxy

Shri Shuka then said: '1.3 Million yojanas above them [the stars of the sages] one finds that supreme abode of Lord Vishnu where the great devotee Dhruva, the son of Uttanapada, resides whose glory of obedient devotion I described already [see 4.9]. It is the source of life of all living entities from now until the end of the kalpa, about which Agni, the fire god, Indra the king of heaven, the founding father who is the Prajapati, Kasyapa as also Dharmaraja, in unison full of respect move clockwise. For all the restless luminaries, the planets, the stars and the rest, that place constitutes the incandescent radiating pivot that is established by the Lord. The inconceivable, all-powerful force of Time is considered the cause of their revolving. The luminaries keep their positions, just like three bulls that for threshing rice are yoked to a central pole. Moving in their orbits they have a fixed position relative to the inner and outer rims of the wheel of time, the same way the planets keep their positions around the sun. Holding on to Dhruvaloka till the end of creation, they revolve in the sky as if they are driven by the wind, just like heavy clouds and big birds do, that controlled by the air, move their bodies around according to their respective positions. Thus the luminaries behave consequently, by the combined effort of material nature and the Original Person, the way they always have and never collide with the earth.

Some imagine this great army of luminaries to be a Shishumara [a dolphin] and describe it, concentrated in yoga,

as [that what can be seen of] the Supreme Lord Vasudeva [see also a picture of the celestial sky as factually seen in a telescope]. With its tail pointing at the end of the row of fixed stars in the sky [dhruva] and with its head bent downwards, it has its body coiled. The [planets of] Prajapati, Agni, Indra and Dharma are found on the tail with [those of the demigods] Dhata and Vidhata at its base. The seven sages are situated on its hip. With its body coiling to the right there are, as its separate body parts, at its northern side the constellations of the fourteen stars [from Abhijit to Punarvasu] that mark the northern course [of the sun] and to the south there are the same number of them [from Pushya to Uttarahadha] marking the southern course. Together the both sides appear like the coiled body of a dolphin. On its back one sees the stars called Ajavithi [*] and on the belly one sees the 'celestial Ganges' [the series of stars along the full body of the Shishumara we know as our Milky Way]. Punarvasu and Pushya constitute the loins right and left. Ardra and As'lesha also to the right and left, are his flippers. Abhijit and Uttarahadha are the left and right nostril with following next in due order Shrivana and Purvashadha for its eyes left and right. Dhanishttha and Mula are the right and left ear and the eight stars such as Magha marking the southern course, are to be seen as the left ribs while the same number of stars like Mrigas'irsha that mark the northern course, are there as the ribs positioned at the other side to the right. Shatabhisha and Jyesththa should be seen as the position of the right and left shoulder. On its upper chin there is Agasti [Agastya] and on its lower one there is Yamaraja. As its mouth there is Mars, as its genitals there is Saturn, Jupiter is found at the back of the neck and the sun is found at the chest. In its heart Lord Narayana is found while the moon serves as its mind. As the navel there is Venus, the two sides of the breast is where the As'vins reside, Mercury is there as the in- and outward going breath, Rahu is the neck and the comets are found all over its body with the numerous stars as its pores [***].

This [form of Shishumara] certainly is the form of the Supreme Lord, of Lord Vishnu who consists of all the demigods. With that form before one's eyes one should each morning, noon and evening in all modesty meditate on the following words: 'Our obeisances unto this resting place of all the luminous worlds, unto the master of the demigods, the Supreme Personality in the form of Time upon whom we meditate' [naamo jyothilokaya kalayanaya animisham pataye maha-purushaya abhidhimahiti]. Those who in respect of that leader of the demigods consisting of all the planets and stars, that destroyer of sin, practice the mantra as mentioned above by three times a day offering their respects this way or by three times a day meditating as such [in silence], will by that respect [for our sweet Lord in the form of] time very soon find all their sins annihilated.'

N.B: See also the pages on galactic time further explaining on this subject.

*: Ajavithi refers to the stars of the heavenly course of the sun, the moon and the planets through Mula, Purvashadha and Uttarahadha.

**: The planets of course change their positions to the background of the stars. As such the fixed position in the body of Shishumara as mentioned refers to the dynamic nature of the dolphin, the galaxy, itself.

BHAGAVATA PURANA CHAPTER 24:

The Nether Worlds

Shri Shuka said: 'Some people defend that countless yojanas [ten thousand'] below the sun [the demon] Rahu is found who rotates in the sky just like the stars. Oh King, I shall expound later on the birth and activities of this lowest of the ignorant souls, [Rahu] the son of Simhika, who personally, by the grace of the Supreme Lord, achieved this status of immortality in occupying the position of a leading planet, while he never qualified for the position. They declare that the sun has a width of ten thousand yojanas, that the moon is twenty thousand yojanas wide, that Rahu is thirteen thousand yojanas large and that it occasionally, with inimical intentions overruling the influence of the sun god and the moon god, obstructs the distribution of the rays of the moon and the sun. The Supreme Lord who is there for the protection of both [these divinities] operates by the supreme presence of the wheel of Time [the Sudars'ana Cakra]. This disc is deemed the most dear, most devoted and favorite weapon that by its power and unbearable heat makes Rahu flee, with a mind full of fear and a bewildered heart, far away from that position wherein he resides for almost an hour and that by the people is called an eclipse.

At an equal distance beneath it there are the residential places of the perfected souls, the venerable souls of the Veda and the souls founded in knowledge [the Siddhas, Caranas and Vidyadharas]. Below of them there are the places of sense gratification of the mad, the possessed, the demoniac and more of such beings [the Yakshas, Rakshasas and Pis'acas], that stretch out as far as the wind blows the clouds one sees in the sky. Beneath the atmosphere that is a hundred yojanas thick and reaches as high as swans, vultures, eagles and other birds of size can fly, there is this earth [according to modern

measurements the normal, increasingly thinner atmosphere reaches up to a 100 km above the earth].

Formerly I discussed the planet earth and the division of its different realms. Below the earth are situated seven other planets of the same width and length named Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala [the nether worlds], that one behind the other are positioned [up to the edge of the universe] with intervals of ten thousand yojanas. In these worldly places ambitious for heaven, there is a greater lust experience and enrapture about wealth than in the higher worlds. Equipped with all thinkable luxuries the houses and gardens offer to the demons, ghosts and snakes living there, a better opportunity for sense gratification. Always overjoyed in the attachment to their wives, children, family, friends and followers, the masters of the households, who live in an illusory heaven, are even better capable of an unimpeded fulfillment of their desires than the godly souls who are of self control. Maya [the architect of the Daityas] my dear King, has there, with faithless trickery and a plethora of rich ornamentation, built cities surrounded by walls with gates full of excellently constructed, wonderful houses, offices, halls, schools and public facilities. The leaders and landowners of those artificial worlds shining brightly with their decorations, occupy the best houses there that are crowded by snakelike, goddess couples and pigeons, parrots and mynas [eastern starlings]. The gardens and parks that are most appealing to the mind and senses, pleasure with their masses of flowers and fruits hanging from the branches of the trees that, embraced by creepers, nicely bend low being pulled by gravity. The sensual enjoyment is invoked by a magnificence surpassing the beauty of the residential places of the godly: the variety of birds that in pairs frequent the ponds filled with sparkling clear water restless with jumping fish, the lotus flowers in those waters, the lilies, the kavalaya and kahlara flowers, the blue and red lotuses, giant lotuses with thousands of petals and the uninterrupted joyous sound of all kinds of sweetly vibrating birds that built their nests in the forests. There one assuredly is of no concern about divisions of time relative to the changes of day and night [as observed with sundials and lunar phases]. All darkness there is driven away by the best of gems situated on the hoods of the great serpents living there. Nor are the residents, who eat, drink and bathe there with miraculous [curative] herbs, juices and elixirs, concerned with diseases, mental troubles, attaining old age, having wrinkles, gray hair, etc., or with the miseries of losing strength with a fading luster, bad smelling perspiration, fatigue or a lack of energy. No other cause of death than the almighty wheel of Time in the form of His disc weapon, is capable of influencing them in any way. It is practically always out of fear for the Lord's cakra order [the compelling natural order of time] that the wives of the goddess souls lose their fetuses in miscarriages.

Now then, in the world of Atala, Bala the goddess son of Maya resides who propagated ninety-six types of trickery, some of which even today are used by expert cheaters. From his yawning mouth the svairini [class exclusive], kamini [class indifferent] and pums'cali [promiscuous] types of women sprouted who, desirous with glances, smiles, talks, embraces and the juice of an intoxicating herb called hathaka [cannabis indica], for their sexual pleasure warm up any man who entered the nether worlds. One says that a man under the influence of this herb full of pride and conceit thinks of himself as 'I am the ruler' and 'I am as strong as a thousand elephants'.

One world lower, in Vitala, Lord Shiva, surrounded by his ghostly associates, resides as Hathakes'vara, the master of gold, in sexual union with his wife Bhavani in order to increase the population of Brahma's creation. From the fluids of their union the great river named the Hathaki flows, drinking of which the fire god, by the wind being brightly inflamed with great strength, hissing spits out the gold called Hathaka of use for the ornaments worn by the men and women populating the homes of the great Asuras.

Beneath that world on Sutala one finds the greatly celebrated, most pious and spiritually advanced son of Virocana, Bali Maharaja. To please king Indra, the Supreme Lord, taking birth from Aditi, assumed the body of a vamaana, a dwarf. It was by the causeless mercy of the Supreme Lord who wrested away from him the three worlds, that even today he in his devotional service remains fearless unto Him, the most venerable Supreme Personality. He was blessed with the good fortune of regaining an opulence not even known to the gods of Indra's heaven. This was certainly not the immediate result of donating with faith, great respect and an attentive mind, his lands. Approaching the topmost one, the Supreme Lord who is the most worthy recipient and best place of pilgrimage, who is the life, heart and Supersoul of the countless living beings, Lord Vasudeva, offered him a direct access to the liberation that resulted in the opulence of that nether imitation of heaven. The person who helplessly, starved, fallen down or stumbling, utters His name but once, will be completely freed from the bond of fruitive labour, the karma that in all other cases constitutes an inevitable stumbling block for anyone who tries to find liberation. He,

the Supreme Soul, the Paramatma within, thus gives Himself to, is of love for, all devotees of self-realisation. It is therefore not because of the material opulence, which certainly extends from Him, that the Supreme Personality especially again showed His favor to such a person [like Bali]. He was as graceful because of [countering] the forms of maya, the material bewilderment that steals away the remembrance of the Soul. To the occasion of what was done by the, difficult by other means to perceive, Supreme Lord - namely His seizing the three worlds by means of the trick of begging [three steps of land] so that Bali was left with nothing but his body, was being bound with the ropes of Varuna and was detained in a mountain cave - Bali then said: 'How regrettable it is indeed that this very learned Indra of heaven is not that wise in his self-interest, for, having chosen Brihaspati for his prime minister and one preceptor, he ignored that sage when he begged me personally, by means of the Lord in the form of Upendra [Lord Vamana], for my blessings [in the form of three steps of land]. With neglect for the certainty of the actual blessings of serving the ever lasting reality of Him, he desired for himself the three worlds, the value of which is lost in a manvantara [an age of Manu]! When his father was killed by the Supreme Lord [Nrisimhadev], our grandfather [Prahlada] asked for nothing but the permission to serve Him and not for the inheritance offered to him of the position of his father who feared no one [the kingdom of Hiranyakas'ipu]. What materially contaminated person like us, can, deprived of the Supreme Lord's mercy, hope to follow the path of that great believer?' [Shuka said:] Later on, in the story about Bali [in BOOK eight], I shall explain how the Supreme Lord as the master of the three worlds, as Narayana in person, with an always graceful heart towards His devotees, stands [as a guard] at the gate with the club in His hand, He who, with the big toe of His foot, kicked the ten headed demon [known as Ravana] a hundred million yojanas away when he wanted to conquer the world.

Below Sutala in the world of Talatala the danava [demon] king rules named Maya. His cities were burned by the almighty Tripurari [Shiva], the lord of the three cities, who desired the welfare of the three worlds. But he, Maya, the master and teacher of all sorcery, regained his kingdom by his grace. Being protected by Mahadeva [the great god who is Shiva] he thinks he has nothing to fear from the Sudars'ana Cakra [the presence of the Lord in the form of Time] that [in all worlds] is worshiped [with clocks and calendars].

Beneath that world there is the world of Mahatala that belongs to the descendants of Kadru who have a reputation as a bunch of ever angry, many hooded, cruel snake types, as there are the notorious Kuhaka, Takshaka, Kalya and Sushena. Addicted to sensual pleasures, they are constantly afraid of the king of all birds [Garuda], the carrier of the Original Personality, who sometimes infuriates them when they are sporting together with their wives, children, friends and relatives.

Situated below that world again there is Rasatala, the world of the Daityas and Danavas [the evil minded sons of Diti and Danu] named the Panis [who are divided in] the Nivata-kavacas, the Kaleyas and the Hiranya-puravasis. They are the very cruel and greatly powerful natural enemies of the demigods and are, despite their strength and pride, inevitably defeated by the might of [the disc weapon of] the Supreme Lord Hari so full of mercy for all the worlds. Living like the snakes, they are afraid of the [threatening] Vedic mantras uttered by [the female dog] Saramaya that once was sent there by the King of Heaven Indra.

Below that world there is Patala, the world of the master snakes. Led by Vasuki there are Shankha, Kulika, Mahas'ankha, Shveta, Dhananjaya, Dhritarashtra, Shankhacuda, Kambala, Asvatara, Devadatta and so on. Most addicted to material happiness they all live with the shortest temper. They have five, seven, ten, a hundred or a thousand hoods, with on their crests fixed the most valuable gems the effulgence of which disperses the vast darkness of the caves of Patala.'

BHAGAVATA PURANA CHAPTER 25:

The Glories of Lord Ananta

Shri Shuka said: 'At a distance of thirty-eight thousand yojanas beneath the base of Patala [*] He is situated who, as a part of the Supreme Lord, relates to the darkness and is called Ananta [the eternal one]. Scholarly Vaishnavas describe Him as Sankarshana, the ruler of the ego or I that is characterised by self-awareness [pride, identification], because He unites - 'draws together' - the seer and the seen, the subject and the object [see also 3.26: 25 and 4.24: 35]. The celestial sky around the earth, this universe, sustained on only one of the thousands of hoods of the Supreme Lord in the form of Anantadeva, is seen as a [tiny] white mustard seed [like a single galaxy among many, many others in deep space]. Because of His desire to destroy in the course of time this world, a Rudra [an incarnation of Lord Shiva] named Sankarshana [He born from Sankarshana] arises from between His angrily contracted, beautiful eyebrows, who

manifests in the form of eleven three-eyed expansions holding up pointed tridents. With the effulgence of the glittering earrings that decorate their cheeks, the leaders of the snakelike ones, who together with the best devotees in unalloyed devotion offer Him their prayers, see in the round surfaces of the brilliant pink gemlike toenails of His lotus feet their faces beautifully reflected. It is a sight which enraptures their minds. The marriageable princesses of the serpent kings hoping for His blessings, smear with an ointment of saffron, aloe and sandalwood paste the gleaming roundings of His auspicious, beautiful, spotless, fair arms resembling columns of silver. With their hearts in the contact beating faster with the ecstasy of Cupid they with attractive delicate, beautiful smiles bashfully look at His in love delighted, rolling, reddish eyes and kindly glancing lotus like face. He, Ananta, is the Supreme Lord, the reservoir of all transcendental qualities and the original Godhead who in restraint of the force of His intolerance and wrath [belonging to his mission of destruction] resides [in His abode] for the welfare of all [the living beings of] all worlds. Being constantly meditated upon by scores of enlightened and unenlightened souls, the semi-divine snakelike ones, the ones of perfection, the heavenly singers, the ones founded in knowledge and the wise, He in rapture under the influence rolls His eyes to and fro. With the nectar of a fine choice of words and sweet song His associates, the leaders of the different groups of demigods, please Him whose luster never fades. He who is ever fresh with the fragrance of the tulsi flowers that with their honey madden the bees about His thus even more beautiful Vijayanti flower garland. Clad in blue with only a single earring and the beauty of His auspicious hands placed on the handle of His plow He, wearing a golden belt and as invincible as the elephant of the first one among the gods Indra, is engaged in His transcendental pastimes as the Supreme Lord in person. They who seek liberation and through the tradition [the parampara] hear about the glories of this one Lord, will very soon cut with the age-old knot of maya consisting of passion, goodness and ignorance which as a consequence of the propensity for karmic actions was tied firmly in the core of their hearts.

The greatly powerful son of Brahma, Narada accompanied by [his instrument or the Gandharva] Tumburu, describes Him in the brahmin assembly with a selection of verses: 'How can one with certainty understand the path of Him who is one of Soul and diverse in His manifestation, of Him of an unlimited form that has no beginning, of Him by whose glance the modes of material nature - headed by goodness - were enabled to function as the primary causes of creation, maintenance and destruction? Out of His mercy for us He, completely transcendental to this manifestation, exhibited His existence in different forms, He who, reclaiming the minds of His devotees, in His pastimes shines as the most liberal and powerful master of all beings of acceptance without material impurities. Any person in distress who accidentally heard about Him or any fallen soul who just to participate repeated or chanted His name, will instantly see the endless sinfulness of human association vanquished. Of whom else but Lord Ananta Shesha should any seeker of salvation take shelter? Whoever, however many tongues he would have, can enumerate the Supreme Lord His potencies? For His groundless powers are immeasurable. This universe with its mountains, trees, oceans and beings is nothing but an atom fixed on one hood of Ananta, He who has thousands of hoods. Such is the majesty of the Supreme Lord Ananta: relying on His own power He at the basis of the entire universe constitutes the greatness of all qualities and glory who, with the earth engaged in pastimes for the sake of her maintenance, keeps her from the fall.'

The way it has been instructed to me I have thus described the truth of the destinations which - depending the karma - can be reached by and were created in respect of the wishes of those who desire material pleasures. As you requested oh King, I have shown you what the different types of higher and lower destinations are that inevitably result from the inclinations and sense of duty of the people. What should I tell you more?'

*: The mentioning of distance in relation to the transcendental reality of Ananta suggests a physical correlate in the universe that compares to the darkness of intergalactic space which, as an organic existence of eternity, purity and divinity or void of self, envelops all the galaxies in the cosmos, giving each his own 'snake' foundation in the darkness of an awareness of 'I'. The actual shortest distance between the centre of our stellar system and the outer space of darkness below it is about 3500 lightyears.

BHAGAVATA PURANA CHAPTER 26:

The Hellish Worlds or the Karmic Rebound

The king said: 'Oh great saint, how came this variegation of life in the different worlds about?'

The sage said: 'Because of the different convictions with which the acting person relates to the three modes of nature, there is the variegation of all the destinations that more or less can be attained by everyone. Because of the godlessness of

what we know as forbidden actions there will, depending the particular conviction of the one who was engaged that way, be a different consequence in the form of a karmic rebound. Let me now in detail explain what kinds of thousands of hellish conditions there are since time immemorial, typical for those souls of lusty desire who out of their ignorance in so many ways wished their advantage.'

The king said: 'What one calls hell out here my lord, is that a particular place on earth, is it found outside of the worlds we know or somewhere in between them?'

The rishi said: 'Hell is found within the three worlds, towards the south below the earth and a little above the causal waters [below Patalaloka], in the region where the forefathers who desire the blessings for their families, headed by Agnishvata live fully absorbed in the truth. The son of the sun god [Yamaraja] has his kingdom there together with his followers. The deceased brought there by his people are according to the gravity of their karmic faults subjected to punishments that are executed with care not to be in offense with the Supreme Lord. Some [scholars] mention a number of twenty-one hells, oh King and some count twenty-eight. Their names, forms and characteristics I will one after the other relate to you. The [28] names of the hells or different places of requital are: Tamisra, Andhatamisra, Raurava, Mahaurava, Kumbhipaka, Kalasutra, Asipatravana, Sukaramukha, Andhakupa, Krimibhojana, Sandams'a, Taptasurmi, Vajrakantaka-s'alimali, Vaitarani, Puyoda, Pranarodha, Vis'asana, Lalabhaksha, Sarameyadana, Avici, Ayahpana, and also Ksharakardama, Rakshogana-bhojana, Shulapota, Dandashuka, Avatha-nirodhana, Paryavartana and Sucimukha.

Someone who takes away the money, the wife or children of someone else is sure to be bound with the fetters of time by the most terrible men of Yamaraja and by force to be thrown into the hell of Tamisra ['the darkness']. Having landed in that darkest of all conditions being deprived of food and water, beaten with sticks and scolded, he sometimes, in his desperation, loses his consciousness because of the severe punishments received. The same way he who by cheating enjoys the wife, possessions etc. of someone else, is by force thrown into the hell that is called Andhatamisra ['blind darkness'] because the embodied soul as a consequence of the constant agony there, next to his mind also loses his sight and thus becomes as blind as a tree cut by the roots. He who in his life on earth, taking his body for his self and property, harmed other living beings while day after day labouring to support only his own family, will, upon leaving this world, because of that sin end up in Raurava. With Yamaraja presenting the consequences for this offense, the living beings that were hurt by him in this life will in his afterlife turn into savage creatures [called rurus] who then hurt him to the same extent. Because of these wild beasts that are more vicious than snakes the scholars speak of Raurava ['the hell of the monsters']. Similarly there is Mahaurava [the 'great monster'] wherein someone is killed and eaten by the ruru beasts named kravadya when he [himself] solely for the maintenance of his body [kills and eats what he kills]. But a person who in this life was very cruel towards [land and sea] animals or birds and cooked them alive, is condemned by even the most cruel-hearted man eaters. After his death the servants of Yamaraja will throw him in Kumbhipaka ['the hell of the cooking pot'] to be cooked in boiling oil himself. And everyone who in this life kills a brahmin, [will be forced] into a hell named Kalasutra ['the long course of time'] which has a surface of copper with a circumference of ten thousand yojanas that is heated by the sun from above and by a fire from below. With his body internally plagued by hunger and thirst and externally being scorched, he at times lies down and then rolls about, then he jumps to his feet again and next runs hither and thither - and that for the duration of as many thousands of years as there are hairs on the body of an animal. He who in this life unnecessarily deviated from his path of self-realisation and yielded to hypocrisy [or heresy] is forced into a hell known as Asipatravana ['the razor-sharp forest'] where he is beaten with a whip so that he, fleeing away left and right, cuts his body on the two-edged razor sharp palm leaves. He in denial of his own nature [or neglect of his civil duty] will thus have to face the result of following the wrong track and with a lot of pain, stumbling at every step, then stupefied think: 'Oh, what have I done to myself?' But that head of state or state official who in this life punishes someone innocent or inflicted corporeal punishment on a brahmin will in his next life land in the hell of Sukaramukha ['hog's mouth']. There the different parts of his body will be crushed by the strong assistants [of Yamaraja] as if it concerned sugarcane. Just like someone who innocently was arrested to be punished, he will then, pitifully crying out loud, be overwhelmed by desperation and faint. Some creatures are by the Creator designed to live as parasites unaware of the harm they do to others, but he who in his will to survive himself causes pain very well knowing what he is doing to other creatures of God, lands in his afterlife in Andhakupa ['the overgrown well']. With the harm he did to the beings in question, he will experience that evil himself. Just like the creatures with an

inferior body - the game, the birds, snakes, mosquitos, lice, worms, flies and whatever - he in his turn everywhere in the darkness will be persecuted, hurt and disturbed by them and then wander around without being able to find a place to rest. He who in his life eats whatever he obtained by the grace of God but does not share it with others and thus neglects the five forms of sacrifice [to the gods, the wise, the ancestors, the needy and the animals], is just like a crow. Such a person will in his afterlife fall in the most abominable hell of Krimibhojana [to feed on worms] where, having landed in a hundred thousand yojanas wide lake full of worms, he as a worm himself may feed on and in his turn be eaten by the other worms, for as many years as that lake measures in yojanas. Such is the pain that he causes himself who - without atoning for his sins - eats food that he did not share and sacrifice. When one for no apparent reason in this life is of theft or violence, stealing gold, gems and so on from a brahmin or from others, oh King, one will in his afterlife by the men of Yamaraja be forced to hold red-hot iron balls with the fingers he used for stealing. [Because of which that hell is called Sandams'a, 'mitts hell']. Any person, man or woman, who in this life approaches a partner unsuitable for sexual intercourse, will in his afterlife be beaten by whips and forced to embrace a very hot iron image in the form of a man when one is a woman or in the form of a woman when one is a man [Taptasurmi, the hell of 'the red hot iron statue']. Anyone who in this life indiscriminately has sexual intercourse [with both man and animals e.g.], will in his afterlife land in the hell of Vajrakanthaka-s'almali [the thunderbolt-thorn cotton tree] where being hung [on the thorns] he will be pulled down. They who in this life belonging to the royalty or the government despite their high birth transgressed the boundaries of dharma, will after their death land in Vaitarani [the river of impetuous passion']. Having broken with the code of conduct for the ruling class they suffer in the moat around that hell being eaten by ferocious animals in the stream here and there. Unable to relinquish the body and carried by the vitality of their sin, they are then reminded of their bad deeds as they are pained in the river of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat. Those men who in this life as husbands of lower class women lost their cleanliness, good behavior and regulated life, and shamelessly behaved themselves like animals, will, when they have died, land in an ocean full of pus, excrement, urine, mucus and saliva, and only be able to subsist on all of that which is so extremely revolting [the Puyoda hell of 'fetid waters']. The leaders belonging to the higher classes - including the brahmins - who in this life keeping dogs or asses take pleasure in hunting with them will killing animals other than prescribed, after their death themselves become the target of Yamaraja's men who will pierce them with arrows [the hell of Pranarodha, 'smothering the breath']. People who in this life being so very proud of their wealth and position for their prestige in sacrificing kill animals, will in the next world fall into the hell of Vis'asana [the sleeplessness], where the helpers of Yamaraja making them suffer will cut them to pieces. But he who in this life as someone of a higher class, bewildered by his lusts causes his wife of the same caste to drink his semen, will because of that sin in his next life be thrown into a river of semen and be forced to drink it himself [this is the hell of Lalabhaksha, 'to have semen for food']. Or those kings and their soldiers who in this world as thieves, arsonists and poisoners ransack villages and plunder caravans, will after they died be devoured by the voracious seven hundred twenty dogs with mighty teeth of the Yamadutas [the hell of Sarameyadana 'the dogs' meal']. He also who in this life speaks a lie or bears false witness in exchanging goods, with giving gifts in charity or with other matters, will after his death head first free fall be thrown from the top of a hundred yojanas high mountain in the hell of Avicimat [having no water']. There the arid land consisting of stones waves like a sea where he, with his body broken everywhere, does not die, but instead is dragged to the top to be thrown down again. When a brahmin or his wife, or anyone who took a vow [not to], in a state of illusion drinks liquor, or when someone of learning, a ruler or a trader drinks somarasa [a sacred intoxicating beverage], they will all, being brought to hell, with the foot on their chest have red-hot molten iron poured into their mouths [the hell of Ayahpana, 'drinking iron'].

Next to that one must consider anyone a dead man alive who in this life falsely proud and with little respect proved himself degraded before a more honourable person of a higher birth, austerity, knowledge, good behavior and faithfulness to the principles. He after dying will head first be thrown in the hell of Ksharakardama [the 'pool of acrid mud'] to suffer there the severest agony. Men who in this life sacrificed other people in worship [of Kali] and women who ate men, those kind of murderers will be slain like animals in the abode of Yamaraja by groups of punishing Rakshasas who, just like those man-eaters did themselves, will cut them with swords to pieces, drink their blood and dance and sing thereto in delight [the hell called Rakshogana-bhojana, 'to be the food of the devil']. But persons who in this world lured innocent

creatures, seeking shelter in the forest or the village, by making them feel safe, but instead caused them pain by playing games with them, piercing their bodies or putting them on a leash, those people after their death can count on it that their own bodies will be fixed likewise and that they, starved and thirsty and such, will be tortured from all sides by sharp beaked birds like herons and vultures so that they may remember the sins they committed [the hell of Shulaprotta, 'pierced by the pike']. Also those men who like snakes with an angry nature in this life caused pain to others without any necessity, will after their death fall down in a hell called Dandashuka [the cudgel in return] where, oh King, five- and seven-hooded serpents raise before them in order to eat them just like mice. Or people who in this life confine living beings either in a blind well, in granaries or in caves, will likewise in their next life be forced to enter the same places, to be locked up there with poisonous fumes, fire and smoke [the hell called Avatha-nirodhana, 'to be thrown in the dark']. Someone who in this life as a householder every time he received guests or visitors gave them a sinful look of anger as if he wanted to burn them with his eyes, for sure will land in the hell meant for those with a sinful vision, where his eyes will be plucked out by the powerful beaks of herons, vultures and crows [the hell of Paryavartana, 'the eyes plucked']. Also those egoists who with a look of disapproval regard all with suspicion, whose heart and face dry up by the thought of expenditure and loss, and who like evil spirits protecting their wealth are never happy, will after their death because of their sinful deeds to protect those riches and increase their incomes, fall down in a hell called Sucimukha [the pin first], where the commanders of Yamaraja like expert weavers with thread and needle will stitch the limbs of the bodies of those money grabbing ghosts and sinners.

For all those who act against the dharma as I mentioned and also for those I did not mention, there are, according to the degree of sinfulness, all these sorts of hells to fall into. There are many hundreds and thousands of them in the realm of Yamaraja oh King. Similarly there are elsewhere in this world [or in this universe] new lives to enter for the ones of principle and piety who reached the end of their virtue or vice [compare B.G. 4: 9 and 3.30: 29]. In the beginning I described to you the path of liberation [in BOOKs two and three]. There I showed you how the Supreme Lord Narayana in the stories of the Purana could be as much as the universe that is like an egg divided in fourteen parts. I described His gross form consisting of His energy and qualities, as being directly the Gigantic Person [the virath-rupa]. He who with veneration hears, reads or explains that song of the Supreme Personality of the Supersoul will, however difficult it is to understand, because of his faith and devotion find his intelligence purified and arrive at comprehension. Hearing about the gross as well as the subtle form of the Supreme Lord, the devotee should lead the mind which is captivated by the gross form, step by step in contemplation to the subtle, spiritual form. Of this planet earth I have described to you the different realms and regions, the rivers, the mountains, the sky, the oceans and the direction and positions of the lower worlds, the hellish worlds and the higher worlds above them, oh King. How wonderful is this gross body of the Supreme Controller wherein the aggregate of all living beings has its place!

Thus the fifth BOOK of the Shrimad Bhagavatam ends named: The Creative Impetus.

BOOK 6: PRESCRIBED DUTIES FOR MANKIND

BHAGAVATA PURANA CHAPTER 1:

Dharma and Adharma: the Life of Ajamila

Shri Parikhit said: 'Oh great devotee, in the beginning [in the second BOOK] you described how, following the path of finding liberation by renunciation [nivrutti marga], one with the spirit of the Absolute [with Brahma] in the process of yoga gradually puts an end to the cycle of rebirth. With one's attention focussed on the three modes of nature, oh sage, one time and again is caught in the clutches of the material world where there is a constant renewal of forms. The hells belonging to the different sorts of impiety were by you described [in the fifth BOOK] as also the period of the first Manu, the son of Brahma, Svayambhuva [in the fourth BOOK]. - You described the character and the dynasties of Priyavrata and Uttanapada as also the different realms [divpas], regions [varshas], oceans, mountains, rivers, gardens and trees of the earthly sphere and the characteristics and measurements of the luminaries and the lower worlds created by the Almighty Lord. Please explain to me now oh man of great fortune, what a human being must do in this world in order not to undergo all these sorts of terrible conditions of heavily suffering in hell.'

Shri Shuka said: 'When someone in this life does not take the necessary countermeasures, when one is not of proper atonement after having engaged wrongly in the mind, in one's expressions and with one's body [one's 'hands' or with one's marriage], such a person after having died, undoubtedly will

end up in [one of] the different types of hell of terrible suffering I formerly described. Therefore, before one has died and before one's body is too old and decrepit, one should in this world as soon as possible endeavor to atone for one's sins with a proper estimate of their gravity, just like an experienced physician determines the cause in order to treat a disease.'

The king said: 'What is the value of atonement when one can not control oneself, despite hearing and seeing about it and knowing how harmful to oneself [and others] it is to act badly? Sometimes ceasing with the sin, sometimes engaging in it again, I consider the process of atonement quite useless. It is like with an elephant covering itself with dust after coming out of the water.'

The son of Vyasa said: 'By countering one [fruitive] deed with another [with compensating] there is indeed no end to that action when there is a lack of [self-]knowledge. Sins are only atoned for after [self-]searching, after investigation [also: discussions, confessions or psychotherapy; vimars'ana]. Those who eat the right food will not be plagued by all kinds of diseases, similarly he who manages to discipline himself, oh King, more and more qualifies for well-being and happiness. 3-1 By means of voluntary penance and chastity, by equal-mindedness and sense control, by sacrificing [charity] and truthfulness, by inner and outer cleanliness, refraining from violence and abuse and by selfrestraint [by means of mantra meditation e.g.] they who endowed with faith and knowledge of dharma are calm and steady in their actions, words and intelligence, put an end to all kinds of sin, however great and abominable, just the way a fire consumes a bamboo forest. Some who rely on nothing but unalloyed devotion [*] unto Vasudeva, manage to destroy all their badness completely, just like the sun dissipates fog. A man full of sin, oh King is certainly not as much purified by penance and such as the devotee is who surrendered his life to Krishna in dedicated service unto the person [the representative] of God [in particular the acarya]. In this world the most appropriate path is the safe path that free from fear is followed by the well-behaved and auspicious devotees who are of full surrender to Narayana. All the atonement well performed by someone who is not devoted to Narayana will not purify, oh King, the same way as the water of all rivers can not purify a liquor jar. Once the mind is of full surrender to the two lotus feet of Lord Krishna one is of the right atonement; one will, attached to His qualities, then never encounter in this world or even in one's dreams Yamaraja and his servants carrying the noose [compare B.G. 18: 66]. Concerning this the example is given of a very old story of a discussion between the servants of Vishnu and Yamaraja. Please let me tell you about it.

Once in the city of Kanyakubja there was a brahmin named Ajamila who as the husband of a maidservant got corrupted in association with her services and hence no longer endeavored for the truth. Having resorted to reprehensible activities as robbery, fraud and theft, he maintained his family in a most sinful way and gave others a lot of trouble. With the care for her sons thus managing his existence oh King, the great lapse of time passed of eighty-eight years of his life. He as an old man, had ten sons and the youngest of them, a small child held very dear by the father and mother, was addressed by the name of Narayana. The little one was very near to his heart. The old man enjoyed it very much to see its prattling and playing. As he ate, drank and chewed he, controlled by his affection, also fed the child and gave it something to drink, but foolish as he was he did not notice that his life drew to a close. When the time of his death had arrived he, who had lived as an ignoramus, thus had a mind fixed on the little son who carried the name of Narayana. 8-2 He saw how three characters approached him with fearful features, twisted faces and their hairs standing on end, who with the noose in their hands were ready to take him away. Terrified and with tears in his eyes he thus loudly called for his nearby playing child named Narayana. As soon as Vishnu's servants heard the name of the Lord their master from the mouth of the dying man oh King, they came immediately. At the moment the messengers of death were pulling away Ajamila from the heart of the maidservant's husband, the Vishnudutas forbade it with resounding voices. The messengers of Yama thus being thwarted replied: 'Who do you all think you are to oppose the authority of the King of Dharma? Whose servants are you, where are you from and why have you come here? Why do you stop us in this? Do you belong to the demigods, the lesser gods or to the perfected ones? 4-3 You all, with your lotus like eyes, yellow garments, helmets, glittering earrings and lotus flower garlands; you all, looking so young and beautiful with your four arms, bow, quiver of arrows and the decoration of a sword, club, conch, disc and lotus flower, in all directions dissipate the darkness with the effulgence of the light emanating from you. For what reason do you deny us, the servants of the Maintainer of Dharma?'

Shuka said: 'Thus being addressed by the Yamadutas they who followed the word of Vasudeva replied with a smile, saying the following with voices resounding like rumbling clouds. The Vishnudutas said: 'If you indeed are all the servants of the King of Dharma, then just tell us what the

principles of dharma as also what the characteristics of adharma are. In what way [and to whom] should punishment be administered, what would be the condition qualifying for it and are all or only some human beings who do evil and oppress punishable?"

The Yamadutas said: 'Dharma is what is prescribed in the Vedas, adharma is the opposite. The Vedas are Narayana Himself, the self-born one [from whom they originated], so we've heard. All that manifested with its specific qualities, names, activities and forms has by Him, from His position in heaven, been created through the operation of the material modes of passion, goodness and slowness. All [the divinity of] the sun, the fire, the sky, the air, the gods, the moon, the evening, the day and the night, the directions, the water and the land bears witness to [or structures] the personal dharma [the very nature] of the embodied living entity [see also B.G. 8: 4]. Adharma [in the sense of going against nature] with all these [witnessing divinities] is recognised as the mental condition qualifying for the retribution that is acknowledged as valid for the karma of the offenders deserving punishment. They who under the influence of the natural modes are engaged in actions motivated for results, can be of good, pious deeds as well as of deeds directly opposite to that, oh pure souls, but no embodied soul can exist without engaging in action. The extent to which someone in this life is of certain righteous or bad deeds, assures him in his next life of the enjoyment or suffering that is their result [compare B.G. 14: 18]. The way one in this life among the living beings, oh best of the demigods, experiences the different effects of the natural modes in the form of their three attributes [viz. knowledge, movement and inertia], one may have landed elsewhere [in a next life] expect to have a similar experience. Just as the present time carries the characteristics of what was and what will become, someone's present birth likewise is indicative of the dharma and adharma of what one did and will be doing. The godhead [of Yamaraja] is a great Lord as good as Brahma; he in his abode sees before his mind's eye the form one previously had and then concludes to the future one will have. Just like someone who with what he projects in his sleep has lost the awareness of what precedes or follows that dream, one is equally unaware of a life before or after this [present] birth. With the five working senses, the five senses of perception and their five objects engaged in pursuing his goals, he with his mind as the sixteenth element is of awareness, but he himself as the one [soul] constitutes the seventeenth element in enjoying the threefold nature of reality [see also B.G. 3: 42-43]. With that sixteen part subtle body [the linga] as a result of the three forces of our greater nature, the living entity is subjected to a [difficult to overcome] repeated series of births [transmigration or samsriti] in which it experiences jubilation, lamentation, fear and misery. The embodied soul who lacks in awareness for not being in control of his senses and mind, against his will is led to actions for the sake of his own material interests; thus bewildered he like a silkworm weaves himself in [to the cocoon of] his own karma. No one can exist but for a moment without doing something. One is by the three modes automatically forced to perform the fruitive activities belonging to one's nature. On the basis of the imperceptible, unknown cause of that so very powerful personal nature, from womb and seed the gross and subtle body finds its existence to the likeness of the mother and the father [see also B.G. 8: 6]. Because of this association with material nature the position of a living entity has turned into an awkward one of forgetfulness, but if one but for a short while manages to enjoy the association of the Lord, that problem is overcome.

This man [Ajamila] well versed in the Vedas, of a good character and good conduct was [initially] a reservoir of good qualities. He conscientiously mild, controlled and truthful kept to his vows and knew his mantras. He was neat and clean, of the greatest esteem in service of the guru, the fire god, his guests and members of the household and was free from false pride, friendly to all, faultless, non-envious and of the finest choice of words. 8-6 Some day this brahmin following the orders of his father, went into the forest to collect there fruits, flowers, samit and kus'a [types of grass]. On his way back he saw some Shudra being very lusty together with a promiscuous maidservant who drunken because of maireya nectar [a drink made from the soma flower] intoxicated rolled her eyes to and fro. Under the influence her dress had slackened and he, unashamed having fallen from proper conduct, stood close to her singing and laughing having a good time with her. When Ajamila saw her with the turmeric decorated arm of the lusty Shudra around her, he thus all of a sudden with a heart full of lust fell victim to bewilderment. From within trying to regain control, he reminded himself of what was taught, but agitated as he was by Cupid he failed to restrain his mind. Provoked by the sight he, who in his bewilderment stood senseless, resembled a planet in eclipse. With his attention focussed on her he [that very moment] gave up his dharma completely. Her, so he had decided, he would please as far as the money he had from his father allowed it and thus he to make her happy catered to every desire she thought pleasurable. His youthful wife, the

brahmin daughter of a respectable family he had married, he in his sin abandoned directly after his mind was caught by the looks of the unchaste woman. He whatever way possible in his weakness acquired properly or else improperly the money he needed to take care of the family consisting of her and her many children. Because this man acted so irresponsibly and broke with all the rules of the Shastra, he is condemned. Far too long he sinfully passed his time impure with filthy practices. Because he did not atone for his perpetual sinning, we will take him to the presence of the Lord of Punishment where being punished he will find purification.'

*: In this regard comments Shрила Jiva Gosvami that bhakti may be divided into two divisions: santata, devotional service that continues incessantly with faith and love, and kadcacitki, devotional service that does not continue incessantly but is sometimes awakened. Incessantly flowing devotional service (santata) may also be divided into two categories: service performed with slight attachment and spontaneous devotional service. Intermittent devotional service (kadcacitki) may be divided into three categories: ragabhasamayi, devotional service in which one is almost attached ragabhasa-shunyava-bhuta, devotional service in which there is no spontaneous love but one likes the constitutional position of serving, and abhasa-rupa, a slight glimpse of devotional service.

BHAGAVATA PURANA CHAPTER 2:

Ajamila Delivered by the Vishnudutas: the Motivation for the Holy Name

The son of Vyasadeva said: 'Oh King, after the servants of the Supreme Lord had heard what the Yamadutas said, they replied as experts in the doctrine. The Vishnudutas said: 'Alas, how painful it is to see how irreligion affects the community of the knowers of dharma, to see how from those being allotted the task, sinless people unnecessarily have to undergo punishment. To whom must the citizens turn for shelter if there is iniquity among those who as their protectors, endowed with all good qualities and equal to all, [want to] defend the law? Whatever the better man does is copied by the rest of the population, whatever he does is by the general public accepted as the standard to follow [see also B.G. 3: 21]. - The common people not exactly knowing what would be dharma or adharma, lie their head in his lap to sleep in peace. How can a respectable person who kindly disposed towards everyone enjoys the trust of the living beings, cause pain to the ignorant mass that as a [herd of] animal[s] surrendered to him in good faith and friendship? This person here has already atoned for the sins of millions of births because he, being helpless, chanted the holy name of the Lord, which is the way to attain [His] fortune. When he said 'Oh Narayana, please come', he, thus pronouncing the four syllables [na-ra-ya-na], realised the complete atonement for all the mischief he as a sinner was guilty of. - Irrespective of the gravity of the sin one might have committed as a thief, an alcoholic, as someone who betrays a friend, as a killer of a brahmin, as someone who lusted for his guru's wife or as a murderer of a woman, a king, cows or one's father, or as any other type of sinner, one will have the attention of Lord Vishnu because of one's concern with His name. He [Vishnu] considers the chanting of the holy name the perfection of atonement[*]. A sinner is not as much purified by the atonement in keeping to vows that brahminically are prescribed as he is by uttering the syllables of the name of the Lord. For that repetition brings to mind the qualities of Uttamas'loka [the Lord Glorified in the Scriptures, compare 6.1: 16]. Because the heart, despite one's penance, is not completely purified [when one does not chant His name], the mind will tire itself again on the path of temporary matters. Therefore they who are seriously interested in putting an end to their karma [see B.G. 4: 16], purify their existence by repeating the glories of the Lord [compare 1.2: 17]. Therefore do not try to take this man with you. Because he on his deathbed pronounced the name of the Supreme Lord he has already put behind him all his sins [see also B.G. 7: 27 and 8: 5]. Know that, whether one does it for other purposes, for fun, as entertainment or just casually, resounding the name [of the Lord] of Vaikunthha carries an unlimited capacity to neutralise sin. A person who has fallen, slipped, broken his bones, has been bitten, is plagued by a disease or struck, no [longer] deserves a hellish life when he thus involuntarily speaks [the name] of the Lord [see also B.G. 8: 6]. Great sages well versed in the matter prescribe heavy and light penance for [respectively] heavy and light sins. But all the sinfulness that according to them is vanquished by austerity, charity and vows and such, does not dissolve the effects of adharma in the heart [one's material desires or conditioning], for that is attained [only] in service of feet of the Lord. Consciously or involuntarily chanting the name of Uttamas'loka burns to ashes the sins of a person, just like fire does with dry grass. A mantra uttered, just like a powerful medicine taken, manifests its potency even when it somehow or other is used the proper way by an ignorant person.'

Shri Shuka said: 'They [the Vishnudutas] perfectly making sure what dharma is in terms of devotional service, oh King, thus released him from the noose of Yamaraja and rescued him

from the clutches of death. Oh subduer of the enemies, the Yamadutas thus replied went to the abode of Yamaraja to inform him faithfully in detail about everything that had happened. The brahmin released from the noose, now free from fear regained his original nature and pleased to see them offered his respects bowing his head before the servants of Vishnu. But the servants of the Supreme Personality understanding, oh sinless one, that he wanted to say something, suddenly disappeared before his eyes. 4-2 Ajamila who because of the talks of Vishnu's and Yamaraja's servants about Lord Hari had learned more about what being pure of dharma in relation to the Lord [the Bhagavatam] meant, how that is described in the three Vedas and how someone conditioned by the modes of nature in devotion unto the Supreme Lord immediately finds purification by listening to the glorification of His name, greatly regretted all the evil deeds he remembered: 'Alas, because I lost the control over myself making babies with this low class woman, I destroyed all my brahminical qualities and ended up in utter misery. Honest men will condemn him who has abandoned his chaste young wife to associate with an unchaste maid given to drinking. Doomed I am having fallen in sin and defamed my family! My helpless old father and mother with no other relative to look after them, were distressed when I, ungrateful as someone with no class, alas gave up on them. It may be clear that I who as such an extremely pitiless person all too lusty broke with the dharma, should land in hell to undergo there the pains of retribution. Have I been dreaming or did I witness a miracle here? Where have all those gone to now, who were dragging me away with the noose in their hands? And where have those perfect four personalities of extreme beauty gone to who released me when I being captured in ropes was carried away to hell? Because having seen these exalted devotees auspicious things were bound to occur, I despite my ill fortune found myself back again! How else would a man impurely engaged with a lower class woman, on his deathbed be capable of having his tongue speak the holy name of the Lord of Vaikunthha? Where am I as a cheater, sinner personified and a shameless destroyer of his own culture with this all-auspicious name of Lord Narayana? I who was engaged in that way am decided to gain control over my senses, mind and breath, so that my soul not again because of ignorance will be drawn into the darkness. 6-3 Abandoning this being bound in karmic actions out of ignorance and lust, I as a self-realised, most kind, merciful and peaceful friend of all living entities, will free my soul from the encasement of being caught in maya in the form of a woman, a woman who played with me, fallen as I was, like with a pet animal. Thus giving up on the 'I' and 'mine' of the body and matters related to it, I will, without the falsehood, in meditation on the purpose devote my mind to the Supreme Lord with the help of the purification of singing His name and such.'

He, being freed from all bondage by only for a moment associating with the saintly devotees, thus relinquished the idea of a material life and went to the place where the Ganges enters the plains [Hardvar as 'the doorway to Hari']. Residing there in an abode for disciplining the spirit [an ashram or temple] he, engaging in yoga exercises, turned inwards away from his senses and fixed his mind on the true self. Fully absorbed in that self he detached himself from the [direction of] the modes [the time], and devoted himself to the Absolute in the form of the Lord who is pure consciousness. As soon as his mind and intelligence found their anchor, he saw before him the very same [four divine] personalities he formerly had seen, whereupon the brahmin reverentially bowed his head. He at that holy place at the Ganges seeing them, immediately gave up his vehicle of time, his body, to assume the original spiritual form [svarupa] that befits an associate of the Lord. The man of knowledge together with the servants of the Lord then boarded a celestial chariot [vimana] made of gold and went to heaven where the husband of the Goddess of Fortune [Vishnu] resides. He who had forsaken all dharma, who had married a low class maid, had fallen into abominable activities, had broken with all his vows and had landed in a hellish life, thus immediately found liberation the moment he relied on the name of the Supreme Lord. Therefore, in order not to get attached again to fruitive activities with a mind contaminated by passion and ignorance, there is for persons desiring to escape from material bondage no better means to cut with the karmic consequence than the repeated singing of the name of Him who is the refuge of all holy places. 7-4 Any person who with faith hears about or with great devotion recounts this confidential history which frees one from all sins, will not judged by the servants of Yamaraja be led to hell, but will be welcomed in the spiritual world of Vishnu, whatever inauspicious thing [he did in his material life]. If Ajamila at the time of his death by using the name of the Lord went to heaven, even though he meant his son, then what wouldn't that mean for the one who with love and faith holds on to the name?'

*: It is this verse that acaryas like Shрила Vis'vanatha Cakravarti Thhakura of the disciplic succession quote to give scriptural support to the argument that chanting the holy

name will immediately cleanse oneself of all sins: it is how one calls for the Lord His protection. It is His dharma to do so and He will even incarnate for it if necessary as he explains in the Gita . . . Also as Lord Caitanya He came down for this reason being prayed for by Shri Advaita, and thus He reinstated the necessity of this Bhagavatam and chanting the holy name for the religious reform of the people of our modern time.

**BHAGAVATA PURANA CHAPTER 3:
Yamaraja Instructs His Messengers**

The king said: 'What was the reply of the god, the King of Dharma, after he had heard what his servants had to say about his order being obstructed when they were defeated by the servants of the Slayer of Mura [Krishna] who rules all people of the world? Oh rishi, this thwarting of the order of a god like Yamaraja was a thing unheard of. I am convinced that no one but you, oh sage, can remove the doubts of the people concerning this.'

Shri Shuka said: 'The servants of death oh King, whose plans had been frustrated by the men of the Supreme Lord, informed their master Yamaraja, the ruler of the city of Samyamani [as follows]. The Yamadutas said: 'How many controllers are there factually in this material world, oh master, who are responsible for the consequences of [the people] performing the three kinds of activities [karma, akarma and vikarma or profit, non-profit and criminal, see B.G. 4: 17]? Given the many authorities in this world to chastise the sinner or not, for whom would there be [the bitterness of] death [being brought before you] and for whom [the nectar of] immortality [of Vaikunthha]? Considering the diversity of rulers for the many karmis [karmic persons] in this world, shouldn't there be a central administrative rule like one has with the different heads of state departments? In that sense you would be the one supreme master and ruler over all beings including the other controllers; you would be the master of punishment to tell right from wrong in human society. But in this world none of that can be found now your order, the punishment you ordained, has been contested by four of the most magnificent and perfect beings. They forcibly cut the ropes and released this sinner who by us according to your order was taken to the places of requital. About them who so quickly arrived and said 'Do not fear' when the word 'Narayana' was uttered, we would like to hear from you, please.'

The son of Vyasadeva said: 'He, Lord Yamaraja the controller of all living entities, thus being questioned replied his servants, pleased as he was to be reminded of the lotus feet of the Lord. Yamaraja said: 'Superior to me there is another one, another Lord, who is as the warp and woof of cloth to all the mobile and immobile living beings. In Him the entire cosmos is found and of Him there are the partial manifestations of the maintenance [Vishnu], creation [Brahma] and destruction [Shiva] of this universe. The entire creation is controlled by Him like a bull is by a rope through his nose. Just like one ties oxen to a rope He ties the people with different basic denominations and duties [of varna and ashrama] to His word [the Vedic knowledge], according to which they scrupulously carry their offerings to Him. 4-1 I myself, the Lord of death, Indra the king of heaven, Nirriti of chaos, Varuna of water, Candra of the moon, Agni of fire, Shiva of destruction, Pavana of the air, Brahma of creation, Surya of the sun, Vis'vasu of beauty [see 4.18: 17], the eight Vasus of goodness, the Sādhyas of cultivation, the Maruts of the wind, the Rudras of anger, the Siddhas of perfection and the other ones creating order in the universe, as also immortal rulers like Brihaspati and sages like Bhrigu, have despite being ruled by goodness and being free from [the lower qualities of] passion and ignorance, under the influence of His maya no knowledge of His motives. And how much more wouldn't that be true for others besides them? He, the Supersoul present in the heart of all living beings, can factually not be seen or known through the senses, the mind, the breath or by means of ideation and words just like the different parts of the body cannot see the eyes watching over them [compare B.G. 7: 26]. The attractive servants of the independent, transcendental Lord ruling everything, the Master of Maya, the Great Soul, generally move around in this world with His physical qualities and nature. The ones of Vishnu who are worshiped by the enlightened, have forms rarely seen that are most wonderful to behold. They protect the mortals devoted to the Lord from enemies and from my men, so that they are protected from practically every side. The great rishis, the gods, the best ones of perfection and also the demons, the humans including the ones founded in knowledge [the Vidhyadharas] and the celestial singers [the Caranas] and such, have no knowledge of the [full of] dharma that is established by the Supreme Lord in person. 0-2 Lord Brahma, Narada, Lord Shiva, the four Kumaras, Kapila, Manu, Prahlada, Janaka, Bhisma, Bali, the son of Vyasa [Shuka] and I myself [Yamaraja]; we, these twelve [mahajanas], have knowledge of the bhagavata-dharma [of surrender to the Supreme Lord] my dear servants, that is most confidential, transcendental and hard to grasp. He who understands it

achieves eternal life [compare 3.32: 2 and B.G. 18: 66]. We all recognise that for the people living in this material world the yoga of devotion unto the Supreme Lord beginning with the singing of the holy name, constitutes the supreme dharma. Just consider how by pronouncing the holy name of the Lord my dear sons, even Ajamila was delivered from the noose of death. Even this sinner Ajamila attained liberation when he, at the moment of his death, innocently with 'Narayana' called for his son. Thus is this much of the congregational singing of the qualities of His names and deeds already enough to remove the sins of man. Understand that this [truth, this lead] of the mahajanas is practically always missed by those whose minds were bewildered by maya, the illusory energy of the goddess, by those whose intelligence to a great extent was dulled by the burden of being preoccupied with fruitive activities and the sweetness of the flowery language accompanying the sacrificial performances as prescribed [in the three Vedas, see also B.G. 2: 42-43]. With this in mind the sharp-witted ones with all their heart take to the yoga of loving the Supreme and Unlimited Lord. Such persons do therefore not deserve my punishment. And if there would be any fall down with them, that also will be destroyed by the high praise they voice. They, the devotees who with an equal vision are of surrender to the Supreme Lord and whose sacred histories are proclaimed by the demigods and perfected ones, you should never approach, for they are fully protected by the mace of the Lord. It is not given to us to punish them, just as it is not given to time itself [to tell right from wrong]. Communities of transcendental swanlike souls who free from material attachment are of self-realisation, continuously relish the honey of the lotus feet. [But] they who enjoy a household life in desires of attachment are on the path that leads to hell. Bring those before me who in their falsehood turned against Mukunda, the Lord of Liberation [compare 2.1: 4]. They who run from the truth and fail in their duties unto Lord Vishnu, whose tongues never express the names and qualities of the Supreme Lord, who do not carry Him in their heart or remember His lotus feet and not even once bowed their heads to Krishna [in a temple e.g., see B.G. 4: 4-6], bring them all before me. I pray that He, the Supreme Lord, the original and oldest person Lord Narayana, will excuse me for the impudence of my servants. We, me and my men, acted in ignorance and therefore we with folded hands beg the most venerable, all-pervading Personality of Godhead for forgiveness.'

[Shri Shuka said:] 'Therefore, oh descendant of Kuru, understand that the glorification of Lord Vishnu [in particular singing His name in congregation; sankirtana] is the ultimate form of atonement, the best one can do in the world to deal with one's sins, however great they are. The hearts of those who always listen to and sing about the heroism of the Lord that wipes away all sin, are by their devotional service, their bhakti, very easily purified, while such a thing is not as easily brought about when one is bent upon religious customs and such. He who holds on to the honey of Krishna's lotus feet will not fall in sin again because he renounced the desire to enjoy the illusory quality of nature [maya] which brings distress. Anyone else however, who enchanted by lust tries to do something to cleanse the passion out of his soul, will surely find the passion reappear.'

The servants of Yamaraja by the words of their master being reminded of the greatness of the Lord, thus all stood perplexed. From then on oh King, they feared on sight the person, the devotee, who is fearless because of taking shelter of the Infalible One. When the most powerful sage, the son of Kumbha [Agastya Muni] resided in the Malaya mountains and worshipped the Lord, he told me this most confidential history.'

BHAGAVATA PURANA CHAPTER 4:

The Hamsa-guhya Prayers Offered to the Lord by Prajapati Daksha

- The king said: 'You briefly explained to me the generation of the gods, the demons and the human beings, the serpents, the beasts and the birds during the rule of Svayambhuva Manu [see BOOK 3]. But I'd like to hear from you a more detailed account of this matter my lord, as also an account of the potency of the transcendental Supreme Lord by which that what followed [as a secondary creation] found its existence.'

Shri Suta said: "Oh best of the sages [assembled at Naimisharanya see BOOK 1.1], the son of Vyasa, the great yogi thus hearing about the king his request, praised him and gave an answer. Shri Shuka said: 'When the Pracetas, the ten sons of King Pracinarbarhi returned from [their prolonged meditation] near the ocean, they saw that the entire planet was overgrown by trees [see 4.24, 4.30, 4.31]. Aggravated because of their austerities they got angry about the trees [and the agriculture that was neglected in their absence] and kindled with the air from their mouths a fire to burn down the forests. Seeing how all the trees were burned by the blazing fire, oh son of Kuru, the king of the forest, the great [moon god] Soma, spoke as follows in order to pacify their anger.'

'Do not burn the poor trees to ashes oh fortunate souls! Since you are known as the protectors of the living beings it is your duty to strive for their growth. Don't you forget that the Supreme Personality, the Lord, the original, unchanging father and almighty protector, created all the trees, plants and herbs to serve as food. The ones that do not move about serve [with their fruits and flowers] as food for the winged ones and those without limbs [like the grasses] serve as food for the ones with legs without hands or paws. The four-legged in their turn are there for the animals with claws and the bipeds [to serve with respectively their flesh and milk]. Your father and the God of Gods, oh sinless ones, ordered you to generate population. How then [for the love of God,] can you burn the trees to ashes? Like your father, grandfather and great-grandfather did, just follow the path of the saints and subdue the anger that has risen in you! [Be like] parents who are friends to their children, [like] eyelids that protect the eyes, [like] a husband who protects his wife, [like] a householder who cares for those who depend on charity and [like] sages who are the well-wishers of the ignorant. The Supersoul residing within the bodies of all living entities is the Lord and Controller of all. Try to see them as His residence [His temple] and may He thus be pleased with you. Anyone who by inquiry into the nature of the self manages to subdue the powerful anger that suddenly can awake [like thunder] from [a clear] sky, transcends the modes of nature. Enough of burning the poor trees, let there be with you the well-being of the remaining trees and please, accept as your wife the daughter [called Marisha, a girl born from the Apsara Pramloca] who was raised by them.'

Oh King, after thus addressing the sons who had come back, King Soma gave them the Apsara girl who had very beautiful hips. They married with her according to the dharma. They begot in her Daksha, the son of the Pracetas, by whose procreative activity the three worlds thereafter were filled with offspring. Please listen attentively to my story how Daksha, who was so fond of his daughters, by means of his semen and certainly also his mind, generated all that life. In his mind the prajapati first projected the lives of those godly and goddess living beings, including all the beings resorting under them that fly, roam the earth or swim. But realizing that this creation of beings did not increase in number, Daksha went to the foot of the Vindhya mountains where he performed the most difficult austerities. There at the most suitable place to put an end to all sin, the holy place called Aghamarshana, he satisfied the Lord by austere and regularly performing rituals. I shall now explain to you how he with the Hamsa-guhya [the secret of the swan] prayers satisfied the Lord, how he pleased Him as the Supreme Personality of Godhead beyond the senses. Daksha said: 'My obeisances unto Him from whom we learn the proper way to transcend the modes and the material energy to which all living beings are bound, unto Him, the self-born Controller beyond measure and calculation who in His abode cannot be perceived by a materially directed intelligence. My reverential respect for the friend with whom one lives in this body and of whose friendship a person has no knowledge, just as the sense objects have no knowledge of the sense organ that perceives them. The living being has knowledge of this body with its types of breath, its internal and external senses, its elements and sense objects that [material as they are] do not now themselves, each other or anything outside of them. But the living being knowing about the modes of nature and all these qualities [on its turn] has no knowledge of Him who knows each and all. I praise Him, this unlimited Lord. When the mind has come to a stop [in the absorption of yoga] and thus all names and projections of a material vision and remembrance have ceased, one will perceive Him in His unique spiritual completeness. Him, that swanlike [*] personality who is realised in the purest state, I offer my respects. 7-2 The same way as they who are experts in sacrificing extract the fire dormant in firewood with singing the fifteen hymns [the Samidheni mantras], the devotees discover Him who with His spiritual powers hides in their hearts that are covered by the three modes of nature and the nine aspects of matter [of material nature and her sixteen elements - prakriti, the individual soul - the purusha, the cosmic intelligence - the mahat-tattva, the false ego - ahankara, and the five sense objects - the tanmatras, see e.g. 3.26: 11]. He who is realised by the bliss, by the negation [of the material world] of freeing oneself from the complete of the illusory diversity, He of all names, He the gigantic form of the universe, may He, that inconceivable reservoir of all qualities be merciful unto me. Whatever one expresses in words, ascertains by contemplation, perceives with the senses or has in mind, everything that exists as an expression of the three modes, cannot be His essential nature. One knows Him in truth [only] as the cause of the creation and destruction of that what is characterised by the modes. [Everything is situated] in Him, [everything originated] from Him and [everything is moved] by Him. [Everything belongs] to Him and [everything is there] for Him. Whether He acts or incites to act, He is the Supreme Cause of our material and spiritual existence known to all. He is Brahman, the Cause of All Causes, the incomparable One beyond whom no other cause

can be found. My obeisances unto that unlimited, all-pervading Lord of all transcendental attributes about whose many energies the speakers of the different philosophies, in dispute and agreement concerning causes, in their creativity are continuously off the track of the true self, the Supersoul. The subject matter discussed by the philosophies of sankhya [analysis, numbers] and yoga [unification, devotion] is concerned with a different, opposing nature. But when they speak about what would be [the absolute has form: sakara] and would not be [the absolute is formless, nirakara], they deal with one and the same beneficent, transcendental cause [compare 5.26: 39]. In order to bestow His mercy upon the devotees at His lotus feet He, the eternal, Supreme Personality who is not bound to any name or form, manifests with the forms and holy names He takes birth with and engages in action. May He, the One of Transcendence, be merciful with me. He who by the lower grade paths of worship manifests from within the core of the heart according to the desires of each living being, gains in colour and odor, just like the wind blowing over the earth [and thus assumes the forms of the demigods, see B.G. 7: 20-23]. May He, my Lord, fulfill my wish [to be allowed in His service].

Shri Shuka said: 'Thus being praised with the prayers offered, the Supreme Lord, the caretaker of the devotees, appeared there in Aghamarshana, oh best of the Kurus. With His feet on Garuda's shoulders He with His long and mighty eight arms, held up the disc, the conch shell, the sword, the shield, the arrow, the bow, the rope and the club. His intense blackish blue form was clad in yellow garments, His face and glance were very cheerful and His body was adorned with a flower garland reaching to His feet. Decorated with the shining Kaustubha jewel, the Shrivatsa mark, a large full circle helmet, glittering shark earrings, a belt, finger rings, bracelets around His wrists and upper arms and with His ankle bells, His appearance captivated the three worlds. The Lord, the brilliance in person of the three worlds, was surrounded by eternal associates like Narada, Nanda and the leaders of the demigods and was glorified with hymns by the perfected ones and the inhabitants and singers of heaven. Seeing that greatly wonderful form he was at first frightened, but then with the hairs of his body standing on end the prajapati [joyously] threw himself flat on the ground to prove his respects. Because of the great happiness that filled his senses like rivers flooded by mountain streams, he was unable to utter a word. Seeing a great devotee like him, desirous of more life in the world, prostrated before Him, Janardana, He who appeases all and knows each his heart, spoke as follows. The Supreme Lord said: 'Oh son of the Pracetas, you so greatly fortunate perfected by your austerities in great faith your good self and attained, with Me as your object of desire, the highest state of love. I am very pleased with you, oh ruler of man, because of your penance [that is of fundamental importance] to the flourishing of the living beings in this world. It is My wish that they abound. Brahma, Shiva, the founding fathers, the Manus and the ruling gods [like the divinities of the sun and the moon], are all expansions of My energy and the cause of the welfare of all living beings. Religious penance is My heart, oh brahmin, Vedic knowledge is My body, the spiritual activities are the form I assume, the rituals conducted by the book are My limbs and the God-fearing ones [promoting the unseen good fortune of devotional activities] are My mind, soul and life breath. In the beginning, before the creation, I was the only one existing, nothing else could be found besides Me. The external world had not manifested, only perception was there, like it is with being immersed in sleep. When from My unlimited potency, the infinity of the qualities in the form of the universe with its gunas originated, the first living being found therein his existence: Lord Brahma, the one unborn. 9-5 The moment he, the Lord of all the demigods, invested with My potency tried to bring about the creation, he thought himself incapable of doing so. I then inspired the god to perform the severest austerity. Thus from him in the beginning the nine great personalities [the sages] of creation found their existence from whom all of you have originated [see 3.24: 21 and also 3.8]. Oh Prajapati My dear son, please accept the daughter of Prajapati Pancajana named Asikni as your wife. Married to her you will sexually united as man and woman according to the rules of the religion again [see 4.2] bring forth all the progeny [you desired. See also B.G. 7: 11]. All your descendants will under your rule because of My illusory energy engage in sexual intercourse and also make offerings to Me.'

Shri Shuka said: 'Thus having spoken the Supreme Lord, the creator of all the universe, vanished before his eyes as if He, the Supreme Personality, had been a dream image.'

*: He is called a swan because He can separate the true from the untrue, just like a swan can sift milk from water.

BHAGAVATA PURANA CHAPTER 5:

Narada Muni Cursed by Prajapati Daksha

Shri Shuka said: 'Impelled by Lord Vishnu's external potency [maya] he [Daksha] begot in his wife named Pancajana [Asikni] a countless number of most powerful sons who were

named the Haryas'vas. Alike in character and dharmic conduct all the sons of Daksha, oh King, submitting to the order of their father to increase the population, went in the western direction. At the place where the Sindhu [the present Indus] flows into the ocean there is a most important sacred lake called Narayana-saras, which is frequented by sages and perfected ones. - Even though to be in touch with that water was enough to completely purify them from their impure thoughts, their minds were strongly attracted to the practices of the elevated souls [there] and [so they] executed with conviction the severest penances. When they were ready to meet the purpose of increasing the population as their father had ordered, they were visited by the devarshi [Narada]. - He spoke to them as follows: 'Oh Haryas'vas, even though you are the princes to rule, you also lack in experience. How can you, if none of you has insight in the temporality, the finality of the worldly affair, beget offspring in service of the truth? Think of it as with a man whose kingdom consists of a hole in the ground from which there is no escape. At his side there is a woman presenting her body in many different ways who reduces her husband to a sexual slave. There's a river flowing in both directions with a marvelous house built from twenty-five materials where a swan tells nice stories while something razor sharp is spinning fast. How can you not knowing about this, you ignorant about the creation, follow the orders that your in every way so experienced father thought befitting for you?'

Shri Shuka said: 'After the Haryas'vas had heard those enigmatic words of the devarshi, they pondered over them with the full of their intelligence so that their power of discrimination awakened. The earth [ly affair, the body,] was the field of action, the eternal cause engrossing the individual soul that constitutes the basis of his bondage. What would the use of time-bound labour be when one does not see the finality of it all? Not understanding that there indeed is one controller, one Supreme Lord present who cannot be seen, who is not created [or born] and who, independent as His own shelter in the beyond, is the fourth dimension [of Time], what can one expect from one's temporary fruitive activities? If a man indeed in ignorance has left for the lower regions [the hole] from which he does not return, just as he does not return from the spiritual abode in the beyond, of what use are then his temporary karmic activities in this world [compare B.G. 9: 4 and 8: 15]? With the different things the living being tries with his intelligence, being possessed by passion and so on, he is like a free woman presenting herself in different ways. What's the use of working for results when one does not know the [transcendental] end to these changes of form in this world? When one thus is subjected to the material way, one loses one's status as an independent authority and thus the intelligence moves exactly like a sexually addicted person bereft of insight. What in this world is then the use of all that love for being bound in karma? The illusory of matter gives rise to creation and dissolution, which is a river [thus streaming in two directions] that for the foolish person flows [too] fast at its banks [to escape from it]. What's the use of working for a temporary advantage, without having knowledge of these matters? When one in this existence does not know about the twenty-five ways [the twenty-five elements, see 3.26: 11-15] to look at the reality of the Original Person, that wondrous mirror to the individual personality, what benefit is found in it to exhaust oneself for the falsehood of material gain? If one does not know to discriminate [like the swan] concerning the refuge to accept, when one concerning the Lord has given up on His literatures [the Shastras] that inform about the ways of bondage and liberation, of what use is it then to wrestle in attachment for temporary matters? The so very sharp, revolving wheel of Time governs all the world according to its own rule and measure; of what use is it to endeavor in desire for results in this world when one does not know about this [this order of time]? How can one, entangled in the modes of nature [see B.G. 18: 19-29], undertake anything [like begetting children], if one does not understand the instructions of the scriptures of the Father that tell one how to put an end to the material way of life?'

Thus being convinced, oh King, the Haryas'vas were of the same opinion. Circumambulating him [Narada] they left to tread the path of no return [see also B.G. 8: 16]. The muni traveled all the worlds keeping the Lord of the Senses in mind with spiritual sounds and thus he, innerly not being divided, engaged his consciousness at the lotus feet [see the bhajan Narada Muni]. Daksha hearing from Narada about the loss of the sons who were the best of the best in their conduct, then full of lamentation had to suffer. It hurt him deeply to see what had become of his fine sons. Pacified by the instigator [Lord Brahma] he again begot in Pancajana a thousand sons who were named the Savalas'vas. They in their turn by their father being ordered to populate the universe, took vows and went to the perfected ones at lake Narayana-saras, the place for which their elder brothers previously had left. Bathing regularly there, doing japa and reciting mantras for the sake of the Supreme Reality, they performed great austerities which indeed purified them from all the dirt within. 7-2 For

months drinking water and eating air only, they used this mantra to worship the Master of all Mantras: 'Our obeisances unto Lord Narayana, the Great Soul residing eternally in the purest of goodness, the great swanlike personality upon whom we meditate [om namo narayanaya purushaya mahatmane vishuddha-sattva-dhishnyaya maha-hamsaya dhimahi]'. Oh King, in their meditations to populate the universe they were also approached by sage Narada, who like before expressed himself in meaningful words: 'Oh sons of Daksha, please listen attentively to my instruction. All of you, follow the path of your brothers you care so much about. A brother faithful to the path of an elder brother who knows the dharma [see 6.1], is a piously associated person who may enjoy with the Maruts [the wind gods of brotherhood].'

Saying this much Narada with his all-auspicious vision departed from there, and so it came to pass that they followed the path of the brothers who preceded them, oh worthy friend. Properly having turned inwards thus taking to the transcendental path, they, just like the nights that leave in the western direction, even to this day have not returned. That very time the Prajapati observed many inauspicious signs and heard how, like before, his sons because of Narada had come to naught. Overpowered by grief about his children, he almost fainted. He got very angry with Narada and when he met him he addressed him in fury with trembling lips. Shri Daksha said: 'You false preacher dressed up like a saint! What a disgrace you've brought upon us. Poor boys lacking in experience you've shown the path of beggars! With them not at all free from the three debts [to the saints, the gods and the father by celibacy, ceremony and progeny], you have in disregard of their duties, ruined their path of good fortune on earth and in the hereafter you sinner! Thus you've heartlessly spoiled the minds of those boys. While traveling as an associate of the Lord, you've shamelessly defamed Him! You should know that the best ones of the Lord are ever anxious to bless the fallen souls. But not you, you've really broken the bond of friendship and sown dissension among people living in harmony [compare B.G. 18: 68-69]. With your false doctrine of only being directed at the Absolute Truth you think renunciation is attained by cutting the bonds of affection, but this is not how renunciation works with people. Not experiencing the hardship that follows the pleasures of life someone will not arrive at knowledge. One naturally refrains in the end and not because of being brainwashed by others. Those with a wife and children who are honest accept the load of the Vedic duties; the unbearable wrong you did to us I [for once] can forgive. But you breaking the line of descendants may, because of the wrong you did to us for the second time, oh fool, nowhere wandering around in the world find a place to stay, a fixed residence.'

Shri Shuka said: 'Narada Muni, as appropriate for an accomplished saint [see also 3.25: 21-27 and B.G. 12: 13-20] tolerating it all, said only: hunderstood, so be it', even though he himself was the man in control.'

BHAGAVATA PURANA CHAPTER 6:

The Progeny of the Daughters of Daksha

Shri Shuka said: 'The son of the Pracetas thereafter [after he had cursed Narada], pacified by Lord Brahma, begot at his kind request [to procreate again] in his wife Asikni sixty daughters who were all very fond of their father. Ten of them he gave to king Dharmaraja [Yamaraja], Kasypa he gave thirteen, twenty-seven were given to the moon god and Bhuta, Angira and Kris'as'va he gave each two. The four remaining he also gave to Kasypa. Please hear from me all the different names of these women who with their many children and descendants populated the three worlds and from whom you and I are stemming.'

The wives of Yamaraja were Bhanu, Lamba, Kakud, Yami, Vis'va, Sadhya, Marutvati, Vasu, Muhurta and Sankalpa. Now hear about their sons. From Bhanu was born Deva-rishabha and from him was born Indrasena, oh King. Vidyota ['lightning'] appeared from Lamba and from him there was thunder [his children]. From Kakud Sankatha appeared and from him there was the son named Kikatha who fathered many protectors of earthly strongholds. Yami gave birth to Svarga from whose loins Nandi was born. The [ten] Vis'vadevas were born from Vis'va, but it is said that from them there was no progeny. The Sadhyas who were born from Sadhya, had one son: Arthasiddhi. Marutvan and Jayanta took birth from Marutvati. Jayanta was an expansion of Vasudeva and is also known as Upendra. From Muhurta ['forty-eight minutes'] the Mauhurtikas were born, a group of [thirty] gods who took birth to present the living beings the result of their personal time-bound actions. 0-1 From Sankalpa Sankalpa [the deity presiding over one's conviction] was born and from him Kama [the god of love] appeared. Vasu gave birth to the eight Vasus. Now listen to their names: Drona, Prana, Dhruva, Arka, Agni, Dosh, Vastu and Vibhavas. From Drona's wife Abhimati sons appeared like Harsha, Shoka, Bhaya and more. Urjasvati the wife of Prana gave birth to Saha, Ayus and Purogata. From Dhruva's wife Dharani the various [gods ruling over the] cities and towns were born. From the wife of Arka, Vasana there were the sons

named Tarsha and so on and from Dhara the wife of the Vasu Agni there were the sons known as Dravinaka and so on. Krittika, another wife of Agni, gave birth to Skanda [Kartikaeya] whose sons were headed by Vis'akha and from Dosh'a's wife Sharvari the son Shishumara was born. He was an expansion of the Lord of Time [see 5.23]. From Vastu's wife Angirasi the son Vis'vakarma [the great architect] was born who became the husband of Akriti. From them was born the Manu named Cakshusha whose sons were the Vis'vadevas and Sadyas [see verse 7]. Usha the wife of Vibhavas gave birth to Vyushtha, Rocisha and Atapa. Atapa then fathered Pancayama [the span of the day] who awakens the living beings to engage in material activities. 7-1 Sarupa, the wife of Bhuta, gave birth to the millions of Rudras headed by Raivata, Aja, Bhava, Bhima, Vama, Ugra, Vrishakapi, Ajaikapat, Ahirbradhna, Bahurupa and Mahan. Their associates, the ghostly spirits and Vinayakas [a type of demons, hobgoblins] originated from his other wife. Prajapati Angira's wife Svadha accepted the Pitas for her sons and [his other wife] Sati accepted Atharvangirasa as her son who was the [fourth] Veda [the Atharva Veda] in person. The wife of Kris'as'va, Arcis gave birth to Dhumaketu who in Dhishana begot the sons Vedas'ira, Devala, Vayuna and Manu. 1-2 Kasyapa [or Tarkshya] had four wives: Vinata [Suparna], Kadru, Patangi and Yamini. From Patangi the birds originated, from Yamini the locusts came and Vinata brought Garuda into existence - the one who is regarded the carrier of Yajna [Vishnu] - and Anuru [Aruna] the chariot driver of Surya, the god of the sun. From Kadru there were the different kinds of serpents. The wives of the moon god [Soma] were the [goddesses ruling the twenty-seven] lunar mansions named Krittika and so, but oh son of Bharata, because Daksha had cursed him [for preferring Rohini], he was pestered by a degenerative disease [consumption] and had no children with any of them. 4-2 Again pacifying him Soma in respect of the division of time managed to stop the decay [reducing it to the dark fortnight]. Now please take notice of all the names of the wives of Kasyapa, the mothers from whom all the living beings of this entire universe were born: Aditi, Diti, Danu, Kashthha, Arishtha, Surasa, Ila, Muni, Krodhavas'a, Tamra, Surabhi, Sarama and Timi. From Timi the aquatics appeared and the animals of prey were the children of Sarama. From Surabhi the buffalo found its existence as also the cows and other animals with cloven hooves, oh King. From Tamra the eagles, the vultures and so on came into being and from Muni there were the different angels. The reptiles such as the dandashuka snakes originated from Krodhavas'a, from Ila all the creepers and trees came and all the evil ones [like the demons and cannibals] were there from Surasa. 9-3 From Arishtha there were only Gandharvas and from Kashthha there were the animals whose hooves are not split. From Danu there were sixty-one sons born; the ones important are: Dvimurdha, Shambara, Arishtha, Hayagriva, Vibhavas, Ayomukha, Shankus'ira, Svarbhanu, Kapila, Aruna, Puloma and Vrishaparva as also Ekakara, Anutapana, Dhurmakes'a, Virupaksha, Vipracitti and Durjaya. Suprabha, the daughter of Svarbhanu married Namuci, but Sharmishthha born from Vrishaparva went to Yayati the powerful son of Nahusha. 3-3 There were four very beautiful daughters of Vais'vanara: Upadanavi, Hayas'ira, Puloma and Kalaka. Hiranyaksha married Upadanavi and Kratu married Hayas'ira, oh King, but when on the plea of Lord Brahma the two daughters Puloma and Kalaka of Vais'vanara married to the, oh so mighty prajapati Kasyapa, the Pauloma and Kalakeya demons were born from them who were very keen on fighting. When the sixty thousand of them [headed by Nivatakavaca] were a disturbance to the sacrifices in the heavenly places, your grandfather [Arjuna] single-handedly killed them just to please Indra, oh King. From Vipracitti's wife Simhika one hundred and one sons were born who all obtained a planet of their own: Rahu was the eldest and the hundred others were [called] the Ketus. 8-3 Now hear from me the chronological order of the dynasty that originated from Aditi, wherein Narayana, the One Almighty Lord, manifested as a plenary expansion of Himself [called Vamana]. Vivasvan, Aryama, Pusha and Tvashtha followed by Savita, Bhaga, Dhata, Vidhata, Varuna, Mitra, Shatru and Urukrama [were her twelve sons month by month consecutively presiding over the sun. Urukrama is the dwarf-incarnation Vamana]. The most fortunate Samjna, gave as the wife of Vivasvan birth to the Manu called Shradhdhadeva as also to the twin demigod Yamaraja and his sister Yami [the river Yamuna]. She appeared on earth in the form of a mare and gave birth to the As'vini-kumaras. Chaya [another wife of the sun god] got from him the sons Shanais'cara [Saturn] and Savarni Manu as also a daughter named Tapati who selected Samvarana for her husband. Aryama's wife Matrika gave birth to many scholarly sons. It was from their [talents] that Lord Brahma created humanity [as we know it]. Pusha remained childless living on dough only. He had broken his teeth because he had shown them when he had to laugh about the anger of Daksha [when he insulted Lord Shiva, see 4.5: 21, 4.7: 4]. From the marriage between Tvashtha and the girl called Racana who was a Daitya daughter, the two sons Sannives'a and the very

powerful Vis'varupa were born. He [Vis'varupa] was by the God-conscious ones, despite being the son of a daughter of their enemies, accepted as their priest, after they were abandoned by their spiritual master Brihaspati because they had disrespected him.'

BHAGAVATA PURANA CHAPTER 7:

Indra Offends His Spiritual Master, Brihaspati

The king [Parikshit] said: 'Please oh great one, can you describe for what reason the God-conscious ones were rejected by their acarya [the teacher of example Brihaspati]? What was the offense the disciples committed unto the spiritual master?'

- The son of Vyasadeva said: 'King Indra, enjoying the wealth of the three worlds, due to pride had strayed from the path of truth. Surrounded, oh King, by the Maruts [of the luster] the Vasus [of excellence], the Rudras [of anger], the Adityas [of what's untrue], the Ribhus [of invention, see also 4.4: 33], the Vis'vadevas [of royal riches], the Sadyas [of refinement], the As'vini-kumaras [of helpfulness] and the Kumaras [of celibacy] and being served by the Siddhas [of perfection], the Caranas [of the theater], the Gandharvas [of song], the Munis [of wisdom], the Brahmavadis [of learning], the Vidyadharas [of science], Aparasas [of heaven] and Kinnaras [of superpower], the Patagas [of the birds] and the Urugas [of the snakes], King Indra was served and glorified with sweet songs, oh son of Bharata [compare 2.3: 2-7]. In his assembly hall he [one day] was sitting on his throne enjoying the royal opulence of a white parasol as beautiful as the moon disc and other regalia and amenities such as yak-tails for fanning him. Shining with his wife Shaci who shared the throne with him, he thought he was the one supreme. But when his exalted teacher of example, the spiritual master of all the godly ones, appeared in the assembly, he was not welcomed by him. He did not stand up from his throne to offer him a seat or greet the great priest of the godly ones, the best one of the sages who was equally respected by the enlightened and the unenlightened souls. Even though Indra saw him enter, he failed to pay him any respect.

Brihaspati the learned sage and master, thereupon left immediately to return home in silence, well-known as he was with the alienation of being puffed up in wealth. Indra instantly realised that he had disrespected his guru and criticised himself publicly: 'Alas, how disrespectful it was what I have done. I must be out of my mind. Now I have mad about my wealth, mistreated the preceptor in the midst of this assembly! What man of knowledge would be in favor of opulence! Despite being the king above all, I, the leader of the demigods, now with this wealth have been carried away by a demonic mentality. He who says that to sit on the royal throne means that one shouldn't stand up for someone else, has no idea of the higher [meaning] of dharma [compare 4.2]. They who lead the way on the false path will land in darkness themselves and anyone who puts faith in their words, will go down also, sinking like a boat made of stone. Therefore let me propitiate the spiritual leader, the immaculate brahmin [Brihaspati] whose knowledge is unfathomable and touch without duplicity his lotus feet with my head.'

While Indra the mightiest god of all thus was ruminating, Brihaspati, in order not to be seen [by the king], disappeared from his house by the power of his elevated state. Vigorously searching all around not finding a trace of his guru, the mighty Indra could, helped by his associates and contemplating his wisdom, not find any peace of mind. When the mass of unenlightened souls who kept to the precepts of Shukracarya heard about it, they took, not that intelligent, up their weapons and declared war against the godly ones. With their trunks, arms and legs being pierced by the sharp arrows that were shot, the godly ones together with Indra took refuge with Lord Brahma and bowed their heads before him. Seeing them weighed down by their worries the godhead Brahma, the supreme unborn one, out of his causeless, infinite mercy spoke to them in order to comfort them. Lord Brahma said: 'Alas, what an unpleasant surprise, oh supreme enlightened souls. Because you [being too proud] with your opulence failed in your hospitality, you have committed a serious offense against a faithful servant of the Absolute Truth, a brahmin of full control. Because of your negligence with the wealth you enjoy, the others, your enemies, however weak they were [being defeated by you in the past], managed to defeat you [now] oh enlightened ones. Indra Maghavan, oh Honour of Wealth, just see how your enemies who formerly were so weak because of neglecting their preceptor, have regained their power now they with great devotion are of respect for their sage the son of Bhrigu [Shukracarya]. As such they can even obtain my heavenly abode! Undivided in their resolve to follow the instructions of the disciples of Bhrigu [viz. Shukracarya] they are unconcerned about [the opposition of] heaven dwellers [up to Lord Brahma]. They who put first the brahmins, the cows and the Protector of the Cows [Govinda, Vishnu], will find nothing inauspicious in their way, whether they are human or divine. Therefore devote yourselves forthwith to Vis'varupa, the son of Tvashtha. He is a self-possessed, incorruptible man of austerity and penance. Given your understanding for his

workload [of supporting the Daityas] he that way being honoured will take care of your interests.'

Shri Shuka said: 'Thus being advised by Lord Brahma, oh King, they relieved of their pain, went to the rishi, the son of Tvashtha. They embraced him and told him the following. The godly said: 'We, arriving as guests at your abode, wish you all good fortune and would like to express the desire, oh dear son, to have, concerning the present situation of us the elder ones of your [spiritual] family, some things straightened out. The highest duty of sons is to serve their parents as good as they can despite having sons of their own oh brahmin, and what to say about celibate sons? 9-3 The teacher of example [the acarya] personifies the Vedic knowledge, the father stands for the Original Father [Brahma], the brother is the representative of the king of the demigods [Indra] and the mother is the direct embodiment of the earth. The sister personifies the mercy, the guest is there as the true self of dharma, the one invited is there as the representative of the god of the sacrificial fire [Agni] and all living beings are there to the example of the Supreme one of the Soul [Vishnu]. Therefore, by the power of the austerity that is in you dear son, take away the grief of us, your troubled elders, who were defeated by our enemies. We recognise you as the one who can do this. We have chosen you as our preceptor concerning the Supreme Brahman, as our brahmin and spiritual master, so that based upon your prowess we can defeat our rivals with ease. It is by no means forbidden to offer for one's self-interest one's obeisances at the feet of someone younger like you. It is important to be of praise, oh brahmin, to be advanced in age does not really count in such matters [*].'

The honourable rishi [Shuka] said: 'Thus on the request of the different enlightened souls accepting the priesthood as the great example of austerity, Vis'varupa, pleased with their honest words addressed them. Vis'varupa said: 'Even though it is condemned by those faithful to religious principles as being detrimental to one's brahminical power, I oh lords, oh controllers of all, as someone whose self-worth it is to be a disciple so one says, cannot decline this request. Persons withdrawing from the world may count on the wealth of grains left behind in the field or the marketplace [s'ilonchana, to live 'on the dole']. That is how the sadhus, acting piously in this world, succeed. But how reproachable it is for me oh rulers of the worlds, to be of the duty of the priesthood, a duty designed for the bewildered ones to exult! Nevertheless I cannot turn down the request of you altogether, you as persons as good as the guru. Because the desire for my own life and welfare is of little value, I will concede.'

The son of Vyasa said: 'Vis'varupa, the master of penance, thus promising them to be their priest, performed as requested his duty with the greatest attention. Even though the riches of the enemies of the God-conscious ones were protected by the science of Shukracarya, the mighty sage managed by means of a prayer unto Lord Vishnu [called Narayana-kavaca] to collect the wealth and hand it over to the great Indra [compare B.G. 9: 31]. The liberal minded Vis'varupa spoke that hymn to Mahendra [the great Indra]. It protected the god with the thousand eyes and defeated the military power of the Asuras [the demons] that had become a great threat.'

*: Shri Caitanya Mahaprabhu, the propagator of this Bhagavatam, approved of this when He expressed this opinion before Ramananda Raya (Cc. Madhya 8.12: kiba vipra, kiba nyasi, Shudra kene naya yei krishna-tattva-velta, sei 'guru' haya: 'It does not matter whether one is a brahmana, Shudra, grihastha or sanniyasi. These are all material designations. A spiritually advanced person has nothing to do with such designations. Therefore, if one is advanced in the science of Krishna consciousness, regardless of his position in human society, he may become a spiritual master.'

BHAGAVATA PURANA CHAPTER 8:

The Armor of Mantras that Protected Indra

- The king said: 'What was the protection of the thousand eyed king [Indra] when he, sporting with the armed forces of the enemy and their carriers, conquered the three worlds and enjoyed the opulence oh sage? Please explain to me in what way the armor of Lord Narayana's mercy was protecting him when he defeated in battle those who tried to kill him.'

The son of Vyasadeva said: 'Now listen attentively to what the son of Tvashtha, chosen as the priest, upon request told the great Indra as being the defense that is called Narayana-kavaca]. - Shri Vis'varupa said: 'One puts on armor in case one is overcome by fear. [For His purpose arming oneself] one should first wash one's hands and feet and then after saying the required mantra [doing acamana, three times over] sip water. Sitting down, facing the north one next should ritually purify oneself [in pavitra 'touching kus'a'] by preparing oneself mentally in silence. Thus in dedication to the lordship of Narayana being innerly cleansed one should adopt the defense in which one, beginning with saying 'om', offers one's obeisances to Narayana by designating two mantras to one's body [by nyasa], that is to say the [eight syllables of the] mantra 'om namo narayanaya' to each of the [eight] parts of the body, touching therewith [consecutively] one's lower legs, knees, thighs, abdomen, heart, chest, mouth and [top of the]

head, or even repeat this in reverse order [beginning with ya, which is called respectively utpatti-nyasa and samhara-nyasa *]. Next one should assign the [twelve] syllables of the mantra beginning with om and ending with ya [om namo bhagavate vasudevaya] to the [twelve parts of the] fingers starting with the [tip of the] index finger and ending with the four joints of the two thumbs. -1 [Then chanting the mantra 'om vishnavenamah', All glories to Lord Vishnu] the heart should be assigned 'om', 'vi' next comes to the top of the head, 'sha' comes between the eyebrows, 'na' on the Shikha [the tuft of hair on the back of the head with Vaishnava monks], 've' comes between the eyes, the syllable 'na' should be assigned to all the joints of the body and 'mah' should be thought of as a weapon in the form of a mantra, so that one becomes an intelligent [representative of it]. By [finally] saying the mantra beginning with a visarga [an aspirated 'ha'] and ending with 'phath' ['mah astraya phath' or: 'thus I call for my weapon'], one should be fixed on the respect for Lord Vishnu in every possible way. One should recite the following prayer representing the Supreme Self to meditate upon that [in the form of Bhagavan] is endowed with the six opulences of learning [or knowledge], power and austerity [as also wealth, beauty and fame]:

'I pray that the Lord of the eight qualities [see also 3.15: 45] whose feet rest upon the back of Garuda and who holds the conch shell, disc, shield, sword, club, arrows, bow and ropes in his eight hands, will protect me on all sides. May Matsya [the fish incarnation of Lord Vishnu] protect me against the aquatic predators in the water who represent the noose of Varuna. May He as the dwarf incarnation Yamana who took the three steps [as Trivikrama, Lord Vishnu as the conqueror of the three worlds] protect me on land and may He as Vis'varupa [Him in the form of the universe] protect me in the sky [the ether]. May the Supreme Master Lord Nrisimhadeva whose fearful laughter resounding in all directions meant the fall of the enemy of the leader of the demons [Hiranyakas'ipu] and the miscarriage of his babies, protect me in [my toiling in] the wilderness and on the front in battle. May we in the streets be protected [against thugs] by Him whom one respects with the rituals, Lord Varaha who raised the planet earth on His tusks. May there for us on the mountain tops be the protection of Lord [Parashu-]Rama and may we in foreign countries be protected by [Lord Ramacandra] the elder brother of Bharata and His brother Lakshmana. May Lord Narayana protect me against religious fanaticism and keep me from acting in madness, may Nara keep me from being arrogant, may Dattatreya the master of [the powers of] yoga keep me from straying from the path of yoga and may Kapila, the Lord of [all good] qualities, keep me from attachment to the fruits of labour. May Sanat-kumara [the perfect celibate] protect me against Cupid [lust], may Hayagriva [the horse incarnation] keep me from the path of disrespecting the divinity, may the best of all sages the devarshi Narada keep me from offenses during the service and may the Lord in the form of Kurma [the tortoise incarnation] keep me out of the everlasting hell. May Bhagavan Dhanvantari [the physician avatara] protect me against things harmful to one's health, may Rishabhadeva, the one fully in control of the mind and the self [see 5.4: 6], keep me from duality and fear, may Yajna [Vishnu as the Lord of sacrifice] keep me from infamy and an awkward social position and may Lord Balarama in the form of Ananta Shesha [the Lord of the ego, see 5.25] keep me away from the angry serpents. May Bhagavan Dvaipayana [Vyasa] keep me from ignorance and may Lord Buddha protect me against the hosts of heretics and madness [as a consequence of negligence]. May Kalki, the Lord who in this darkest age of quarrel incarnates as the greatest one in defense of the dharma [also as the channa- or covert avatara], protect me against the impurities of the time we are living in [viz. intoxication, promiscuity, gambling and meat-eating; see also 1.17: 24]. May Kes'ava protect me with His club during the hours after sunrise, may Govinda holding His flute protect me early in the morning, may Narayana the Lord of all potencies, protect me late in the morning and may Lord Vishnu the ruler with the disc in His hand, protect me during the hours at noon [see also 5.21: 10]. May Lord Madhusudana with the fearful bow Shargna protect me early in the afternoon. May Madhava, the Lord of Brahma, Vishnu and Shiva, protect me in the late afternoon and may Lord Hrishikesa protect me during the hours at dusk. May Lord Padmanabha [the Lord from whose navel the universe sprang] be the one protector during the entire evening early and late. May the Lord with the Shrivatsa mark protect me during the hours after midnight, may Janardana the Lord with the sword in His hand protect me late at night and may Lord Damodara protect me during the hours before dawn [during which there is the brahmanuhurta **]. May the Controller of the Universe, the Supreme Lord in the form of time protect me [as the kala-murti, also the clock]. Please let the sharp rimmed [Sudarsana] disc [His order of time, the cyclic of natural time] that wielded by the Lord destructively moves in all directions alike the fire at the end of time, burn to ashes the enemy forces, the same way a blazing fire with its friend the wind would burn dry grass in an instant. May You [Kaumodaki], oh mace

so dear to the Invincible Lord, whose impact sparks with fire like thunderbolts, pound to pieces, smash, destroy and pulverize my enemies theimps [Kushmandas], the magicians [Vainayakas], the evil spirits [Yakshas], the demons [Rakshasas], the ghosts [Bhutas] and the maddeners [Grahas]. Oh conch shell [oh Pancajanya], may you with your frightening sound make the hearts tremble of the enemy torturers [Pramathas], evil spirits [Pretas], she-devils [Matas], madmen [Pis'acas] and heretics [Vipra-grahas] with their evil looks. You, oh sharpest of all swords [oh Nandaka], may you in the hands of the Lord cut to pieces, chop up the enemy soldiers. Oh shield marked with a hundred shining moons, blind the eyes of the evil-minded ones so full of anger and pluck out their sinful eyeballs. 7-2 May by the glory of Your name, form and attributes all the bad [influence of the] planets, falling stars, sinners, snakes, scorpions, predators and other living beings and fear arousing poisoners of our minds and bodies who obstruct our well-being, be completely destroyed. May the majesty of Garuda whom one praises in hymns, he who embodies the Vedic verses, may that master protect us with [his name and] all the names of Vishvakshena [the Lord whose powers are found throughout the universe] against an endless suffering. May His holy names, forms, strategies ['carriers'] and weapons, protect our intelligence, mind and life air from being caught in fear.

We pray that whatever that is disturbing us [and our devotion] will find its end as a logical consequence of the fact that it is You, the Lord [of time] alone who decides what the ultimate reality would be of that what is and that what is not [like happiness and grief coming and going, see B.G. 2: 14]. 2-3 Those bent upon an absence of differences think of the oneness of the Soul [within the material diversity]. Following that course, He is truly understood as the [One transcendental] omniscient Supreme Lord [who defeats the illusion] by means of His expanding spiritual energy in the form of His decorations, weapons, characteristics and the opulence of His many potencies and different names. May He, the all-pervading One, with all His forms protect us always and everywhere. May the Supreme Lord in every nook and corner, in all directions, above and below, on all sides, from within and from without, in the form of Nrisimhadeva annihilate all worldly fears with His mighty roar [or song, see the Nrisimha Pranama]. May He with His effulgence overshadow all other influences.'

[Shri Vis'varupa continued:] 'Oh King Indra, when you the way I described it under the protection of this [mystic] armor relate to Lord Narayana, you will conquer very easily the leaders of the demonic hordes. Whoever keeps this [prayer] in mind will, whatever he came to see, found at his feet or stumbled upon, immediately be freed from all fright and fear. He who employs this mystic prayer has nothing to fear, not from the government, not from rogues, not from maddeners and such nor from any disease at any time. This prayer was in the past used by a man called Kaus'ika, a brahmin who fixed in yoga gave up his body in the desert. His remains were spotted by Citraratha, the king of the Gandharvas from above in his heavenly chariot, when he one day, surrounded by many a beautiful woman, had moved in the direction where the twice-born one had died. All of a sudden he with his heavenly vehicle, his vimana, inescapably tumbled out of the sky. Amazed about it he consulted with the Valikhilyas [the sages of the sun god] who advised him to collect the bones, throw them in the eastward flowing Sarasvati and then return home after taking a bath in that river.'

Shri Shuka said: 'Anyone who at the opportune moment hears about [this prayer] and carefully concentrates on it, will acquire the respect of all living beings and be delivered from all fear. Indra who had performed a hundred sacrifices [see 4:9: 1], by means of this prayer that he received from Vis'varupa conquered in battle the Asuras and enjoyed the opulence of the three worlds [see also B.G. 4: 34].'

*: This is an actual practice of Vaishnava monks living in the temple. Each morning they apply tilaka, holy clay, on different bodyparts addressing Lord Narayana with different mantras, thus allaying the fear and warding off the danger of facing the material world with all its opponents to the teaching. The formal acamana mantra before sipping water goes as follows: 'om apavitar pavitro va sarvastham gato 'pi va // yah smaret pundarikaksham sa bahavyabhyantarash Suci // Shri-vishnu Shri-vishnu Shri-vishnu'

** : Generally, each day and each night Vedicly is divided into six parts consisting of five ghatikas of 24 minutes each. To each portion of the day of two hours there is another name of the Lord or activity for God to be respected according to these verses. The periods concern the regular hours (to the position of the sun, considered from the equator) directly after sunrise 6-8 (before breakfast), early in the morning 8-10, late in the morning 10-12, at noon 12-2 (lunchtime), early in the afternoon 2-4, late in the afternoon 4-6 and the hours at dusk (after dinner) 6-8, early in the evening 8-10, late in the evening 10-12, early at night 12-2, late at night 2-4 and before dawn 4-6 (with the brahmanuhurta, the meditation hour between the fourth and second ghatika before sunrise).

BHAGAVATA PURANA CHAPTER 9:

Appearance of the Demon Vritrasura

Shri Shuka said: 'Vis'varupa [see previous chapter], oh son of Bharata, had three heads. One for drinking soma [performing sacrifices], one for drinking wine [spiritual matters] and one for eating food [the material purpose] so I have heard. He, oh ruler, offered the gods who were there as his fathers, their proper share by publicly chanting the mantras aloud with sacrifices in the fire. Even though he with his sacrifices offered the gods their share he, led by the affection of his mother [Racana], behind their back [also] made offerings to the Asuras. The king of the gods [Indra] seeing how he by that offense to the divinity betrayed the dharma, afraid [that the demons would gain strength] angrily quickly cut off Vis'varupa's heads. The head he used for drinking soma became a kapinjala [a francolin partridge], the head for drinking the wine turned into a kalavinka [a sparrow] and the one used for taking food turned into a tittiri [a common partridge]. However powerful he was, because of the reaction of killing a brahmin Indra with folded hands for the time of a year had to face the consequences. In order to be purified from the sin towards other living beings he then divided the burden over the four departments of the earth, the waters, the trees and the women. With the benediction [by Indra] of having her hollows filled with water, the earth took one fourth of the burden of killing a brahmin by accepting the deserts as the visible sign [of the sin] on her surface. With the blessing that their branches and twigs would grow back when trimmed, the trees accepted a quarter of the burden of killing the brahmin through the sap flowing from them as the visible consequence. The [youthful] women being blessed with a constant sexual appetite accepted as their quarter of the burden of sin the monthly period as the visible reaction. Water blessed with the ability to increase the volume of the material it soaks, accepted one fourth of the sin with the reaction of visible bubbling and foaming because of which one has to throw it away. After having lost his son, Tvashtha [see 5.15: 14-15] performed a sacrifice for creating an enemy for Indra with the words: 'Oh enemy of Indra, increase in size so that you without delay can kill your opponent.'

Thereupon from the anvaharya fire [the fire to the south] a most frightening character appeared who looked like the destroyer of all the worlds at the end of the yuga. 3-1 Day after day expanding to a distance of an arrow's reach, he resembled a burned mountain or clouds amassing in the evening with the sun shining from behind. Next to his hair, beard and mustache that were as red as molten copper, he had eyes blazing like the sun at noon. Dancing and shouting loudly he kicked up the dirt as he moved around with the firmament held high on his blazing trident. With his mouth deep as a cave swallowing the three worlds, he drank the sky and licked up the stars. Over and over yawning with his massive, fierce teeth, the people who saw him fearfully fled in all the ten directions. He, that most fearful personification of sin, was in truth the form the son of Tvashtha had assumed. Now, by [dint of the power of] his previous austerity, he covered all the worlds and was thus called Vritra [the encloser]. All the defenders of wisdom together attacked him with their soldiers to strike him with each his own divine weapon, but Vritra swallowed the different weapons all at once. Faced with that fact they were all struck with wonder and gathered disheartened, having lost their courage, to turn inwards to pray to the Original Person.

The gods said: 'We with Lord Brahma first and [all the inhabitants of] the three worlds that are composed of air, fire, ether, water and earth, all trembling with fear pay tribute to the destroyer [death]. But since he himself is afraid of Him [the eternal Original Personality], we should acknowledge the Lord as our refuge. One is a fool when one wants to cross an ocean holding on to a dog's tail, one is a fool when one wants to approach anyone else but Him, He who is never astonished, is always satisfied by His own achievements, is equipped and of perfect peace. Just like Manu [here: King Satyavrata] who for surviving the flood bound his boat, our avatara, to the sturdy horn of Matsya, the Lord in the form of a fish, we who seek our refuge, are sure to be delivered [by Him] from our abysmal fear for the son of Tvashtha. Formerly the Independent One [Svayambhu or Lord Brahma], alone on the lotus, was very afraid and by His grace narrowly escaped from a fall in the so very high waves of the waters of the flood blown up by the roaring wind [see 3.8]. May that deliverance be there for us also. He, the one controller who by His transcendental potency created us and by whose mercy we also may create a world of matter, can, although He stands in front of us as the actor, not in His form be recognised by us, who consider themselves separate controllers. 6-2 When we are heavily tormented by our opponents, He who exists eternally comes to our rescue age after age with His material potency in different avatara forms among the sages, the human beings and the animals, in order to protect each and everyone near and dear to Him. He, the Godhead and True Self of us all and of every other living being, is the transcendental, original cause, the primary principle of nature [pradhana], the Supreme Enjoyer whose energy is

known in de form of the universe, from which He Himself stands apart. He is the refuge we can all surrender to. He, that Great Soul, will bless us, His devotees, with all good fortune.'

Shri Shuka said: 'Because of that prayer of the enlightened souls, oh King, He with them turning inward, became visible with His conch shell, disc and club. 9-3 He was surrounded by sixteen servants with eyes blooming like lotuses in autumn, that looked just like Him except for the Kaustubha jewel and the Shrivatsa mark. Seeing Him oh King, they all threw themselves at His feet, overwhelmed with happiness because of seeing Him directly. Thereafter they slowly stood up and offered their prayers. The godly ones said: 'You, oh Lord awarding the results of sacrifice, we offer our obeisances. You using the cakra [the disc, the cyclic order of time] as a weapon are the one to set the limits. All our respect for You who are known by so many transcendental names. They who appeared after You in creation, after You the controller of the three destinations [of going to hell, to heaven or the purgatory], cannot understand Your supreme abode [Vaikuntha]. Oh Lord, let there be our obeisances unto You oh Bhagavan Narayana, oh Vasudeva, oh Original Person, oh Highest Personality, oh Supreme Giver of Insight, oh Most Auspicious One, oh Transcendental Benediction, oh Greatness of Mercy, oh Changeless Support of the Universe, Only Proprietor of all Worlds, Ruler over All and Husband of Lakshmi Devi. The best of the ones completely detached [the sannyasis] wandering all around the world, fully purified by their transcendental absorption in devotional yoga [bhakti] push, by [the strength of] their dutiful respect of being paramahansas [swans of the Supreme], open the door of this illusory existence that gives access to a consciousness in the spiritual world that is free from contaminations. Thus personally experiencing the continuity of Your Lordship [of devotion, Lord Caitanya] one finds happiness. It is rather difficult to understand how You in pastimes relating to the unification of consciousness without taking shelter of anyone or anything, without having a physical body, without awaiting our cooperation, without being transformed Yourself by the modes of nature, in transcendence above the modes can be of creation, annihilation and maintenance. Therefore we do not really know whether Your Lordship is there like an ordinary human being bound to actions in the material world, who under the influence of the modes thus depends on time, space, activities and nature, and thereby is forced to accept the good and bad results of his own actions, or whether You are there as a completely self-satisfied [atmarama] and self-controlled person who never fails in his spiritual potency and is always a neutral witness. Those two positions certainly do not form a contradiction in You, the Fortunate One. For what would be impossible to You whose attributes are unlimited, You who are the Supreme Lord of unfathomable glories? You are by the present-day thinkers doubted with opinions and arguments laid down in scriptures containing judgements based upon halfhearted investigations and fallacious logic. But You are out of the range of the agitated minds of the obstinate theorists resorting to controversies. You withdraw from all of them are hidden from view behind Your bewildering yoga potency, the incomparable and inscrutable potency [by which you make and break]. You after all, are not divided in two natures. The same way one perceiving a piece of rope does not or does see a snake, one concludes [really] being intelligent to following [the person of You and the acarya] or not. You, under closer scrutiny, are the essence of authenticity, the controller of all and everything spiritual and material. You are there as the cause of all causes of the entire universe who with all qualities is present within all, up to the minutest atom. You are [with the temporality] of all manifestations the only one who remains. For that reason those exalted devotees who relating to You but once tasted a drop of the nectar of Your glories and with the continuous flow of bliss within their minds forgot about the vague and limited reflection of the sights and sounds of material happiness, have faith in You alone as the Supreme Personality, the only and dearest friend of all living entities. How can those devotees whose minds are of a complete and continuous absorption, oh Killer of Madhu, or who as said, are hands-on experts in having accepted You as the dear most lover and friend, then ever give it up to serve Your lotus feet that in this life never again allow a return to the material ocean? Oh loving Soul and shelter, oh power and opulence, oh maintainer and seer and most attractive beauty of the three worlds, because of Your expansions in the material energy we are sure that with Your manifestations in different forms as the Lord of the enlightened ones [Vamana], the human beings [Ramacandra and Krishna], the animals [Varaha], a mixture of them [Nrisimhadeva] and of the aquatic [Matsya and Kurma], all the sons of Diti and Danu and such for their conspiring are awarded the proper punishment depending the offense, oh Supreme Chastiser. May You, if You deem it necessary, likewise kill this [terrible] son of Tvashtha. With our full surrender totally relying on You, oh Father of Fathers, oh Lord Hari, our hearts are chained in love by the meditation on Your two feet that are like two blue lotuses. By the manifestation of Your own form,

by Your compassionate smile which is pure, pacifying and pleasing, with the drops of nectar of the very sweet words that emanate from Your mouth, the worries melt away of the ones You have accepted as Your own. You, oh Purest One we consider the one eligible to take away our deep pain. Therefore, oh Supreme Lord, what would we, as sparks of the original fire [the 'golden seed'], now all have to tell You who personally are amused to be engaged in creation, destruction and maintenance with Your divine energy, You who as the Supersoul and spirit of the absolute Brahman resides in the hearts of all the different living beings and externally are present according to time, place and the physical constitution, You whom one realises as the cause of that what constitutes [the existence and consciousness of] the living being, You, as the witness of all that is going on, as the witnessing itself and the embodiment of the eternal memory of the entire universe [the akas'a record]? Because You are our Supreme Lord and Master of Transcendence, please arrange for us a position in the shadow of the thousand-petaled lotus flowers that are Your feet, so that we may be relieved of the pain resulting from the dangers and desires of this conditioned existence that made us approach You. Please oh Controller, put an end now to this son of Tvashtha who is devouring the three worlds and has exhausted, oh Krishna, oh bliss of eternal existence [*], see B.G. 4: 4-6], all our strength, arrows and other means of defense. Unto You the swanlike Lord who has His abode in the kernel of the heart where You supervise the actions of the individual soul, unto that manifestation of Krishna whose reputation as a redeemer is so bright, unto Him without a beginning who is solely understood by the pure devotee, unto the path in this world of the friend and refuge that He is, unto the ultimate goal of that elder brother to perform sacrifices for, we offer our obeisances.'

Shri Shuka said: 'After by the servants of the three worlds this way with due respect having been worshiped oh King, the Lord, pleased to hear their praises, replied. The Supreme Lord said: 'I'm very happy with you, oh best of the demigods. By your knowledgeable prayers unto Me man can remember Me and be of devotion unto Me as the Original Self of the opulences. When I am satisfied one can achieve whatever that is difficult to attain. Still, oh best of the intelligent ones, he who knows the truth, having fixed his attention exclusively on Me, does not desire for anything else but Me. A miserable person [kripiana] looking for the material quality of things has no knowledge of the ultimate end of the soul and he who awards the desire for them is not a whit better. Someone who personally knows of the supreme goal of life will not tell an ignorant person to build up karma, just like an experienced physician wouldn't give a patient the wrong food, not even when he'd ask for it. Oh patron of sacrifice [Maghavan; Indra], good fortune to all of you, go and without delay ask Dadhyanca [Dadhici], the most exalted of all saints, for his body which is strong because of his education, vows and austerity. Dadhyanca is someone who has assimilated the spiritual knowledge of purity that is called 'the head of the horse' [As'vas'ira]. He delivered that knowledge to the As'vins who then opened up to immortality [they became jivan-mukhas, liberated souls even in this life **]. Dadhyanca, the son of Atharva, delivered his invincible armor [of mantras] controlled by Me to Tvashtha who gave it to Vis'varupa. He in his turn delivered this [Narayana-kavaca protection in prayers] to you. [Dadhyanca] the knower of dharma will for your sake provide the As'vins with his limbs upon their request. With them Vis'vakarma will create the most powerful of all weapons [de thunderbolt] by means of which, because it is invested with My power, the head of Vritrasura can be severed. When he is killed you will all regain your wealth, power, arrows and other means of defense. All good fortune will be yours, because you, My devotees, will not be hurt.'

*: The anachronistic use of the name of Krishna in this context is etymologically explained as the combination of the syllables krish and na, implying respectively 'absolute existence' and 'beatitude' as the characteristics of the Supreme Reality.

** : In this context the acaryas tell the following story: 'The great saint Dadhici had perfect knowledge of how to perform fruitive activities, and he had advanced spiritual knowledge as well. Knowing this, the As'vini-kumaras once approached him and begged him to instruct them in spiritual science (brahma-vidya). Dadhici Muni replied, "I am now engaged in arranging sacrifices for fruitive activities. Come back some time later." When the As'vini-kumaras left, Indra, the king of heaven, approached Dadhici and said, "My dear muni, the As'vini-kumaras are only physicians. Please do not instruct them in spiritual science. If you impart the spiritual science to them despite my warning, I shall punish you by cutting off your head." After warning Dadhici in this way, Indra returned to heaven. The As'vini-kumaras, who understood Indra's desires, returned and begged Dadhici for brahma-vidya. When the great saint Dadhici informed them of Indra's threat, the As'vini-kumaras replied, "Let us first cut off your head and replace it with the head of a horse. You can instruct brahma-vidya through the horse's head, and when Indra returns and cuts off that head, we shall reward you and

restore your original head." Since Dadhici had promised to impart brahma-vidya to the As'vini-kumaras, he agreed to their proposal. Therefore, because Dadhici imparted brahma-vidya through the mouth of a horse, this brahma-vidya is also known as As'vas'ira.'

BHAGAVATA PURANA CHAPTER 10:

The Battle Between the Demigods and Vritrasura

The son of Vyasa said: 'The Supreme Lord Hari, the Original Cause of the cosmic manifestation, after thus having instructed Indra then disappeared from before the eyes of the devoted. When the son of Atharva [Dadhici], the saint, as was told was beseeched by the godly, the great personality, slightly amused, with a smile said the following oh son of Bharata. 'Oh souls of God, don't you know that all embodied beings when they die have to suffer an unbearable, intense pain that takes away their consciousness? All souls struggle to remain alive and the body they desired in this world is very dear to them. Who would be willing to give away his body, even to Lord Vishnu if He asked for it?'

The gods said: 'What would there be too difficult oh brahmin, for persons as great as your holiness, whose virtues are sung by all and who are of mercy towards all? People running after their self-interest do not know what trouble they cause to other people. If they would know they wouldn't make their demands. But if one [knows about the misery of others and] is capable of giving, one won't say no but comply.'

The honourable saint said: 'Just to hear from you what would be the dharma [in this matter], I was opposing you. I will give up this dear body for you [though]. I sooner or later have to give it up anyway. Anyone who with the impermanence of the body oh Lords, not full of mercy for each and all endeavors for honourability and religious principles, is a person pitiable even to the immobile creatures [like the tolerant trees, see also the Shri Shri Shadgosvami-ashthaka]! By the meritorious ones of renown this much is recognised as the imperishable dharma: dharmic is the soul who laments over the distress of other living beings and feels happy upon their happiness. Away with the misery, away with the difficulty! Because a physical body can perish any moment and be eaten by the jacksals it wouldn't help [to hold on to it], it is not there for myself - a mortal is there with his body [in order to give his life] for that what is his own [for what he stands for] and for the ones he knows [his relatives and friends, see also S.B. 10.22: 35].'

The son of Vyasa said: 'Thus decided on the right course of action Dadhici, the son of Atharva, gave up his body in sacrifice for the Supreme, the supreme Brahman, the Supreme Personality [compare 1.13: 55]. He as a seer of the truth with his senses, life air, mind and intelligence under control, absorbed in trance being situated in the Supreme, was liberated from his bondage and left the world no longer taking notice of his material body [see also B.G. 8: 5]. 3-1 King Indra thereafter took up the thunderbolt that was created by Vis'vakarma, empowered by the great sage [Dadhici] and suffused with the spiritual strength of the Supreme Lord. Together riding out with all the other gods while the munis offered prayers, he gloriously sat on the back of Gajendra [his elephant] to the apparent pleasure of all the three worlds. Vritrasura surrounded by the asura chiefs and commanders was with great force attacked as the enemy, oh King, just like it happened when Rudra angrily attacked Antaka [Yamaraja]. What followed was a great and most ferocious battle between the sura, the divine, and the asura, the demonic hordes, which took place at the bank of the [celestial] Narmada river at the onset of the first millennium [the Vaivasvata-manvantara] of Treta-yuga. 7-1 Oh King, when the demons headed by Vritrasura were confronted with the resplendent opulence of Indra the Heavenly King with the thunderbolt and the Rudras, Vasus, Adityas, As'vins, Pitas, Vahnis, Maruts, Ribhus, Sadhyas and Vis'vadevas, they could not bear the sight. 9-2 Namuci, Shambara, Anarva, Dvimurdha, Rishabha, Asura, Hayagriva, Shankus'ira, Vipracitti, Ayomukha, Puloma, Vrishaparva, Praheti, Heti and Utkala and the hundreds and thousands of other Daityas, Danavas, Yakshas, Rakshasas and others headed by Sumali and Mali who were all dressed up with golden ornaments, drove back the front of Indra's army that even for death itself was difficult to approach. Fearlessly the Asuras furiously roaring like lions thereupon pained their opponents with clubs, iron studded bludgeons, arrows, barbed missiles, mallets and lances. The chiefs of the divine forces were from all sides covered by a shower of arrows, spears, axes, swords, Shataghnis and bhushundis [different types of spiked weapons]. Like stars in the sky covered by clouds, they could not be discerned any longer, completely covered as they were by the downpour of projectiles that from all sides in waves fell upon them. But the showers of arrows and other weapons did not reach the armies of the enlightened ones because the demigods quickly cut them midair into thousands of pieces. Thereupon running out of arrows and weapons they showered a rain of mountain peaks, trees and stones upon them that, as before, were fragmented by the sura forces. When the troops led by Vritrasura saw that their enemy fared quite well under

the load of weapons and mantras and that none of them was harmed by the trees, the stones and the different mountain peaks either, they became very afraid of Indra's soldiers. All the daitya endeavors of time and again waging against the demigods who enjoyed the favor of Krishna were in vain, just as the rough words are of little men when they abuse the great ones. They who were not of devotion unto the Lord, upon seeing their endeavors fruitless, left defeated in their pride as fighters the battlefield and gave up the fight that had just begun. They whose power had been nullified abandoned the commander [Vritrasura] who had inspired them.

Vritra seeing how the demons that followed him fled away and how his army was broken and scared away, spoke as a broad-minded hero with a big grin as follows. Befitting time and circumstances the hero of heroes expressed himself in words that were even attractive to the greatest minds: 'Oh Vipracitti, Namuci and Puloma! Oh Maya, Anarva and Shambara! Please listen to me. All who are born inevitably have to face death, wherever they might exist in the universe. There is no way to counter that in this world which offers someone the opportunity to reach a better world and be glorious. Considering this indeed to be the case, who wouldn't accept a suitable way to die? There are two approved ways to die with honour in this world, and both are very rare. One is to be allowed to leave the body when one engaged in yoga controlling the mind and senses concentrates on Brahman [Paramatma and Bhagavan], and the other is to take the lead on the battlefield and never turn one's back.'

*: 10.22: 35 It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.

BHAGAVATA PURANA CHAPTER 11:

The Transcendental Qualities of Vritrasura

Shri Shuka said: 'Afraid and disturbed as they were intent on fleeing, oh King, they [the commanders of Vritrasura] did not take heed of the words of their master who thus was stressing the dharma. - When the best of the Asuras saw that the asura army, as if there was no one to protect them, was scattered and chased by the demigods now that the moment offered them the opportunity, the enemy of Indra was in great pain. Not able to tolerate this, he angry with great force stepped in their way to rebuke them with the following words: 'Of what interest are these shitty mummy's boys to you? There is certainly no glory to be found in attacking from behind and killing someone who flees in fear. Someone who thus thinks to be a hero, will not attain a better world. If you believe in your battle, if you have patience in your hearts and if you're free from desiring worldly happiness, oh insignificant souls, then just keep standing in front of me for a moment.'

Thus with his extremely powerful, physical presence roaring full of anger he threatened the demigods, his enemies and scared everyone out of his wits. Because of that outburst of Vritra factually all the God-conscious ones fell unconscious to the ground as if they were struck by lightning. The entire sura army that in fear had closed its eyes was trampled asunder. Arrogantly, like a mad elephant running through a forest of hollow bamboos, he holding his trident high, that violently stepped around on the field that the earth shook beneath his feet. Seeing him in such a rage the carrier of the thunderbolt [Indra] indignantly ran towards his enemy and threw the mightiest of clubs at him. But the demon caught the difficult to withstand weapon in its flight very easily with his left hand. That incensed Vritrasura even more. Roaring loudly he then with his club struck Indra's elephant that was so famous for its strength on the head. This feat commanded the respect of all the soldiers on the battlefield, oh ruler of man. Airavata, struck by the club in Vritra's hand shook like a mountain hit by a thunderbolt and was, in great pain and spitting blood with a broken jaw, together with Indra thrown back a fourteen yards.

The great soul [though] refrained from using the club again [when he saw how] Indra, innerly shaken about what had happened to his carrier that did not die, by the touch of his nectarean hand relieved the animal from all pains and injuries so that he stood up before him. When he thus saw Indra who armed with a thunderbolt wanted to fight his enemy, oh King Parikhit, he again remembered that Indra in the past had killed his brother. Mad in his grief about that great and cruel sin, he sarcastically laughing addressed him. Shri Vritra said: 'What a fortune to encounter your lordship as my enemy, you the slayer of a brahmin who was your guru and my brother. How lucky I am today to be soon relieved from my debt to my brother by piercing my trident straight through your heart of stone, oh you total falsehood in person! You desiring heaven, mercilessly severed with your sword the three heads from the trunk of our innocent elder brother like he was an animal. He was a fully qualified and selfrealised brahmin. He was your spiritual teacher entrusted with the task of leading the sacrifices! You bereft of all shame, mercy, beauty and glory are by your actions condemnable even to creatures below the human level [like the Rakshasas]. You will have to die in great pain after my trident has pierced your body which as a corpse will not be burned but be eaten by the vultures.

You who proved yourself so cruel, I will together with all the others who thoughtlessly following you attacked me with raised swords, with their severed heads on my pointy trident sacrifice to [Bhairava] the leader of the evil ghosts and his hordes. But in case you, oh heroic lordship of mine, with your thunderbolt in this battle manage to cut off my head and destroy my army, I having falling prey to the scavengers, will on the other hand be relieved of all debts and achieve the dust of the feet of the great sages. Oh master of the godly, why don't you hurl your thunderbolt at me, your enemy standing in front of you? Do not doubt its infallibility, the bolt may succeed unlike the club that is just as useless as a request for money with a miser. This thunderbolt of yours, oh Indra, that is empowered by the prowess of Vishnu and the penance of Dadhici, for certain without fail will kill your enemy. Whatever that is established by Lord Vishnu will bring the Lord's victory and all His opulences and qualities. By the force of your thunderbolt the rope of my material attachment will be cut. And when I give up this world then I, with my mind fixed on the lotus feet of Lord Sankarshana, will exactly as He has said [see 5.25: 8] reach the destination of the munis. Persons advanced in spiritual life He recognises as His own. He will not bestow upon them the opulences found in the divine, earthly and hellish spheres because they lead to envy, anxiety, agitation, pride, quarrel, distress and belligerence. Oh Indra the endeavors of a person to attain the three goals of life [settled religion, economy and sense satisfaction] are obstructed by our Lord. This is to be recognised as the special mercy of the Fortunate One [leading to stability, happiness and consciousness] which is easy to reach for unalloyed devotees but so very difficult to attain by others [who always get entangled in the consequences of their actions]. [And therefore I pray:] 'Oh my Lord, shall I be reborn as a servant of Your servant whose only shelter is to be at Your lotus feet? May my mind remember the transcendental qualities of You, oh Lord of my life, may my words be of praise and my body be engaged in working for You! I do not desire a place in heaven or the topmost position [of Brahma], not the rule over the world nor to dictate the lower worlds. I do not desire the perfections [the siddhis] of yoga nor to be freed from rebirth, oh source of all opportunity, all I want is not to be separated from You! Like small birds who unable to fly are looking for their mother, like a calf distressed with hunger looking for the udder, like a lover morose about the beloved who left, my mind the same way longs to see You, oh lotus-eyed One. May there for me who because of his karma wanders around in this world of birth and death, be the friendship with Your people [Your devotees], oh Lord praised in the scriptures and not so much with those people whose minds by Your external manifestation are attached to their bodies, children, wife and home.'

BHAGAVATA PURANA CHAPTER 12:

Vritrasura's Glorious Death

The honourable rishi said: 'He [Vritrasura] who thus eager to give up his body, oh ruler of man, considered dying in battle better than a victory in thought, took up his trident and attacked Indra, the king of the demigods, the way Kaithabha attacked the Supreme Personality when the world was inundated. Like the fire at the end of the yuga the King of the Demons with great force hurled the sharp pointed trident twirling at the great Indra while he in great anger loudly roared: 'Dead you are thou sinner!'

Even though the sight of the rotating trident flying towards him like a star falling from the sky was difficult to bear, it did not scare Indra. He with his thunderbolt cut it, together with the arm of Vritra that resembled the body of the serpent king, in a hundred pieces. With one arm missing he angrily took up his mace of iron against the thunderbolt and approaching Indra and his elephant with it struck him on the jaw so that the thunderbolt slipped from the hand of the generous one. That grand and wonderful accomplishment of Vritra was praised by the gods and the demons, the heavenly singers and the association of the perfected ones, but seeing that Indra was in danger, they sincerely lamented 'Alas, oh alas!' With Indra his enemy in front of him not taking up his thunderbolt being embarrassed that it had slipped from his hands, Vritrasura said: 'Oh lord take up your thunderbolt and kill your enemy, this is no time for regrets. Except for the One of creation, annihilation and maintenance, the Lord who knows everything, the Original and Eternal Person, those who desiring to fight sometimes gather with their arms are not always assured of a victory. Like birds caught in a net, all worlds and their rulers sigh powerlessly under the time factor that is the cause out here. People not aware of that [time factor, Him, the Lord of Time, the] strength of our senses, mind, body, life force, death and immortality, consider their indifferent body the cause. o) Oh sir [dear Indra], please understand that all things thus, oh generous one, just like a wooden doll [a 'woman made of wood'] or a cuddly animal [of 'straw and leaves'], depend on Is'a [the Power, the Lord and master of Time constituting their life and coherence]. Without His mercy the person [the purusha], the material energy [prakriti], the manifest reality [mahat-tattva], the self

[or false ego, atma or ahankara], the elements [bhutas], the senses [of action and perception the indryas] and what belongs to them [the mind - manas, intelligence - buddhi and consciousness - cit] are not capable of bringing about anything or do whatever [like maintenance and destruction]. Not knowing [the Lord, the time factor] one considers oneself - despite being fully dependent - to be the one in control, but it is He who creates beings by other living beings and it is He who devours them through others. The blessings of longevity, opulence, fame and power arise when the time is ripe [His time], just as the opposite is found without having chosen for it. Therefore one should be equal about fame and infamy, victory and defeat, misery and happiness and dying and living [see also B.G. 6: 7 & 12: 17]. [The modes of] goodness, passion and ignorance are found in material nature, they are not the qualities of the spiritual soul. He who knows the soul as the one in the position of the witness will be free from bondage [compare B.G. 18: 54]. Look at me, defeated in battle with my weapon and arm cut off, oh enemy, I'm still trying the best I can to take your life. In the game of this battle our lives are the stakes, the arrows are the dice, our carriers are the game board and it is not known who will win and who will lose.'

Shri Shuka said: 'King Indra hearing the straightforward, reverent words of Vritra, took up the thunderbolt and addressed him with a smile without further wondering [about what he had said]. Indra said: 'Oh Danava, with this kind of consciousness you've attained perfection. You're a devotee perfectly focussed on the Supersoul who is the greatest friend and the Ruler of the Universe [see B.G. 6: 20-23]. You managed to surmount the maya of Lord Vishnu which deludes the common man. In your giving up the asura mentality, you've obtained the position of an exalted devotee [see 2.4: 18]. It is truly a great miracle to see how you as someone driven by passion, now being in Vasudeva, the Supreme Lord of pure goodness, have a strong consciousness! [see also Vritra's prayer 6.11: 25]. Being devoted to the Supreme Lord Hari, the bestower of beatitude, you're swimming in an ocean of nectar. What's the use of small ditches of water [for someone like you]?'

Shri Shuka said: 'Thus having discussed the ins and outs of dharma, oh King, the great commanders Indra and Vritra who were well matched, fought [again]. Whirling dangerously with his iron club Vritra, [who saw a chance] to subdue his enemy, with his left hand hurled it at Indra, oh best of kings. But the demigod cut with the Shataparvata [the 'hundred hooked'] thunderbolt simultaneously the club and the hand to pieces that was as strong as an elephant's trunk. Being struck by [Indra] the carrier of the bolt he, profusely bleeding with the wings of his arms cut off by the root [from his trunk], fell from the sky like a mountain. 7-2 Because of his great life force and uncommon prowess the demon [was able to] put his lower jaw on the ground and his upper jaw in the sky so that his mouth became a huge opening. With his tongue and teeth he, resembling a fearful snake, seemed to devour, as if he were time itself, the three worlds with his preposterous body. Pounding and shaking the earth he then moved his feet as if they were the Himalayas, whereupon he having reached Indra like a python swallowed him together with his thunderbolt and elephant. Seeing him swallowed by Vritra all the demigods together with the founding fathers and the great sages in great grief lamented: 'Alas, what a misery!'

Even though he was swallowed by the king of the demons he did not die in his belly, because he arriving there was protected by the Supreme Personality as also by his own power of yoga to master the illusion [see S.B. 6.8]. The slayer of Bala, the mighty one, got out by piercing the abdomen with his thunderbolt and then with great force cut off the head of the enemy that was as big as a mountain peak. But when the thunderbolt, in order to sever the head, in its entirety quickly revolved around the neck to cut it through, it took as many days as it takes the luminaries to move over both sides of the equator to reach the time that it fell. At that very moment in the sky the sound could be heard of the kettledrums of the denizens of heaven and the perfected ones. Together with the saintly ones who had gathered they celebrated the prowess of the victor [Indra] by joyously praising him with various mantras and a shower of flowers. From Vritrasura's body the light of his soul rose up, oh subduer of the enemies, that before the eyes of all the gods achieved the supreme abode.'

BHAGAVATA PURANA CHAPTER 13:

King Indra Afflicted by Sinful Reaction

Shri Shuka said: 'With Vritra killed the leaders and everyone else in the three worlds oh charitable one, were immediately freed from their worries and depressions, except for the mighty Indra [S'akra] himself. Without taking leave from Indra thereupon the demigods following Indra, Brahma, Shiva and the other God-conscious people, the saints, the forefathers, the rest of the living beings and the demons, all returned to their places.'

The king asked: 'Oh my Lord, oh sage, I'd like to know why Indra was not respected by the others. Why was he so gloomy while all his demigods were so very happy?'

Shri Shuka said: 'All the godly ones and the sages were terrified by Vritrasura's display of power, but Indra had declined their request to put an end to him because he was afraid to kill a brahmin. Indra had said: 'The burden of the sin of killing Vis'varupa was as a favor to me carried by the women, the earth, the trees and the water [see 6.9: 6-10], but how will I be purified from killing Vritra?'

Shuka continued: 'When the sages heard that, they said the following to the great Indra: 'We wish you all good fortune, don't be afraid, we will perform an as'vamedha, a horse sacrifice for you. The as'vamedha sacrifice of worshipping the Original Person, the Supersoul, the Controller who is Narayana our Lord, liberates one even from the sin of destroying the world! - Someone who killed a brahmin, his father, a cow, his mother or his spiritual master, such a sinner and even an outcast dog-eater may find purification by singing His holy name. If an as'vamedha sacrifice, the topmost of all sacrifices, by us conducted with faith keeps you from being contaminated by the killing of all creatures of Brahma including the brahmins, what then do you expect from killing a harassing demon?'

Shri Shuka said: 'Indra thus being encouraged by the learned killed his enemy Vritrasura when he approached him. He, Vrishakapi, the mythical king of the gods, was then tormented by the reaction following that act of killing a brahmin. Even though he had done others a favor with his deed, Indra because of that reaction suffered [the deepest] misery in which he found no happiness. Missing his qualities he felt but shame and guilt. 2-1 It pursued him in the form of an old, outcast woman trembling all over her body whose clothes were covered by blood because she suffered from consumption. She with her disheveled, gray hair yelled at him 'Wait, wait', and spread thereby with her breath a bad fishy smell that polluted the entire road. The thousand eyed Indra, sought his refuge in heaven and in all directions of the sky after which he hurried in the northeastern direction to enter there, oh King, the Manasa-sarovara lake. Hidden from view he, bereft of all the sustenance [normally supplied] by the servant of the sacrificial fire, lived there for a thousand years in the subtle network of the fibers of a lotus stem. And all that time he in his heart pondered over the question how he could find liberation from [the sin of] having killed a brahmin. For the time of his absence the heavens were ruled by Nahusha who, equipped with education, austerity, yoga and strength, turned mad because his intelligence got bewildered by the power and excessive opulence. Chasing Indra's wife [S'acidevi] he fell victim to the fate of a snake [after being cursed by sage Agastya for having kicked him]. He whose offense through the divinity of Rudra was nullified because he meditated on the Maintainer of Truth [Vishnu], was after having recovered from [the karmic rebound] invited back through the brahmins. Now that he enjoyed the protection of the wife of Vishnu, the goddess of fortune, the sin had lost its grip on him. In order to please the Supreme Lord Hari, the brahminical sages [upon his return], then properly, according to the rules, stepped forward to consecrate him for the sake of an as'vamedha sacrifice, oh son of Bharata. 9-2 Only when that as'vamedha sacrifice was performed by the expert brahmins and the great Indra thus was of worship for the Original Person, the Supersoul and Maintainer of all divinity, the matter could be considered done. Only then, despite the seriousness of having killed the son of Tvashtha, definitively that sin could [formally] be considered as being reduced to nothing, like fog before the sun oh King. After the as'vamedha sacrifice as prescribed was performed by the priests headed by Marici and Indra had worshipped the Lord of Sacrifice, the Supreme Personality, he, being purified from sin, retrieved his greatness.

This great history describing the glorification of the Lord of the Holy Places, the growth in devotion and the victory and liberation of Indra the King of Heaven, frees one from innumerable sins. This narration should therefore always be read and continuously be heard by those who cherish the intelligence and be reiterated on the occasion of great festivals. It sharpens one's senses, brings wealth and fame and releases from all misconduct; it brings victory over one's enemies and good fortune and longevity to all.'

BHAGAVATA PURANA CHAPTER 14:
King Citraketu's Lamentation

Shri Parikshit said: 'How could Vritrasura with a nature of passion and ignorance and being that sinful minded oh brahmin, have such a strong determination in Narayana, the Supreme Person? With [even] the gods whose minds are of pure goodness and the saints who have unblemished souls, only rarely is observed that they develop devotion for the lotus feet of Mukunda, the Lord of Liberation. In this material world there are as many living entities as there are atoms, some of them are human or related to the human form and among them only a few act to do good. Oh best of the twice-born, one always sees that among those who believe in

liberation only a few desire liberation and that among the thousands of them only a few are really liberated, are really perfect. And among the millions and trillions [of living beings] you in the midst of those who found liberation and perfection oh great sage, will very rarely find someone who considers Narayana the Supreme One and has a mind that is completely peaceful [compare B.G. 7: 3 & 7: 26]. How, [with the truth of this.] could Vritra then, being so sinful and the cause of such suffering all over the world, in the full of his fire of giving battle have an intelligence that was fixed on Krishna? I am in great doubt about this and would very much like to hear, oh master, how he managed to please the Thousand-eyed One in battle with his bravery and strength.'

Shri Suta said: 'After the powerful son of Vyasa had listened to the inquiry of the devout Parikshit he expressed his compliments and explained it to him. Shri Shuka said: 'Please listen carefully, oh King, to the story about this as heard from the mouths of Vyasa, Narada Muni and Devala Rishi. Once there was a king, an emperor over all the earth who lived in Shurasena and was named Citraketu ['the light of excellence']. During his rule the earth delivered everything one could wish for oh King. He had thousands and thousands of wives, but from none of them the king got a single child, even though they were very well capable of giving birth. With all his beauty, magnanimity, youth, good birth, education, opulence, welfare and all other good qualities he was endowed with, he was full of anxiety in his role of being the spouse to that many wives bearing no children. Neither his great opulence nor all his queens with their beautiful eyes, nor all the lands he ruled as the Emperor could make him happy. One day however Angira, the very powerful sage who traveled around in his countries, unexpectedly arrived at the palace. In order to pay his respects according to the customs, he stood up from his throne and offered him worship. After thus having proven his hospitality he offered him a comfortable seat and sat down next to him in proper self-restraint. Then oh Maharaja the great rishi himself bowed down complimenting him who in all humility sat beside him on the ground and addressed him speaking as follows.

Angira said: 'Is everything all right with your health and the material order of the state, the order of the king [in the form of priests, ministers, territories, subjects, fortresses, the treasury, the police and the army] that is so much alike the seven material layers protecting the living being [consisting of the totality, the ego and the five objects of the senses; mahat-tattva, ahankara and tanmatras]? The king submitting himself to [the needs and demands] of these elements of his rule can achieve welfare and prosperity oh god of man, and so will each and all who depending on him offer their wealth and services. Is it so that your wives, citizens, secretaries, servants, merchants as also your ministers, intimates, governors, landholders and offspring, all comply with your rule? When the mind [of the king] is controlled all the subjects will comply and then everyone, including the governors, no longer being negligent, will make his contribution. From the anxiety of your pale face I can tell that something is bothering you, that you for some or another reason are not quite happy mentally.'

He [Citraketu] who desired offspring and this way was questioned by the muni despite his greater learning oh King, bowed deeply before the sage in great humility and replied as follows. King Citraketu said: 'Oh great one, what of the external and internal affairs of the embodied souls would not be understood by yogis who by dint of their austerity, spiritual knowledge and meditative absorption are freed from all sins? Nevertheless, even though you know everything, you ask me what's on my mind oh brahmin. Let me now with your permission dilate on what you asked me. Having a great empire even desirable to the demigods, all the wealth and the upkeep does not give me any pleasure because I have no son. To me it is all like trying to satisfy one's hunger and thirst with everything else but food and drink. Save therefore me and my forefathers from getting lost in the darkness, oh great wise. Make it so that we get a son and thus may defeat that [threat] which is so difficult to overcome.'

Shri Shuka said: 'Thus being beseeched, the most powerful and merciful son of Brahma made him cook a preparation of sweet rice for Tvashtha [the demigod father of Vis'varupa, see 6.8], which he then offered in worship of him. The sage then offered the remnants of the sacrifice to the first and most perfect queen of all the king's queens who was called Kritadyuti, oh best of the Bharatas. Thereafter he said to the king: 'Oh King, there will be one son who will be the cause of jubilation as also lamentation for you', whereupon the son of Brahma left. After having eaten the food of the offering Kritadyuti proved to be impregnated by Citraketu, the way the goddess Kritika received a son [named Skanda] from Agni. Her fetus gradually developed little by little from the semen of the king of Shurasena, just like the moon does during the bright fortnight of the month. And thus in due course of time a son was born who created the greatest delight among the inhabitants of Shurasena when they heard about it. The king, very happy with his newly born son, bathed and decorated himself with ornaments and then arranged for the

brahmins to perform the birth ceremony with many benedictory words. He donated to the brahmins gold, silver, garments, ornaments as also villages, horses, elephants and sixty crores of cows. In order to increase the opulence, the reputation and longevity of his newly born son, he with great attention like a raincloud showered all one could wish for. Just like a poor man who has an increasing affection for the riches he gained with great difficulty, the pious king, as a father, day after day felt more love for the son he with so much difficulty had received. Also the mother developed ignorantly an excessive affection for the son and that led, with all the co-wives of Kritadyuti, to a feverish desire to have sons as well. As good as he all day cared about the son, king Citraketu was also extraordinarily attracted to the wife who gave him the son and not so much to the other wives. Because of having no sons and being unhappy for being neglected by the king, they then lamented, condemning themselves out of envy. A woman who has no son is at home by her husband and the co-wives who do have sons, disrespected and burdened with the load of sin. She is then despised like a maid-servant. What would a maid-servant have to lament when she finds her honour in faithfully serving her husband? But if she is there like a maid-servant to the maid-servants, the pious king, most unfortunate. The queens, who burned [in lamentation and envy] because their king enjoyed the wealth of a son from their rival Kritadyuti, having fallen out of grace thus developed a very strong hatred. Out of their minds because of their enmity the women unable to accept the king's conduct, became extremely hard-hearted and administered poison to the boy. Kritadyuti walking around the house was not aware of the sin committed by the co-wives and thought, looking upon her son, that he was fast asleep. When the boy had lain down a long time she, as a sensible woman, therefore gave the nurse the order: 'Please, oh friend, bring me my son.' Looking after him the nurse saw him lying down with his eyes turned upwards and his life force, mind and senses gone. She then falling to the ground cried: 'I'm doomed!' As soon as the queen heard that she with an agitated voice in loud words of regret was striking her breast with both her hands, she also hurried in and saw, upon approaching her son, that her child unexpectedly had deceased. Overcome by grief she fell unconscious to the ground with her hair and dress in disarray. Next, oh ruler of man, all the inhabitants of the palace and all the people, men and women who had heard the loud crying nearby, came and all lamented greatly being equally aggrieved, just as did pretentiously the ones who had committed the crime. 0-5 Hearing that his son had died for reasons unknown, the king could not see properly anymore. Followed by his entourage of ministers and brahmins he on his way constantly fell and slipped. Because of his affection his lamentation grew [like fire] so that he fell unconscious down at the feet of the dead boy. Heavily breathing with his hair and dress disheveled, he [coming to] was not capable of uttering a single word anymore because of his choked up voice and the tears he cried. The queen, seeing her husband crying heavily in his grief over the deceased child, the only son of the family, cried along in every possible way and thus added to the anguish of all the people, including the officers and ministers, who had gathered there. The flowers in her scattered hair slipped down while her two with kumkum powdered breasts got wet from the teardrops that, mixed with her make-up, fell from her eyes. She lamented about her son with a sound that reminded one of the sweet cries of a kurari bird.

'Alas, oh Creator of my fate, how much You fail in Your wisdom! With the father alive while his offspring is dead You prove to be someone who acts against His own creation. Such a contradiction makes You an opponent. If there in this world is no regular order to the death and birth of the ones embodied, then let it be so that things happen as a result of one's karma. [But with] this [taking away of my son] You personally are cutting away the bond of love that You created for the growth of Your creation! And you my dear son, shouldn't give up on me. I am so miserable without you as my protector. Look what grief you gave your father. With you we can easily overcome the darkness that is so difficult to defeat without a son. Please don't abandon us any longer, do not go away with the merciless Lord of Death. Get up my sweet son, all the children, all your playmates are calling for you to come and play with them, oh prince of mine. You've slept so long and must be really hungry by now. Please take my breast to drink and drive away the grief of your relatives. How unfortunate not to see the charming smiles any longer of you who were born from my flesh. Have you, now that you've closed the eyes of your lotus face, really left for the other world, the place of no return? Have you been taken away by the cruel Lord of Death? No longer I can hear your sweet prattle....'

Shri Shuka said: 'Citraketu, with the woman bewailing her dead son this way in several lamentations, was very much aggrieved and cried loudly. With the king and his wife thus lamenting, all their subjects cried equally aloud and thus all the men and women of the kingdom were out of their wits of sadness. Sage Angira, who knew that they because of the

misery that fell upon them had lost their senses and were helpless, then visited them together with Narada Muni.'

BHAGAVATA PURANA CHAPTER 15:

The Sages Narada and Angira Instruct King Citraketu
Shri Shuka said: 'They [the sages Narada and Angira] in order to give instruction in spiritual terms, spoke to the king who like a dead man fallen at the side of the corpse was so very much aggrieved. 'Oh best of kings, the person you are lamenting about, who is that actually oh lord, who has been in his previous birth, who is he now and who will he be hereafter? Just like grains of sand wash ashore and drift apart by the force of the waves, the embodied souls are united and separated by time [compare B.G. 2: 13]. Just as from seeds sometimes grains grow and sometimes not grow, the living entities, impelled by the material potency of the Supreme Lord, sometimes produce other living beings and sometimes not. We, you and also the other creatures moving and not moving about here at the moment, oh King, were not together before this birth, nor will we be together after we died, despite our sharing the same present. The Ruler of All, as indifferent as a [playing] boy, creates, maintains and destroys living beings through other living beings; they who were created by Him do not exist independent of Him [compare B.G. 3: 27]. By the body of the embodied soul a body is created from another body, just as indeed from one seed another seed is generated. The [this way temporally] embodied [individual soul] is eternal, just as the constituent elements of matter are [see B.G. 8: 17-22]. To consider this body separate from its indweller is, just like separating the individual from the group, the product of an age-long form of ignorance, such a separation is just like the separation of souls - of the essence - an imaginary one.'

Shri Shuka said: 'King Citraketu, consoled by what the twice-born ones thus told him, wiped his shriveled face with his hand and spoke. The honourable king said: 'The two of you who arrived here in the dress of renunciates, are accomplished in spiritual knowledge and the greatest of the greatest. You as brahmins dear to the Lord [as Vaishnavas] dressed up like madmen wander the surface of the earth as you like in order to enlighten those who, like me, are of a worldly intelligence. 2-1 Sanat-kumara, Narada, Ribhu, Angira, Devala, Asita, Apantaratama [an early name of Vyasaadeva], Markandeya and Gautama; Vasistha, Bhagavan Parashurama, Kapila, Shukadeva, Durvasa, Yajnavalkya and Jatukarna as also Aruni, Romas'a, Cyavana, Dattatreya, Asuri, Patanjali, the sage Dhautmya head of the Vedas and the wise Pancas'ikha, Hiranyanabha, Kaus'alya, Shrutadeva and Ritadhvaja; all these and other masters of perfection are the wandering spiritual educators. Therefore, let me be enlightened by your torchlight of spiritual knowledge oh masters, for I am but a foolish village dog bereft of vision in the darkness.' [*]

Shri Angira said: 'I am [the same] Angira who granted you the son you wanted oh King and this son of Brahma here is the great sage Narada in person. 8-1 This because of your grief about your son being merged in a difficult to overcome darkness does not befit you. You are supposed to remember the Supreme Personality. The two of us have arrived here visibly before your eyes in order to support you, oh King. You, as someone anchored in Brahman and devoted to the Lord, we have to tell that you don't deserve it to come down like this. The first time I came to your home, I could have given you the spiritual knowledge of transcendence, but since you were absorbed in other matters, I could only give you a son. 1-2 And now you undergo the tribulation of someone with children, a nice wife, a home, riches and various assets and luxuries. The objects of the senses of concern to you, like a kingdom, opulence, land and royalty, power and a treasury with servants, ministers and allies, all belong to the temporality. All of this, oh Ruler of Shurasena, constitutes a lamentable illusion giving rise to fears and distress; these are figments concocted by the mind, preoccupations in the form of castles in the air. That what you're so concerned about is without any substance, that what you meditate upon are fabrications born from profit-minded actions. All these sorts of karmic engagements originate from the mind. This body of the living entity consists of material elements and senses of action and perception. These are declared to be the cause of the various sufferings and pains of the living entity [see also B.G 15: 7-11]. Therefore be careful with the things of the mind and consider your real position, give up your belief in the duality as being something permanent; take to the peaceful condition.'

Shri Narada said: 'Listen good and accept from me this mantra containing the secret of Vedic philosophy [see 8.16: 18-25] which, if you concentrate on it for seven nights, will give you the vision of the all-pervading Lord Sankarshana [the One with the plough; see 5.25]. All others [all the other men of God], giving up on this illusion of duality and finding shelter at His lotus feet, oh King, in the past immediately attained His unequalled and unsurpassed glories. Likewise you will soon obtain the Transcendence.'

*: Before lecturing Vaishnavas pray the following prayer in which they describe the role of the guru:

'om ajnana-timirandhasya
jnananjana-s'alakaya
cakshur unmlitam yena
tasmai Shri-gurave namah'

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

BHAGAVATA PURANA CHAPTER 16:
King Citraketu Meets the Supreme Lord

The son of Vyasa said: 'The devarishi oh King, then brought the deceased son of the king [who was called Harshashoka, or 'jubilation and lamentation'] before the mind's eye of the lamenting relatives and addressed him. Shri Narada said: 'Oh living soul, all good fortune to you, behold your mother, father, friends and relatives who, lamenting over you, are greatly distressed. To complete your life you may reenter your body and in the midst of your kin enjoy all pleasures of life in accepting the award of your father's royal throne.'

The individual soul said: 'In which of all those births wherein I because of my karma have been wandering among the gods, the animals and the human beings, were these people here my father and mother? In the course of time eventually all people become each other's friends, family members, enemies, neutrals, well-wishers, indifferent or envious ones [compare B.G. 3: 27]. Just as means of exchange like gold pass from one person to the other, the same way the individual soul passes through different species of life by different fathers [see also B.G. 2: 22]. One always sees that the ties one has in human society with matters [like money or the other sex] are temporary; as long as one relates to it one claims ownership. So too the eternal, individual soul identifies himself in a certain birth with his body for as long as he is situated in it, even though he actually has no specific material identity. This living entity is [factually] eternal, imperishable and most subtle, it constitutes the self-effulgence of all the different embodiments, the master who manifests himself as this material world by means of the gunas [see also 4.29: 29]. It is not of like and dislike or of mine and thine. It is the one witness to the different sorts of intelligence and performers of good and bad deeds [see also B.G. 9: 29]. The [original] soul is not of the happiness and harm resulting from fruitive actions; perfectly neutral residing in the heart he is the Lord overseeing cause and effect [B.G. 2: 47].'

The son of Vyasa continued: 'Thus having spoken the living soul went away. His relatives, astonished [about what he had said], then cut the bond of their affection for him and gave up their lamentation. The difficult to forsake affection that leads to lamentation, illusion, fear and distress, was by the family of the son given up when they with the performance of the proper rites removed the body. Oh King Parikshit, those who had killed the child were, bereft of their bodily luster, very ashamed of having murdered the boy. Remembering what the brahmin [Angira] had stated, they performed according to the directions of the priests at the river the Yamuna the atonement for having killed the baby. Citraketu, spiritually awakened by the words of the two brahmin souls, thus emerged liberated from the dark well of his familial attachment the way an elephant emerges from a mud pool. After taking a bath in the Yamuna as was prescribed and piously performing oblations of water while controlling his mind and senses with gravity, he offered the two sons of Brahma his obeisances.

Bhagavan Narada who was very pleased with him being such a surrendered devotee in control of himself, next, as he had promised, disclosed the following knowledge [of the Lord in the form of a prayer]. 8-1 'Oh my Lord, my obeisances unto You, the Supreme Lord Vasudeva. Let me meditate upon Pradyumna [the Lord of intelligence], Aniruddha [the Lord of the mind] and Sankarshana [the Lord of the ego, see also 4.24: 35-37]. All my respects for the full manifestation of wisdom, the embodiment of supreme bliss who is the Self of delight and peace whose vision is turned away from the dual world. The waves of the material ocean calm down by the realisation of Your personal bliss. My reverences unto the Supreme Controller of the Senses; my respects for You whose expansions are unlimited. May He, the One without a second who, being completely spiritual, cannot be expressed in words, be caught in a form or be comprehended by the mind, may He who is transcendental to cause and effect, protect us. The way all pottery is created from earth, consisting of earth and returning to earth, everything is born from Him, existing by Him and vanishing in Him. Him, the Supreme Brahman [the Absolute Truth] I offer my obeisances. I bow before Him who, having expanded outside and inside as vast as the sky, by the mind, the intelligence, the senses and the life airs cannot be touched or known. The body, the senses, the life air, the mind and intelligence are all parts that are penetrated [by the supporting, connecting and ruling principle of Brahman]; they, just like iron that [cannot be forged if it] is not heated, without that support cannot engage in activities and acquire

the status of a[n independent] seer. My obeisances unto You my Lord, oh Supreme Personality, most perfect Supersoul and master of all mystic powers whose feet are embraced and caressed by the multitude of lotus bud hands of the topmost devotees. All my respects for You who are situated in the highest position.'

Shri Shuka said: 'After Narada had imparted the knowledge to this fully surrendered devotee, he together with Angira left for the abode of Brahma, oh King. Citraketu then chanted with great concentration and only drinking water, for one week the prayer that was communicated by Narada. Strictly keeping to the instructions he, by carefully practicing these prayers, after these seven days and nights achieved the mastery of the Vidyadharas ['the ones founded in knowledge'], oh ruler of man. By dint of that spiritual exercise for his mind he, having found the enlightened course, thus in a few days only reached the shelter of the lotus feet of the God of all gods, Lord Shesha [Anantadeva or Sankarshana, see 5.25]. He saw Him, his Master and Controller, with His smiling lotus face, reddish eyes and skin as fair as a white lotus. Clad in blue silk and with a glittering helmet, armlets, a belt and bangles. He was situated in the midst of His most perfect devotees. The sight of Him destroyed all his sins so that he, contented and pure at heart, could approach Him like a full-blown bhakta. Moved from within by love he with tears in his eyes and his hairs standing on end, offered the Original Personality of God his obeisances. He at the lotus feet of the Lord of the Verses, wetted that resting place with his tear drops over and over and was, because his voice was choked by his love, for a long time unable to utter a single letter of the alphabet and offer prayers. By intelligently controlling his mind and the senses that are led by the external world, this king recovered his speech and then addressed the personification of devotional service and the scriptures, the teacher of all.

Citraketu said: 'Oh Unconquerable One, You are conquered by those who are of self-control. You give Yourself in utter compassion to those devotees, who as surrendered souls were conquered by You and always sing Your glories with minds free from desire. Supposing their separate existence the creators of this universe who are [only] a part of a part of You, in vain compete with each other for Your dominion that consists of the creation, maintenance and dissolution of this cosmic manifestation, oh Supreme Lord. Without Yourself having a beginning, an in between or an end, You from the smallest material unit to the complete of the universal manifestation have Your existence in the beginning, in the end and in between; that which is constant in the beginning and in the end is there also in the middle of the existence of all. This egg shaped universe consisting of the seven layers of the earth element and the rest, each of which measures the tenfold of the preceding one [see 3.26: 52], is but insignificant compared to the millions of such universes that exist in the cosmos. Therefore You are [called] unlimited. Eager to enjoy like animals, man worships only parts of You [the demigods] but not the Supreme of You, oh Controller. The benedictions they bring are finished when their end is reached, just as it is with politicians [B.G. 7: 20-23, S.B. 2.3: 10]. A mind ruled by lust [the lesser god] does, just like fried seed, not lead to growth and healing in You, oh Supreme One. But in the full knowledge of Your Supreme Self a person is not affected by the network of the modes and the duality of their material qualities [compare B.G. 4: 9]. They who on the path of liberation are of worship were conquered by You, oh Unconquerable One, when You [as their teacher] spoke about the process of devotional service. They are the faultless ones who do not crave for material happiness, they are the great sages satisfied from within [see also 1.2: 6]. Engaged a different way [in demigod worship] one lacks in consciousness and arrives in human society thus at the 'I' and 'mine' and the 'me' and 'you' [of the false ego]. In approaches other than Yours one is as a result of the deviating vision impure in one's conduct, time bound and full of adharma [compare B.G. 18: 66]. In what sense is it beneficial for oneself, for others, or for whatever purpose to be turned against oneself [one's own body] or against others in one's religiosity? Such a practice of human self-betrayal raises Your anger, torments one's fellow man and contravenes the dharma [see B.G. 16: 17, 17: 19 and S.B. 1.2: 8]. Your view defining the process of devotional service is free from inconsistencies. They who following that course are equal towards all living beings whether they move or not move, is certainly a civilised person [an Aryan]. This absence of internal conflict in You oh my Lord, puts an end to the sins of anyone who sees You [Your devotees and Your book] before his eyes. Only but once hearing Your name forthwith delivers even the lowest among man from the misery of material existence. Seeing You now here before us oh Supreme Lord, has removed the contaminations from our mind. Why would it be different from what the great rishi of enlightenment [Narada], Your devotee has said? Oh Unlimited one, You as the Supersoul of all the world, know everything that each living entity does out here. What we know compares to the light of fireflies relative to the sun of You as our teacher of transcendence. All obeisances unto You, oh Lordship of the persistence, the ending and creation of the

universe. The position of You as the transcendental swan, the ascetic of the highest order, is beyond the ken of those who unify in a false notion, a material notion of independence. The senses gathering knowledge perceive in pursuance of Your perception and they who endeavor to rule the universe do so to the example of Your endeavoring. Let there be my obeisances unto You, the Supreme Lord with the thousands of hoods, by whom the gigantic universe You carry on a single hood, appears [as insignificant as] a mustard seed.'

Shri Shukadeva said: 'Oh best of the Kurus, the Supreme Lord Ananta Deva very pleased about thus being worshiped by Citraketu the king of the Vidyadharas, then replied. The Supreme Lord said: 'From directly seeing Me and from the worship with the prayer that Narada and Angira have disclosed to you, you now have attained perfection, oh King. I as the Supersoul of all, as the cause of the manifestation, have expanded in different forms and exist in both the eternal forms of the spiritual sound vibrations and the Supreme Brahman [compare B.G. 7: 4-5]. The living entity expanded into the world and the world expanded within the living entity. These two [the world and the living entity] are pervaded by Me as also made by Me [compare B.G. 9: 4]. 3-5 A person sleeping sees in his dream the entire world within himself, but upon awaking he finds himself lying down somewhere. Likewise one must consider the different states of consciousness and conditions of life of the living entities as manifestations of the illusory potency of the Self, knowing which one should always remember their Supreme Creator and Witness [see bhajan Radha Krishna Bol]. Know Me as that [all-pervading] Soul, as the Supreme Spirit free from the modes of matter by whom the sleeping [bewildered] person at that time is able to recognise what belongs to the dream and what to his happiness. When the person remembers [himself, his spirit soul, his jiva, as the one] joining both the states of consciousness of being asleep and being awake, he may reach beyond that spiritual knowledge and arrive at the Supreme Brahman [the knowing principle] that is transcendental. The living entity having forgotten about this spiritual nature of My position, leads because of that a materially conditioned life in separation from the Supersoul, because of which it wanders from one body to the next, from one death to another. Achieving in this world a human birth offers one the chance to arrive at self-realisation with the [support of this] spiritual knowledge and wisdom, but they who fail to pick up that knowledge will never find peace and happiness. Thinking of the trouble of toiling in this world and then achieving the opposite of what was intended - and then remembering how one is freed from fear by ridding oneself of one's desire for material things, one should, thus knowing better, desist from that [karmic] desire. Husband and wife [being materially motivated] perform activities for the sake of their happiness and to be free from misery, but these actions have no effect because they do not put an end to the [material] happiness and distress [that follow one another, see also B.G. 2: 14, 4: 20, 9: 31]. 1-6 Those who consider themselves very smart but realise this way the opposite of what they wanted, find it extremely difficult to understand [too 'subtle' or hard to grasp] what it means to be of progress with the soul and [as a soul] to exist apart from the three states [of unconsciousness, sleep and waking]. Someone who personally experienced it or has understood it from listening to others, should, now be dint of his own power of judgement in spiritual knowledge and wisdom has freed himself from materialism, with the resulting full satisfaction, become My devotee [*]. The realisation of the insight of this qualitative notion of the oneness of the [individual] soul and the transcendence [of the Lord], constitutes - all things considered - the ultimate goal of life for capable and intelligent human beings who unite in [bhakti]-yoga. If you with faith, not concluding differently, accept these words of Mine, oh King, you will soon find your perfection in the full [awareness] of spiritual knowledge and its wisdom [its practical application].'

Shri Shuka said: 'After the Supreme Lord, the Teacher of the Universe, thus had assured Citraketu, He, Lord Hari, the Soul of All, disappeared from sight.'

*: The verse says that one, with the full satisfaction that is found in the realisation one's independence as a soul, should become His devotee. This is the natural consequence of the connectedness of the jiva with the Supersoul, the continuity of Him as the Original Person of all divine qualities. In denial of this necessity to acknowledge His integrity, the load of the responsibility associated with it will be too big to carry alone, so that one will lose this full satisfaction again. One then falls back into the false pride and division of the ego resulting from such a denial. In other words, without the Lord as your lightning rod, you will be struck by lightning.

BHAGAVATA PURANA CHAPTER 17:

Mother Parvati Curses Citraketu

Shri Shuka said: 'After making his obeisances in the direction in which Lord Ananta had disappeared, Citraketu, the King of the Vidyadharas began traveling, moving about in the atmosphere. - On his way not diminished in his power and sense control he visited hundreds of thousands of people

in thousands of places and was by the sages, the perfected ones and the monks praised for being a great yogi. Pleased to stay in the valleys around Kulacalendra [Mount Sumeru] where one exercises for the different forms of perfection, he took great delight in persuading the wives of the Vidyadharas to praise the Supreme Personality, Lord Hari. - One day roaming in the brightly shining, heavenly vehicle that he had received from Lord Vishnu, he saw Lord Shiva in the midst of all the saintly personalities. Surrounded by the perfected ones and the singers of heaven, he had his arm around the goddess who sat on his lap. Citraketu laughed loudly about it and then spoke in the presence of the mother words she could clearly hear. Citraketu said: 'This spiritual master of all the world, who is the direct representative of dharma for all embodied souls, sits here as head of an assembly while embracing his wife! With his hair matted, intensely repentant, following the Vedic principles and presiding a gathering, he is hugging a woman sitting there unashamed like an ordinary materially motivated person. Normally even conditioned souls embrace their women in private ... and this one master of vow and austerity enjoys his woman in an assembly!'

Shri Shuka said: 'When the great Lord of fathomless intelligence heard that, oh King, he only smiled and remained silent, and so did everyone in the assembly following his example. With him unaware of the night [of Shiva] thus speaking against all etiquette, the devi angrily addressed the impudent one who thought he was so well restrained. Shri Parvati said: 'And now would this one here all of a sudden be the Supreme Controller, the one to chastise and the master of restraint for persons like us as the ones criminal and shameless? It must be so that the one born on the lotus has no notion of dharma. Nor do Brahma's sons, Bhrgu or Narada, the four Kumaras, Lord Kapila or Manu himself have a clue, otherwise they would have stopped our Shiva from breaking the rules! This one here is the lowest of all kshatriyas. He who by him positioning himself above the gods so impudently was chastised, is the one who is the teacher of all the world, the auspicious one of auspiciousness in person upon whose lotus feet one meditates. Therefore this man deserves it to be punished. This impudent, haughty fellow does not deserve it to approach the shelter of the lotus feet of Vaikuntha that are worshiped by all the saints [compare: Shri Shri Shikshashthaka]. Therefore, oh greatest of all sinners, leave this place to be born among the demons, oh fool, so that this world again belongs to the great ones and you, my son, no longer will commit any offense.'

Shri Shuka said: 'Thus being cursed Citraketu came down from his heavenly chariot to propitiate Parvati by bowing his head deeply before her, oh son of Bharata. Citraketu said: 'Folding my hands before you oh mother, I accept your curse. That which the gods impose upon a mortal is entirely determined by his deeds in the past. Deluded in his ignorance the living entity is caught wandering around in the vicious circle, the cycle of rebirth of this material life wherein he constantly is subject to happiness and distress. The individual soul, nor anyone else, can be really the one who calls for the happiness and sorrow [the illusion and disillusion]. A person lacking in awareness nevertheless considers himself or someone else the cause in this matter. What would in this stream, this constantly changing flow of the modes of matter, actually be a curse or a favor, what would [the meaning of] a promotion to heaven or a fall down in hell be, or [the eternal value of] happiness and distress? He, the One Supreme Lord, by His potencies creates the conditioned existence of all living beings as also the life of liberation [in devotional service]. He is the One responsible for the happiness and distress on the one hand and the position in which one [with Him] is elevated above time on the other hand. He considers no one His favorite or enemy, a kinsman or friend, an insider or outsider. He is equal to all, omnipresent and unaffected by the world. In His happiness being free from attachments, one finds no anger in Him. Still there is, in a repetition of being born and dying again, for the ones embodied the [karmic] answer of an existence settled for happiness and grief, gain and loss, bondage and liberation which generated from the energy of the Lord [as a secondary creation]. Therefore I do not ask for your mercy to be released from your curse, oh angry one. All I want is that you accept my excuses for everything I've said that in your eyes, oh chaste one, was unbecoming.'

Shri Shuka said: 'After thus having propitiated these elevated personalities, oh persistent conqueror of the enemies, Citraketu left in his heavenly vehicle while the two were watching and smiling at him. With Narada, the Daityas, the Siddhas and his personal associates all listening, the great Lord then spoke to his wife the following words. Shri Rudra said: 'Have you seen, my beauty, how magnanimous the servants of the servants are, the great souls who have forsaken their sense gratification in relating to the Supreme Personality whose actions are so wonderful? None of the pure devotees of Narayana are ever afraid. To be in heaven, on the path of liberation or to have a place in hell makes no difference to them [in their service]. With the game played by the Lord those who are embodied are, because they identify themselves with their bodies, bound to the dualities of

happiness and distress, dying and being born and being cursed or favored. The way one may take a flower garland for something else or speaks of qualities or faults in a [dream] image of oneself, also the appraisals of a person that are based upon a lack of insight are deceptive. People who lead to or propagate bhakti, or love in devotional service for the Supreme Lord Vasudeva, possess the strength of spiritual knowledge and detachment and take no interest in any other shelter [see also 1.2: 7]. Not I nor Lord Brahma, neither the As'vini-kumaras nor Narada, the sons of Brahma, the saints or all the great demigods, know the true nature of Him of whom we, who like to think of ourselves as independent rulers, all are but parts of a partial aspect. No one in particular is loved or disliked by Him, He calls no one His own nor does He exclude anyone. The Lord as the Soul of the soul of all living beings is the one dearest to all. 4-3 This greatly fortunate King Citraketu is His obedient servant loved by everyone. He, peaceful and equal to all, is the love of the Infallible One just as I am. Don't be surprised to find the devotees of the Supreme Personality among the people to be the great souls who bring peace and equality.'

Shri Shuka said: 'After thus having heard what the great Lord Shiva had to tell her, the goddess Parvati was freed from her doubt and perplexity and found back her peace of mind, oh King. He, who as a great devotee was fully capable of pronouncing a counter-curse against the goddess, [nevertheless] in resignation accepted his condemnation and that characterised him as a true saint. [Because of this curse he thereafter despite] of all his knowledge and wisdom found his place in the department of the demonic species of life. [After being reborn as Vis'varupa and being killed by Indra,] he then being summoned by Tvashtha's dakshinagni sacrifice, thus became known as Vritrasura [*], see 6.9 and compare with 1.5: 19]. This [my dear Parikshit] was all I had to tell you concerning your question about Vritrasura, he of an exalted intelligence who appeared in the world as a demon. Hearing this sacred history about the great soul Citraketu which reflects the greatness of the devotees of Vishnu, one is freed from bondage. Anyone who, remembering the Lord, rises early in the morning to control with faith his voice by reciting this story, will reach the supreme destination.'

*: Tvashtha is a name derived from the roots tashtha and tvaksh, which means paired, fashioned, formed in mind, produced or to create or produce. There are different Tvashtha's mentioned in the Bhagavatam. One is a name of Vis'vakarma, the architect demigod as mentioned in 4.15: 17. In 3.6: 15 the name is used for the sun, the director of light as the part of the Universal form of the Lord ruling eyesight. One is mentioned in verse 5.15: 14-15. This one fathered a son called Viraja. The Tvashtha mentioned in the context of this story wherein he fathered Vis'varupa who turned into the demon Vritrasura, is possibly the same god [of the sun] as the one who is mentioned among the deva's ruling the months, in his case, the month of Isha [September-October] as is mentioned in 12.11: 43.

BHAGAVATA PURANA CHAPTER 18:

Diti Vows to Kill King Indra

Shri Shuka said: 'From Prisi'n then, the wife of Savita [the fifth of the twelve sons of Aditi], there were [the three daughters] Savitri, Vyahriti and Trayi and [from them the sons] Agnihotra, Pashu, Soma, Caturmasya and the five Mahayajnas [were born]. Siddhi the wife of Bhaga [the sixth son of the twelve sons of Aditi], my dear King, bore [the sons] Mahima, Vibhu and Prabhu and a very beautiful and virtuous daughter named As'i. - From the wives of Dhata [the seventh son of Aditi] named Kuhu, Sinivali, Raka and Anumati [respectively the sons] Sayam, Dars'a, Pratah and Purnamasa were born. The firegods called the Purishyas were by the next son [of Aditi: Vidhata] begotten in Kriya and Carshani [the wife of] Varuna [the ninth son of Aditi] was the mother from whom Bhrgu took his birth again. Valmiki, the great yogi, was [by the semen of Varuna] born from an ant-hill [hence his name]. And Mitra [the tenth son] and Varuna together fathered the two sages Agastya and Vasishthha. From being in the presence of Urvas'i semen was discharged [by Mitra and Varuna] in an earthen pot [and from that semen the sages were born as their two sons]. Mitra begot in Revati [the three sons] Utsarga, Arishtha and Pippala. Lord Indra [the eleventh son] begot in Paulomi [or Shippadevi] so we heard, three sons my best, called Jayanta, Rishabha and Midhusha. Lord Urukrama [or Vamana, the twelfth son] by His inner potency appeared in the form of a dwarf. From His wife Kirti the son Brihats'loka was born and he fathered many other sons with Saubhaga as the first one. The activities, qualities and power of this great soul and how He factually descended from Aditi as the son of Kasyapa, I will describe later on.

I will tell you now how from the seed of Kasyapa the [demonic] sons of Diti were born [see 3.14] and the [later members of the family, the] great and glorious devotee Prahlada and Bali Maharaja [who was defeated by Vamana]. The two sons of Diti who by the Daityas and Danavas were celebrated, are named Hiran'yakas'ipu and Hiran'yaksha. We have talked about them [see 3.14]. 2-1 The wife of

Hiranyakas'ipu named Kayadhu, was a daughter born from Jambha and a descendant of Danu. She gave birth to four sons with Samhlada as the first, after whom Anuhlada, Hlada and Prahlada were born as also a sister called Simhika. She got from Vipracit the son Rahu. His [Rahu's] head was severed by the Lord's disc when he drank from the nectar [of the demigods]. Samhlada's wife Kriti gave birth to [the son] Pancajana. Dhamani, the wife of Hlada, gave birth to [the sons] Vatapi and Ilvala. When Agastya once visited Ilvala he cooked and served his brother Vatapi [in the form of a ram]. From Anuhlada's wife Surya there were [born the two sons] Bashkala and Mahisha. Virocana was the son of Prahlada and from his wife the son Bali was born. He begot in As'ana a hundred sons and Bana was the eldest one. I'll describe his praiseworthy character later. Bana was a worshiper of Lord Shiva and was by him promoted to the level of his chief associates. For that reason the great Lord is the protector of his capital until the present day. The forty-nine Maruts, also sons of Diti, had no sons themselves and were by Indra all elevated to the position of demigods.'

The king said: 'Why, oh guru, did they give up the atheistic mentality they were born with? Why were they by Indra turned into demigods? Was it because of their saintly activities? Oh brahmin, these sages together with me here, are all eager to hear about this from you, oh great one. Please explain it therefore to us.'

Shri Suta said: 'Hearing those respectful, brief and meaningful words of the servant of Vishnu, the omniscient son of Vyasa praised him and calmly and focussed gave a reply, oh Shaunaka. Shri Shuka said: 'Diti, whose sons were killed by Lord Vishnu in support of Indra, burned with anger and thought, clouded by grief: 'I will only rest and be happy when an end has been put to the life of [Indra], this pleasure seeking, hard-hearted, cruel and sinful murderer of the brothers! Would someone be of true knowledge when he designated a king, with his body which is doomed to end with the worms, as stool or as ashes, nevertheless hurts others in the pursuit of his own happiness? Does not such a one await the punishment of hell? He, thinking that this [material covering] lasts for ever, is out of his mind. Can I count on a son who can fight this madness of Indra?' 7-2 Filled with that intention, she consequently was constantly of service unto her husband [Kasyapa] with all kinds of pleasing activities full of love and humility, self-restraint and great devotion, oh King. Knowing him very well, she with charming sweet words, smiles and sidelong glances managed to bring him under her control. Although a highly expert, learned scholar he was thus enchanted by the woman. Being under her control he therefore acceded to her wishes; a thing [for a man] not at all that surprising in relating to a woman. Seeing the living beings unattached in the beginning of creation, God the Father [Brahma] created the woman as the other half of his body and by her the mind of men is carried away. Thus being served by the woman, oh my best one, the mighty Kasyapa was very pleased and approvingly addressed Diti with a smile.

Kasyapa said: 'Ask for any benediction you want, oh my beauty, for I, oh irrepensible lady, am very pleased with you. What would there for a woman with desires in this world [and a next one] be difficult to obtain when her husband is well pleased? 3-3 The husband is considered the worshipable deity of the woman. Vasudeva who, situated in the heart of all as the husband of the Goddess of Fortune, is worshiped as the Supreme Lord by men through the forms and names of the different divinities, is there also for women in the form of the husband [see also B.G. 9: 23]. Women who with respect for the will of their husbands desire a happy life, oh slender-waisted lady, therefore worship with devotion their spouse as [a representative of] the Lord who is the Supersoul. I, worshiped by you with such devotion my love, will as that kind of person fulfill this desire that cannot be realised by deceitful [unchaste] wives.'

Diti said: 'If you are for me the one to give benedictions, oh brahmin, I in that case, with my two sons dead, ask you for an immortal son capable of killing Indra, because he is the one responsible for the death of the two.'

After hearing her words the brahmin aggrieved lamented [within himself]: 'Alas what great impiety has befallen me today [with the notion of having to arrange for the death of Indra]! Regrettably I have grown too attached to sensual pleasure in the form of the woman present before me. Ruled by maya I will with my mind corrupted surely land in hell. What would be wrong with it when the women in this world follow their nature? But damned I am if I, not knowing anymore what's good for me, [addicted to her] have no control over my senses. Who knows their ways? Her face is like a blossoming lotus flower in autumn and her words are pleasing to the ear, but the heart of a woman is [as sharp] as a razor blade. A woman lets no one directly into her heart, they want [to rule] their own bodies and mind and are prepared to kill or get killed even their own father, son and brother for that purpose. I have to keep my promise, I have to be true to what I said, but killing Indra cannot be the proper course of action. I know something better.'

The powerful Muni thinking thus oh descendant of Kuru, got slightly angry. He condemned himself for it and then spoke. Shri Kasyapa said: 'Your son will, as a friend of the godless ones, get even with Indra oh gentle one, provided you for that purpose for the time of a year strictly keep to a vow.'

Diti said: 'I accept such a vow my dear brahmin. Please tell me what I have to do and what is forbidden, as also what must be done not to break the vow.'

Shri Kasyapa said: 'Harm no living being, do not curse or speak a lie, do not cut your nails and hair nor touch impure things. Do not enter water for a bath, do not get angry nor speak with wicked people. Do not wear dirty clothes or ever wear a flower garland that has been worn. Do not eat leftovers nor food containing flesh that was offered to Kali. You must not eat food brought by a Shudra or food treated by a woman in her menses and do not drink water by cupping your hands. Do not go out in the evening, nor after having eaten, without having washed yourself or with your hair loose, without ornaments, without being grave or without being covered. Do not lie down without having washed your feet, without being purified, with your feet wet and with your head northward or westward, nor go to bed naked, together with others or during sunrise or sunset. In clean clothes, always being washed and adorned with all auspicious things [like turmeric and sandalwood paste] you should worship the cows, the brahmins, the Goddess of Fortune and the Infalible One before breakfast. With presentations of garlands, sandalwood pulp and ornaments you should worship women who have a [living] husband and a son and you must worship your own husband with offering prayers. You should also meditate upon his presence in your womb [in the form of a child during a pregnancy or his vital energy]. Free from violations keeping to this vow of pumsavana [of the forest person] for a year there will be a son for you to kill Indra.'

Assenting to it Diti thus joyously received the semen from Kasyapa, oh King, and lived strictly to the vow. Oh dear King of respect for all, Indra understanding what his mother's sister had in mind, then wisely approached Diti to serve her during the time she stayed in an ashrama. Every day he brought her flowers, fruits, roots and wood from the forest for the sacrificial fire as also leaves, kus'a grass, sprouts, earth and water when she needed it. Oh ruler of man, serving her as deceitful as a hunter pretending to be a deer, Indra tried to find a fault in her dutiful observance of the vow. But he could not discover a single failure in her practice and thus, oh master of the world, he in his desire wondered anxiously: 'How can I find my well-being in this world?' Once though she, weakened because of the vow, after she had eaten, did not touch water and wash her feet, and went confused about the rules, to sleep at dusk. Upon noticing her mistake Indra, as a master of yoga, by the power of his mystical ability entered the womb of Diti who unconscious lay asleep. With his thunderbolt he cut the embryo, that had a golden appearance, in seven pieces and cut each crying piece into seven more, telling them not to cry. They all in pain with folded hands said to him: 'Oh ruler, why do you want to kill us? Oh Indra, we are your brothers, the Maruts!'

To this group of faithful souls, the Maruts, he then said: 'You should not be afraid of this my brothers.'

By the mercy of Shrinivasa [Vishnu as the refuge of Lakshmi] Diti's embryo being cut in many pieces by the thunderbolt, did not die, just as you [my dear Parikhit] did not from the weapon of Ashvatthama [see 1.8]. 6-6 When a person worships the Original Person he immediately gets a grip on his life [as for time and measure]. And so it happened with Diti who for almost a year had worshiped the Lord [see 5.18: 12]. In order to compensate for the faults made by the mother the Lord changed the forty-nine parts that Indra had created, the Maruts, into [the fifty] demigods [together with Indra] who became soma-drinkers [priests]. Waking up Diti saw the children along with Indra shining as bright as fire. It was a view the goddess being purified [after her penance] was very pleased about. She thereupon said to Indra: 'Desiring a son who would be the fear and end of the [twelve] Adityas [see 6.6: 38-39], I executed this vow that is so difficult to fulfill. I only prayed for one son but now there are forty-nine of them. How could that happen? If you know this my dear son, speak to me and do not tell me lies.'

Indra said: 'Oh mother, having understood what your vow was, I approached you and found a fault. In my self-interest having lost sight of the dharma, I thereupon cut the embryo to pieces. The embryo was divided in seven parts by me and they became seven babies. And even though I cut each of them also in seven parts, none of them died. Witnessing that great miracle I next decided that it had to be some side-effect of your worship of the Supreme Personality. Those who take interest in the worship of the Supreme Lord without fostering desires and are even indifferent about [the liberation of attaining] the transcendental position, one may consider experts in enlightened self-interest [compare 2.3: 10 and B.G. 9: 22]. Would an intelligent person still covet any form of material satisfaction that one even finds in hell, when he has been of the worship by which He, the Lord of the Universe and the most intimate Godhead, has given Himself to him [see

also the Shri Shri Shikshashthaka]? Oh best of women, please excuse me for being such a fool with this evil deed of mine. Oh mother, by your good fortune the child that I have killed within you, came to live again.'

Shri Shuka said: 'Taking permission of her being satisfied about his good manners, Indra offered his respects and left with the Maruts for the heavenly worlds. Thus I have told you all that you asked me about concerning the auspicious birth of the Maruts, what should I tell you further?'

BHAGAVATA PURANA CHAPTER 19:

Performing the Pumsavana Ritualistic Ceremony

The king said: 'Oh brahmin, I would like to hear about the pumsavana vow you mentioned and by which Lord Vishnu is pleased.'

Shri Shuka said: 'A woman with the permission of her husband should start with this vow that fulfills all desires on the first day of the bright fortnight of Agrayayana [November-December]. According to the instructions of the brahmins having bathed, brushed her teeth, put on ornaments and garments, she must hear about the birth of the Maruts. Then, before taking breakfast, she has to worship the Supreme Lord and the goddess of fortune as follows: 'Let there be my obeisances unto You, oh Independent Lord and fulfillment of all desire. My respects for the husband of Lakshmi Devi, the Master of all Perfection. Since You are the Lord endowed with mercy, opulence, prowess, glory and strength. You are the One Supreme Master of all divine qualities. Oh Shri Lakshmi, you being espoused to Lord Vishnu, are His energy and have all the qualities of the Supreme Personality. I beg you to be pleased with me, oh Goddess of Fortune, oh Mother of the World. May there be my reverential homage unto you. My obeisances unto the Supreme Lord and Personality of all Power, the husband of that Greatness of Wealth with His associates; Him I offer my presentations.'

With the invocation of Lord Vishnu by means of this mantra she must every day then offer attentively presentations of gifts, lamps, incense, flowers, scents, ornaments, garments, a sacred thread, bathing water and water for the hands, feet and mouth. Next the remnants of the sacrifice should be offered in the fire with twelve oblations saying svaha [hail!] with the mantra: 'Oh my Lord all my respects for You as the One Supreme, Greatest Person who is the husband of the glory of all wealth, the goddess of fortune [om namo bhagavate maha-purushaya mahavibhuti-pataye svaha].'

Lord Vishnu and the goddess are the bestowers of all benedictions and together constitute the source of all blessings. If one desires all opulences one should daily be devoted with this worship. In one's devotion stretched out straight on the ground [dandavat] one should in a humble state of mind offer one's obeisances uttering this mantra ten times and then pronounce the following prayer: 'You two are the proprietors of the universe, the Supreme Cause. The external energy of the material world is hard to fathom, it is the deluding power that is difficult to overcome. You as the Supreme Personality, the Lord of All Sacrifices, are her direct Master. She is the [original form of the] performance of this worship, while You are the enjoyer of the fruits. This devi is the reservoir of all the qualities while You manifest and enjoy these qualities. The goddess of fortune is the body, the senses and the mind while You are the Supersoul of all the embodied beings. Lakshmi is the name and form while You are the support and certainty. May my great ambitions be fulfilled, oh Uttamas'loka, oh Lord Praised in the Verses, for the two of You are the supreme rulers, the bestowers of benedictions of the three worlds.'

This is the way one should pray to Lakshmi and Shrinivasa, her abode and the bestower of benedictions. After this offering one must put away the articles of worship and ritually wash one's hands and mouth. With devotion and a humble mind, one then should offer prayers, smell the remnants of the sacrifice and again worship Lord Vishnu. Accepting her husband with supreme devotion as the great Lord, the wife should prove her pious love for him with these offerings, while the husband himself also should perform all the menial and elevated activities of the wife. When the wife is unable, the husband should execute this attentively, because when one of them does so, both wife and husband [will benefit]. 9-2 One should not deviate for any reason from the [prescribed] practice of this vow to Lord Vishnu. One should daily, in a regulated manner grant the brahmins and the women, together with their husbands and children, that what remains of the offerings to the Godhead consisting of garlands, sandalwood, food and ornaments. When one in respect of the regulative principles has placed the offerings before Him and has put the Godhead to rest, one should share the remnants of the food that was sacrificed with others and eat it. One will thus find one's soul purified and all one's desires fulfilled. With this regulated puja the wife must after the time of twelve months, or a year, then fast on the last day [the full moon] of Kartika [October-November]. The next morning touching water and as before worshipping Lord Krishna, the husband must, according to the injunctions [as stated in the Grihya-sutras], offer with twelve oblations in the fire sweet rice that

with ghee was boiled in milk. After having pleased the brahmins by devotedly expressing his obeisances bowing down, he, having accepted their blessings on his head, then with their permission should eat. With friends and relatives controlling the voice, he should first of all properly receive the teacher of example, the acarya, and then give the wife the remnant of the offering. That will ensure good progeny and fortune. Performing this vow according to the instructions a man in this life will achieve that what he wanted from the Almighty Lord. A woman performing this may then achieve all fortune, opulence, progeny, a long living husband, a good reputation and a home. 6-2 When she is not married she can [with this vrata] get a husband with all good qualities. Being without a husband or son she may reach the state of perfection, the supreme destination. With a deceased child she may have a child that stays alive and [thus] prosper. Being unfortunate she will find fortune and being unattractive she will have a beautiful body. A diseased man will [with this vow] be freed from his disease and regain his full ability. When one following this course performs successfully the forefathers and the gods will be enormously pleased. Lord Vishnu, the Enjoyer of all Sacrifices [and His goddess] will upon the completion of this ceremony bestow all that one desires. Oh King, I thus extensively explained to you how Diti took the vow and gave birth to the pious Maruts.'

Thus the sixth BOOK of the Shrimad Bhagavatam ends named: Prescribed Duties For Mankind.

BOOK 7: THE SCIENCE OF GOD

BHAGAVATA PURANA CHAPTER 1:

The Supreme Lord Is Equal unto Everyone

The king said: 'How could the Supreme Lord being loved as a friend equally disposed towards all living beings oh brahmin, in support of Indra kill the demons as if He would be partial [see also B.G. 9: 29]? Being of the highest bliss and free from the material modes there is for Him absolutely no personal need to side with the enlightened community or fear and fight the demons. Oh glorious one, can you please remove the great doubt that thus has risen in us concerning the qualities of Narayana?'

- The honourable rishi said: 'What an excellent question to ask, oh great King! Because of the wonderful activities of the Lord, that are sung by the leading souls of piety, the sages headed by Narada, we see more and more the glories and devotion of His devotees. I will discuss with you all the topics relating to the Lord, but let me first offer my obeisances to Krishna's greatest sage [Vyasadeva]. Even though He is free from the modes, unborn and unmanifest, the Supreme Lord transcendental to the material world enters the material qualities of His illusory energy [in the form of the guna avatars Brahma, Shiva and Vishnu] and accepts obligations and responsibilities [compare B.G. 9: 11]. The qualities of sattva, rajah and tamah belong to material nature and not to the spirit soul, oh King. For the spiritual self there is no question of their combined prominence or decay, the on and off [of the fickleness one has with material things]. According to the time of their prevalence one with the mode of sattva [goodness] finds the devas and the rishis [the gods and sages], with the mode of rajah [passion] one encounters Asuras [the unenlightened ones] and with the mode of tamah [inertia] one is faced with Yakshas and Rakshasas [ghosts and demons, see also B.G. 14: 11-13]. The way one knows fire as residing in other elements [like wood], the sages, the expert knowers, perceive the Supersoul as present within themselves and this [divine self] is not visible when one looks at all appearances in the outer world [see B.G. 10: 10]. When He desires to create material bodies for the living entities, the Supreme One manifests them on the basis of His creative potency in the mode of passion. Desiring to engage in different bodies He is of the nature of goodness and when the Lord is about to put an end to it all He in accordance with that quality [of destruction] engages the mode of ignorance [see B.G. 9: 10]. Oh ruler of man, the true cause that is the male principle, the original unmanifest foundation of matter [pradhana], is the [primal, expanding] movement of time [as the fourth dimension] which forms the shelter of the Lord [to meditate upon, see also B.G. 11: 32]. Oh King, also being this [authentic notion of] Time, the Supreme Lord of name and fame increases in the mode of goodness the numbers of enlightened souls and is consequently, as the friend of the demigods, inimical to and destructive with the unenlightened ones [the materialists] who are ruled by passion and ignorance. Concerning this [destruction/protection plan] in the past upon the request of King Yudhishtira, the man without enemies, the following story was lovingly told by the great sage of enlightenment [Narada] at the grand sacrifice. 4-1 The king, the son of Pandu, after having seen how at the great offering called Rajasuya the King of Cedi [Sishupala] so wondrously had merged into the Supreme Personality of Vasudeva, had as the ruler wonder-stricken at the sacrifice, before all the sages listening, asked Narada who sat there the following question. Yudhishtira had said: 'Oh how

wonderful and for sure difficult to achieve for even the transcendentalists is the attainment of Shishupala behaving so impudently towards Vasudeva, the Supreme Absolute Truth. We all would like to know how this can be, oh sage; from insulting the Lord Vena was sent to hell by the brahmins. That sinful son of Damaghosha fostered from his earliest prattle to his last days anger towards Govinda, just as did the evil-minded Dantavakra [his brother]. No white leprosy [vitiligo] appeared on their tongues nor did they land in the darkness of hell because of their repeated offenses against Lord Vishnu, the Supreme Personality of Brahman [compare B.G. 10: 12]. How could they for everyone to see, so easily find absorption [sayujya-mukti] in the Supreme Lord whose supreme position is so hard to attain? My intelligence concerning this matter is as fickle as a candle flickering in the wind. Please, oh man of all fortune, tell us more about the particular cause of this great wonder.'

The son of Vyasa said: 'After hearing the words of the king asking questions in the midst of the assembly, Narada, the greatest among the sages, felt satisfied and addressed him about the topics. Shri Narada said: 'This body subject to insults, praise, honour and dishonour is the product of a lack of discrimination between the primal state of material nature [pradhana] and the supreme [position of the transcendental witness], oh King [see also B.G. 2: 14, 12: 18-19]. Oh earthly ruler, because of this the living beings in this world suffer from the misconception of 'I' and 'mine', just as from the reproach and punishment associated with it. Living with this false conception one thinks that the destruction of bodies is the same as the destruction of living beings. The misconception [including reproaching Him and the fear for punishment] is there not because of Him [but because of being without Him] who is the beatitude of detachment and emancipation in person. How could there from His side, the side of the Soul of all, the Supreme One and Highest Control be any question of violence [mentally and physically]? Therefore, whether one is of a constant enmity, of devotion, of fear, of affection or of lusty desires, one should stay connected and not care about anything else. The absorption [though] attained by someone in enmity might not be the same as the absorption attained by someone in devotional service, that is my definite opinion. 8-2 A larva checked by a bee in a comb may be filled with anxiety and resentment, but because of that bee attain the same form. Just the same one may [like Shishupala and Dantavakra] with Krishna, who as the Supreme Lord assumed a human form, [even] be freed from one's sins by constantly thinking of Him in enmity. Moved by lust, hatred, fear, affection and devotion many who united their mind in the Lord consequently gave up on sin and thus attained their destination. Oh King, the gopis realised this by their lusty desires, Kamsa by his fear, Shishupala and other kings by their hatred, Krishna's family members by their kinship, You [Pandavas] by your affection for Him and we through our bhakti. Not to be someone like Vena, who could not adopt any of these five forms of respect in regard of the Original Person, one must fix one's mind on Krishna in one of these ways. Shishupala and Dantavakra, the sons of your maternal aunt oh Pandava, were [incarnations of] the two exalted attendants of Vishnu [Jaya and Vijaya, see 3.15-16] who because of a curse of the brahmins [the Kumaras] fell from grace.'

Shri Yudhishtira said: 'Who pronounced that curse and what kind of curse was that? It is difficult to believe that such a thing might happen to a servant of the Lord. How can it be that those exclusively devoted to Him have to take another birth [see B.G. 4: 9 and 8: 16]? Those who reside in Vaikuntha are not concerned with a material body, material senses or a material life. Please describe how they could be bound to a physical body.'

Shri Narada said: 'One day it happened that the sons of Brahma, Sanandana and the others [the Kumaras], traveling around the three worlds arrived at the place where Vishnu resides. When they [Jaya and Vijaya] saw them approaching who, despite being born before the ancients of the universe [see 1.3: 6], looked like boys of five or six years old, the two guards thought they were naked children and denied them access. And so they full of anger cursed them: 'Oh, you two unworthy souls, residing at the feet of the Slayer of Madhu it is most sinful not to be free from passion and ignorance and therefore, oh fools, you will soon hereafter be born from the womb of an unenlightened mother [see 3.17]'. Thus being cursed to fall down from their abode the merciful sages also said to them: 'May it be so that after three births you turn back to your abode.'

The two were thereafter born as the sons of Diti and by the Daityas and Danavas honoured as Hiranyakas'ipu, the older brother and Hiranyaksha, the younger one. Hiranyakas'ipu was killed by the Lord appearing in the form of a lion [Lord Nrisimhadeva] and Hiranyaksha was killed by Him when He in the form of a boar had appeared to uplift the world [Lord Varaha, see 3.18-19]. Hiranyakas'ipu desirous to kill his son Prahlada, the beloved devotee of Kes'ava, tried different ways of torture to cause his death. But since his son protected by the power of the Supreme Lord [was focussed on] Him, the

Soul in all living beings who is peaceful and equal towards all, he with all the might he displayed could not kill him. Next the two demons with the names of Ravana and Kumbhakarna took their birth from Kes'ini as the sons of Vis'rava and caused a lot of trouble to all the people. In order to relieve the two of the curse, thereupon Ramacandra manifested Himself and killed them. You will hear about the exploits of Rama [see 9: 10 & 11] from the mouth of Markandeya, my best. In their third birth the two were born in this world as kshatriya sons [as Shishupala and Dantavakra] to your aunt. They are now freed from the curse by Krishna who destroyed their sins with His cakra. The gate keepers of Vishnu by meditating in a bond of intense hatred managed to get near to Hari again and found absorption in the essence of the infallible Lord.'

Shri Yudhishtira said: 'How could there [with Hiranyakas'ipu] be such a hatred for that great soul, his own son? Please tell me, oh supreme sage, how Prahlada managed to develop such an attachment to Acyuta [the Infallible Lord].'

BHAGAVATA PURANA CHAPTER 2:

Hiranyakas'ipu, the King of the Demons, on Bereavement

Shri Narada said: 'When the brother [Hiranyaksha] as said was killed by the Lord in the form of a boar [see 3.18-19], Hiranyakas'ipu got very sad and angry oh King. Enraged biting his lips because of this, he with his eyes fuming of anger stared into the grey sky and then spoke. He with his terrible teeth and fierce look ghastly to behold, raised his trident in an assembly of Danavas and said with a grimace the following: - 'Oh Danavas and Daityas, Dvimurda [the two-headed one], Tryaksha [the three-eyed one], Shambara and Shatabahu [the hundred-armed one]; oh Hayagriva [the horsehead], Namuci, Paka, Ilvala and Vipracitti! Puloma, Shakuna and all others, listen to what I have to tell you and may you thereafter all quickly act to it without delay. My so very dear brother and well-wisher was, while those insignificant enemies, the theists who are of worship, conspired behind his back, killed by Hari who was supposed to treat us all equally. - He [not being equal] has forsaken His love for us and is now, abominably in maya behaving like a wild beast. Like a child He unsteadily changes from this to that form according to the desire of His worshiping devotees. With my trident I will cut His neck and make Him swim in blood so that I can find my peace in satisfying him [Hiranyaksha], who was so fond of drinking it. When He, [Vishnu] that most deceitful enemy of all is finished, the same will happen to those guys of God whose life belongs to Vishnu, just like it is with the drying up of the branches and leaves of a tree that is cut by its roots. All of you meanwhile go to that world so neatly kept in order by the priests and politicians and see to the destruction of all those repenting and sacrificing bookworms who are of vow and charity. Lord Vishnu roots in their sacrificial activities. He is that person full of religious principles who exhaustingly being worshipped by the twice-born ones is the man of dharma, the one who is the shelter of these gods and sages, forefathers and all the rest. Wherever the twice-born ones keep their cows, study their Vedas and are busy with their varnashrama ado, set all those towns afire and cut down all their trees.'

Proving him their respects they took the instructions of their master on their heads and terrorised, as experts in destruction, all the people. The cities and villages, pasturing grounds, orchards and gardens, fields, forests, hermitages and mines, farms, mountain places, cowherd camps and also the capitals, they all burned down. Some of them set the dwellings ablaze with firebrands and others demolished with picks the bridges, surrounding walls and the city gates while another group took axes to destroy the source of livelihood by cutting down the fruit trees. When the people thus time and again were disturbed by the followers of the king of the Daityas, the God-fearing ones gave up their heavenly positions and wandered all over the earth not to be visible to the demons. Hiranyakas'ipu, very distressed about the loss of his brother, performed the obsequies and pacified his nephews. 8-1 Shakuni, Shambara, Dhristhi, Bhutasantapana, Vrika, Kalanaba, Mahanaba, Haris'mas'ru and Utkaka as also their mother Rushabhana and Diti, his own mother, he as a well adapted person addressed in sweet words saying this, oh ruler of man.

Hiranyakas'ipu said: 'Oh mother, oh mother; oh sister in law and nephews, you should not lament about our hero who facing the enemy chose for the glory of a hero's death. Just like travelers who amassing at a road house thereafter resume their course, oh sweet mother, the ways of living beings, who by providence in this world were brought together in one place [in a family, a country or religion], part again according to each his karma. The eternal inexhaustible soul, free from the tinge of matter, is capable of going anywhere. Knowing all and being transcendental that soul takes up the self of a body that under the influence of the material world demonstrates various qualities [see B.G. 13: 22]. Just as being reflected in water the trees may appear to be moving, one can also with moving one's head [one's 'eyes'] have the illusion that the world is moving around. So too the unchangeable living

being is confused by the mind he has with the qualities of matter, oh mother of mine, which leads to it that he despite his formlessness starts to believe in a physical form. 5-2 This soul confounded about his formless existence, falls in love with the body and thus knows loved ones and enemies, allies and strangers in his karma with the material affair. Departing from being born and dying he laments in different ways and has all kinds of worries, is uncertain about what the scriptures say and forgetful about proper discrimination. In this context one often recites an ancient story about Yamaraja in discussion with the friends of someone who died. Listen closely. Once in Us'inara there was a famous king known as Suyajna who was killed by his enemies in a war. His kinsmen sat around him. 9-3 With his jeweled armor scattered here and there and his ornaments and garlands fallen down, he was lying there in his blood pierced by an arrow through his heart. With his hair loose and his eyes obscured, he had his lips bitten in anger, his lotus face covered by dust and his arms and weapons cut off lying on the battlefield. When the queens ascertained that the master of Us'inara thus was treated by providence, they had their eyes full of tears and pounded their breast constantly with their hands while they fallen down at his feet repeatedly cried 'oh husband!' Wailing loudly about their beloved husband they moistened the lotus feet with their tears that were red because of the kunkum of their breasts. With their ornaments and hair loosened they for everyone heart-rending lamented, sobbing pitifully:

'Alas for merciless providence, oh Lord of us, you, oh beloved one, have been taken beyond the range of our sight. You used to provide the livelihood of the state and the inhabitants of Us'inara, but now that you have departed you are the cause of an increasing lamentation. You were such a grateful husband for us, oh King, how can we all following you live without you? You who are our best friend, please tell us whereto those who served your lotus feet, how to follow you, now you left us.' The queens thus lamenting had taken the dead husband on their lap, not wishing that the corpse would be cremated. Meanwhile the sun was setting in the west. Hearing the kith and kin of the ruler crying that loudly, Yamaraja personally appeared in the form of a boy and spoke to them.

Shri Yamaraja said: 'Alas how can you people older than me who saw the law of nature ruling every day of your lives, be of this bewilderment? Don you not understand that you yourselves will return to the same nature where this man returned to? Yet you meaninglessly weep [compare B.G. 2: 28]! Oh we are most fortunate because we, presently abandoned by our father and mother, weak as we are have not been eaten by the wolves! So why worry knowing that He who protected us in the womb will also protect us later on? Oh poor women, the Supreme Controller by the exercise of His will creates all of this without ever changing Himself and it is He who next to that also maintains and destroys. One says that all that moves and does not move belongs to the game of the Lord who is always fully entitled to maintain something or someone or put an end to it all. Something lost in the street can, protected by destiny, be preserved, while something kept at home, can be fated to be lost. Despite being unprotected one under His protection may remain alive whether one is at home or in the forest, but this one here being struck down, well protected as he was, did not survive. Any embodied soul has his own type of birth according to his karma and also disappears in due course of time because of [this finite] karma. But all of this does not apply to the soul despite the fact that he, being situated within this material world, in various forms is bound to her different modes. He is completely different [see also B.G. 2: 20]. This body of the person that with fire, water and earth out of ignorance was born, undergoes changes and is vanquished again, is just as separate from him as the material of a house is separate from its indweller. The fire in wood can be observed separately, just as the air within the body and the [time-effect of the] all pervading ether that does not mix with anything. The same way the living entity can be separately considered as transcendental to its material encasement of involvement with the modes. [The body of] this man [called] Suyajna is there right in front of you and you, oh foolish people, now cry for him. But he who heard and spoke with that body in this world, you have never seen! The great ruler of the body, the life air, is despite residing within this body not the listener, nor the speaker. It is the soul and he differs from the life air that is locked up in the body with all its sense organs. That what expands and manifests, this might, this powerful soul, obtains and forsakes high and low-class bodies that are characterised by the five elements, the senses and a mind. In that engagement he [this power of the self in the form of the so-called linga, the subtle body] differs from the form he assumes of dint of his moral quality [see also 4.29]. One is bound to karma for as long as one is covered by the subtle body [consisting of mind, intelligence and false ego]. From that karmic bondage there is the reversal [from being controlled by the spirit soul to being controlled by the body] and the misery which follows that illusory unification [B.G. 8: 6]. Just like everything produced by the senses with what one sees in a

daydream is false and offers no firm ground, it is equally useless to cling to the dream of [the happiness and distress derived from] the material qualities of nature. They who understand that, for that reason do not complain about that what is permanent and that what is transient in this world. Or else they could, as you'll understand, not tackle the habits of those who do make their complaints [see also B.G. 2: 11]. Some hunter who was assigned the task to decimate the number of birds in the forest, spread a net and luring the birds here and there with food then caught them. When he saw a pair of kulinga birds foraging in the forest, the hunter quickly managed to lure the female bird of the two. Oh queens, the male seeing how the female bird in the grip of time was caught in the ropes of the net, very upset did not know what to do next so that the poor thing emotionally started to wail about its mate: 'Alas what a cruel fate for my wife who was so kind to me! What can I do for the poor one crying for me, her poor lordship? Let the Lord also take my life. What is the use of the life of the single half of my body? What kind of miserable existence is it to suffer that pain for a lifetime! How unfortunate are my babies waiting for their mother in their nest. How can I without the mother maintain the young that cannot fly yet?' While the bird thus with wet eyes most sad at a distance lamented over the loss of his beloved, the bird-catcher as a messenger of time managed to sneak up on him and take his life by piercing him with an arrow.

And so it is with you, oh ignorant ladies. You do not see the finality of your existence! Lamenting over your husband will not bring him back, not even in a hundred years.'

Shri Hiranyakas'ipu said: 'The boy thus having spoken, astounded the hearts of all the relatives. They understood that everything material was just a temporary, false appearance [see also B.G. 2: 18]. After Yamaraja in this form had given instruction he disappeared. Thereupon the relatives of King Suyajna performed the duties for the funeral. Therefore do not lament about yourself or anyone else. In this material world one only lacking in knowledge is obsessed with the meaning of this 'mine' and 'thine' of one's self-interest and the interest of others. For who is that actually, that soul of you and of the others?'

Shri Narada said: 'Diti and her daughter-in-law [Rushabhānu,] hearing the speech of the king of the Daityas promptly gave up their grief over their son and husband and submitted their minds to the true knowledge of life.'

BHAGAVATA PURANA CHAPTER 3:

Hiranyakas'ipu's Plan to Become Immortal

Shri Narada said: 'Hiranyakas'ipu, oh King, desired to become unconquerable, free from old age and immortal, the one and only king with no rivals or opponents. In a valley near Mandara Hill he performed a most difficult austerity in which he staring into the sky raised his arms upwards and with the big toes of his feet stood on the ground. Emanating from the hair on his head there was a light as bright as a supernova that by its beams made all the gods doing penance turn back to their home bases. The fire that generated by his severe penance together with smoke spread sideways, upwards and downwards, heated all the worlds. The rivers and oceans were in turmoil, the islands, the mountains and the earth shook and the stars with their planets fell, while all the ten directions were ablaze. Scorched by it the demigods gave up their residences and went to Lord Brahma's place to tell their leader: 'Oh Master of the Universe, because of the penance of the daitya king we are all afflicted and no longer capable of keeping our positions in heaven. Please, could you mind to do something and put an end to this, oh Lord of the whole world, before everyone who offers you worship, oh chief of all is lost. Just consider what he [Hiranyakas'ipu] has in mind performing that most difficult penance. You of course know everything about it - but nevertheless we would like to submit it to you. -1 [This is what he thinks:] 'Lord Brahma, who by his austerity absorbed in yoga created the moving and unmoving living beings [see 3.8], has his throne in all the worlds high and low. I, by dint of an even more severe penance [than his] being absorbed in yoga, will from the eternity of time and the soul, achieve the same for myself. By my strength I will turn this world upside down and tackle everything that must change in a different way than before. What is the use of all other practices? At the end of a day of creation all the worlds of Vishnu will be vanquished by time anyway!' We discovered that he in his severe penance is of this resolve. Can you please according to your own judgement take the necessary measures oh master of the three worlds? It belongs to your position as the supreme master in the universe to improve the welfare, happiness, opulence and victory of the twice-born ones and the cows.'

Thus being informed by the godly ones, the most powerful person, he who was born on the lotus, oh King, accompanied by Bhṛigu, Dakṣha and others went to the place of penance of the daitya lord. 5-1 Covered by an anthill, grass and bamboo and with his fat, skin, flesh and blood eaten away by the ants, he could not be spotted any longer, but he who rides the swan smiled with wonder when he saw how he, like a sun covered by clouds, heated all the worlds by his penance. Shri Brahma

said: 'Please appear, show yourself, oh son of Kasyapa! All good fortune to you who are so perfectly of penance. I, the granter of boons have arrived. Let your wish be my blessing for you. I have personally witnessed the great power you are carrying and how wonderful it is that someone whose body is eaten away by worms and ants can manage to keep his life air confined to his bones. Nothing like it was performed by the sages before you, nor will anyone else do so hereafter. Who can sustain his life-air for a hundred celestial years [36,000 years] without taking a drop of water? Oh son of Diti, by your resolve to be of this penance that even for the greatest saints is very hard to perform, you have conquered me. Therefore I will grant all your wishes oh best of the Asuras. When someone who is destined to die meets an immortal person like me, that will certainly not be fruitless.'

Shri Narada said: 'Having said this, the original godhead and first living being of the universe sprinkled divine, all-potent effective water from his kamandalu [waterpot] over the body that was eaten by the ants. From his anthill with its bamboos he thereby was fully restored to the full capacity of his mind, senses and strength. Like fire springing from fire wood, he arose with a fully endowed young body as strong as a thunderbolt that had a luster of molten gold. When he saw the god right in front of him in the sky upon his swan carrier he, very pleased by that encounter, with his head bending over offered his obeisances [compare B.G. 9: 23-24 and 2.3: 10]. Rising to his feet before his own eyes seeing the Almighty One he, overwhelmed by jubilation, with tears in his eyes and his hair standing on end, with folded hands and a faltering voice, humbly began to pray. 6-2 Shri Hiranyakas'ipu said: 'At the end of a day of creation when he [Lord Brahma] under the influence of time is covered by the dense darkness of ignorance, this cosmic creation manifests [again] by the light of the rays emanating from his body. This world endowed with the three modes of rajas, sattva and tamas [passion, goodness and ignorance], is by him created, maintained and annihilated. That transcendental and supreme Lord I offer my respectful obeisances. The original living being, the seed of creation, knowledge and wisdom, him, the deity of the life force, the senses, the mind and the intelligence who by his passion realised this manifestation, I offer my reverential homage. You, operating through the life force, constitute the factual control of the moving and immobile creatures. You are the origin of all activities and the mastermind and source of insight of all living beings. You are the great Lord of the knowing and acting senses, the controller of the material elements, their qualities and the mind thereabout [compare B.G. 7: 7]. By means of your body in the form of the three Vedas you promote the seven kinds of rituals [beginning from the agnisthoma-yajna] of the four kinds of priests [known as hota, adhvaryu, brahma and udgata] and the knowledge required. You are the one soul without a beginning and an end of all living entities, the supreme inspirator and the True Self within. You not affected by anything are [the personification of] the ever vigilant Time that by each of its segments reduces the duration of life of all beings. You are of this material world the essential cause of life, the Great Self and Supreme Controller who was never born. Nothing exists separate from you, whether it is higher evolved or just lower, moves around or does not move. [Vedic] knowledge in all its divisions makes up the diversity of your body. You are the one golden principle of life [called hiranya-garbhā] who transcendental to the three modes are greater than the greatest. Oh Almighty One, invisibly situated in your supreme abode you as the one soul and oldest person manifested the externality of this cosmic manifestation by which you enjoy the senses, life air, mind and qualities [you endowed us with]. I offer my obeisances to you, that Supreme Lord who endowed with spiritual and material potency expanded to the unlimited, unimaginable form of this totality.

If you are willing to grant the boon that I desire, oh my Lord, oh best of all benefactors, then make it so that I will not die because of any of the living beings created by you. Neither at home nor outside, neither during the day nor at night, neither from any known weapon nor by any other thing, neither on the ground or in the sky nor by any human being or animal I may die. 7-3 Neither lifeless things nor living entities, neither demigod or demon nor the great serpents may kill me. I must have no rivals, have the supremacy in battle and the rule over all embodied souls including the deities of all planets. My glory must equal yours and never may the powers I acquired by yogic penance be defeated.'

BHAGAVATA PURANA CHAPTER 4:

Hiranyakas'ipu Terrorizes the Universe

Shri Narada said: 'Thus being solicited Lord Brahma who sees everywhere, pleased about Hiranyakas'ipu's austerities then granted him the benedictions that are so hard to obtain. Lord Brahma said: 'My son, even though these boons you asked for are difficult to obtain for men, I will grant them to you my best.'

Thereupon the mighty Lord whose grace is faultless departed, he who was worshipped by the most exalted Asura as the Almighty One praised by all rulers of mankind. The

Daitya who thus had obtained his desired boon and acquired a body with a golden luster, constantly thinking about the brother killed by the Lord, maintained a feeling of hatred towards Him. - He, the greatest Asura, conquering all the three worlds in all directions, brought the masters of all places under his control: god, demon and man; the kings, the musicians of heaven and the birds [the Garuda]; the serpents, the perfected ones and the bards; the scientists, the seers and the leading manes; the fathers of mankind, the treasure keepers and the wild men; the goblins, the evil spirits and the ghosts. He as the conqueror of the world usurped the power of rule of all authorities everywhere. He, in the paradise of the gods situated with the riches of all opulence, thus lived in the highest world. Living in the palace of the king of heaven as created by Visvakarma the great asura architect, he, in control of all the wealth of the entire universe, from that abode of Lakshmi dominated the three worlds. -1 The steps there were made of coral, the floors of emerald, the walls of crystal and the rows of pillars were made of vaidurya [cat's eye] stone. One also found there the most wonderful canopies and seats bedecked with rubies and bedding with pearls on its borders that was as white as the foam of milk. In the quarters adorned with jewels and gems celestial ladies with nice teeth showed their beautiful faces, left and right making sweet sounds with their tinkling ankle bells. In that royal residence ruling most severely with the greatest might and mind, the dictator controlling everyone, enjoyed it to be worshiped by the tormented, God-fearing encourage at his feet. He, oh best one, the embodiment of all austerity, yoga, strength and good sense, who by anyone but the three principal deities, with all glory was honoured with presentations from the hands of all important men, was engaged this way while being intoxicated by strong scented wines that made his eyes roll red as copper. With all his power occupying the seat of Indra, he was glorified by Visvvasu, Tumburu [the greatest Gandharvas] and by me oh son of Pandu. Again and again all the singers and girls of heaven, the perfected ones, the saints and those who base themselves on knowledge offered their prayers to him. Thus with gifts in abundance being worshiped by all classes and age groups, he in the exercise of his power reserved every share of the oblations for himself alone. Mother earth as the cow of plenty yielded under his rule on all her seven continents spontaneously crops in a great abundance, while all the wonders of the universe could be observed in the sky. The seas and oceans of salt and sweet water, wine, ghee, cane juice, yogurt and milk, and also their wives the rivers, carried all kinds of precious stones in their waves. The valleys between the mountains and hills were his pleasure grounds that offered all the wealth of plant and tree throughout all the seasons. He alone stood for all the different qualities of all the ruling gods of nature. Despite having conquered all directions as the one and only ruler with the right to exhaustingly enjoy all thinkable pleasures, he was not at peace with it, for he had lost the control over his senses. Being cursed by the brahmins [the Kumaras] he was intoxicated by great pride over the opulence he had acquired, so that a long period passed of living in offense with the scriptures [see also B.G. 16: 23-24].

Because of his painful rebukes there was no safe place for all the disturbed worlds and their leaders and thus they approached the Infallible One to seek shelter with Him [compare B.G. 5: 29]. 2-2 They prayed thereto: 'We offer our obeisances in the direction where the Supersoul of Hari, the Supreme Lord is found and from where the peaceful and pure souls of the renounced order never return.' With their minds under control being wakeful and feeding on air only, they in their worship of the Master of the Senses thus steadied and purified their intelligence.

Then, a loud voice without a form resounded like thunder in all directions, that drove away the fear of the saintly ones: 'Do not fear, oh best souls of learning, I wish you all the best. From having my vision the living beings may attain all good fortune. The nefarious activities of this great demon are known to Me and I shall put an end to them. Just wait and see. When one is hostile towards the gods, the Vedas, the cows, the brahmins, the saints, the regulative principles and towards Me, one will soon perish. As soon as he [Hiranyakas'ipu] is of violence against his peace-loving son, that great soul Prahlada who has no enemies, I shall kill him, irrespective of the blessings he received from Lord Brahma, see also 3.25: 21.'

Shri Narada said: 'Thus being addressed by the spiritual master of all living beings, the godly ones offered Him their obeisances and turned back to their places. They being relieved of all their anxieties considered the demon as good as dead. The daitya king fathered four most qualified sons of whom the one named Prahlada was the best one endowed with all the qualities of a great devotee.

He, as a good brahmin being of full control over the senses and the mind, was firmly established in the Absolute Truth and was, alike the Supersoul, the beloved, best friend of all living beings. He sat down at the feet of the great ones like a servant, like a father he took care of the poor, he was like a brother to his equals and always kind to the spiritual masters whom he esteemed as the Supreme Controller Himself. He was

of education, purpose, beauty, nobility and completely free from arrogance and impudence [compare B.G. 12: 13-19 and B.G. 18: 42]. Even though he was born from an Asura he was not of a demonic nature. In the midst of danger he was of an unperturbed consciousness and he had no desire whatsoever to talk about or be concerned with temporary matters. Material qualities he considered insubstantial and by controlling his senses, life air, body and mind he quieted his lusts. His qualities are, like the ones of the Supreme Lord our Controller, unabated to this very day defended by the scholars, oh King. In gatherings of saintly people the enemies [of the demons] discuss these characteristics using him as an example. When even the wise and learned ones do this, oh King, then why should you not do so or anyone else? One runs out of words when one tries to enumerate the countless qualities of him who owes his greatness to his natural attraction for Vasudeva, the Supreme Personality of Godhead. As a small boy he, in his full absorption in the attraction of Krishna, refrained from playing and seemed to be absentminded, having no understanding for worldly matters. As he sat and walked, ate and lay down, drank and talked he, embraced by Govinda, was impervious to all of it. Sometimes worrying about [not being in] Vaikuntha he cried, sometimes he laughed about a twist of mind and sometimes he chanted aloud in great jubilation thinking of Him. Sometimes he, being overwhelmed, loudly exclaimed [His name], sometimes he danced without shame and sometimes he, lost in thoughts about Him and projecting himself into His position, imitated Him. Then again he with his hair standing on end and with tears in his half-closed eyes, fell completely silent, rapt with joy in being caught in the loving association of His transcendental bliss. He by his constant service at the lotus feet that are glorified in the hymns, attained the highest ecstasy by the evolution of his association of indifference about the material world. Continually he from the spiritual soul that way brought peace to all those who lacked in spirit and association. Unto him, that exalted and most fortunate, broad-minded devotee who was his own son, oh King, Hiranyakas'ipu committed the greatest sin.'

Shri Yudhishtira said: 'Oh devarishi, we would like to know from you the following: why did the father make his own pure and exalted son suffer? Sons going against the will of their fathers are lovingly reprimanded. But for teaching them a lesson they cannot be punished like an enemy, is it not? Please oh brahmin, what to say about this father who so mean to the point of death hated his own obedient son? Please drive away the doubts we have, for he was a great devotee of the sort who honours his father as his guru, oh master.'

BHAGAVATA PURANA CHAPTER 5:

Prahlada Maharaja, the Saintly Son of Hiranyakas'ipu

Shri Narada said: 'The powerful sage Shukracarya [the teacher of purity], who by the Asuras was chosen to serve as their priest, had two sons named Shanda and Amarka who lived near the residence of the daitya king. The king sent the boy Prahlada, who was skilled in reasoning, to them in order to be instructed in different subjects of knowledge, together with other asura children. Hearing and repeating what the teachers all said there he considered it a bad way of thinking because it was based upon the notion of foes and allies. One day the asura ruler placed his son on his lap, oh son of Pandu, and asked: 'Now tell me my son, what do you think yourself would be the best?'

Shri Prahlada [the joy of understanding] said: 'Fine, oh King of the Asuras, I think that every embodied soul always has a mind full of worries because he thus is imprisoned in the material world. When one wants to get rid of that covering of the soul, that worldly concern which is nothing but a blind well, one better heads for the forest and seeks refuge with the Lord.'

Shri Narada said: 'When the Daitya heard how his son in full possession of his faculties with these words sided with the enemy, he laughed about the intelligence of the small boy and assumed he was misinformed: 'This boy will be better off in school where his mind is free from the influence of brahmins in favor of Vishnu who [possibly] dress up differently.'

Taken back to school, the daitya priests called for Prahlada and questioned him, while comforting him with a soft voice and pleasant words. 'Dear child, Prahlada, we wish you all the best, tell us the truth and do not lie. What has given you this wrong way of thinking we do not find with the other children? Tell us, did this opposing vision originate from evildoers or was it something of yourself? We, your teachers are eager to hear about this, oh best one of the family.'

Shri Prahlada said: 'This reasoning about others in terms of foes and allies is something that belongs to people adhering to a material conception of life. Such people, reasoning from what they can see, are bewildered about the external affair that is created by Him, the Supreme Lord whom I prove my respect [see also B.G. 5: 18]. When a person is devoted to Him, the animal notion of this time bound way of discriminating between the 'I' of someone else and the 'I' of himself is destroyed. For those whose intelligence and service was spoiled by this notion of friends and foes, it is most

difficult to be of devotional service to Him, the Supersoul. Even others who are spiritual and follow the Vedic path, are confounded about how to serve Him who has transformed my intelligence. Oh brahmins, just like iron all by itself moves in the direction of a magnet, my consciousness spontaneously separated itself from [that of the other boys] because of the cakra in His hand [the natural order of Time, see e.g. 5.14: 29].'

Shri Narada said: 'After saying all this to the brahmins the great mind fell silent and was harshly chastised by the servants of the king who, considering it obnoxious, were very angry: 'Oh get me a stick for him, this cinder of the dynasty who with his corrupted intelligence is discrediting us. This calls for the solution of the fourth diplomatic option of the danda [the rod, after sama, pacification; dana, legally settled charity; and bheda, dividing posts]. In the sandalwood forest of the Daityas this boy was born as a thorn tree that serves as a handle to the ax of Vishnu for cutting us by the roots!'

Thus in different ways threatening him with punishments and such, they taught Prahlada what the scriptures said about the [first] three goals of life [the purusharthas of dharma, artha and kama]. After his teachers were convinced that he knew all there was to be known about the four principles of diplomacy he, being bathed and nicely decorated by his mother, was taken to the daitya ruler. The boy fallen at his feet was encouraged with blessings by the Asura who derived great joy from closing him for a long time in his two arms. Putting him on his lap he smelled his head and wetted him with the water of his tears. Then he with a smile on his face said the following, oh Yudhishtira.

Hiranyakas'ipu said. 'Now tell me Prahlada, my son, what you, well taught as you are, oh love of my life, consider the best of all that you all this time have learned from your teachers.'

Shri Prahlada said: 'To listen, to sing, to remember Vishnu, to attend to the feet, to offer worship and prayers, to become a servant, to be a friend and to surrender one's heart and soul. These are the nine characteristics of the devotional service to Vishnu delivered by the devotee. This is the way one should relate to the Supreme Personality. That I consider the best that one can learn.'

When Hiranyakas'ipu heard his son say this he, with lips trembling of anger, told the son of the guru [who was Prahlada's teacher] the following: 'You fake brahmin! You fool! What is this? Are you siding with the enemy now, so mischievously teaching this nonsense without properly taking care of my boy? This just demonstrates how many cheaters there are in this world falsely dressing up as friends. But in due course of time one can see how sin manifests itself, just like a disease does with people with a wrong lifestyle.'

The son of the guru said: 'This what your son says is not what we taught him, nor has anyone else taught him that oh enemy of Indra. This is his natural inclination, oh King. Do not be angry with us, do not put the blame on us.'

Shri Narada said: 'After thus being answered by the teacher the Asura addressed his son for the second time: 'If you have not heard it from the mouth of your teacher, you wretch, then from where came this bad notion?'

Shri Prahlada said: 'Persons swearing by a worldly existence develop a life that leads to hell, because they fail in their sense control and repeatedly chew the chewed. They are never inclined toward Krishna [see B.G. 4: 4-5] because of what others tell them, out of their own understanding or by a combination of the two [see also B.G. 2: 44]. They who think to gain by the external world have in their difficult ambitions really no sense of life's purpose, Lord Vishnu. Even though they follow a lead they, just like blind men led by the blind obeying the dictates of material nature, are bound to the ropes of her strong power [of maya]. To vanquish the unwanted, - which is the purpose of all the great ones [the gurus and devotees] - is out of the reach of these people for as long as their consciousness is not in touch with the Feet of Renown, for as long as they do not accept the consecration by the rule [or dust] of the feet of those living [voluntarily] in poverty who are free from this bondage.'

Thus having spoken the son stopped. Hiranyakas'ipu blind with anger out of his mind, threw him from his lap on the floor. Overpowered by indignation he furiously with bloodshot eyes said: 'Men, oh sons of Nirriti [a demon], put an end to his life immediately, lead this boy away to be killed! This one here is the murderer of my brother, for he, this lowest one giving up his own well-wishers, is as a servant at the feet of Vishnu, of worship for Him who has killed his own uncle! And to Vishnu he is no good either with his five years of age and his faithless forsaking of the difficult to deny love of his parents. A child even being born from others constitutes a blessing as beneficial as a medicinal herb, but a son born from oneself who is of evil intentions should be cut off like a diseased limb. Because of being deleterious to the well-being of the body its removal can still make a happy life possible. By all means he must be killed who eating, lying down and sitting with us posed as a friend, but is as good an enemy to us as uncontrolled senses are to a sage.'

9-4 The sons of Nirriti obeying the command of their leader then with their frightening teeth and faces, their red hairs, mustaches and the sharp tridents in their hands fearfully roared: 'Yeah, let us cut him to pieces!' and with their lances attacked the tender parts of Prahlada who sat there silently. But the same way as laudable actions have no effect when they are performed the wrong way, their attack had no effect upon him whose mind was absorbed in the Supreme Absolute of the Fortunate One, the Soul of Each who cannot be perceived by the senses. Oh Yudhishthira, the daitya ruler alarmed upon seeing how the attempts failed, devised with determination a variety of ways to kill him. 3-4 He tried to crush him with an elephant, attack him with huge snakes, cast spells of doom, throw him from heights, to conjure tricks, imprison him, administer poison and subject him to starvation, cold, wind, fire and water and pile rocks upon him, but by none of these means the demon succeeded in putting his son, the sinless one, to death. With his prolonged efforts having no success he got very nervous.

[He thought:] 'With all these unholy expressions and diverse methods devised to kill him, with all these treacheries and abominations he found relief by his own strength! Despite being a child he is in control of matters and afraid of nothing. So close to me he, just like a mistreated dog, will always keep his tail curved, he will never forget my misconduct. His unlimited faith, his [apparent] immortality and his lack of fear for any of these hostilities, will definitely sooner or later be the cause of my death.'

Thus ruminating with his face downward he lost a great deal of his splendor. Shanda and Amarka, the two sons of Ushana [Shukracarya], then spoke to him in private. 'All the leaders of the three worlds who are dominated by you alone, tremble when you lift your eyebrows. You have nothing to fear from him, oh master. We do not understand why you should worry about the qualities and faults of this or that child. Just keep him bound by the ropes of Varuna until our guru Shukra returns, so that he does not flee out of fear. Assisted by people with more experience [like us] he will develop the intelligence when he gets older.'

This way being advised he took heed of what the sons of the spiritual master had told him and so it happened that Prahlada was instructed in the duties of the members of a royal household. Fulfilling religious duties, managing the economy and the regulation of desires was repeatedly in full explained to Prahlada who was humble and submissive, oh King [compare B.G. 14: 20 & 26]. [But again] what the teachers related to him about the three paths, this education he received from these people taking pleasure in the duality [of friends and foes], he did not consider good instruction at all [compare 6.3: 20-25]. When the teachers were busy with their own household duties the boys of his age there took the opportunity to take him aside. He then smilingly addressed them, in pleasing words telling them with great intelligence and learning how merciful it is to live a better life with God. 6-5 Oh great king, all the boys giving up their playthings out of respect for his words, then sat around him with their minds no longer corrupted by the instructions and actions of those [teachers] who took pleasure in the duality. To them who were freed the moment they fixed their hearts and eyes on him, he spoke compassionately as a real friend and a great example of an Asura in devotion.'

BHAGAVATA PURANA CHAPTER 6:

Prahlada Instructs His Asura Schoolmasters

Shri Prahlada said: 'Someone intelligent should in this rarely obtained human birth from early childhood on practice the dharma of devotional service unto the Lord [as described in 7.5: 23-24]; this life, even though temporary, is ruled by that purpose. Because He is the most kindhearted and beloved living being, the Master of the Soul, to approach the feet of Vishnu constitutes the path for the person to follow in this world [see also 3.25: 38 and B.G. 5: 29]. By divine ordinance sensual happiness, oh Daityas, is available everywhere to all embodied beings, just like the unhappiness one runs into without having asked for it. There is no need to endeavor for that [material happiness], one would only waste one's life because nothing is gained that way. [You see.] the lotus feet of Mukunda [the Lord of Liberation] constitute the ultimate goal of life [that brings lasting happiness]. A mindful person having a material life in a human body should therefore, for as long as he is still healthy and strong and not decrepit, go for the real benefit [of Mukunda]. Of the hundred years that he has for his life a person in service of his senses spends half his time uselessly by being drowned in darkness ignorantly passing the night with sleeping. In one's childhood one is naive and in one's teens one plays and thus twenty years pass and it takes another twenty years in which one, having aged, cannot engage because of being physically incapacitated. And the rest of your life you spend as a fool because you, in the grip of family matters, are bewildered by formidable lusts that can never be satisfied. What man can free himself when he attached to his household, being bound by the ropes of love misses the control over his senses [see 1.2: 6-7]? How can someone who thinks that making money is more important

than living [in devotion and gratitude], forsake that acquiring for which a merchant, thief and public servant risks his dear life? 1-1 How can one give it up to associate privately with one's loving, pleasing and attractive wife? How can one refrain from one's love for the sons and daughters one enshrined in one's heart, from one's brothers and sisters and the care for one's needy parents? How can one be indifferent about household matters as nice furniture, a good income, pets and rows of servants and maids? By giving priority to the interest of the tongue and the genitals one fosters all kinds of desires that can never be fulfilled and thus one is engaged like a silkworm [that spins itself in its own cocoon]. How can such a massive illusion be forsaken? Constantly plagued by the threefold misery of life [as caused by nature, by others and himself, see 2.10: 8] he does not regret the pleasure he derives from his family, but being materially infatuated, the maintenance of his family shortens his life-span without him ever understanding what the real purpose of life would be. That purpose he lost. With a mind set on wealth he learned that it is wrong to cheat for the sake of money. Nevertheless he after having died, is tied to this material world [by Yamaraja sentenced to take another birth]. Without mastering his senses he with his insatiable lusts as a family man was guilty of theft after all [see also B.G. 16: 11-12]. Despite knowing this oh sons of Danu, someone taking care of his family does not find time for his self-realisation [and the realisation of the Supreme Self] as a consequence of which he, being estranged, gropes in the dark with a 'mine' and 'thine' conception of life like that of animals. 7-1 Nobody will ever, wherever or whenever, with a poor fund of knowledge excel in liberating himself. Because one, as a sexual plaything hankering after the gratification of one's lusts by that attachment founds complete families [put up with the same problem of darkness] you, my Daitya friends, in this respect have to keep yourselves far removed from seeking refuge with the demon of being addicted to sensual pleasures. One instead should approach Lord Narayana, the original godhead, who through the association of liberated souls chalks out the path of the liberation that you seek. It is not hard to satisfy the Infalible One, oh Asura sons, because He has established Himself everywhere in this world as the perfection of the self of all living beings [compare B.G. 14: 3-4]. 0-2 He is the One present within all beings high and low, beginning with the simplest plant life up to Lord Brahma. Within the single elements and all their transformations as also within the totality of the material energy, within the balanced state of the modes of nature as also within their perturbation, He is the one and only transcendental original source that is the Supreme Lord, the Controller who is free from decay Himself. Considering the original position of His inner presence and His outward personal manifestations, He is both the pervaded that can be described and the undifferentiated, all-pervading Supreme Transcendence that defies description. He is the changeless and undivided One [Consciousness] in the form of bliss and understanding; He is the Supreme Controller about whose unlimited opulence one is mistaken because He is hidden from view by the illusory energy that is ruled by the modes of material nature. Be therefore merciful towards all living entities. When you with a friendly attitude give up the Asura mentality [of friends opposing enemies] you will satisfy the Lord beyond the Senses [see also B.G. 12: 13-20]. With Him, the Eternal and Original One, being satisfied nothing is out of one's reach. Why would those who are thus of service in this world that is ruled by the modes, have to work for a sense of duty [regulating the lusts, the economy and the religion] that follows automatically [from this devotion]? Would we, having risen above the modes, be of desire when we are singing about His feet? The prescribed threefold of dharma, kama and artha, the knowledge of the soul, of the three Vedas, of the logic, of law and order and of the different professional identities, I all consider to be the [surface] truth of the lesson to be learned, but it is one's full surrender to the Supreme Friend that leads to the [deeper realisation of one's personal relationship with the] transcendental person [the svarupa, compare 1.2: 8]. This knowledge free from material contamination is most difficult to attain. It was explained to Narada by Lord Narayana, the friend of all men, for the sake of all souls who are exclusively of surrender to Him, the Supreme Lord. That understanding is possible for those who do not care [anymore] for material possessions and bathed their bodies in the dust of the lotus feet. I received this spiritual knowledge concerning the bhagavata dharma [of devotional service unto the Lord in nine aspects, see 7.5: 23-24] together with its practical application from Narada who does not care about a material life and only has eyes for the Lord.'

The Daitya sons said: 'Prahlada, you and we have no other teachers but the two sons of Shukracarya, they are the schoolmasters for us children. But you remaining in the palace could have such a difficult to acquire association with a great soul like Narada. Please dispel the doubts we have about this dear friend, so that we can believe you.'

BHAGAVATA PURANA CHAPTER 7:

What Prahlada Learned in the Womb

Narada Muni said [to Yudhishthira, see 7.1: 13]: 'Thus being requested by the Daitya sons he, the Asura who was a great devotee of the Lord, with a smile addressed them, remembering what I had told him. Shri Prahlada said: 'When our father left for Mandaracala to perform austerities, the godly ones made a great war effort in opposing the Danavas. The ones headed by Indra said: 'Luckily the sinner paining everyone, has now, like a serpent being eaten by the ants, been consumed by his own sins [so that we can defeat the Daityas. See 7.3: 15-16].' - When the Asura leaders heard how they by their great display of violence one after the other were killed, they fearfully fled in all directions. And none of them all in his great haste and desire to stay alive took any heed of his wife, children or wealth, home, relatives, animals or the articles of his household. In the rush of their victory the Suras then plundered the king's palace, during which Indra captured the queen, my mother.'

The devarishi who happened to arrive there on the spot saw how she, being led away on the road, trembling with fear screamed like a kurari [an osprey]. He said: 'Oh King of the Suras, you should not lead this woman away, she is innocent, release her right away, oh greatest one of fortune, she is the chaste wife of someone else!'

Indra said: 'She carries the seed of this impossible Sura enemy in her womb, let her remain in our custody until she delivers. With that objective being realised I will release her.'

Narada said: 'This child is evidently sinless. He is [in fact] a very great saintly devotee, a powerful servant of the Eternal One. You will not cause his death.'

Thus addressing him, Indra released her out of respect for the words of the devarishi and out of respect for someone [like me] dear to the Eternal Personality. He devoutly circumambulated her and then returned to his heaven. The rishi thereafter took my mother to his ashrama reassuring her with the words: 'Stay here my child, until your husband arrives.' She, like he had said, thus lived with the devarishi with nothing to fear from any side for as long as the penance of the Daitya leader was not completed. For the welfare of the child that she expected the faithful woman in that place where she wanted to deliver, with great dedication rendered service unto Narada. The rishi mercifully instructed her and [through her] specifically me in both the principles of dharma of relating to the Lord and the pure spiritual knowledge [concerning the difference between soul and matter, compare 1.2: 7]. Because she is a woman and because it happened such a long time ago she has forgotten all this knowledge, but I, blessed by the sage, have not, the memory of it has not left me even to this day [see also B.G. 9: 32]. If you confide in my words that knowledge is also within your reach. Provided a firm faith the intelligence of the very best is there just as well for [even] women and small children as it is there for me [see also B.G. 18: 55]. One observes all the six conditions of the body beginning with birth, just like they are seen with the fruits of the Lord in the form of a tree [that come about, exist materially, grow, transform, dwindle and perish], but these changes do not apply to the soul [see also B.G. 2: 20]. 9-2 The soul is eternal, does not dwindle, is pure, is an individual, is the knower of the field and the original foundation, the unchanging, self-illuminated, actual cause that pervades all, independently and immutably. By [contemplating] these twelve transcendental symptoms of the soul a conscious person is impelled to give up the false conception of 'I' and 'mine' originating from the illusion that is attached to everything that belongs to having a body [see also 6.4: 24]. Gold being locked up in stones is by the gold-diggers in different ways won in the gold mines and easily extracted by the experts. The experts concerning the difference between spirit and matter can the same way from within the fields constituted by organic bodies [see also B.G. 13: 1-4] with the help of spiritual processes extract the brahmin essence that is the goal. The teachers of example speak of eight types of material energy [B.G. 7: 4], three modes of nature and sixteen modifications [the senses of action and perception, the elements and the mind, see also 1.3: 1]. The individual living entity, the person, is the one element connecting all the others. The body that moves about or stands still combines all these [24] elements and is thus characterised by this duality [of spirit and matter]. Thus equipped one for the sake of [the authenticity of the] person has to say 'not this, not that' [neti neti]. That is the way to turn away from everything that is not the soul. Sober and thoughtful persons are of a mind that is purified on the basis of discriminating that connectedness within and independence from the material world that is ruled by creation, maintenance and destruction. The Original Person of Transcendence is He who oversees the movements of the intelligence in the waking state, the dream state, and deep sleep. One should ascertain the original position of the soul by [neti neti] turning away from the division [of the mind] that is produced by the different actions of the intelligence in touch with the three modes of material nature, just as one can notice the [presence of] air by its different odors. This constitutes the entrance [to the transcendental position]

within this ocean of matter in which one is caught in the operating modes of material nature, the same way one is caught in a dream.

Therefore from the bottom of your heart you must burn the weeds of all karma of being conditioned by the modes of nature, in the yoga realizing the cessation of the stream of consciousness. Of the thousands of processes this method as offered by the bhagavata [the Lord, the pure devotee and the book] offers the process of yoga that once being followed quickly will bring about the love for the Lord, the Supreme Personality of Godhead [see also B.G. 18: 66, and the footnote]. 0-3 Properly wait upon a guru with faith and devotion, offer all that you acquired, be of association with the saintly and devoted ones and be of worship for the Lord. Have faith in the discourses about the Lord, sing about His qualities and activities, meditate on the feet and exercise respect in worship of the deities. Understanding that Hari, the Supreme Lord is situated in all living beings, one should be of the highest regard for all creatures and their needs. When one thus manages to subdue the six symptoms [of sensual weakness: lust, anger, greed, illusion, madness and jealousy] devotional service is rendered to the Lord, to Vasudeva, the Supreme Personality with whom one finds love. Hearing about the uncommon activities and great power of His exploits and His qualities as demonstrated by the pastimes of His different appearances, there will be horripilation, tears, a faltering voice and loud chanting, shouting and dancing because of the great jubilation associated with it. Like being haunted by a ghost there are sometimes laughs, exclamations, meditative moods, exercises of respect towards other living beings, prolonged heavy breathing and utterances like: 'Oh Lord, Master of the World, Narayana!' That way being absorbed in thoughts about the True Self one is free from shame. When one is immersed in thoughts of love about Him one is freed from all obstacles on one's path and harmonised in one's body and mind. This happens because the so very powerful seed of desire is burned by the exercise of bhakti. That is how one achieves Adhokshaja, the Lord Beyond the Senses [**]. When one constantly keeps in touch with Adhokshaja, the contaminated mind of an embodied being in this world is halted and the cycle of this material existence is ended. Those who are advanced know everything about that spiritual heaven of happiness. Be therefore, from the core of your heart, of devotional service to the Lord of Hearts residing in your heart [see also B.G. 18: 54].

And why would the worship of the Lord as the space [for others] in one's heart, be a problem, oh Asura sons? With Him always present there as the Soul to one's soul and the friend of all possible living beings, why would it be necessary to endeavor for ordinary sensual pleasures [compare 7.6: 19 and B.G. 9: 26]? Wealth, women, one's animals, children and all of that; houses, land, elephants, a treasury, luxury and all the money and that sense gratification is by the one whose lifespan is but short and inevitably has to die, lost in a second. What pleasure can one derive from such a temporary thing? Similarly the [higher] worlds that are achieved by great sacrifice are all perishable. However comfortable they might be, they are not flawless and therefore He whom one never heard or saw making a mistake, the Supreme Lord, is the one to be worshiped for one's self-realisation with the bhakti we talked about [see also B.G. 8: 16]. Because of the material knowledge in support of the many activities in which one is engaged in this world, one may consider oneself highly advanced, but time and again man achieves the inescapable result of the opposite [of having degraded for the sake of a material purpose]. The determination of the karmi [the achievement-oriented person] to be happy and to be free from misery out here, is an ambition that always leads to unhappiness because that desire obscures the [interest of the lasting] happiness that is the result of a more laconic attitude [concerning material outcomes]. For the purpose of obtaining the desired objects that he wants in his ambitions, the living being in this material world needs to be embodied. This perishable body embraces the soul, but serving other purposes [than lasting happiness] it is directed elsewhere. What can one say? One is ultimately separated from that upon which one based one's self-esteem: one's children, wife, home, wealth and all of that, the realm, the treasury, the elephant, the ministers and servants and the relatives. Of what value to the soul is all of this? These trivial matters concerning the perishable body, appear to be necessary, but they are useless for attaining the nectar ocean of eternal happiness.

Just ask yourselves oh Asura sons, of what interest it would be for someone to be embodied in this world and from the time of his conception in all stages of life suffer the consequences of his karma. Someone embodied engages in result-motivated actions with the body he acquired as a consequence of what he did in the past and because he performs these actions in ignorance he obtains yet another body. Therefore worship selflessly the Supreme Personality of Godhead, the Lord, the Soul of the soul who is free from desire and upon whom depends [the fulfillment of the desire to regulate] one's sensual pleasure, religion and income. The Lord and Master of all living beings is the beloved, original

source of life who with the [five] elements of nature created all these individual souls as manifestations of His cosmic intelligence. Whether one is a god, a demon, a man, a ghost or a singer of heaven, all who render service to Mukunda's feet will find the fulfillment that we have found! 1-5 Being a perfect brahmin, a fine godly person or a saint, oh Asura descendants, will not suffice for pleasing Mukunda, nor will good conduct or vast learning. Neither will charity, austerity, worship, cleanliness nor vows suffice. The Lord is satisfied by unalloyed devotional service, the rest is pretentious display [see also B.G. 9: 30 and 1.2: 8]. Oh Danava sons, recognise Him, the Soul and Master of all living beings, everywhere in each and all as your self interest and then be of devotional service unto Him the Lord, the Supreme Personality of Godhead. Oh Daityas, the ghosts and demons, the women and the labourers, the cowherds, the birds, the animals and the sinners without any doubt all can arrive at and be part of the qualities of the Infallible One, of Acyuta [see also B.G. 4: 9]. The supreme self-interest of a person in this world is to see Govinda everywhere and to be of unalloyed devotional service unto Him [see also bhajan 1 and 2].

*: To this there is also a significant verse in the Shvetasvatara Upanishad 6.23:

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakas'ante mahatmanah
hunto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.'

** : Shri R Madhvacarya writes as follows:

tad-bhava-bhavad tad yatha svarupam bhaktih
kecit bhakta vinirityanti gayanti ca yathepsitam
kecit tushnim japanty eva kecit Shobhaya-karinah

The ecstatic condition of devotional service was completely exhibited by Shri Caitanya Mahaprabhu, who sometimes danced, sometimes cried, sometimes sang, sometimes remained silent, and sometimes chanted the holy name of the Lord. That is perfect spiritual existence.'

BHAGAVATA PURANA CHAPTER 8:

Lord Nrisimhadeva Slays the King of the Demons

Narada Muni said [to Yudhishtihira]: 'Having heard his explanations all the attending Daitya sons thereupon accepted his words because of their profundity and rejected what their teachers had taught them. When the two sons of the guru [Shukracarya's sons Shanda and Amarka] realised how the intelligence [of the boys] had gotten fixed on this one subject matter, they fearfully contacted the king to submit to him what was going on. - All over his body trembling with anger and with a mind determined to kill his son he rebuked Prahlada. With the harshest words he furiously with an angry face and crooked, wicked eyes approached him who did not deserve such a treatment at all. He [from his side] gentle and restrained, with his hands folded just stood there before his father who was hissing like a vicious snake trampled upon.

Hiranyakas'ipu said: 'Oh you impudent fool, you intriguer of the family, you outcaste, you obstinate one going against my rule, I will today send you to the abode of Yamaraja! When I am angry all inhabitants of the three worlds and their leaders tremble for me. By what power do you so fearlessly overstep my rule, you rascal?' [compare B.G. 9: 31].

Prahlada said: 'He is not only my strength but also yours, oh King and the strength of all other exalted and lower living beings. All who move around and do not move around, beginning with Lord Brahma, fall under His control. He, the supreme controller, the time factor, is Urukrama, the Lord of the Wide Steps [Vamana] who is that one strength of one's mind and life, the steadiness of one's physical power and senses. He, the True Self, is the Supreme Master of the three modes who by His different natural forces creates, maintains and withdraws again the entire universe. Please give up the Asura way. Be of an equal mind with the soul and create no enemies. Destroy only the enemy that is an uncontrolled mind. That approach constitutes the best method to worship the unlimited Lord. In the past there were plunderers who not in control with the six enemies [the mind and the five senses] stole away everything. Others saw themselves as conquerors of the ten directions. But where are with a saint who managed to defeat his senses and is of an equal regard for all living beings, those enemies to be found who are a product of one's own imagination?'

Shri Hiranyakas'ipu said: 'You apparently, with your unlimited pretenses, seek your own demise. You prove that people about to die talk gibberish, you pitiful idiot. You unlucky soul, you talk of someone other than me who would be the controller of the universe, but where is He to be found? If He is omnipresent, then why do I not see Him in this pillar right in front of me [see also B.G. 7: 25]? Let that Lord you wished yourself as your protector protect you, now that I am going to sever your head from your trunk, now that I am going to put an end to someone talking such nonsense like you.'

Thus with a stream of abuses enraged chastising his son, that great devotee, Hiranyakas'ipu, rising from his throne and taking up his sword, with his fist struck hard against a column. At that very time from within the column a most fearful sound could be heard as if the covering of the universe cracked open. That sound dear King, reached as far as the place of the godly ones of Lord Brahma and made them believe that the destruction of their abodes was at hand. He who in his display of power wanted to kill his son, also heard the tumultuous sound one had never heard before and stood together with the assembly present amazed about the fact that one could not determine its origin. Thus all these men of power were caught in fear. To be true to the words that were spoken in defense of His omnipresence, of His pervading each and everything, one could see a most wonderful form of Him taking shape in a pillar in the middle of the assembly hall. It was neither an animal nor a man. The king, studying the phenomenon from all sides, saw how a living being emerged from the middle of the pillar. But not being able to ascertain whether it was an animal or a human being he said amazed: 'What kind of form is this? It is half man and half lion!'

As he was contemplating the miracle that took place in front of him, the extraordinary, most frightening form of Nrisimhadeva appeared. He had eyes glowing like molten gold and deadly teeth in a face extending into manes. Looking around with a dreadful frown He waved His tongue like a razor sharp sword. His ears stood motionless straight up and His nostrils and mouth were opened wide like mountain caves. His huge body was short and fat with a broad neck and a broad chest over a small waist. His body was covered with whitish hairs resembling the rays of the moon and hundreds of arms stretched in all directions were equipped with hard to challenge fatal nails who served as weapons next to His other personal weapons. Faced with that excellence the Daityas and Danavas fled away. 'I guess this is what the Lord so full of mystical potency is trying to do in order to get me killed, but what's the use?' so Hiranyakas'ipu murmured to himself and taking up his mace the Daitya threw himself forward like an elephant to attack the loudly roaring Lord Nrisimha. As invisible as an insect that has fallen into a fire, the Asura disappeared into the effulgence of Nrisimha. That was something not that astonishing at all that moment considering the fact that He with the effulgence of His goodness formerly had swallowed the darkness [of the entire creation]. The greatest of the demons reaching Lord Nrisimha thereupon furiously with great force exercising his prowess struck Him with his club, but the Lord, the Wielder of the Club, seized him just like the son of Tarkshya [Garuda] would capture a great snake. Oh son of Bharata, when He in order to play a game allowed the Asura to slip from His hands exactly the way Garuda sometimes deals with a snake, the godly ones of the different worlds who were driven from their positions, from behind the clouds considered that to be a bad turn of events. The demon thinking that He had let him go out of fear for his masculine display, after regaining his strength took up his sword and shield and with great force attacked Nrisimhadeva for the second time. When he with his moon spotted shield and sword fast as a hawk was maneuvering and down so as not to offer any opportunity, the Lord made a very shrill, loud sound of laughter that was so frightening that he, with his eyes [shortly] closed [for it], was captured by the Greatest of all Speed. In protest he wrestling with his limbs tried to escape, but the Lord placed him whose skin could not even be cut by Indra's thunderbolt, at the entrance of the palace on His lap like he was a snake or mouse and pierced him with His nails as easy as Garuda pierces a poisonous viper. He with His most fearful eyes full of anger was difficult to behold. With His mouth wide open licking the edges with His tongue and with His mane and face smeared red with traces of blood, He wore the intestines like a garland around His neck and looked like a lion that just has killed an elephant. The heart He with His pointed nails had ripped out completely and thrown aside and the thousands of followers who with their raised weapons attended to their leader He all killed using His nails and the other weapons in His countless hands. Shaking His manes He scattered the clouds and with His glaring glance He outshone the luminaries. The waters and oceans struck by His breathing swirled in perturbation and afraid of His roar the elephants guarding the quarters [of the universe] cried. With Him tossing His hair the celestial chariots crowding in the sky slipped from their places, the earth shook under the heavy weight of His feet, His intolerable force moved the mountains and hills and His effulgence outshone everything else in all directions of the sky.

Thereafter sitting in the assembly hall on the highest seat of man with a most fearsome, terrible countenance, there was no one to challenge Him nor anyone to worship Him. But upon hearing how he, the Daitya who was the headache of the three worlds, in the battle had been killed by the Lord, there were exclamations of joy, blossoming faces and endless showers of flowers from the wives of the demigods. At that time there was an overcast formed by all the celestial chariots of the demigods desirous to attend. Drums and kettle drums were

sounded and the greatest singers and angels of heaven sang and danced. 7-3 All the godly ones, Brahma, Indra and Shiva, the sages, the ancestors, the perfected ones, the scientific experts and the great serpents [great egos] assembled there. The founding fathers, the leaders of mankind, the residents of heaven and the best of the angels arrived there too, as did the venerable ones, the keepers of the wealth and the monkey-like oh my best one. Also the goblins came, the ones of superpower and they who were Vishnu's personal associates like Sunanda and Kumuda. With their hands folded before their heads to offer their obeisance each of them approached Him who had appeared as half a man, half a lion and now sat there on the throne displaying His effulgence.

Shri Brahma said: 'I bow down before You, oh Inscrutable One of unlimited powers. You with all Your might and prowess and the purity of Your actions stand for the creation, maintenance and destruction of the universe. While You in Your divine game [lila] perform by the modes, You never change Yourself.'

Lord Shiva said: 'The end of the yuga is the time suitable for You to kill in anger this insignificant demon; just protect his son, this bhakta of surrender next to You, oh caretaker of the devotees.'

Shri Indra said: 'Our share of the sacrifices was secured by Your Lordship protecting us, oh Supreme One. We have no words to describe how afflicted our lotus-like hearts were by the Daitya, our hearts that are really Your residence. Alas oh Lord, how insignificant is our world in the grip of Time, but for the sake of the devoted ones in Your service You have shed Your light so that they may find liberation from their bondage. What else but considering the visible world as unimportant would constitute their way, oh Nrisimhadeva?'

The sages [the Rishis] said: 'You are the shining example who taught us our austerity. By this power of Yours this world, oh Original Personality of Godhead, is created, [maintained] and reabsorbed. That penance was stolen by this unwise soul but is now, oh Shelter of the Needy, restored by the protection of Your embodiment.'

The ancestors [the Pitris] said: 'The demon who engaging with force enjoyed our Shradha sacrifices that were offered by our sons and grandsons, he who even at the holy bathing places drank from our offerings of sesame water, by piercing the intestines of his belly with the nails of Your hand these offerings have reached their proper destination. He, the maintainer of the universal principles of religion who appeared as a man-lion, Him we offer our obeisances.'

The ones of perfection [the Siddhas] said: 'This most uncivilised and dishonest person who stole away the joy of our perfection in yoga and with the power of his mysticism and penance was so proud of his wealth, has been torn apart by Your nails. We bow down before You oh Nrisimha.'

The scientific experts [the Vidyadharas] said: 'Our forms of knowledge that each are attained by a different way of concentrating, were pushed aside by this fool puffed up about his strength and prowess. He who in battle killed him like he was an animal, to Him who appeared as Nrisimha, we surrendered souls are ever obliged.'

The snake people [the Nagas] said: 'By piercing the chest of that greatest of all sinners who seized our jewels and beautiful women, You have done our wives a great favor. Let us offer You our obeisances.'

The original fathers [the Manus] said: 'We, the Manus are Your authorities but were disrespected by this son of Diti who broke with the moral ties for the establishment of Lord. With You having killed this villain, oh Master, please tell us what we, Your eternal servants, can do for You.'

The founding fathers [the Prajapatis] said: 'We, the creators of the generations owe our lives to You, oh Supreme Controller and not to him who denied the living beings that we have put on this world a life. And now, by assuming the form of an incarnation of Your pure goodness, You for the well-being of the world have split open the chest of him who lies slain.'

The musicians of heaven [the Gandharvas] said: 'We, oh Lord are Your dancers and singers, Your performers, who were brought under the control of the power and strength of the one here who You reduced to this condition. Can anyone on the path of evil find happiness?'

The venerable souls [the Caranas] said: 'Oh Lord, Your lotus feet liberate from the need to start a new life. We duly seek shelter there because You have put an end to this Asura, this snake in the heart of all virtuous people.'

The keepers of the wealth [the Yakshas] said: 'We, serving You to Your pleasure belong to Your best followers. This son of Diti forced us to carry his palanquin but caused the sorrow [the poverty] of each and everyone. Thus we acknowledge You oh Lord Nrisimha, for You are the one who put him to death, oh twenty-fifth principle [that is the Time, see 3.26: 10-15].'

The monkey-like beings [the Kimpurushas] said: 'We are questionable humans, Kimpurushas but You are the Supreme Personality of Godhead, the Lord. And this bad person has been slain by You after having been condemned by the saintly ones [see also B.G. 4: 7-8].'

The king's bards [the Vaitalikas] said: 'We in great gatherings and arenas of sacrifice singing the glories of Your spotless reputation have achieved the greatest position of respect. This crooked character who subdued us oh Supreme Lord, has to our great fortune been killed by You, like he was a disease.'

The lower gods [the Kinnaras, those with a human head and an animal body, singers of heaven] said: 'Oh Lord, we the Kinnaras are Your faithful servants. Because of that son of Diti we had to perform in forced labour, but the sinner was by You destroyed, oh Nrisimhadeva, oh Master. Please be there as our happiness and welfare.'

The associates of Lord Vishnu said: 'Today we have seen You in a wondrous human-like form. You are our shelter and the happiness of all the worlds. This servant of the state, oh Lord, was cursed by the scholars [see 7.1: 36] and has therefore been killed. We consider that to be Your special grace.'

BHAGAVATA PURANA CHAPTER 9:

Prahlada Propitiates Lord Nrisimhadeva with Prayers
 Narada Muni said [to Yudhishtira]: 'None of the Suras led by Brahma and Shiva, could step forward because He, boiling with anger, was most difficult to approach. The Goddess of Fortune personally by the demigods being urged to do so could, after seeing Him so huge and wonderful as no one had ever seen or heard before, not move in His direction because she was very afraid. Then Lord Brahma prompted Prahlada who stood close by: 'My dear son, can you please approach the Lord and propitiate Him? He is very angry because of what your father did.'

'Surely' he said and even though he was only a small boy oh King, the great devotee slowly, step by step, approached Him and prostrated himself with folded hands offering prayers. The godhead was by him, such a little boy fallen at His lotus feet, greatly moved and filled with mercy He raised His lotus hand, placed it on his head and dispelled the fear for the snake of time from all minds [present there]. Because of that touch he was cleansed from all evil. And immediately in this association with the Supersoul, with His lotus feet, his heart melted being captured in bliss. With Him in his heart tears welled in his eyes and symptoms of ecstasy manifested all over his body. One-pointed of mind being greatly concentrated and with an out of love faltering voice, he in the full surrender of his heart and mind began to offer prayers to the Lord.

Shri Prahlada said: 'All the Suras headed by Brahma, all the saints and others perfect in the mode of goodness, being one-pointed in their determination were despite their qualities as yet not able to please You with their streams of words. How can it be that He, this Lord, would be pleased with my words? I was born an Asura. I think that riches, a good birth, a nice body, penance, Vedic knowledge, prowess, energy, influence, strength, diligence, intelligence and mystical power will not satisfy at all. The spirit is pleased by bhakti, just like the Supreme Lord was pleased by Gajendra [the elephant]. A scholar who endowed with these twelve characteristics [see also*] does not care about the lotus feet of Him from whose navel the lotus sprouted, I consider not as blessed as a man of low birth who dedicates his mind, words, wealth, life and everything he does to Him. For he purifies his family, community or even his entire race that way, unlike someone who is too much of the mind. Whatever the respect an ignorant person pays to the innerly always satisfied Supreme Lord, is by Him gracefully accepted not so much for His own benefit, as for the benefit of the devoted person in question, just as the reflection in a mirror is there for the glory of one's own face. I will therefore free from that notion of being unfit in full surrender to the Lord, to the best of my ability and insight, focus on His glory, however low-born I am. When one in ignorance has entered this world, the best way to find purification is to describe and sing His glory [see also B.G. 18: 55]. All the ones who follow Your instructions like Brahma and the other demigods, are naturally always situated in goodness, but we [the Asuras] oh Lord are not like that and are always filled with fear. And so one says that the incarnations of Your lordship in this material world are there to promote the happiness of the soul and the honour and glory of Your protection and prosperity. Therefore please give up Your anger about the Asura You have killed today. Even the saints are happy when a scorpion or snake is killed. The truth is that all the worlds are happy about what happened and that all their inhabitants wish to remember Your form as the one that drove away their fear. I myself am not afraid, oh Invincible One, of Your fearsome mouth, tongue, flashing eyes and frowning face, Your strong ferocious teeth or garland of intestines and bloody manes, Your pointed ears, Your roar that even scares the elephants or the nails that pierced the enemy. But I do fear, oh Merciful Father of Care, that intolerable, ugly repetition of birth and death, to be thrown into the miserable condition of having to live among predator-minded people and to be bound to the actions and reactions of karma oh Insurmountable One. When do You pleased with me, call me to the base of Your feet that constitute the refuge in this ocean of matter? Because of

taking birth one is in one's pleasurable or not that pleasurable existence of being united with the world separated [from You] and burned by the fire of lamentation, irrespective the body one resides in. Moreover one suffers just as well by the remedies against this misery of taking the body for the real self. I, oh Greatest Being, am wandering around in this existence. Please tell me how to be of service in Your yoga. I will that way, from constantly hearing the narrations handed down in succession about Your pastimes as the well-wisher and Supreme Godhead, oh Lord Nrisimha, easily cross over [this ocean of matter] and be free from being contaminated by the modes of nature. In association with the liberated souls I will find liberation from all the misery with Your two feet as my home. All the things that You [personally] do not care about but which are cherished by those who are locked up in a physical body, only have the appearance of a remedy: the parentage that is the shelter for a little child, oh Nrisimha, the medicine for a patient, the boat for a person drowning in the ocean or the measures taken for a person suffering from a certain material condition, oh Almighty One, [all constitute but a temporary solution]. Whatever situation it may concern, whatever seems to be the reason, whatever time it might be, by whatever agent and relating to whatever agent, caused by whatever agent or for the sake of whatever agent, whatever the way of something or of whatever nature something might be, is certainly all but another form of the Supreme Reality. Stated differently: in nature one finds because of all kinds of changes a specific form of separateness, but whatever form it may concern, it is always a manifestation of Your Lordship's energy. The illusory of matter creates a mind that constitutes the source of difficult to control fruitive actions [or karma]. These actions are conditioned by the Time that agitates the modes of nature and is respected [in a certain way] by the person. Thus being defeated by the alluring but deluding material energy one is tied to the sixteen spokes [of the senses of action and perception, the elements and the mind] of the wheel of rebirth, oh Unborn One. Whoever can get out of this by anything else but Your way [see also B.G. 9: 25]? You are that one element of Time to the tender mercy of which the soul eternally is left being defeated by the modes of Your rule. I here present as a form of material energy who in all his forsaking and appearing is subjected to Your cyclic control, am powerless, oh Lord and Master. I am crushed under the wheel with the sixteen spokes. Please help me, this soul of surrender, to get out of this, oh Almighty One. Oh Almighty One, I have seen how people in general desire the longevity, opulence and glory of the pious leaders of heaven. But our father wishing this all [for himself] was simply by the provoked laughter of Your expansion [as Nrisimha] in the blink of an eye pulled down by You and completely vanquished. Therefore I do not covet to live as long as Lord Brahma or be rich and mighty. I know where all this foolish blessing of the senses of the embodied being leads to. I have no desire to be closed down by You who are so powerful as the Master of Time. Please take me to the side of Your servants. How can one in this body that is a host to so many diseases be blessed with things that sound good but are like a mirage in the desert? Despite knowing this very well the people try to put out the fire of desire with difficult to obtain little drops of honey [temporary happiness], but they do not get out of it. What is my position now? How can I surpass the fact of being born from a family far removed from the enlightened state into the darkness of a body that is moved by passion? The lotus hand of Your causeless mercy that You offered me on my head as a token of grace, would not even be available to Lord Brahma, to Lord Shiva or the Goddess of Fortune! From the side of Your Lordship as the friend of the entire world there can be no question of discriminating between higher and lower born living beings. Nevertheless there is of You, depending the service, like with a desire tree, the benediction reserved for the ones who serve You, whether they are of a higher level or not [see also 2.3: 10 and B.G. 4: 33, 9: 25]. The common man who in his material existence runs after the objects of his desire fell into a blind well full of snakes. I, who by bad association just like such a person fell into that condition, was by the Sura sage [Narada], oh Supreme Lord, taken into confidence and led to the truth of the soul. How could I ever give up on the service of Your pure devotee? Oh Unlimited One, by saving my life and killing my father I consider the words spoken by Your servant the rishi as true. For You have proven Yourself when my father with evil intentions took up his sword and said: 'Let that controller other than me save you now that I am going to sever your head.'

'This universe all around us constitutes the Oneness of You alone. You exist separately of this universe that has a beginning, a middle and an end that You created by means of the three modes of nature. Those primal qualities give shape to Your external potency. Everything making up that diversity owes its regulation to You who entered it Yourself [See also B.G. 9: 4]. Oh Lord You are there as the entire universe or else as the One separate from it; You are the cause and the effect. The distinction between the material energy of Your creation and You as being another Self is a mistaken

notion. The substance of something is equal to the substance of the form in which it appears; that what constitutes You is equal to that what the manifestation of the creation that is maintained and annihilated consists of, just like it is with the tree and its seed and the earth and her seasons. With You retracting this universe within Yourself, You experience, within the ocean being immersed in Yourself, the spiritual state of bliss while You seem to be doing nothing. But with You in the uniting of Your consciousness having closed Your eyes You also have imbibed the sleep. Without keeping material sleep and the modes of nature You are then engaged in the union of the highest state of consciousness [turiya, or the fourth state]. Having awakened from Your slumber on the bed of Ananta in the causal ocean, the great lotus of all the worlds appeared from Your navel like a banana tree does from its seed. That cosmic body of Yours, this universe agitated by the Time factor, is Your way [in the form of the modes and their divinities] of dealing with the material affair [with prakriti]. He of the knowledge [Brahma] who generated from that lotus could not discern anyone else, since Your Lordship, as the seed, had expanded into himself. He then dove into the water for a hundred demigod years, not understanding that a seed once having fructified, oh my Lord, can no longer be perceived [see 3.8]. He being born from nothing but himself, was greatly astonished to find himself upon that lotus. After a long time by severe austerities being purified he then found You, oh Controller, who very subtly, like an aroma in the earth, are spread throughout all of the sentient being that is so obsessed with all kinds of desires. Lord Brahma thus achieved transcendental bliss, for he saw in one combined view the Supreme Personality being endowed with all kinds of ornaments, weapons and signs, who with thousands of faces, feet, heads, hands, thighs, noses, ears and eyes demonstrated His full potency. Accepting the head of a horse in an incarnation, You killed two very powerful demons named Madhu and Kaitabha who represented the modes of passion and ignorance. Next You delivered the Shruti [the four Vedas] to Lord Brahma because of which one honours Your most appreciated form [called Hayagriva] as an embodiment of pure goodness [see also 5.18: 18 and B.G. 4: 7]. This way according to the yuga in question appearing in different incarnations as a human being, a saint, a god or an aquatic, You protect all the worlds. Sometimes in defense of the dharma You kill the troublemakers of this world, oh Supreme Personality, but because You in Kali-yuga operate under cover [channa] You, being spoken of as one and the same person, are called Triyuga [for being recognizable in the three other yugas, see also 11.5: 32]. The mind that is not tuned to Your transcendental topics, is because of the sins it sympathizes with in its far being removed from the Lord of Vaikuntha, polluted, dishonest and hard to control. Filled with desires and lusts it is because of the therewith associated urges of highs and lows, fears and distress. Tell me how I, with such a mind being poor and fallen, must understand Your supreme purpose? The tongue pulls me in this direction, oh Infallible One and the genitals not being satisfied pull me that way. Likewise the skin, the belly and the ear are going for this and the nose is running after that, while the eyes are looking for yet another thing. Thus the eager, busy senses all together bring one down like a householder is brought down by his co-wives. This way because of one's karma having fallen into the Vaitarani river [at the door of death], one alas, one after the other birth and death, eating all kinds of foodstuff, suffers from an ever increasing fear in seeing how the living being, caught in his own body and entangled in the association with other bodies, is of enmity and friendship. Oh You who from the other side of that river wants to show us Your kindness, we in this world at present are nothing but a bunch of fools. Oh Master of All, we friendly people are always eager to be of service in this matter. Oh Supreme Lord, what would be the difficulty for Your great compassion to deliver us materialistic fools from the cause of time and again having to set up, keep going and come to naught [with our karmic endeavors], oh Friend of the Ones in Need? Oh Supreme One, because my mind is absorbed in the singing and proclaiming of Your sweet ocean of glories, I am free from worries about the hard to cross Vaitarani [that is this world]. I am more concerned about those fools who missing the liberation in carrying the load of their sensual interest are making plans in favor of illusory forms of happiness and dutifulness [see also 6.17: 28]. Oh Godhead, saints ambitious for their own salvation generally in silence wander in remote places, not being very much interested in a life for the sake of others. But I do not, like they do, want to leave aside my fellow man in misery. I do not desire liberation for myself alone. I cannot accept it to see other people wander around oblivious of this shelter You offer. Everything associated with household sexual happiness, is as trivial as rubbing ones hands to find relief from an itch. The miserable person is by this kind of itch-relief sex not freed from all his discomfort and uneasiness and thus serves all kinds of unhappiness. Only when one recognises that kind of imaginary happiness and manages to tolerate the itching [i.e. 'goes not beyond necessity', see also B.G. 7: 11 & 14] one can develop

intelligence, stability and energy [dhira, see also Y.S. II: 38 & 40]. Silence, vows, Vedic knowledge, austerity, study, dutifulness, explaining the scripture, living alone, prayer and absorption, belong to the path of liberation, but these matters [these ten activities of emancipation] are often part of a method of making a living that is practiced by people who have not conquered their senses at all, oh my Lord. Thus one in this context may wonder whether one deals with hypocrisy or not; are we not dealing with false pretenses? See also 6.1: 16]. The forms of Your [spiritual] cause and [material] effect as explained in the Vedas are like the seed and its sprout. But You being without a specific form are also not any of these two forms. Those who are connected in Your yoga [the bhakti-yoga devotees] can clearly see both these aspects before their eyes like wood and the fire in wood and this cannot in any other way be achieved. You are the air, the fire, the earth, the sky and the water, the sense objects, the life force, the senses, the mind, the consciousness and all assisting divinity belonging to it. You are all of that, the unique of the natural reality of the modes as also the One beyond it all. Oh my Lord, whatever that is manifested or is expressed in the mind and by words, it is no one else but You. Neither all the modes of nature, nor their predominating deities, neither the complete of the cosmic intelligence, the false ego, the gross and subtle elements, the senses and their objects, nor those who are so mindful in association with all the godly ones and the mortals who all have a beginning and an end... oh Lord glorified by all the saints, none of them is truly capable of covering all that is Yours and therefore do all intelligent people at this point rest their case [and engage in Your devotional service. See also B.G. 2: 52].'

'I therefore offer You, oh Best of the Worshipable Ones, my obeisances and engage with prayers in Your worship, work for You, remember You, cherish Your lotus feet and always listen to the talks about You. How can a person without honouring You in all these six ways ever be of bhakti for You who are the goal of the best ones of transcendence [compare 7.5: 23-24, see for further prayers to Lord Nrisimha 5.18: 7-14]?'

Shri Narada said: 'I thus far have described the transcendental qualities of the bhakta in his bhakti. The Lord transcendental to the modes who was pleased and in control of His anger, next addressed him who had surrendered himself at His feet. The Supreme Lord said: 'Prahlada My sweet boy, I wish you all good fortune. I am pleased with you, oh best of the Asuras. Just ask Me for any blessing you desire, for I am for each and everyone the fulfillment of all desires. Live a long life! He who does not please Me has difficulty seeing Me! But when someone has seen Me he deserves it not to lament his situation any longer. For that reason, oh fortunate one, do stable, intelligent and energetic devotees who know to behave themselves and wish the best [for each and all], desire to please Me, the Master of All Benedictions, in every respect.'

Shri Narada said: 'Even though the best of the Asuras thus was allured by worldly benedictions, he did not want any of all that one longs for, he went exclusively for the Supreme Lord [see also: Shri Shri Shikshashthaka verse four].'

*: The qualifications of the brahmin are in the Sanat-sujata described as follows:

jnanam ca satyam ca damah Shrutam ca
hy amatsaryam hris titikshanasuya
yajnas ca danam ca dhritih Shamas' ca
maha-vrata dvadasa brahmanasya

'Spiritual knowledge, truthfulness, loyalty to the scripture, non-evilness, forbearance, of sacrifice, of charity, equal minded, and living to the great vow [of yama that next to the truthfull mentioned entails the four of celibacy, nonviolence, nonpossesiveness and non-stealing] are the twelve qualities of the brahmin.' See also 5.5: 24 and B.G. 18: 42.

BHAGAVATA PURANA CHAPTER 10:

About Prahlada, the Best Among the Exalted Devotees and the Fall of Tripura

Narada Muni said: 'Prahlada, even though he was but a small boy, considered every blessing that came with his bhakti yoga an impediment on the path and this he with a smile told the Lord of the Senses.

Shri Prahlada said: 'Please do not allure me. Because of my Asura birth I have a propensity for lusting over all those material blessings. It was out of fear for such material association that I, desiring liberation, for the sake of complete detachment have taken to Your shelter. Oh Lord You send Your devoted servant into this world of desire in order to put his character to a test, for this lust being the root cause of one's wandering around here, is found in the heart of everyone, oh Master. It does not work differently with You oh guru of the universe so kind to everyone, for is someone who desires any material benefits, not more a merchant than a servitor [see also B.G. 17: 20]? Someone who for himself expects material benefits from his spiritual master is not really a servant nor is the master really of service who - for his own prestige - wants to bestow material benefits upon his servant [see also 10.88: 8-10]. There is, as far as I am concerned in my full devotion for You, no question whatsoever of any desire nor do You as a

real master foster any further motive for our sake like a king might have with his subject. And if you want to fulfill one of my desires, then I pray for Your benediction, oh Lord of All Blessings, that no desire for any form of material happiness will grow in my heart [see also Shri Shri Shikshashthaka verse four]. From the day of one's birth one's senses, mind, life air and body, one's religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are likely to be banished by them. Only when one gives up all the desires that one in one's human association finds in one's mind, one is fit for an opulence equal to Yours, oh Lotus-eyed Lord. Oh Master of All Opulences, oh Original Personality, oh Lord in the form of Nrisimha, oh Supreme One, oh Absolute Truth, oh Great Soul and Soul of all souls, let me offer You my respectful obeisances.'

The Supreme Lord said: 'Those persons who like you are exclusively devoted to Me do not desire any benedictions from Me in this world or in the next. Nevertheless you may until the end of Manu's reign enjoy all the opulences of the Daitya rule out here [see also 2.3: 10]. Devote yourself to My pleasing stories, be absorbed in Me who resides in your heart as the One present within all living beings, worship in [yoga] uniting your consciousness the Lord who is the enjoyer of all sacrifices and give up your fruitive activities. By relishing [your retirement in] exhausting your merit, by means of pious actions forsaking your impiety, by forsaking the body with the rapid progress of time and after spreading your reputation throughout even the worlds of the gods, you will, freed from all attachment, turn back to Me. Anyone who chants these prayers you offered to Me, any human being who remembers both Me and you, will in due course of time become free from the bondage of his karma.'

Shri Prahlada said: 'I pray for the following benediction of You, oh Lord of Benedictions, oh Supreme Controller. My father, not knowing Your strength and supremacy, had because of a heart polluted by anger a false notion of You, oh master and guru of all worlds. He considered You the murderer of his brother and condemned You. Thus he was towards me, Your devotee, of the greatest sin. May my father be purified from that greatest and most difficult to overcome sin, even though he was immediately purified when You cast Your glance upon him, oh Father full of mercy for the materialists.'

The Supreme Lord said: 'With the purification of your father, twenty-one of your forefathers in total have been purified oh sinless one. Because you, oh saintly boy, took your birth from him in this dynasty, you are indeed the purifier of the dynasty. Wherever and whenever there are My devotees who full of peace and equipoise, with the best qualities are equally graceful towards all, everyone will be purified, even when it concerns the worst of societies. They will never, in whatever way, act violently towards all the higher or lower living beings oh King of the Daityas, because they, in their love for Me, have forsaken all material aspirations. Persons in this world following in your footsteps become My pure devotees. You are of My devotees truly the best example [see also 6.3: 20-21]. My child, you should now perform the funeral rites for your father who in every respect was purified by the touch of My body and therefore will be promoted to the worlds of the good people. Assume the throne of your father My dearest, fix your mind upon Me and do your duty for My supreme cause the way it is prescribed in the Vedic tradition.'

Shri Narada said: 'Prahlada performed, as was ordered by the Supreme Lord, all the rituals associated with his father's death oh King [Yudhishtthira] and was crowned by the brahmins. Brahma who had witnessed what had happened, with a face radiating because the Lord was pleased, offered with transcendental words the purest prayers to Lord Nrisimha, addressing Him in the presence of all the other gods. Shri Brahma said: 'Oh God of gods, oh proprietor of the entire universe, oh love of all creation, oh first among the living beings, because of Your resolve [to protect the devotees] the most sinful Asura, who was of so much trouble to everyone, has been killed. I granted him the rare benediction that he would not be killed by any creature created by me and that he would not die because of any austerity, mystical or physical power. Thus being very proud he transgressed all injunctions. Because of Your decision his son, who despite his young age was a great saint and exalted devotee, has been released from the clutches of death and enjoys now, as You wanted, Your shelter. For all those who, faced with an enemy, meditate upon this physical presence of You, the Supersoul, oh omnipresent, almighty Lord, You are the protector against all kinds of fear, including even the fear of death.'

The Supreme Lord replied: 'Do not bestow blessings on demons, as you have done, oh you who were born from the lotus. To bless people of a cruel and pitiless nature is like giving milk to snakes.'

Shri Narada said: 'This oh King, is what the Supreme Lord said and after Hari had been worshipped by the teacher of all teachers, He who cannot be seen by all living beings disappeared from the spot. Prahlada thereupon bowed his head and offered with prayers his obeisances to Lord Brahma,

Lord Shiva, the founding fathers and the [other] demigods who each are part of the Supreme Lord. Next Lord Brahma together with Shukracarya and other sages, appointed him ruler over all the Daityas and Danavas. Oh King, after Brahma and the others were properly honoured, all the godly ones congratulated him, wished him all the best and then returned to their respective abodes. The two associates [the gatekeepers] of Vishnu who were born as the sons of Diti and operated as His enemies, were thus killed by Him, the Lord residing in the core of the heart [see 7.1: 36-39]. Being cursed by the brahmins the two were reborn as the demons Kumbhakarna and ten-head Ravana and again both killed [by Him] thanks to the special powers of Lord Ramacandra. Slain lying on the battlefield with their hearts pierced by Rama's arrows, they with their minds fixed on Him gave up their bodies, just as they did in their previous birth. The two again appearing in this world with their births as Shishupala and Dantavakra were the same way bound to the Lord in enmity and merged with Him [for the last time] in your presence. All the kings inimical to Shri Krishna were, upon their death, freed from the burden of the sins of their previous life upon reaching His Self, just like larvae that obtain a body identical to the one of the drone that guarded them. Just as one by devotional service returns to the Supreme Personality, kings like Shishupala returned home and attained the same supreme nature of the Lord by contemplating Him [in their enmity, see also B.G. 4: 9]. All of this I described to you in reply to your inquiry on how, even hating, the son of Damaghosha [S'ishupala] and others could attain the same community of essence [see 7.1: 34-35]. In this narration about the Supersoul and the Godhead of all brahmins, Krishna I spoke about His incarnations in which He e.g. put an end to the Daityas. 3-4 It describes the character of the devotion, spiritual knowledge and renunciation of that most exalted devotee Prahlada. Try to understand each of these stories and thus discover what belongs to the Lord, the Master of maintenance, creation and destruction, what His qualities and activities are, the wisdom handed down [in disciplic succession] and how He, by the time factor, stands for the finality of all the higher and lower living beings and their cultures, however great they might be. With the help of this narration, in which the transcendence is perfectly and fully described, one can get to know the Fortunate One and what the bhagavata dharma [see 7.6: 28], the way of the devotees, entails. Anyone who after hearing this pious narration describing the Supreme Power of Vishnu, repeats it or sings about it with faith, will be liberated from being entangled in fruitive actions. He who with great attention reads and listens to this story about the activities of the best of all the truthful ones, this Daitya son and how the Original Personality playing the part of the lion king killed the king of the demons who was as strong as an elephant, will attain the spiritual world where one has nothing to fear. Oh you [Pandavas] in your human world, are extremely fortunate, for the Supreme One of the Absolute Truth, He who is always sought by the great saints who purify all the worlds, resides in your house in a human form. He is the Brahman of the Absolute Truth all the great ones are searching for. He, who is factually your nephew [the son of your maternal uncle], He your most dear well-wisher, is the oneness of transcendental happiness and the source of all life. He who is there also as your guru of instruction in the principle, is the One who can be worshipped as the completeness of the [body, the universe and the] soul. Lord Shiva, Lord Brahma and others could not even by meditation directly see Him or describe Him in His real form. May He, this great master of all devotees, be pleased with the silence we observe, with our devotion, our calm and our worship. Oh King, this very same Supreme Lord a long time ago restored the reputation of the demigod Lord Shiva that was ruined by a demon called Maya Danava who, because of great technical cunning, enjoyed an unparalleled power.'

The king [Yudhishtthira] said: 'Please can you tell us for what reason and by what actions Lord Shiva, he who controls the entire universe, was surpassed by Maya Danava and how he with the help of Krishna restored his reputation?'

Narada said: 'After all the Asuras by the God-conscious ones with the support of the Lord were defeated in battle, they took shelter of the greatest and best of them all, Maya Danava. 4-5 The demon constructed three big and mighty cities made of gold, silver and iron. Possessing the uncommon ability to move [floating] around in formation they were difficult to discern. Thus hidden from view the Asuras, remembering their former enmity with the three worlds and their controllers, oh ruler of man, started to wreak havoc in the world. Thereupon the rulers of all the worlds approached Lord Shiva, fell at his feet in surrender and said: 'Please save us, your followers, oh Godhead, for we have been devastated by the tripura [three-city] people.' To show them his favor the All-powerful Lord said to the Suras: 'Do not fear' and fixed an arrow on his bow to launch his weapon on the cities. After being released his arrows shone with a beam of light as bright as the sun, so that the cities no longer could be seen. Under their attack the inhabitants of the cities fell lifeless to the ground. The great yogi Maya Danava then dipped them one

after the other in a well of [life giving] nectar [called mrita-sanjivayitari]. Touched by the divine nectar, they rose from death as strong as thunderbolts splitting the sky with flashes of light. Seeing how disappointed and unhappy [Shiva] the Emblem of the Lord was at the time, the Almighty Lord Vishnu considered what measures should be taken. Lord Vishnu then personally assumed the form of a cow while Lord Brahma assumed the form of a calf and together they entered in broad daylight Tripura to drink all the nectar of the well. Even though the Asuras took notice of them they could, in their bewilderment, not stop them. The great yogi Maya aware of what happened, thought it was a thing of divine ordinance and so he addressed the ones guarding the well who had been quite content with their illusion [of victory] but were now greatly dismayed. 'Neither demigods, demons, human beings, nor anybody else can reverse what for oneself, for others or for everyone in this world is ordained by fate.' 5-6 He [Lord Vishnu] thereafter equipped Lord Shiva with all that was necessary like a chariot and charioteer, a flag, horses and elephants, a bow with shield and arrows and such; all matters that derived their strength from His personal dharma, spiritual knowledge, detachment, opulence, penance, culture, actions and so on. Shiva seated on his chariot then fixed an arrow on his bow. Oh ruler of man, with the arrows joined on his bow Lord Shiva thus being the Master and Controller, at noon set the so difficult to pierce three cities afire. All the gods and saints, the ancestors, the perfected ones and the great personalities, then from their celestial chariots in the sky and with the assistance of countless kettledrums loudly vibrated 'Jaya, Jaya', while they showered a wealth of flowers on his head and together with the beauties of heaven danced and sang in great ecstasy. Oh King, after the mighty Lord Shiva who had burned Tripura to ashes thus was glorified by Lord Brahma and the others, he returned to his abode. What more can I tell you about the Lord, the teacher of the universe, who with His transcendental potency appears in the world of the human beings where He in the form of a normal human being performs heroic acts that are discussed by the saints and sages in narrations that purify all the worlds?'

BHAGAVATA PURANA CHAPTER 11:

The Perfect Society: About the Four Social Classes and the Woman

Shri Shuka said: 'After having listened to the story about him, [Prahlada] the most important of all great devotees, him the master of the Daityas who was so faithful to the Lord who covers the world in a single step [Urukrama], he who is discussed in the assemblies of the saints, Yudhishtthira greatly pleased again asked the son of Brahma [Narada] questions. Shri Yudhishtthira said: 'Oh great Lord, I would like to hear about the sanatana dharma activities [the eternal, common duties] of our human society that belong to the order of the status orientations [varnashrama] by which the common people find a better life. You, oh fortunate one, are directly the son of our original father, the supreme person within this universe [Lord Brahma]. One considers you, oh brahmin to be the best of all his sons because of your austerity, yoga and meditation. Among the ones devoted to Narayana you are the sage conversant with the most confidential and supreme aspect of dharma; there is no devotee as merciful, exalted and peaceful as you are.'

Shri Narada said: 'I offer my obeisances to the Supreme Lord, the Unborn One who defends the dharma throughout the universe. I will expound on sanatana dharma the way I heard about it from the mouth of Narayana. He who, begotten by Dharma Maharaja in the womb of Daksha's daughter [Murti], descended [as Narayana] along with a part of Himself [Nara], executes [even today] for the benefit of all people austerities in Badarikashrama [the Himalayan resort for meditation]. Oh King, the mind, the body and the soul find their full satisfaction in Bhagavan, the Supreme Lord who is the essence of all Vedic knowledge, the root of all dharma and the remembrance of the ones versed in that [what is called the science of devotional service]. -1 Truthfulness, compassion, austerity and cleanliness [with the vidhi]; tolerance, discrimination, composure and continence, nonviolence, celibacy, generosity and study of the scriptures, sincerity, contentment and to serve the holy ones [in yama and niyama]; gradually cutting with that what is unnecessary and to be of gravity in avoidance of empty talk, self-search, to share food and drink with all beings and to consider everyone first of all a part of God, oh Pandava; to listen and to sing and also to remember Him who is the shelter of all the great ones, to attend, to worship and to propitiate, to be a servant, to be a friend and to be of surrender [in bhagavata dharma]; to possess all the thirty characteristics as described constitutes the supreme of dharma that pleases Him the Soul of All, oh King [compare B.G. 12: 13-20]. They who because of their prolonged reconsideration [or formally by means of undergoing the so-called sixteen samskara's] are led by [the spiritual] instructions [of the unborn Lord Brahma and his teachers], are called twice-born souls [dvijas] who pure by their birth and activities [on the basis of their education in normally the three higher classes of society and by their

initiation of having received the sacred thread] are of worship, are versed in the scriptures and give charity. They are expected to behave according to the status of their [age-bound] spiritual departments [or ashramas *]. For the brahmins there are the six [duties] of studying the scriptures and so on [to teach, to worship, to lead sacrifices, and to give and receive charity] and for the rest [the other occupations] there are the same six minus the duty to accept charity. The means of livelihood for the rulers [the ksatriyas] who maintain the people, consists of levying taxes and such [like customs duties and fines] from those who do not belong to the ones who are motivated from within [the brahmins]. The vais'yas [the merchants] are to be engaged in their occupational activities [of farming and trading] and should always follow what the brahmins teach, while the Shudras [the labourers] for their livelihood have to accept the three types of twice-born souls as their masters to serve [see also B.G. 18: 41-44]. There are [next to teaching, leading sacrifices and accepting charity] four different types of livelihood for the learned brahmin: to subsist on what is achieved without asking for it [s'alina], on what one obtains by begging [jayavara], on what one finds left behind in the fields [s'ila] and on that what is not wanted by others in shops and markets [unchana]. The latter means of these are better than the former. Without a good reason, the lower classes must not [desire to] subsist the way the higher classes do, but in times of emergency anyone, except for the ruling class, may take to the means of livelihood of any other class. 8-2 Rita [honest or courageous] is what one calls subsisting on what remained in the fields etc., amrita [sustainable or nectar] is called subsisting on what was obtained without asking, one speaks of mrita [finality of engagement] when one asks for what one needs, while it is called pramrita [or cultivation] when one subsists on tilling one's own field. It is called satyanrita [simultaneously true and untrue] when one trades, but when brahmins and ksatriyas versed in the Veda, in subordinate positions have to serve the lower classes, one speaks of Shva-vritti [or doggerly], an engagement that must be given up, for the brahmins and rulers embody all the gods. With rita or amrita one can live and one can even live with pramrita and satyanrita, but one can never reconcile with a life like that of a dog [see also B.G. 4: 13]. The brahmin is known for his control of the mind and senses, his penance, cleanliness, satisfaction, forgiveness, straightforwardness, spiritual knowledge and compassion, the perfection of his service to the Lord, the True Self, and his truthfulness. A ksatriya makes his mark by his fighting skills, by his bravery and by his resolution, strength, charity, restraint, forgiveness, faithfulness to the brahminical command, his kindness and his love of truth. A vais'ya is characterised by his devotional service unto the God-conscious ones, the guru and the Infallible One, for his practicing the three virtues [of dharma, artha and kama], his piety and his constant effort and expertise. The Shudra is known for his obedience, cleanliness, service to the master who maintains him, his single-mindedness, willingness to make sacrifices without further prayers, truthfulness, his protection of cows and brahmins and the fact that he does not steal [see also B.G. 18: 41-44].

A woman in divine respect of her husband will always following him in his vows, be of service to her husband, be eager to please him and be well-disposed towards his friends and relatives [see also B.G. 1: 40]. 6-2 By means of cleaning, mopping and decorating running her household and personally dressing up nicely in always clean garments, a woman should chastely and modestly answer to the small and great desires of her husband and be in control of her senses and her speech, be truthful, pleasing and loving and regularly prove her respect for her husband. With contentment, freedom from greed, skill, conversancy with dharma, pleasure, speaking the truth, attentiveness, purity and affection, she should honour her husband for as long as he is not fallen [in being guilty of murder, theft, addiction, adultery or complicity in crime]. When a woman meditates upon her husband as being the Supreme Personality she is of the same service as the Goddess of Fortune; in her devotion thinking of Hari she enjoys with her husband His spiritual abode [of Vaikuntha] just like Lakshmi. The livelihood of those who were born from mixed marriages [of different classes, pratilomaja with a lower man and anulomaja with a higher man] and who are considered lower [antayaja] or have been marginalised [antevasayi], should not consist of stealing and [other forms of] sinning, but should correspond to the respective family traditions.

Oh King, when the occupational duty [the dharma] is in accordance with someone's societal position, that is in every age [yuga] by the seers of Vedic knowledge recognised as generally being auspicious for both one's present life and the life hereafter [see also B.G. 3: 25]. When one for one's livelihood abides by the activities belonging to one's professional engagement one can, in gradually putting an end to the karma that resulted from one's own nature, attain the [nirguna] state transcendental to the [operating] modes of nature [see also B.G. 3: 35]. 3-3 [But...] a field over and over cultivated may, being exhausted, fall barren having become

unsuitable for further harvesting so that seeds sown are lost. The same way a mind full of lusty desires enjoying over and over the objects of desire may [at some point be unable to enjoy any further and thus] become detached oh King. Just think of small drops of ghee that may be lost in a [sacrificial] fire, [but all poured at once may extinguish it]. [And so,] if one happens to see a person behave according to the symptoms as described above that belong to another class than his own, that person consequently has to be respected accordingly [in other words, when for example someone behaves like a brahmin he must be treated like a brahmin].*

*: This concerns the ashramas or civil status groups related to one's age of being a celibate student - a brahmacharya, a married person - a grihastha, a middle-aged withdrawn person - a vanaprastha or someone of the renounced order - a sannyasi, usually a senior.

BHAGAVATA PURANA CHAPTER 12:

The Four Ashramas and How to Leave the Body

Shri Narada said: 'A celibate student [brahmachari] living at the residence of the guru, should for the sake of his teacher behave like a submissive servant and stand firm in his friendship with his master. Both in the evening and in the morning he should worship the guru, the fire, the sun and the Best One of Enlightenment [Lord Vishnu], being absorbed in silently murmuring his prayer [the Gayatri] during those junctions of the day. When called by the spiritual master, he should orderly, to begin with and at the end, offer his obeisances with his head at the lotus feet and study the mantras. With a straw rope around his waist, garments of deerskin and matted hair, he should gather kus'a grass [for sitting] and carry a rod, a water pot and a sacred thread as is prescribed. In the morning and the evening he should go out to collect alms and offer all that he collected to the guru. He should eat when it is permitted or otherwise fast at times. He should behave politely, eat according to necessity, be industrious, be faithful [and believe in the words of the guru], have his senses under control and only relate to the other sex and to men controlled by women as far as is needed [compare 3.3: 5]. Anyone who is not a householder [a grihastha] and does respect the great vow [of celibacy, yama; see Pat. II: 30], must refrain from addressing women because of the agitating senses that even carry away the mind of a renunciate. Brushing the hair, massaging, bathing, rubbing the body with oil and such is something that a young student should never accept from the wife of the guru when she is young [see also 1.11: 29]. The other sex is like fire to the pot of butter that a man is; when he lives alone he should only associate with women - even with his own daughter - as far as it does good [is properly settled, is useful]. As long as one cannot remain with oneself nor is convinced that one can do something about this [in niyama, with a good settlement], this [being dominated by illusions of love and hate] will not cease so that one will not lead a better life [see also B.G. 5: 18]. The above [in verse 6] described directions of the guru for the householder apply equally to the renunciate soul, be it that the householder can have sexual intercourse for a certain period of time [see also B.G. 7: 11]. Those who have taken the vow of celibacy must give it up to make up their eyes, massage the head and the body, crave after the female image, to eat meat, indulge in intoxicating beverages, wear flower garlands, make use of scents or scented ointments and to decorate themselves with jewelry. 3-1 This way residing under the care of a guru, they who started a new life [as a dvija] attain by their studies, as far as their talent would allow, a proper understanding of the Vedas, their Shastric supplements and adherent upanishad philosophies. They reward the guru according to his wishes and then with his permission leave him to enter either a household life [as a grihastha] or enter the forest [as a vanaprastha or to occupy a withdrawn position in society] or else renounce all and/or stay there [to become a sannyasi like him]. Adhokshaja resides in the fire, in the guru, in oneself and in every other living entity. He, the One beyond it All, one should consider as both having entered the living beings with everything that belongs to Him as also [existing there beforehand] as not having entered them [pravistah/apravistah compare B.G. 9: 4]. When one lives this way [in devotion] as a celibate student, a withdrawn person, as someone renouncing the world or as a householder, one becomes conversant with the wisdom [of sanatana dharma] and attains the transcendental reality of the Absolute Truth.

Let me now explain to you the rules and regulations for leading a retired life [for being a vanaprastha] as approved by the seers, in respect of which a saintly person without difficulty will be promoted to the world of the sages [Maharloka], oh King. He should not eat grains from cultivated fields nor that what is not ripe from non-cultivated fields. He must also not eat grains or ripe and raw produce that was cooked. It is prescribed that the vanaprastha should eat what has ripened naturally by the sun. From the naturally grown grains and fruits the forest provides he should prepare cakes that can be offered and obtaining new produce the old stock should be given up. He should only take shelter of a thatched cottage or a cave for keeping a [sacrificial] fire. Just

for himself he has to endure the snow, the wind, the fire, the rain and the sunshine. He should also be unconcerned about the hair on his head, the hair on his body, his nails, his facial hair, his dirt and the locks of his matted hair. He should keep a water pot and a deerskin, a rod and tree bark [to cover himself] and utensils for the fire. He should remain in the forest for twelve years, eight years, four years or else for two years or one year only as a saintly, thoughtful man who does not lose his mind because of [having to endure too much] hardship. When he because of disease or old age cannot perform his duties any longer for advancing in knowledge and spiritual life, he must refrain from taking food. Placing the fire element within himself he should give up the false self of being identified with the body and as good as possible fully merge with the complete of the elements he is composed of. [To lead his functions back] to their causes he merges the apertures of his body with the sky, his different vital airs with the air, his body heat with the fire, his blood, mucus and urine with water and the remainder [of his hard tissues] he merges with the earth [compare with 1.15: 41-42 and 3.6: 12]. 6-2 Speech and its organ belong to the god of fire, the hands and their dexterity belong to Indra, the legs and their power to move belong to Vishnu and the genitals with their sexual desire belong to the Prajapati. The rectum and its bowel activity is of Mrityu [Death] and the aural sense associated with the sounds should be assigned to the [deities of the] directions. Touch and its organ belong to the wind god [Vayu]. Eyesight along with its forms, oh King, one should assign to the sun and the tongue and its rule belong to water while smell and its odors should be consigned to the earth. 9-3 The mind and its desires belong to Candara, the intelligence and its subject matter belong to the Supreme One of Education [Brahma], the false ego of the 'I' and 'mine' actions and its karma belong to Rudra [Shiva], the consciousness and its concept of existence belong to the Knower of the Field [the soul, see B.G. 13: 1-4] and the modes and their modifications belong to the Beyond. The [identification with the element of] earth [must be led back] to the water, the water to the lights of the luminaries, the brightness to the air, the air to the sky, the sky to the material conception of life, the false ego to that what constitutes the material energy: the complete of the cosmic reality [the mahat-tattva], and that reality dissolves into the primary state of nature [the unmanifested energy of pradhana, see 3.26: 10] which also has its source: the imperishable [Supersoul]. Thus understanding that the imperishable soul, that consists of nothing but the consciousness that remains [after this merging], is of the same quality as the Supersoul, one's individual, isolated existence] ceases like firewood that has been consumed by fire.'

BHAGAVATA PURANA CHAPTER 13:

The Behavior of a Saintly Person

Shri Narada said: 'Someone capable of what I described before, should wander around from place to place without any form of material attachment and ultimately with nothing but his body not stay in any village longer than a single night [see also the story of King Rishabha 5.5: 28]. If the renunciate [sannyasi] wears clothing at all, it should be nothing but some covering for his private parts. Except in case of distress, he should not take to matters he has given up; he normally carries nothing but the marks of his renunciation: his rod [danda] and such. With Narayana as his refuge living on alms only he, satisfied within, all alone and not depending on anyone or anything, moves around in perfect peace as a well-wisher to all living beings. He should see this universe of cause and effect as existing within the everlasting Self in the beyond and see the Supreme Absolute itself as pervading the world of cause and effect everywhere [compare B.G. 9: 4]. The soul moves from waking to sleeping to intermediate dreaming [see also 6.16: 53-54]. Because of that someone [like him] in regard of the Soul considers the states of being bound, of being conditioned and being liberated as in fact nothing but illusory. He should not rejoice in the death of the body that is certain, nor in the life of the body that is uncertain, instead he should observe the supreme [command] of Time that rules the manifestation and disappearance of all living beings. He should not be fixed on time bound literatures, nor depend on a career. Accusations and pedantry should be given up, nor should he side with group bound conjecture, opinion and speculation [politics]. He should not seek followers, nor should he engage in diverse literary exercises or read such writings. He should not subsist on lecturing nor set up an enterprise [for building temples e.g.]. A peaceful and equal minded renunciate does not always have to adopt the symbols of his spiritual position [the danda etc. of his ashrama *], he as a great soul may just as well abandon them. Even though he externally may not directly be recognised as a renunciate, his purpose is clear. Such a saintly person may feel the need to present himself in society like an excited boy or, e.g. once having been a great orator, now present himself as a man of little eloquence.

As an example of such a hidden identity one [often] recites a very old story about a conversation between Prahlada and a saintly man who lived like a python. 2-1 Prahlada, the

favorite of the Supreme Lord, once met such a saint when he with a few royal associates was traveling around the world in an effort to understand the motives of the people. At the bank of the Kaveri river on a slope of the mountain Sahya, he witnessed the purity and profundity of the spiritual radiance of the man who was lying on the ground with his entire body covered with dirt and dust. From what he did, how he looked, from what he said as also by his age, occupation and other marks of identity the people could not decide whether or not that man was someone they knew. After paying his respects and honouring him by, according to the rules, touching his lotus feet with his head, the great Asura devotee of the Lord, eager to know him, asked the following question. 6-1 'I see you are maintaining quite a fat body like you are someone lusting after the money. People who always worry about an income are surely of sense gratification. Wealthy people, they who enjoy this world and think of nothing else, therefore become [easily] as fat as this body of yours. It is clear that you lying down doing nothing oh man of the spirit, can have no money for enjoying your senses. How can, without you enjoying your senses, your body be this fat, oh learned one? Excuse me for asking you, but can you please tell us that? Despite your being so learned, skilled and intelligent and your talent to speak nicely and your inner balance, you lie down observing how the people are engaged in productive labour!'

Shri Narada said: 'The great saint thus being questioned by the Daitya king smiled at him and was, captivated by the beauty and love of his words, willing to reply. The brahmin said: 'Oh best of the Asuras, you who are appreciated by all civilised men, know from your transcendental vision all about the matters people during their lifetime are inclined to and turn away from. With Narayana deva our Lord always in one's heart, someone by his devotion alone will shake off all ignorance, the way darkness is dispelled by the sun. Nevertheless I will try to answer all your questions according to what I've heard [from the sages and their scriptures] oh King, for you are worthy to be addressed by someone who desires the purification of his heart. Under the influence of worldly interests, I have been catering to my lusty appetites. I have, because of these material desires, been impelled to actions that were unfulfilling and was thus tied to different types of birth. I unexpectedly acquired this [human] position again, after because of my karma having wandered from the heavenly gate of liberation to lower species of life [see also B.G. 8: 16 and **]. But seeing how one in that position acting for the sake of the pleasure of men and women and the avoidance of misery, achieves opposite results, I have now ceased with that kind of engagements. Now that I in my contemplation of these matters have witnessed the extent to which the spirit of intimate human contact assumes the form of sensual pleasure [or, the degree to which the demands of this world are associated with sense gratification], I have entered this silence. Happiness is the natural state of the living entity and therefore I have definitively put an end to all of this. Someone situated in this world is by the false attraction of that material place entangled in dreadful material affairs that are strange to him. Because of that estrangement he forgets about the interest of his heart and soul. The same way as a thirsty human being who fails to notice water that is overgrown by grass then ignorantly looks for it elsewhere, also someone looking for money [and other material benefits] runs after a mirage [of happiness]. So someone who with his body and everything belonging to it, is subjected to the superior control [of the material world], searches for the happiness of the soul by trying to diminish his misery. But he, helpless without the Supreme Lord, is time and again disappointed in his plans and actions. [And if he once happens to succeed,] of what use is the incidental success of fighting adverse consequences to a mortal person who is not free from the threefold miseries as created by himself, by others and by nature? Where do such successes lead to? What is their value? I see the miseries of the greedy rich and wealthy; as a victim of their senses they in their fear have sleepless nights in which they see danger coming from all sides. He who lives for the money is always afraid of the government, of thieves, of enemies, relatives, animals and birds, of beggars, of Time and of himself. Someone of intelligence has to give up that what is the original cause leading to all the lamentation, illusion, fear, anger, attachment, poverty, toiling and so on of the human being: the desire for power and wealth [***].

The working bees and the big snakes in this world are in this matter our first-class gurus: from what they teach we find the satisfaction [of being happy as one is] and the renunciation [of not seeking things elsewhere]. Someone comes to take the money that was as difficult to acquire as the honey and eventually kills the owner in the process; thus I learned from the honeybee to detach from all desires. Being disinclined the soul is happy with that what was obtained without endeavoring. Finding nothing, I just lie down for many days and exist like a python. Sometimes I eat little, sometimes I eat a lot of food that sometimes is fresh and sometimes is stale or this time is palatable and that time is tasteless. Sometimes food is brought to me with respect and sometimes it is offered

in disrespect. Thus I eat during the night or else during the day whenever it is available. With a happy mind I am clothed in what destiny offers me, be it linen, silk or cotton, deerskin, a loincloth, bark or whatever material. Sometimes I lie down on the earth, on grass, on leaves, on stone or on a pile of ash and sometimes, when someone wishes me to, I lie down in a palace on a first-class bed with pillows [see also B.G. 18: 61]. Sometimes I bathe nicely, smear my body with sandalwood paste, properly dress, wear garlands and various ornaments and sit on a chariot, an elephant or the back of a horse. And sometimes I wander around completely naked as if haunted by a ghost or mighty one. I do not curse the people but do not praise the people either who have different natures. I pray for the ultimate benefit of all that is found in the Oneness of the Greater Soul. The sense of discrimination should be offered as an oblation in the fire of consciousness, consciousness should be offered in the fire of the mind and the mind that is the root of all confusion must be offered in the fire of the false self. That variable ego should, following this principle, be offered in the complete of the material energy. A mindful person who sees the truth should for the sake of his self-realisation offer the complete of his material energy as an oblation. When he because of that offering has lost his interest [in the world], he thus has understood his essence and retires. This story about myself I now submit to you like this in utter confidence. But it might be so that you from your good self, as a man of transcendence with the Supreme Lord, find it contrary to the customary scriptural explanation.'

Shri Narada said: 'Thus having heard from the holy man about the dharma of the paramahansas [see also 6.3: 20-21], the Asura lord most pleased, after duly honouring him took leave and returned home.'

*: The four stages of sannyas are: kuthicaka, bahudaka, parivrajakacarya and paramahansa [see further footnote 5.1].

** : Swami Prabhupada comments: "Material life is called pavarga because here we are subject to five different states of suffering, represented by the letters pa, pha, ba, bha and ma. Pa means paris'rama, very hard labour. Pha means phena, or foam from the mouth. For example, sometimes we see a horse foaming at the mouth with heavy labour. Ba means byarthata, disappointment. In spite of so much hard labour, at the end we find disappointment. Bha means bhaya, or fear. In material life, one is always in the blazing fire of fear, since no one knows what will happen next. Finally, ma means mrityu, or death. When one attempts to nullify these five different statuses of life--pa, pha, ba, bha and ma--one achieves apavarga, or liberation from the punishment of material existence."

***: Shri Rupa Goswami writes in his 'Nectar of Instruction' (:

atyaharah prayasas' ca
prajalpo niyamagrahah
jana-sangas' ca laulyam ca
shadbhir bhaktir vinas'yati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: eating more than necessary or collecting more funds than required; overendeavoring for mundane things that are very difficult to obtain; talking unnecessarily about mundane subject matters; practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; associating with worldly-minded persons who are not interested in Krishna consciousness; and being greedy for mundane achievements."

BHAGAVATA PURANA CHAPTER 14:

The Supreme of the Householder's Life

Shri Yudhishtthira said: 'Can you please explain to me how householders [grihasthas] like me not conversant with the goal of life, also easily may achieve this position of liberation in accord with the scriptures, oh devarishi.'

Narada Muni said: 'Oh King someone who maintains a household should honour the great devotees [or sages] by properly engaging in activities in service of the visible form of Vasudeva [the avatara]. - When one according to time [on 'sundays'], in the company of others completely being relieved of material [karmic] activities, hears the nectar of the narrations about the Lord His avatars, one will by such good company being separated from the physical association with one's wife and children, gradually be freed from one's desires [and pride] like awakening from a dream [see also 5.5: 1 and B.G. 18: 54]. As long as he is dedicated to earning his living, he should, being knowledgeable about the physical affair of his family life, therein [thus on 'sundays' being devoted] not be attached, even though he appears to be so. That is the way for him to be a human being in human society. Without being selfish he should [try to] have peace with, sympathize with, or even be pleased with whatever his relatives, parents, children, brothers, friends and others might say or wish. [To meet this demand] the intelligent person must utilize everything that is created by the Infalible One and was obtained without effort: all the things that are divine [like fruits], all that is obtained

from the earth [like minerals] and all that is won by chance [donations, cast-offs]. The stomach one may fill as much as is needed and not more, because claiming more than one is entitled to makes one a thief deserving punishment. Deer, camels, asses, monkeys, mice, snakes, birds and flies one should consider as one's children. How little difference is there between these animals and children? On the threefold path [of dharma, artha and kama] not being too zealous [not engaging in ugra-karma] a person, notwithstanding his concerns about his household, should obtain only as much as the grace of God would provide according to time and circumstance [see also 4.8: 54]. Up to the dog, the fallen soul and the outcast, one should divide what is necessary according to the need. Even one's wife so close to one's heart, should be shared so that she can be there [as a mother] for all the people [e.g. for one's guests]. One may give up the claim of owning her, a notion for which one was prepared to kill oneself or others or abandon one's parents or spiritual master. Thus one may conquer Him who cannot be conquered [but by sacrifice]. What is [the value of] the attachment to this insignificant vehicle of time that is doomed to be eaten by the insects, to turn into stool or into ashes? What is the value of being attracted to the body of one's wife, compared to [the value of one's attraction for] the soul that is as all-pervading as the ether? That what the Lord provides, that what one acquires through one's sacrifices, one should consider the means of one's livelihood. They who are wise ultimately give up all their claims of proprietorship for the sake of the soul. It is [not about acquiring possessions, it is] about achieving the position of the great ones. With the means that someone naturally acquired with his dutiful engagements, he must next to the daily sacrifices for the gods, the sages, for mankind, all other living beings, the forefathers and for himself, separately be of worship for the Original Person present in everyone's heart. The moment one [as a householder] has everything under control including oneself, one should, with sacrifices in the fire according to the regulations as laid down in the scriptures, be of worship with all the means available for pleasing the Lord [see B.G. 4: 24-29]. Oh King, the Supreme Lord, the enjoyer of all sacrifices is not worshiped by the offerings of ghee in the mouth of the fire as much as he is by offerings to the mouths of the scholars [see also 3.16: 8]. Be therefore according to your ability of worship for the knower of the field [the Lord, see B.G. 13: 3], by offering all that is desired first of all to the brahminical demigods, and then to all the ordinary human beings and the other living entities.

During [for instance] the dark fortnight of the month As'vina [October-November] the twice-born ones with sufficient wealth should offer oblations to the forefathers and also make offerings to their relatives during the month Bhadra [August-September] if they can afford it. 0-2 One is also advised to perform one's ceremonies at the solstices when the sun moves to the south and north or when it enters Aries or Capricorn [during the equinoxes], in the yoga [12.3 degrees of arc] named Vyatipata, on the days covering three lunar days [tithis] and on days of solar and lunar eclipses and on the twelfth lunar day and when the moon passes the constellation [nakshatra] of Shravana. Also suitable for the Shradha-ceremony is the day of Akshaya-tritiya, the ninth lunar day of the bright fortnight of the month Kartika, the four ashtakas [the 'eight days'] in the winter season and cool season, the seventh lunar day of the bright fortnight of the month of Magha, the day of a conjunction of Magha-nakshatra and the waxing moon, on the days when the moon is completely full or not completely full when they coincide with the nakshatras from which the names of certain months are derived, on every twelfth lunar day in conjunction with any of the nakshatras named Anuradha, Shravana, Uttara-phalguni, Uttarashadha or Uttara-bhadrapada, on the eleventh lunar day that is in conjunction with either Uttara-phalguni, Uttarashadha or Uttara-bhadrapada and on days in conjunction with one's own birth star [janma-nakshatra] or the Shravana-nakshatra. It is by these auspicious times [of being regular to natural occurrences] that the fate of human beings is improved. For the human being during all seasons to have auspiciousness, success and longevity, one therefore on those days must perform all kinds of ceremonies [*]. At all these natural times taking a holy bath, doing japa [the Vedic rosary], performing fire sacrifices and keeping to vows, constitutes with whatever that is given in respect of the Supreme Lord, the twice-born ones managing the deities, the forefathers, the godly ones, the human beings in general and all other living beings, a permanent benefit. Oh King, the purification rituals that serve the interest of [having days with] the wife, the children and oneself as also the interest of having funerals, memorial days and days for doing fruitive labour must be performed at the [natural] times [relative to sun and moon] meant for them.

Let me now describe the places suitable for religious practices. The place most conducive to the sacred purpose is one where a follower of truth is available [the hermitage of a saint, a Vaishnava, a guru], a place [a temple] where an image [a representative form] is available of the Supreme Lord of all the moving and nonmoving entities in this universe or a place

[a school, an ashrama] where an association of brahmins is found endowed with education, penance and mercy. Every place where the form of the Supreme Lord is worshiped is an all-auspicious refuge, [especially] in combination with a river like the Ganges or one of the other famous rivers that are mentioned in the Puranas. 0-3 Lakes as Pushkara and celebrated places that harbour the saints like Kurukshetra, Gaya, Prayaga [Allahabad] and Pulaha-ashrama; Naimisharanya [near Lucknow], Phalgunam, Setubhanda [towards Lanka], Prabhasa, Dvaraka, Benares, Mathura, Pampa, Bindu-sarovara, Badarikashrama, Nanda, the places of Sita Devi and Lord Rama like Citrakutha and, oh King, all hillsides such as Mahendra and Malaya, all belong to the holiest places. These places and all the places where the Lord and His deities are worshiped [thus also places outside of India] should by someone who desires the auspiciousness time and again be visited because the religious activities performed there are a thousand times more effective.

Oh controller of the earth, the Supreme Lord, in whom all that moves and not moves rests, is the only person in the world worthy to receive the honour. This is the conclusion of all scholars expert in determining to whom one should make one's offering [see also 4.31: 14]. The sons of Brahma as also others faithful to the truth [at Yudhishtthira's Rajasuya sacrifice], oh King, decided that from the most venerable, saintly personalities of God, the Infalible One [Krishna] was to be selected as the best one, as the first one among them to be worshiped. The countless souls populating the entire universe are like a giant tree and because He is the root of that tree the worship of the Infalible One will satisfy all living entities [viz. the entire tree is satisfied by watering the root]. He, as the Original Person [the Purusha] lies down among the ones created, in the form of their life principle [jiva]. Man, the saints, the gods and the other living beings whom He gave a place to live in the form of a body, are His residential places [see also B.G. 18: 61]. Oh King, the Lord is present in them in different degrees so that a person is eligible for being honoured as far as [the [quality of] the soul [in the sense of understanding and penance and such] is manifest [compare B.G. 15: 15]. When the scholars saw how since Treta-yuga there was mutual disrespect in human society, oh King, they introduced deities of the Lord in order to exercise respect [see also 12.3: 52]. Since then one worships with great faith and all requirements the deity of the Lord, even though that reverence shown in contempt of the person yields no results [only loving the person will, see also 3.29: 25 and B.G. 18: 68 & 69]. Oh best of kings, know that the brahmin is the most worthy person of all people to receive the grace, for he embodies with his austerity, education and satisfaction the Vedic knowledge of Hari, the Supreme Personality. The brahmins are [in the eyes] of Him, Lord Krishna who is the life and soul of the universe, oh King, the most important and worshipable persons, for they sanctify by the dust [the grace] of their feet all the three worlds.'

*: see the full calendar of order for setting days to natural events.

BHAGAVATA PURANA CHAPTER 15:

Narada's Instructions on Vegetarian Sharing, Irreligion, Healing, Yoga and Advaita

Shri Narada said: 'Some of the twice-born souls are devoted to fruitive labour, some are engaged in austerities, oh ruler of man, some excel in Vedic study while others exercise rhetoric, some also unify [their consciousness] in spiritual knowledge [in bhakti- and jnana-yoga]. A person desiring liberation should donate the result of his sacrifices to someone devoted to spiritual knowledge [usually a brahmin or a jnani]. If it happens that such a person cannot be found, one should donate to others according to their merit. Offering to the demigods one should feed two of them and offering to the forefathers three of them should be fed, or else in any case at least one should be nourished. One must not involve a great number of them, despite having the means for it. In case one entrusts the sacrificing in faith [the Shradha ceremony] to a greater number of them and their [accompanying] relatives, things will not work out perfectly as for the most suitable time and place, the paraphernalia, the person to receive the honour and the method applied. When the sacred food, that was obtained by offering it at the proper time and place with love and devotion to the deity of the Lord, is given to the person who deserves the honour, such a practice will be a source of everlasting welfare [see also B.G. 3: 10]. In offering [sanctified] food to the godly ones, the saints, the forefathers, the living beings in general, oneself and one's family members, one should consider them all as being part of the Original Personality of God. Someone who knows the dharmic principles should never offer meat [fish or eggs] during the ceremonies of belief, nor should he in his normal life be a meat eater. One derives the greatest satisfaction from the [vegetarian] food of the sages and not so much from food [obtained] by [needless] violence against animals. For persons desiring true righteousness there is no religion higher than this: to forsake in one's mind, words and actions all violence against other living beings.

Persons who by fixing themselves on the true self [in samyama] are free from material desires, know very well the purpose of the sacrifices. Enlightened by spiritual knowledge these transcendentalists know that some sacrifices, [animal sacrifices] have karmic consequences. Living beings seeing a sacrificer, become afraid when a creature is to be sacrificed. They think: 'This ignorant, unfriendly person most certainly will very soon kill us!' He who knows what dharma means [see also B.G. 18: 66] is therefore supposed to perform, day after day, with satisfaction, his regular and occasional duties with the food that is given by God, the [vegetarian] food of the sages. A knower of dharma speaks of five branches of adharma that as kinds of unrighteousness must be given up: vidharma, paradharma, upadharma, abhasa and chaldharma. Vidharma should be [understood as] that what constitutes an objection or a detriment to dharma [to righteousness, naturalness or religiousness, the original purpose of one's duty]. Paradharma is the encouragement to engage in duties strange to one's own, upadharma is the way of a pretender of dutifulness, a hypocrite and chala refers to feigning the duty with word jugglery. Abhasa is that what persons self-willed, obstinately do in defiance of their spiritual department [their ashrama, their civil status]. Why would acting in line with the regulations for one's natural duty not bring peace? In religious matters one should not endeavor for the purpose of one's livelihood [that is to say: expect no income from religious activities, see B.G. 2: 47 and 18: 9], nor should one being poor strive for possessions. The desirelessness of someone free from such endeavoring is like that of the python [see 7.13: 11] that lives effortlessly. Where would he, who driven by lust and greed runs from pillar to post for the sake of riches, find the happiness typical of the contented person who not endeavoring for his maintenance is happy from within? For an ever contented mind every path followed is equally auspicious, just like it is with a person who with shoes on his feet has nothing to fear from pebbles and thorns. Oh King, why would an innerly contented person not live happily on just a little bit of water when he because of the ado with his genitals and tongue becomes a man who is not better than a household dog? An educated but discontented man will because of his restlessness see how the strength of his senses, his education, austerity, fame and spiritual insight will gradually dwindle and vanish. With someone who is hungry and thirsty desires find their end [upon eating], one is relieved of anger once it is expressed in a certain way but a person will not get over his greed when he delights in conquering all the directions of the globe [see also B.G. 16: 21]. Oh King, many scholars with a lot of knowledge, many counselors and many political leaders, landed in hell simply because of lacking in [spiritual] contentment.

Lusts are defeated by determination, anger is overcome by forsaking the object of one's desire, for greed to disappear one must consider the fact that possessions make one possessed and fear is overcome by contemplating the principles [the reality, the truth]. Deliberation [on spiritual matters] is the cure for lamentation and illusion, false pride is cured by service to a great soul, silence defeats the obstacles on the path of yoga and violence [evil, hostility] is overcome by giving up sense gratification [see also B.G. 4: 10]. With compassion, [pity and concern] for others one can alleviate distress as caused by other living entities or by nature and by systematic meditation in yoga one can end one's own [karmic] suffering. Sleep one can conquer by practicing goodness. By serving the spiritual master with devotion one can easily in the mode of goodness conquer all these [symptoms] of being attached in passion, in ignorance and in goodness also. The guru who is the light on the path must be considered the Supreme Lord in person and he who considers him and what he heard from him as mortal and time-bound is like an elephant that has bathed [and thereafter takes a dust bath]. He [the teacher] who is the Supreme Lord in person, the ruler over the original cause of matter [pradhana, the primal ether] who is the original person as also the Lord of Yoga whose feet are sought by the masters of yoga, is by the common man taken for a normal human being [see also B.G. 9: 11]! One has wasted one's time when all the prescribed activities and observances, designed for the definite subjugation of the six departments [of the five senses and the mind], have not led to the ultimate goal: the connectedness in yoga [of the individual consciousness with Him].

Just as occupational duties performed with the interest of acquiring an income do not serve the interest of yoga, do also traditional public works of piety that are performed by a materialistic person, not contribute [to the necessary unification of consciousness. Compare B.G. 2: 42-44]. He who wants to conquer his mind must alone and in a solitary place, without the dependence of an attached company [like a family] as a renounced person live on charity and eat little. In a clean, leveled place, oh King, he must arrange for a seat and steadily, comfortably and equanimously sit down, keep his body straight and thus practice the Pranava [see 1.2: 11 and B.G. 8: 11-14 and 6: 11-12]. 2-3 He should arrest the incoming and outgoing air by stopping his exhalation and inhalation and that very moment give up all desires that

occupy his mind. While staring at the tip of his nose he must turn the mind, that wanders here and there, away from whatever. A learned yogi should from the core of his heart step by step put an end to the mind that was defeated by lust. Persevering like this the practitioner, [with his mind] like a fire that extinguishes without fuel, will soon succeed in attaining the pure state [nirvana]. Not being drawn away by the various desires the mind becomes calm and peaceful in all its movements. [One will then be] of a consciousness that is touched by the happiness of the transcendental platform, a position from which one factually can never separate oneself.

When someone first leaves behind his home to wander around and then again returns to live from the field of the threefold practice of materially oriented [economic, religious and sense-oriented] activities, such a shameless mendicant may be compared to someone who eats his own vomit [a vantas'i]. They who first consider their body as something separate from the soul, as something mortal meant for stool, worms and ashes, and then again glorify that body and identify themselves with it, are useless fools. 8-3 For householders to forsake their duties, for celibates to give up on vows, for withdrawn persons to submit themselves as a servant of the common man and for renunciates to hanker after the senses, is for all the ashramas a most abominable form of behavior in which one cheats the spiritual order. One should be indifferent about those who are thus bewildered by the external energy of the Lord, they are pitiful. Once one has understood what the soul [and the Supersoul] entails, once one from the beyond has cleansed one's consciousness with spiritual knowledge, what is there left to hanker for, why would one still be a slave of the body that one maintains? One says that the body is the chariot, that the senses are the horses, that the mind - the master of the senses - is there as the reins, that the sense objects constitute the paths followed, that intelligence [reason] is the charioteer and that consciousness [goodness, character] is the great bond created by the Lord. The spokes of the wheel [see also 7.9: 21] are the ten airs in the body [called prana, apana, samana, vyana, udana, naga, kurma, krikala, devadatta and dhananjaya], the inside and outside of the wheels are religion and irreligion, the one being driven is the individual self that is falsely identified, the Pranava is the bow and the individual soul is the arrow, but final beatitude is the target. 3-4 Attachment and aversion, greed and lamentation, illusion, fear, madness, false prestige, insult, fault-finding and deception, violence and jealousy, unrest, bewilderment, hunger and sleep are one's enemies; these and others are the consequence of passion and ignorance but sometimes they sprout from [being attached to] the mode of goodness. As long as one has this human form, that as a chariot with all its subordinate parts depends on one's control, one must, being of service at the lotus feet of the most venerable ones, hold on to the, by the strength of the Infalible One, sharpened sword of knowledge until the enemy is defeated. When one thus found satisfaction in one's transcendental bliss, this body can be given up. Not doing so being inattentive and motivated for what is untrue, the senses that act as the horses will lead the charioteer on the road of desire. There the driver falls into the hands of rogues, the sense objects [who rule with visaya, eating, sleeping and mating] because of whom he, together with the horses and the rest, will land in the dark, blind well of material existence and suffer the great fear of death. To be inclined towards or to cease from material engagement [pravritti and nivritti], are the two types of activities mentioned in the Vedas [4.4: 20]. Being materially inclined one keeps returning [to a worldly existence], but ceasing one enjoys the nectar of eternity.

Systematically being of violence [with the sacrificing of animals] with all kinds of fire sacrifices that require so many things, are actions filled with desire and cause anxiety. To be directed towards dars'a, purnamasa, caturmasya, pashu, soma and other ritualistic ceremonies is called pravritti. Even so the fire sacrifices and the distribution of the offerings [huta, prahuta] as also for the sake of the public constructing of temples, resting houses and gardens and the digging of wells and distribution of food and water, are to be recognised as forms of pravritti engagement. 0-5 The fine substances [of the sacrifice] result in the smoke [that is associated with] the divinity of the night, the dark half of the month, the sun going through the south and the new moon [compare B.G. 8: 25]. By this divinity [one finds] the food grains that are the seeds of the vegetation on the earth's surface oh ruler of the earth. Thus called into existence by the father [of Time] they [by feeding us through the sacrifices] lead to one after the other birth, to the again and again, regular assuming of a physical form to be present in this world [see also B.G. 9: 21]. [But] a twice-born soul [a brahmin] who from his conception till his funeral is purified by means of different rites, offers by the light of spiritual knowledge his engagement in sacrifices into the [fire of his] sensual apparatus [and is thus of nivritti actions]. Merging the senses with the mind - that is infected by words that move in waves of material predilection - he restricts the words to the collection of their constituent elements, the letters. Those elements are then restricted to the AUM of the Pranava, which is restricted to a point [the bindu,

a point between the eyes], this he withdraws in his sound reflection [the nadi] which he sacrifices into his life air [prana] that he merges with the complete of the Lord [in brahman]. [In nivritti progressing with] the fire, the sun, the day, the end of the day, the bright half of the month, the full moon, the passage of the sun through the north and the Independent Ruler [Brahma], he who is of discernment and who moves from the gross realm to the subtle destination, arrives in regular order at the transcendental state of intelligence, the soul [turya, the original state of consciousness]. Repeatedly being born again in following what one calls the path of God [this nivritti process], he who endeavors for self-realisation and desires the peace of the soul, will not return once he has found his position in the true self [see also B.G. 8: 16]. He who on this in the Vedas recommended path of the ancestors and the gods, keeps his eyes focussed on the scriptures, is versed and will not get bewildered, despite being a material person.

Being present inside and outside and always there for all living beings from the beginning till the end, this Lord transcendental to the gross of matter, is personally found in this world as the knowledge and the known, as the expression and the expressed and as the darkness and the light. Despite being rejected as a real form, a mere reflection [of a form in the mirror] is nevertheless accepted as being real. The same way one accepts the [substance of the] purpose [of life as real] even though that is difficult to prove from speculations on one's sensual input. One is neither the reflected image of the objects of sense perception that consist of the earth element and such, nor is one a combination or transformation of these elements. Even though one has no existence separate from them, to consider oneself [and the soul] a part of them is also a false notion [see also B.G. 18: 16]. The body consisting of the five elements can not exist without the sense-objects belonging to it. The untrue is found in the fixed form of a body which, just like that what belongs to it, in the end turns out to be a temporary appearance. It compares to the same confusion - and likewise breaking away from the regulative principles - as one has in a dream: as long as one in one's sleep is separated by that dream from the substance of the waking state, one is led astray by that part [of existence]. A wise soul rejects from his self-realisation and his chosen unity of thought content, actions and matter in this world, the three forms [of ignorance associated with it as being three forms] of sleep [compare 1.18: 26 and B.G. 6: 16]. One speaks of oneness of thought content [called bhavadvaita] when one thinks of cause and effect [as being part of one and the same reality], similar to the warp and woof of a piece of cloth. Considering them separately is then recognised as constituting the unreal [see also B.G. 18: 16]. One speaks of oneness in actions [called kriyadvaita] when one in all the activities of one's mind, words and body directly is devoted to the transcendence of the absolute spirit [Brahman], oh Yudhisht'hira [compare B.G. 9.27]. One speaks of oneness in a material sense [dravyadvaita] when the ultimate goal and desired situation of oneself, one's wife and children, other people or whatever living beings is one and the same [this is also called the 'golden rule']. Oh king, a person should perform his duties according to his [varnashrama] position in society, engaging with the means, the place and the time that are not [scripturally] forbidden and he should not follow any other course unless there is an emergency [see also 7.11: 17 and B.G. 3: 35]. Any human being who with respect for these and other principles described in the Vedic literatures is of devotional service in following the example and thereto abides by his occupational duties, can even staying at home reach His heavenly kingdom, oh King [see also B.G. 9: 32]. It is the way of all of you [Pandavas], oh lord of kings, escaped from all that insurmountable danger. By serving the feet of your Master [Krishna] you managed to perform the rituals successfully and defeated the strongest elephants [the burden of unrighteous kings].

I myself a long, long time ago, in a former mahakalpa [in another epoch of Brahma], existed as a denizen of heaven named Upabarhna and was most respected among the Gandharvas. I had a beautiful body and was most attractive, smelled nicely, was decorated and captivating to the eye. Always attracted to the women I was in the excitement of my desires a debauchee [though]. Once there was a gathering of the gods and to the occasion of glorifying the Lord in song and dance, all the Ghandarvas and Apsaras were invited by the rulers of the universe [the Prajapatis]. I also, as an expert in singing [the glories of the divine life], went there surrounded by women. But learning about my attitude the divine rulers of the universe cursed me with great force for my dalliance: 'May you acting contrary to good manners, as from now become a Shudra bereft of the beauty!' Thereupon having taken birth from a maidservant, I nevertheless obtained a life as a son of Brahma because I that time could render service to spiritual propounders [Vaishnavas, see also 1.5: 23-31]. I have explained to you the dharma by which an attached householder can conquer sin and quickly attain the position of the renounced order. You [Pandavas] are so very lucky that in this world all the saints come to visit your place

because in your home, most confidentially, the Supreme Brahman in person can be found in the form of a normal human being [Krishna, see also 7.10: 48]. He is the One Brahman sought by the great ones in order to realise their liberation and bliss of heaven. He, your renown cousin [Lord Krishna] is the beloved well-wisher, the most worshipable person, the heart and soul and the [original] guru of instruction on the regulative principles of all of you [the vidhi; see also 7.10: 48 and 49]. His form, beyond the purview of Lord Shiva, Lord Brahma and the others [see also B.G. 7: 26], can factually be understood by meditation, by silence, by bhakti and by putting an end to all material association. May the One Lord, this same personality, this guru of instruction and object of devotion of the devotees, be pleased with us.'

Shri Shuka said: '[King Yudhishtira] the best of the Bharata dynasty, in utter glee because of hearing the descriptions of the devarishi, was caught in the ecstasy of love and worshiped both him and Lord Krishna. After the reverence he had received from Lord Krishna and from Yudhishtira - who as the son of Pritha [see family tree] was utterly amazed about the fact that Krishna was the Parabrahman, the Supreme of the Spirit - the muni bade them farewell and left. Thus I gave a description of the different dynasties of the daughters of Daksha, in which all the worlds and their moving and non-moving living beings consisting of gods, demons, human beings and so on, came about.'

Thus the seventh BOOK of the Shrimad Bhagavatam ends named: The Science of God.

BOOK 8: WITHDRAWAL OF THE COSMIC CREATIONS

BHAGAVATA PURANA CHAPTER 1:

The Manus, Administrators of the Universe

The honourable king said: 'Oh guru, thus far I extensively heard about the dynasty of Svayambhuva Manu wherein the great rulers of the universe have contributed to the creation. Can you please also describe the other Manus to us [see also 3.11: 23-28]? Oh brahmin, the scholars speak about the appearances and activities of the Supreme, Glorified Lord during the manvantaras [the periods of the Manus *, see also 2.1: 36, 2.3: 9, 2.7: 2, 2.10: 4]. Can you please also describe these to us, your eager listeners? As for the past, the present and the future oh brahmin, what are for each particular era the activities that the Supreme Lord, the creator of this universe, was engaged in, is now engaged in and will be engaged in?'

The great rishi said: 'This day of Brahma [kalpa] six Manus have passed: Svayambhuva and five others. I already described the period of the first one [Svayambhuva] including the divine personalities who appeared during that time [see 2.7: 43-45, 3.12: 54, 4.1 and 4.8: 6]. From Akuti and Devahuti, two daughters of [Svayambhuva] Manu, sons were born [Yajna and Kapila] known as [incarnations of] the Supreme Lord for [respectively] instructing dharma and jnana [spiritual knowledge]. Kapila I have fully described to you [see BOOK 3b], let me now tell you everything that Yajna[murti or Yajnapati] did, oh best of the Kurus. The master of the world [Svayambhuva Manu], the husband of Shatarupa, after totally renouncing his kingdom went with his wife into the forest for doing his tapas [see 3.22: 31]. At the river Sunanda he performed for a hundred years the severest austerities, in which he on one leg touching the earth [see also 4.8: 78-79] murmured the following, oh scion of Bharata.

Lord Manu said: 'He by whom this entire universe is set in motion, is not moved by the universe himself. He who is always awake while one is asleep in this body, He the One knowing, is not known by the living entity itself [see also B.G. 18: 55]. One may enjoy that what is allotted by Him, the Supersoul who is present everywhere with everything and everyone in the universe, but one should not covet the wealth of others. He whose eye sees all and who is not seen by the living entity, He the original source of all beings who knows no diminution, is the godhead and companion [see 6.4: 24] everyone should worship. There is no obnoxious, no end, nor a middle to Him, He favors no one, nor is He of enmity towards anyone. He is not [just] the inside nor [just] the outside of the cosmic creation. All these [aspects] of Him and the universe originating from Him together constitute the Complete Reality [Om purnam, see also the Shri Is'opanisad and 2.1: 24]. That assemblage of the universe known by many names [like purusha and virath rupa] is the Supreme Master, the Ultimate Truth of His person, the unborn self-effulgent one who is the oldest. By means of His external energy He gives rise to birth, death and maintenance while He remains aloof, inactive and untouched by dint of His spiritual potency [compare 1.7: 23]. For the purpose of being freed from karma [fruitive labour] all sages therefore to begin with request [people] to engage in [nonprofit, charitable, voluntary] activities [in karma-yoga]. A person thus engaged almost always will become indifferent [about performing work with an ulterior motive, see also 1.5: 12, 1.2: 13 and B.G. 3: 9, 6: 3, 3: 6]. Because He in His completeness is fully satisfied from

within, the Supreme Lord, the Master [of yoga], never gets entangled in the matters He is engaged in and that is why people who follow Him never get discouraged. I surrender myself to Him who free from selfhood acts for our benefit, to Him who is complete in His knowledge, He who has no desire to enjoy, is fulfilled and is not led by others. I offer my obeisances to that master of all principles and duties who is there to instruct all of mankind and map out His path.'

Shri Shuka said: 'When the Asuras saw how he [Svayambhuva Manu] concentrated his mind with the philosophical mantras, the evil spirits chased him in order to devour him. But Yajna [Vishnu], the Supreme Personality, the Lord in the heart of everyone, saw what the Asuras had in mind and killed them. Thereafter He ruled the heavenly worlds surrounded by the gods [named] the Yamas [the ones sworn, His sons].

Svarocisha, the son of Agni became the second Manu. From his loins the sons headed by Dyumat, Sushena and Rocishmat were born. In that period [of Manu] Rocana [the son of Yajna] became the king of heaven [the Indra], Tushita and others faithful to the Absolute Truth were the gods, while Urja, Stambha and others were the seven sages. From the saint Vedas'ira impregnating his wife Tushita, the Lord was born who is known as Vibhu. From Him remaining a celibate brahmachari, eighty-eight thousand saintly persons fixed in that vow took initiation and instruction.

The third Manu was named Uttama, he was a son of Priyavrata [see 5.1] and from him the sons called Pavana, Shrinjaya, Yajnahotra and others were born. The seven sages [during his reign] were the sons of Vasistha headed by Pramada. The Satyas, Vedas'rutas and Bhadras were the gods and Satyajit was the Indra. [In this manvantara] the Supreme Lord, the Personality of Godhead celebrated as Satyasena was born from the womb of Sunrita and the demigod Dharma. He appeared together with the Satyavratas. He together with his friend Satyajit [as the Indra] killed all the Yakshas and Rakshasas, the sworn liars and evil spirits, who with their misconduct constantly harassed the living beings.

The fourth Manu was the brother of Uttama known by the name of Tamasa. He fathered ten sons headed by Prithu, Khyati, Nara and Ketu. The Satyakas, the Haris and the Viras were the gods, Tris'ikha was the king of heaven and the seven sages during the reign of Tamasa were headed by Jyotirdhama. The [other] gods were called the Vaidhritis. They were the sons of Vidhriti, oh King, who by their own strength managed to protect the Vedas that over time had been lost. In that period the Supreme Lord appeared who was begotten by Harimedha in the womb of Harini. He was called Hari. Gajendra the king of the elephants, was freed by Him from the mouth of a crocodile.'

The honourable king [Parikhit] said: 'Oh son of Vyasa, we would like to hear from you how the king of the elephants who was harassed by a crocodile, was delivered by the Lord? Whenever and wherever there are the narrations in which Hari, the Supreme Personality, Uttamas'loka [the Lord Praised in the Verses] is glorified, great piety, fortune, auspiciousness and virtue are found.' "

Shri Suta said: "By the words of Parikhit who awaited his impending death thus being encouraged to speak dear brahmins, the son of Vyasa after complimenting him spoke with great pleasure to the sages who had assembled there with the desire to listen."

*: There are fourteen Manus during a day of Brahma, and the age of each Manu lasts for seventy-one yugas (see picture). Thus there are thousands of Manus during the life of Brahma. The six mentioned here are: Svayambhuva, Svarocisha, Uttama, Tamasa, Raivata and Cakshusha. A manvantara is a period to the measure of one cycle of the sun around the centre of our galaxy [see the Galactic Order].

** : Often quoted in this context is the dictum: 'nityo nityanam cetanas cetananam'. Both the Lord and the living entities are eternal and sentient.

BHAGAVATA PURANA CHAPTER 2:

The Crisis of the Elephant Gajendra

Shri Shuka said: 'Oh King, there was a very big mountain countless miles high, known as Trikutha [three peaks]. It was surrounded by an ocean of milk [or plant-juice see 5.20: 18]. - With its three peaks full of silver, iron and gold in its circumference being as wide as it was long, it as an island, lush with trees, creepers and shrubs and the sounds of waterfalls, stood radiant against the sky in every direction, with even more peaks on all sides containing precious stone and minerals. At its foot being washed dark green by the waves of the sea all around, the earth was green with emerald stones. The perfected ones, the venerable ones, the heavenly singers, the ones of knowledge and the great ones of the world of snakes, the ones of a superhuman nature and the dancing girls, in the valleys there enjoyed it to be engaged in pastimes. The glens resounded with the sounds of the singers which made the stout lions enviously roar for a mate. The dales harboured great numbers of all thinkable jungle animals and the gardens that were tended by the enlightened souls living there were beautifully decorated with all types of trees and chirping birds.

In the rivers and lakes filled with crystal clear water, the damsels of the godly ones were bathing who [entering the water] from the with gems glittering sand beaches, enriched the air and the water with the fragrance of their bodies. -1 In one valley there was a garden of the great soul, the mighty personality of Varuna, that was named Ritumat. it was a sporting place of the Sura ladies that everywhere to honour the divinity was most beautifully tended with flowers and fruits and mandara and parijata, pathala, ashoka and campaka trees. There were fruits like cutas, piyalas, panasas, mangoes, amratakas, kramukas and pomegranates as also coconut and date trees. One found there madhukas, palm trees, tamalas, asanas, arjunas, arishthas, udumbaras, plakshas, banyans, kimshukas and sandelwood trees as also picumarda flowers, kovidara fruits, sarala- and sura-daru trees, grapes, sugar cane, bananas, jambu, badari, aksha, abhaya and amalaki fruits. 4-1 In that garden there was a very large lake full of shining golden lotuses surrounded by bilva, kapittha, jambira, bhallataka and other trees. Next to the great beauty of the kumuda, kahlara, utpala and Shatapatra flowers, the intoxicated bees were humming around accompanied by the most melodious songs of the birds. It was crowded with swans and karandavas, cakravakas, flocks of water chickens, koyashthis and datyuhas who all made their noises. The water, surrounded by kadamba, vetasa, nala, nipa and vanjuloka flowers, agitated by the movements of the fish and tortoises, stirred the lotuses so that the pollen falling from them covered the surface. The trees growing on the banks like kundas, kurubakas, ashokas, Shirishas, kuthajas, ingudas, kubjakas, svarna-yuthis, nagas, punnagas, jatis, mallikas, Shatapatras, madhavi-latas, jalakas and others, adorned the place [bearing fruits and flowers] abundantly in all seasons.

The leader of the elephants who in the company of his wives lived in the forest one day wandered around on that mountain and [searching for water] broke through many thickets full of thorns, creepers and all kinds of trees and plants. Just his smell was enough to make all the lions and other beasts of prey, the other elephants, the rhinoceroses, big snakes and the white and black camari deer flee in fear. By his mercy the foxes, boars, buffaloes, bears, porcupines, gopuchas and other deer, wolves, monkeys and small animals like rabbits and such, could freely roam without fear. 3-2 Dripping from his temples and agitated [in musth] he, surrounded by intoxicated, drinking bees and followed by the other he and she elephants and the young in their midst, made the earth all around the mountain tremble. From a distance smelling the water with the pollen of the lotus flowers carried by the breeze he, with his thirsty company and his vision clouded under the influence, hurried for the bank of that lake. Entering its pellucid, cool water he with his trunk drank his fill from the nectarean lotus pollen mixture, took a good bath and was thus relieved of all fatigue. Drawing the water with his trunk and spraying it over him he inspired his wives and children also to take a bath and drink. Thus being engaged he, like a concerned householder being overly attached to his family, took under the control of the deluding material world, no heed of any possible danger. He then met with the fate that his foot oh King, right there was caught by a mighty and angry crocodile. The elephant thereupon with all his strength strenuously tried to free himself from his dangerous position. When the wives saw that their leader was suddenly attacked and captured, they in shock started to lament. But the other elephants trying to free him from behind, were equally helpless. While the elephant and the crocodile this way were fighting, pulling one another in and out of the water, a thousand years passed in which they both stayed alive. That, oh King, was a thing the immortals considered most wonderful. Gajendra, the elephant king, in the period thereafter more and more lost his strength because of his fatigue of having fought so long against being pulled into the water. The crocodile by contrast was at home in the water and became more frantic, strong and powerful over the years.

When Gajendra saw that his life was in danger and he, as decided by providence, could not manage to free himself from this helpless condition, he thought for a long time and reached the following conclusion: 'Neither are all these relatives able to deliver me from my distress, nor can I as an elephant expect to be freed by my wives from this fate of being captured tightly by the crocodile [of passion]. I, just like anybody else, therefore have to take shelter of Him who is the transcendence and the refuge of the most exalted souls [compare 7.9: 18]. He, the Lord, protects anyone who is of surrender. He protects those who are afraid of death against the so very strong serpent of time that chases someone endlessly with its terrifying force [see B.G. 11: 32]. I surrender to Him who is the refuge and for whom even death flees away.'

BHAGAVATA PURANA CHAPTER 3:

Gajendra's Prayers of Surrender

The son of Vyasa [Shuka] said: 'With that decision he [Gajendra] led by his intelligence focussed his mind on his heart by reciting a supreme prayer he had practiced in a previous birth [see also B.G. 6: 43-44]. Shri Gajendra said:

'My obeisances unto the Original One, the Supreme Godhead who moves this materially controlled existence to consciousness, let me meditate upon Him, that personality who is the root cause, the Supreme Controller. The universe rests in Him, exists because of Him and originates from Him, I surrender to Him, that independent Godhead who is our cause and who is transcendental to us. He who from His own energy expanded this cosmic manifestation that sometimes is manifest and sometimes has vanished, in both cases oversees all and everything as the witness. I beg that root Soul, the Supreme Transcendence of the beyond, to protect me! When in due course of time everything in this world has come to naught, when all the worlds and all their maintainers and directors and everything that was active, has ended, there is a dense and deep darkness, above and beyond which He, the Almighty One is radiating. When a dancer dances it is difficult to understand the different appearances he makes. The same way the gods, the sages and the common creatures cannot understand His movements nor express them in words. May He who is so hard to grasp give me protection. The Lord of those who long to see His all-auspicious lotus feet, of those who are free from all attachment, of the great sages who faultless in the forest, highly elevated above the material world practice their vows in accordance with the different spiritual positions in life [the ashramas], the Lord of those who are equal and friendly towards all, He is my destination. - He who is without birth has no karma, no name or a form, nor does He have qualities or faults. He who is the destruction and the creation of this cosmic manifestation, nevertheless by His own potency occasionally engages in [personal] activities [as an avatara]. I offer Him my respects, the transcendental Lord, the Controller, the Supreme Brahman of unlimited potency who without a form has assumed forms and performed so many wonderful activities. I offer Him my obeisances who is the enlightenment of the soul, the witness present within all, the Supreme Self, Him who defies description, the mind and even consciousness. For Him who by the ones inspired free from karmic reactions can be reached through the mode of goodness, for the master of emancipation and salvation and bestower of happiness, there is my respectful reverence. I offer my obeisances to the Lord of Peace, the Lord of Equilibrium who free from the modes assumes the form of the modes in a dangerous or animal appearance [like with Nrisimha or Varaha]. I dedicate my prayers to the Lord of the diversity of spiritual knowledge. My respects for the knower of the field [see B.G. 13: 1-5], for You the superintendent of all, the witness and the Original Person who are the primal source. You, the origin of the material creation I offer my obeisances. You are the one whom I respect because You oversee the motives of the senses. You are the source of all forms of belief concerning the apparent reality that one takes for real because it is a reflection of You. With respect for that reflection my reverence for You. I offer You, the causeless supreme cause of all, my obeisances. You who are the miraculous root cause of all, the science of the sacred tradition and the great ocean, I honour, You the granter of liberation and the shelter of the transcendentalist. I honour Him who is the fire of consciousness hidden in the wood of the modes of nature, Him whose [creative] spirit spurs into action when nature loses its equilibrium, Him who personally reveals Himself to those who gave up on the formal approach because of their spiritual understanding. I offer my obeisances to Him, the immaculacy of infinite mercy, who releases a surrendered animal like me from being entangled. You, the Supreme Unlimited Lord, He who is celebrated as the direct witness within, You who are ever attentive by a single part of Your self [the Paramatma, see also B.G. 10: 42], I offer my respects. You are difficult to attain for everyone who is [overly] attached to his mind and body, to his offspring and relatives, to his home, wealth and support. But for those liberated souls who [absorbed in the soul] are not disturbed by the modes of nature, You are present in the core of the heart [see B.G. 6: 47]. I offer You upon whom one always meditates, You the reservoir of all spiritual knowledge, You the Supreme Lord and Controller, my respects. They who desire dharma, artha, kama and moksha [the regulation of their civil virtue] worship Him and thus succeed in attaining their desired objective, not to mention other benedictions; He even endows one with an immortal [spiritual] body. May His unlimited mercy bring me salvation [see also 2.3: 10 or 7.9: 27]. 0-2 They who are fully surrendered to the Supreme Lord are, by reciting and hearing about His all-auspicious, wondrous activities, immersed in an ocean of transcendental bliss. With no other but Him as their purpose in life, they do not desire any [other] benediction. He, the eternal and Absolute Spirit of transcendence, the Supreme Master of all great personalities, the unseen Soul above and beyond all who in yoga can be reached [by devotional service] is, because of His subtle and elusive nature, out of reach of the senses. Him the unlimited, all-inclusive origin I worship. 2-2 The different moving and nonmoving entities, the Vedic knowledge, the gods, Brahma and the one's belonging to him as also His less important expansions, were created by the Lord with all their names and forms. Just like sparks that

emanate from and merge with the fire and rays of light that emanate from en dissolve in the sun, there are similarly time and again the manifestations from the modes of nature of creations and creatures of intelligence and mind, senses and [of the gross and subtle aspect] of the body, that as parts and parcels repeatedly originate from and merge again with the Lord. He, [that fire,] is neither a demigod nor a demon, neither a human being nor an animal. He is neither feminine nor masculine, neither neuter nor another kind of creature. He is not the fruitive action nor the mode of nature, neither the manifest nor the non-manifest; He is the conclusion of the exclusion [of this or that, of neti neti, see also 7.7: 23]. All hail to Him, the One Unlimited!

I do not want to live like this in the world. What is the use of this captivation from within and from without in being born as an elephant? I do not want the misery and destruction because of the time factor. I want to be liberated from that covering of my spiritual existence [see also 1.2: 3, 6.15: 16]! I bow down before the transcendental shelter, the unborn Absolute Spirit who created the universe, who is the universe and who is beyond the universe, who is the knower of the universe and the soul of the universe. The devotees and ascetics who with yoga subdued their karma see Him, the Lord of Yoga clearly in their hearts. I offer Him my obeisances. My respects again and again for You, the force of whose threefold energy is formidable, You the intelligence of the completeness, the Lord of all qualities who shelters the surrendered souls and whose [deluding] potency [of maya] is difficult to overcome [see B.G. 16: 21], You who are unattainable for those on the path of bad sense control. I seek my refuge with Him, the Supreme Lord whose glories are unfathomable, whose Self is not known by the common man and by whose forces and intelligence I have been defeated.'

Shri Shuka said: 'Since he with this description was not directed at any particular personal appearance, Gajendra was not approached by any of the diverse appearances of Brahma's independent demigods. Instead of that choice of Gods the Lord in person appeared because He stands for the complete of them [compare B.G. 7: 20-23 and 9: 23; 4.31: 14]. Hearing his prayer the Lord of all worlds who understood his plight then came as fast as He could, together with the denizens of heaven who offered their prayers. Carried by Garuda and equipped with His disc and other weapons he soon arrived where Gajendra was situated. As soon as he, who in the water so violently was captured and was suffering, saw the Lord who on the back of Garuda raised His disc in the sky, he lifted his trunk holding a lotus flower and uttered with difficulty: 'Oh Narayana, Teacher of Completeness, oh Supreme Lord, You I offer my obeisances.' Seeing him that pained the Unborn One so full of mercy alighted immediately and saved, before the eyes of all the godly ones present, him with His disc by severing the mouth from the crocodile its trunk and pulled Gajendra out of the water.'

BHAGAVATA PURANA CHAPTER 4:

Gajendra Returns to the Spiritual World

Shri Shuka said: 'Thereafter [when Gajendra was freed] the gods, the rishis and the heavenly singers headed by Brahma and Shiva, showered flowers to praise that accomplishment of the Lord. The sky vibrated because of the kettledrums, the Gandharvas sang and danced and the saints, the venerable ones and the perfected ones offered prayers to the Supreme Personality of Godhead. - That very moment the crocodile assumed the most wonderful form of Huhu, the best of the Gandharvas who, now that he was freed from a curse pronounced by sage Devala, with his head bowed down began offering his obeisances to the Supreme Eternal Master Hailed in the Verses and then chanted the glories of His transcendental pastimes and qualities. Enjoying the Lord His grace he circumambulated Him while offering his respects, whereupon he being freed from all sin before the eyes of everyone returned to his abode.

Gajendra was because of the touch of the Supreme Lord instantly freed from the ignorance of his state of bondage and acquired the form of the Lord with four arms and yellow garments [sarupya-mukti, see also 3.29: 13]. In his former life he had been born as the best of Dravida-de'sa, the king of Pandya. Known as Indradyumna he swore by Vishnu as his ultimate resort. [In that life] he, when the time to do penance had arrived, with the greatest care had taken the vow of silence and performed with matted locks his austerities in Kulacala [the Malaya hills] where he had his ashrama. One day worshipping the Infallible Lord, he was immersed in his love for the Supreme Controller. The renown Agastya surrounded by his disciples then on his own initiative arrived there and saw him sitting silently alone in meditation without offering him a respectful welcome. The rishi got very angry about it. He then cursed him by saying: 'This degraded soul so unfriendly and indifferent of mind despises [me as] a brahmin. May he enter the darkness as a dull-minded elephant.'

Shri Shuka said: 'After thus condemning him, the so very powerful Agastya departed together with his associates, oh King, leaving Indradyumna thinking that the curse despite his

royal position was his fate. When he got born as an elephant the remembrance of his identity was destroyed, but because he worshiped the Lord by offering prayers, he nevertheless in that elephant's body managed to remember [his past devotion]. After the Lord of the Lotus navel thus had delivered the king of the elephants and He for His wonderful deeds was praised by the Gandharvas, the perfected ones and the sages, he [after first having given a declaration] returned to His heavenly abode sitting on the back of Garuda in the company of him who was awarded the position of being His associate.

What I have described to you oh great King, concerning the belief in Lord Krishna that delivered King Gajendra, promotes those who hear about it to the heavenly spheres and increases their reputation. It takes away the darkness of the immorality of Kali-yuga [see 1.17: 24-25] and drives away the result of sleepiness, oh best of the Kurus. To put first of all an end to the [bad] consequences of sleepiness, twice-born souls who are motivated for this blessing rise early in the morning, purify themselves and faithfully chant this story.

This is what the All-pervading Great Lord, pleased in the presence of everyone said to Gajendra oh best of the Kuru dynasty. 7-2 The Supreme Lord said: 'Those will be delivered from all their worries who, when they get up at the end of the night, by carefully concentrating their minds remember My forms - the forms of Me and you, the forms of the lake, this hill, these caves and gardens, those of the cane and the bamboos, the groups of trees, these peaks and the abodes of Me as also those of Lord Brahma and Lord Shiva; this ocean of milk, this white island with its brilliant luster so dear to Me, My Shrivatsa mark, Kaustubha jewel, [Vaijayanti] garland, Kaumodaki club, Sudarsana disc and Pancajanya conch; Garuda, Ananta Shesha, My subtle plenary portion the Goddess of Fortune, all who depend on Me, Lord Brahma, Narada rishi, Shiva and Prahlada; My Matsya incarnation, Kurma, Varaha, the other avatars and the countless number of all My auspicious deeds; the deities of the sun, the moon and the fire, the Omkara mantra, the Absolute Truth and that what is not manifest [of the universe]; the cows, the brahmins, the eternal dharma, the daughters of Daksha, the dutiful wives of the moon god and Kasyapa, as also the Ganges, the Sarasvati, the Nanda and the Yamuna, Airavata [Indra's elephant], Dhruva, the seven so very pious sages and the human beings. My best one, they who offer Me prayers this way when they rise at the end of the night, I will grant the greater destination when they expire their last breath.'

Shri Shuka said: 'After having declared this, Hrishikes'a, to the pleasure of the host of demigods blew on His conch, the best one of the sea, and climbed on the back of Garuda.'

BHAGAVATA PURANA CHAPTER 5:

The Fifth and Sixth Manu and the Prayers of Brahma with the Suras

Shri Shuka said: 'Oh King, I have described to you this [story] which drives away all impurity about the action of the Lord delivering the pious Gajendra. Now hear about the time of Raivata Manu. The fifth Manu known as Raivata was the brother of Tamasa and his sons were Bali, Vindhya and others with Arjuna as the eldest one. Vibhu ruled the heavens [as the Indra] oh King, the Bhutarayas and others were the gods and Hiranyaroma, Vedas'ira, Urdhvabahu and others were the twice-born ones [the seven sages]. From Shubhra and his wife Vikunthha, Vaikunthha appeared, the Supreme Lord in person, together with the God-conscious followers of the Truth named the Vaikunthhas as His expansions. Just to please the Goddess of Fortune, He upon her request and to the appreciation of all, built a world free from carelessness, [another] Vaikunthha. If someone would try to enumerate His exploits, qualities and transcendental glories such a person would count as many transcendental qualities of Vishnu as there are particles of dust.

The sixth Manu was Cakshusha, the son of Cakshu and his sons were Puru, Purusha, Sudyumna and others after them. Mantradruma was the heavenly king during that period, the gods were the Apyas and so on and Havishman, Viraka and others were the sages, oh King. From Vairaja and his wife Devasambhuti there was in that period a son named Ajita who was a partial incarnation [an ams'a-avata] of the Lord, the Master of the Universe. When the ocean [of milk] was churned, He, as Kurma residing in the water in the form of a tortoise, with the left and right movements of Mandara Mountain [on His back], produced the nectar for the Suras.'

Shri Parikhit said: 'Oh brahmin for what purpose was the ocean of milk churned with the mountain, why did He reside in the water as a tortoise and what came along with the nectar that the godly ones thus obtained? Please be so kind to describe all these so very wonderful activities of the Supreme Lord. My heart for so long suffering the misery [of a material existence] is not yet fully satisfied with you describing the glories of the Master of the Devotees.' "

Shri Suta Gosvami said: "The great son of Vyasadeva thus being requested, oh dear twice-born souls, complimented him and began to describe the heroism of the Lord. 5-1 Shri Shuka said: 'When the godly ones were besieged by the Asuras who fought them with their sharp edged weapons, the majority of

them had fallen [on the battlefield] so that they could not rise to their feet again. Because sage Durvasa had cursed Indra and his three worlds [*,] oh King, they [who had survived] were all poverty-stricken and could not perform the rituals and ceremonies any longer. 7-1 The Suras, the great Indra, Varuna and the other demigods who saw what took place, engaged in a discussion but could by themselves not reach a satisfactory conclusion. They then went to the assembly of Lord Brahma on top of mount Meru, offered him their obeisances and informed him about it all. 9-2 When the almighty Lord Brahma, saw how Indra, Vayu and the rest were bereft of their significance and power of expression and how the three worlds were plunged in ill fortune while the Asuras were flourishing, he focussed his attention by calling to mind the Original Person in the beyond and bright-faced addressed the godly ones: 'I, Lord Shiva, you all, as also all the demons, the human beings, the animals, the trees, the plants, the insects and the germs all generated from Him, from His partial incarnation [from me] and from all the ones who are a part of me [the sages and such]. Let us all seek our refuge in the Inexhaustible One. As for Him no one should be killed or be protected, no one should be neglected or be followed. Nevertheless He, at times [as an avatara] siding with passion, goodness or ignorance, accepts it to be of creation, maintenance and annihilation [see also B.G. 9: 29 and 4: 8]. It is now time to establish, for the welfare of all living beings, His rule of maintenance in the mode of goodness. Let us thus take to the shelter of the Teacher of the Universe. May He so full of affection for His people - us the Suras - bring the good fortune we crave for [see B.G. 14 and 18].'

Shri Shuka said: 'The Lord of the Veda thus talking to the Suras, oh subduer of the enemies, went together with the gods directly to the abode of [Vishnu] the Invincible One beyond the world of darkness. There, unto Him whose form cannot be seen but about whom all of the Veda speaks, the master of the gods uttered the divine prayer the vibrations of which then settled the rule over the senses. Shri Brahma said: 'The Unchanging One, the Truth Unlimited, the Original Cause in everyone's heart, the Undiminishing, Inconceivable, Evanescent, Intangible and Indescribable One, the Unsurpassed and Greatest Godhead most desirable, we gods all do offer our obeisances [compare 6.3: 20-21 and B.G. 15: 15 and 9: 4]. I seek my refuge in the Supreme Spirit of the life force, mind and intelligence of all living beings, the One ever vigilant to everything objective, the senses and the knowledge, the One immaculate, impartial shelter and light of all the ones in darkness, in Him the infallible Lord of the ether of all the three Yugas [in the fourth He is there as His own devotee]. Let us offer our obeisances to the truth of Him, whom one considers the axle of Lord Brahma's lightning fast revolving, sacred wheel of Time with its fifteen spokes [the knowing and working senses and the five airs], three naves [the modes] and eight segments [the five elements, mind, false ego and intelligence] that feed one's thought process [compare 3.21: 18, 7.9: 21, 5.21: 13 and B.G. 18: 61]. He admits to one cause [that of goodness] and is transcendental to the material darkness. He who is not manifested, cannot be located, is unlimited and beyond all measure, is carried by Garuda [the Vedic verses] on his back and is by the unperturbed and sober person worshipped with the vehicle of yoga [see also 4.3: 23]. No one can defeat His illusory energy of maya. People in general being bewildered by that energy do not understand the real purpose of life. We offer Him our respects who is in control of the self and its material qualities [maya], Him ruling all living beings who is the transcendental controller equal unto all. You, being present inside and outside and kindly disposed towards us [the gods] who rely on a body created from goodness, cannot [even] be understood by the saints and sages for being this most subtle destination. And how could the demons and atheists who follow a different lead understand [this purpose]? This earth that He created together with the four types of living beings He gave life to [as born from wombs, eggs, moist and seed, see also 2.10: 37-40], constitutes His lotus feet. May He, the Absolute Truth, the independent Supreme Personality, be merciful unto us. The three worlds including all their local rulers flourish on the water that, as His semen, is so powerful in generating all life. May He, the one of the greatest might, be pleased with us. They [the scholars] say that Soma, the moon, is His mind, the strength of the denizens of heaven, of the food grains and of the duration of life. May He, the Supreme Lord who makes the trees and all other living entities grow, may that source of all opulence be happy with us [see also 2.10: 30 and 6.6: 24-26]. The fire that consumes all the elements [of the food] within the stomach and in the depths of the ocean, provides engaged in ritualistic ceremonies as His mouth all wealth and Vedic knowledge. May that All-Powerful Lord be pleased with us [see also B.G. 3: 10]. He whose eye became the deity of the sun who leads the God-conscious ones on their threefold Vedic path, who is the gate for the realisation of the nectar of eternity, the Absolute Truth and one's liberation and also constitutes the cause of one's death, may that All-Powerful Lord be contented with us [see also 2.1: 30, B.G. 7: 8, 10: 21 and 11: 19]. By following His life force, His breath

in all moving and not moving living entities, by following that prana, that vital air, as the basic principle like subjects who follow an emperor, one finds all the strength and vitality. May He, the All-powerful Lord be satisfied with us. His ears constitute the different directions, from His heart the [nine] apertures of the body were generated and the navel of the Original Person constitutes the refuge of the ether for the life breath, the senses, the mind and the breathing process of the body. May the Almighty Lord have mercy with us [2.1: 27 and 29]. His strength constitutes the great Indra, His contentment constitutes His servants in all the three worlds, from His anger there is the Master on the Mountain [Lord Shiva] and from His sober mind Virinca originated [Lord Brahma]. From the apertures of His body de mantras sprouted while from His genitals the saints and founding fathers found their existence. May we carry the approval of the Powerful Lord. His chest produced the Goddess of Fortune, His shadow constitutes the ancestors, religion became possible from His front and irreligion could find its existence from His back. The higher worlds are there from the top of His head and from His sense enjoyment the dancing girls of heaven are found. May He, the greatest One of all prowess, be pleased with us. The ones of learning [the brahmins], the Vedic literatures and His confidential knowledge are there from His mouth, the administrators [kshatriyas] with their power are there from His arms, from His thighs there are the traders [the vais'yas, see also 2.1: 37] including their know-how and from His feet there are the workers [shudras] unconcerned about the Veda. May He so Supremely Powerful be satisfied with us all [see also 12.11: 6-8]. Greed is there from His lower lip and affection from His upper lip, from His nose there is the bodily luster and from His touch animalistic love manifested. From His brows there is the Lord of Death [Yamaraja] but from His eyelashes there is eternal Time. May He, the One of all Prowess, be favorably disposed towards us. The material elements, their weaver [kala, time], fruitive labour [karma], the modes of nature [the gunas] and the individual differences brought about by His creative potency [yoga-maya], constitute a difficult to fathom completeness from which the great sages turn away [in their aversion against the delusional quality of the material world]. May He, the Controller of All and Everything, be contented with us. Let there be our respectful obeisances unto Him the Soul of all souls who, free from endeavoring in not depending on a profit motive, is of peace, unto Him who just like the ether does not attach to matters of the external energy that, ruled by the natural modes, incites the senses. Can You please show us Your original form so that we see You clearly before us? We who surrendered ourselves to You would like to see Your smiling lotus face. Oh Almighty One, You in different incarnations time after time personally appearing in different forms according to Your desire, engage in uncommon activities because of which You are the Supreme Lord to us [B.G. 4: 7]. For embodied souls who want to enjoy there are many obstacles and little results, so that one's actions lead to nothing. But that is not true for those who are devoted to You. Not even the slightest activity properly performed [for Your sake] is in vain, because being dedicated to the Controller [who is the Time] You are realised as the Original Soul friendly and beneficial to all persons. The way one by watering the root of a tree also waters the trunk and the branches, it is also with the worship of Vishnu, the Soul of everyone [see also 4.31: 14]. I offer you my obeisances, oh Lord of Eternity, oh worker of the wonders of a higher existence, oh Controller of the Modes who are now established in goodness.'

*: The story goes: 'While Durvasa Muni was passing on the road, he saw Indra on the back of his elephant and was pleased to offer Indra a garland from his own neck. Indra, however, being too puffed up, took the garland and placed it without respect for Durvasa Muni on the trunk of his carrier elephant. The elephant, being an animal, could not understand the value of the garland, and thus the elephant threw the garland between its legs and crushed it. Seeing this insulting behavior Durvasa Muni immediately cursed Indra to be poverty-stricken, bereft of all material opulence. Thus the demigods, afflicted on the one hand by the fighting demons and on the other hand by the curse of Durvasa Muni, lost all the material opulences in the three worlds.'

BHAGAVATA PURANA CHAPTER 6:

The Suras and Asuras Declare a Truce

Shri Shuka said: 'Oh King, the Supreme Lord Hari, the Controller, thus being glorified by the godly ones then appeared before them with an effulgence of a thousand rising suns. For that reason the vision of the demigods was blocked that very moment. They could not see each other any longer, nor see anything in any direction, neither in the sky nor on the land, not to mention the Almighty One Himself. - The moment the Supreme Lord Virinca [Brahma] and Lord Shiva discerned His immaculate appearance that was as beautiful as a dark gem, when they saw [the white of] His eyes as pink as a lotus heart, His yellow silken dress that shone like molten gold, the great beauty and grace of all His limbs, the cheeks of

His enchanting face, His smile, His beautiful eyebrows and the attractive arrangement of His jeweled helmet, the decoration of all His ornaments, the light from His earrings, His belt and bangles, His necklace and ankle bells, the Kaushtubha gem on His chest that moved with Shri Lakshmi, His flower garlands and His cakra discus and other weapons pleasing Him in their personal forms, all the immortals together with the Supreme Personality of Destruction [Shiva] prostrated before Him. The master of all the gods [Brahma], then worshiped Him [as follows].

Shri Brahma said: 'The One who never took His birth but always makes His appearance, the One free from the modes of nature, that ocean of bliss beyond all existence, He smaller than an atom whose form can never be conceived, You the Supreme Authority, we time and again offer our obeisances [see also B.G. 4: 6]. This form of You, oh Best of all Persons, is worshipable and auspicious to all who in their yoga practice are striving in accordance with the Vedic directions of the Tantras [specific Vedic treatises]. Oh Supreme Director, we can see us together with the three worlds in You, in Your form of the universe. This framework of the soul has its beginning in You, its middle in You and its end in You. You as the beginning, the middle and the end of the universe are like the earth that is the ruling element of an earthen pot. This universe entirely depending on You, that You by means of Your deluding material energy have created, this universe that generated from You and of which You are the shelter, You have entered. Developed minds connected to You and who are versed in the scriptures see from a spiritual perspective that while [physically speaking] a transformation of the three modes takes place You nevertheless are not determined by those modes. People who by their practice of yoga are intelligent with the modes of nature, will, so confirm the scholars, attain You the way one obtains fire from wood, the nectar of milk from cows, food grains and water from the earth and a livelihood from endeavoring. Now that we today see You appear before us in the full of Your glory as the Master with the Lotus Navel for whom we longed such a long time, we have attained our goal to see the supreme of happiness, like being elephants who, in distress because of a forest fire, reach the water of the Ganges. About what could we inform You who are the witness of all and everything? Please, oh great Soul present within and without, can You for us, the rulers of the entire universe, do that for which we have sought Your lotus feet? I, he from the mountain [Shiva], the enlightened souls and those led by founding fathers like Daksha, are like sparks in relation to the fire that You are. How can we independently from You arrive at understanding oh my Lord? Kindly bestow upon us the good fortune of the mantras for the demigods and the brahmins.'

Shri Shuka said: 'Thus being worshiped by the godly ones led by Virinca [Brahma]. He understanding their hearts, replied with a voice rumbling like the clouds the ones who with folded hands were holding their breath. Even though the Lord independently could perform the duties of all the God-conscious ones together, He as their Lord and Master wanted to enjoy the pastime of churning the ocean and [therefore] spoke [as follows] to them. The Supreme Lord said: 'Listen, oh Brahma and Shiva, oh gods, to what I am going to tell you. All of you listen attentively, for that will assure you Suras of the ultimate happiness. Just settle temporarily for the blessings You will receive from making a truce with the Daityas and Danavas who presently have the time on their side. Oh gods, if it is important to one's duties one should even make terms with one's enemies, like a snake would do with a mouse, depending the position he is in [*]. Forthwith endeavor for producing the nectar drinking which any living entity in mortal danger can become immortal. 2-3 Cast all kinds of creepers, grasses, vegetables and herbs into the ocean of milk and attentively engage with My help, oh gods, in churning using Vasuki [the snake] for the rope and the mountain Mandara for the churning rod. It will engage you Daitya opponents, but you will reap the fruit of that activity [the nectar]. Do not get angry about it, because to engage in peace is the best way to attain all one's goals. Accept therefore everything that the Asuras demand, oh Suras. Do not fear the kalakutha [false time] poison that will appear from the ocean of milk, and take care not to be led by greed, lust or anger with the result of the churning.'

Shri Shuka said: 'After the Almighty Lord thus had advised the demigods, the Supreme Personality, the Controller moving at His pleasure, disappeared from sight, oh King. Upon having offered Him, the Supreme Lord their obeisances, the Great Father and Lord Bhava [Shiva] returned to their abodes. The Suras then approached King Bali. The honourable ruler of the Daityas [King Bali] saw that, even though his captains stood prepared, their [divine] enemies had no plans to fight against them and thus he held them back. He knew when it was time to fight and when it was time for negotiations. They together approached the son of Virocana [Bali] who sat before them, he who, well protected by the Asura commanders, as the conqueror of all the worlds was blessed with great opulence. The great Indra pleased him with friendly words to the best of his ability and submitted

with great intelligence to him all that they had learned from the Supreme Personality. That was [politically spoken] all very acceptable to both the Daitya ruler and the other Asura chiefs Shambhara, Arishthanemi and the rest of the inhabitants of Tripura. Next having decided to be friendly with each other, they, Deva and Asura, embarked on the supreme enterprise of churning for the nectar, oh chastiser of the enemies. For that purpose they with great force and loud cries uprooted Mandara Mountain, embraced it firmly and brought it to the ocean. Carrying the load over a great distance Indra and the son of Virocana being fatigued could not support the load any longer and dropped it on the road. The gigantic golden mountain falling down right there crushed with its great weight many of the enlightened and unenlightened souls. Then the Supreme Lord seated on the back of Garuda appeared before them who had broken their arms and legs as also their hearts. Simply glancing over the immortals and mortals who were crushed by the falling mountain brought them back to life unscathed and free from grief. With the greatest ease He placed with one hand the mountain on Garuda, also mounted and went to the ocean, surrounded by the Suras and Asuras. Unloading the mountain from his shoulder Garuda, the greatest of all birds, went to the waterside with it and put it down. Thereupon he was sent away by the Lord [so that he would not eat Vasuki].'

*: The idea here is that of a mouse with a snake caught in a basket, wherein the mouse makes a hole for both to escape after which the snake eats the mouse.

BHAGAVATA PURANA CHAPTER 7:

Lord Shiva Drinks the Poison Churned with the Mountain Mandara

Shri Shuka said: 'The Suras invited the king of the snakes Vasuki, promised him a share of the result and wound him around the mountain to serve as a churning rope. Thereupon they commenced in great delight to churn the ocean in order to produce the nectar, oh best of the Kurus. Lord Hari was the first to take him by the head and then the demigods followed. The Daitya leaders did not like the initiative of the Supreme Personality and said: 'We are not going to take the snake by its tail, that is its inferior part, [that is] not [in accord] with what we heard during the studies of our education and the fame of our birth and activities.' Seeing how consequently the Daityas let it pass, the Supreme Personality smiled. He gave up the front portion and grasped together with the demigods the rear end. Thus having settled on the positions to hold the snake, the sons of Kasyapa [the godly and the demoniac ones] with great zeal churned to get the nectar from the ocean of milk. As they were churning the ocean with the mountain it had no support so that it, despite the fact that it was held by the strong men, because of its weight sank down in the water, oh son of Pandu. Confronted with the fact that their manliness was defeated by the stronger will of providence, their faces, heavily disappointed, darkened. The infallible Lord, He whose ways and powers are inscrutable, saw the hindrance as arranged by providence and then expanded Himself into the wondrous body of a giant tortoise [Kurma]. He entered the water with it and lifted up the mountain [see also Das'avatara-stotra verse 2]. When the Suras and Asuras saw it rising they decided to churn again with the mountain Mandara that like a continent extended a hundred thousand yojanas wide on His back. The rotating of the mountain that was moved by the strong arms of the Sura and Asura leaders my best one, was by the primal tortoise who carried it on His back, considered an infinitely pleasant scratching. Thereafter, to encourage them and increase their strength and energy, Lord Vishnu entered the Asuras in the form of passion, the godly ones in the form of goodness and the king of the serpents [Vasuki] in the form of ignorance. Like another mountain holding on to the king of all mountains with one hand, He exhibited thousands of hands while from the sky Lord Brahma, Lord Shiva and King Indra, the head of the gods, offered prayers to Him who was showered with flowers. With the Lord, the Supreme One, present on top and below the mountain as also within themselves [as the three primal qualities] and within the snake, the ocean that including its alligators with great strength was churned vehemently with the great mountain, got seriously agitated. The serpent king spitted, hissing violently in all directions, fire and smoke from his thousands of heads. For that reason the Asuras headed by Pauloma, Kaleyā, Bali and Ivala, being troubled by the heat of his radiation, all began to look like sarala trees scorched in a forest fire. Also the luster of the gods was affected by his fiery breath that smoked their dresses, fine garlands, armament and faces. Ordained by the Supreme Lord it then profusely began to rain while breezes were blowing clouds of vapor originating from the waves of the ocean. When the ocean by the best of the godly ones and the Asuras was duly churned but no nectar appeared, the Invincible One Himself began to churn. He as dark as a cloud, in yellow silks, with lightning earrings on His ears, with the gleaming hair on His head disheveled, with His garland, reddish eyes and victorious arms securing the universe, grabbed the snake to churn with the churning rod

for which the mountain was used and assumed for that purpose a size as big as a mountain Himself. From the churning of the ocean that agitated all kinds of fish, sharks, snakes, tortoises, whales, water elephants, crocodiles and timingilas [whale-eating whales], there was first of all a very strong poison called Halahala [for Kalakutha, see 8.6: 25]. The terribly strong, unbearable poison, that unstoppably spread itself in all directions upwards and downwards, scared all the people so that they, missing the protection of their Lord and Master, oh my best, sought the shelter of Lord Shiva. When they saw him who for the welfare of the three worlds together with his wife sits on his mountain [Kailasa], he, the best of the demigods served by saints who in austerity walk the path of liberation, they offered him their obeisances.

The lords of the created beings [the Prajapatis] said: 'Oh Lord of Lords, oh Mahadeva, oh soul of each, oh love of all, deliver us, who took shelter at your lotus feet, from this poison burning the three worlds. You are the one lord and master over bondage and liberation in the entire universe. You whom we worship are the spiritual master able to carry the burden of the surrendered followers. Oh mighty one, oh greatness, by your material potency, do you operating with the three modes of nature, in acceptance of the creation, maintenance and destruction of this material world, manifest yourself as Brahma, Vishnu or Shiva. You are the Supreme Brahman, the secret of the cause and effect of all the life forms of creation. You are with all the potencies that you manifest the Controller and Supersoul of the universe. You are the source of the [spiritual, Vedic] sound, the origin of the universe, the soul, the life breath, the senses and the elements. You are the modes of nature and the natural disposition, the eternal time, the sacrifice and the dharma of truth [satya] and truthfulness [rita]. It is unto you that one utters the original syllable consisting of the three letters [A-U-M]. Oh soul of all the godly ones, fire constitutes your mouth; oh Lord of all the worlds the surface of the globe is known as your lotus feet; oh self of the gods, time constitutes your movement, the directions are your ears and the controller of the waters [Varuna] is your taste. With the ether for your navel, the air for your breath, the sun globe for your eyes, the water for your semen, the moon for your mind and the higher worlds, oh Lord, for your head, your self constitutes the shelter of all living beings high and low [compare 8.5: 33-43]. The oceans are your belly, the mountains are your bones, all the plants, creepers and herbs are your hairs, the [seven types of] mantras [see 5.21: 15] are your seven layers [koshas] and all the religions, oh you three Vedas [Rig, Yajur and Sama] in person, constitute the core of your heart [see also 2.1: 32]. The five secret texts of [the Vedic] philosophy [called Tatpuruṣa, Aghora, Sadyojata, Vamadeva and Is'ana] constitute your faces with the collection of the thirty-eight important mantras [derived from them *] that describe the reality of the Supersoul, of you oh Lord, who in your position of enlightenment are celebrated as Shiva. The waves of irreligion [lust, anger, greed and illusion] are nothing but your shadow, the shadow on the basis of which there are so many secondary creations. Your three eyes stand for the goodness, the passion and the darkness and simply glancing over [the creation with them] brought about the analytic scriptures of the Supersoul, oh Lord full of verses, oh god of the Vedic literatures and their supplements. None of the directors of the world, oh Ruler on the Mountain, neither Brahma, nor Vishnu, nor the king of the Suras [Indra], can fathom your transcendental effulgence, the impersonal spirit [of Brahman] equal to everyone wherein the modes of passion, ignorance and goodness are not found. In this world that has originated from you and at the time of her destruction is burned to ashes by you with the sparks of the fire emanating from your eyes, you have out of your mercy for the living beings annihilated Tripura [7.10: 53] as also put an end to the sacrifices out of desire [see e.g. 4.5], the poison of [false] time [in this story] and many other forms of misery. But these matters are not part of your praises, since you ban this world from your mind. People not knowing your help and kindness shamelessly criticize you for being a savage person whom one always finds at the burial place [smeared with ashes] and for moving with your consort Uma despite your highly advanced austerity and the fact that your lotus feet are remembered by the [mystical] gurus of contentment with the soul. Because you are transcendently situated above the moving and the not moving living beings, you are difficult to understand. And when it is not possible for even Brahma and the ones belonging to him to properly understand your real nature, oh great one, how much more would that not be true for us, we who, living their lives in line with what was created after the creation [that is of Brahma], still do our best to offer you our prayers? We see the supreme of the form that you manifested to bless the world, but not the supreme of your transcendence, oh great Lord whose ways are inscrutable.'

Shri Shuka said: 'Seeing their pernicious predicament he, Mahadeva, the friend of all living beings out of his compassion for the great distress spoke to his beloved Sati. Lord Shiva said: 'Dear Bhavani, just see how pitiable this situation is of all the living beings that are threatened by the

poison resulting from churning the ocean. Feeling responsible for all their lives, I must do something for their safety; it is my duty as the master to protect against distress. Devotees at the cost of their own lives protect other living beings who, time bound and bewildered by the external energy, are of enmity with one another. The Soul of All, the Lord, is pleased when one takes pity on others, oh gentle one. When the Supreme Personality of the Lord is pleased also I and all other moving and not moving entities are happy. May there be the well-being of all creatures, with me drinking this poison.'

Shri Shuka said: 'After Lord Shiva, the well-wisher of the universe thus had addressed Bhavani she gave her permission, very well knowing his capabilities, whereupon he proceeded to drink the poison. Mahadeva out of compassion for the welfare of all living beings consequently took the widespread Halahala poison in his hand and drank it. That poison from the water exhibited its potency to him by turning his neck dark-blue, a feature considered an ornament by the virtuous ones, the saints and the sages. Good and honest people practically always take to heart the sufferings of their fellow men. This is considered the highest form of worshiping the Original Person, He who stands for the completeness of the soul [see also 1.5: 17-19, B.G. 18: 68-69 and 4: 7-8]. Hearing about that act of Shiva, the god of gods, the graceful one, he was highly praised by the daughter of Dakṣa [Sati see also 4.3 & 4], by Brahma, by the Lord of Vaikuntha and by all the people. Scorpions, cobras and other poisonous animals and plants are the beings who took care of the little bit that was scattered here and there as he drank from his palm.'

*: The thirty-six mantras called pancopanishadas taves'a are: tat purushaya vidmahe Shantanyai, maha-devaya dhimahi vidyayai, tan no rudrah pratishthayai, pracodayat dhrityai, aghorebhyas tama, atha ghorebhyo moha, aghorebhyo raksha, aghoratarebhyo nidra, sarvebhyah sarva-vyadhya, sarva-sarvebhyo mrityave, namas te 'stu kshudha, rudra-rupebhyas trishna, vamadevaya raja, jyeshthhaya svaha, Shreshthhaya ratyai, rudraya kalyanayai, kalaya kama, kala-vikaranaya sandhinyai, bala-vikaranaya kriya, balaya vridhdhyai, balacchaya, pramatthanaya dhatriyai, sarva-bhuta-damanaya bhramanayai, manah-s'oshinyai, unmanaya jvara, sadyojatam pradapayami siddhyai, sadyojataya vai namah riddhyai, bhava ditayi, abhave lakshmyai, natibhave medha, bhajasva mam kantyai, bhava svadha, udbhavaya prabha, is'ana sarva-vidyanam Sha's'inyai, is'varah sarva-bhutanam abhaya-da, Brahmadhapatir brahmanodhipatir brahman brahmeshta-da, Shivo me astu maricyai, sadaShivah jvalinyai.

BHAGAVATA PURANA CHAPTER 8:

More Appears from the Churning: Mother Lakshmi and Dhanvantari

Shri Shuka said: 'When the poison had been drunk by him who rides the bull [Lord Shiva], the immortals and Danavas gladly resumed the churning of the ocean quickly whereupon the cow of plenty appeared [the surabhi, the source of the ghee]. The sages conversant with the injunctions for the yajnas took care of her, oh King, for she was useful for the divine sacrifices because of her clarified butter.

Next a horse as white as the moon manifested named Uccaihsrava that Maharaja Bali liked to have, while Indra desisted from claiming it on the advice of the Lord [see B.G. 10: 27 and compare 4.19: 23].

Thereafter the king of resistance, the elephant Airavata appeared who with his four tusks defied the glories of the white mountain [Kailasa, the abode] of the First Devotee [Lord Shiva, see 6.11: 11 and again B.G. 10: 27]. Airavana was the first of eight elephants manifesting for each direction of the sky and also a group of eight she-elephants was generated that was headed by one named Abhramu, oh King.

Then a valuable lotus-hued gem known as the Kaustubha jewel was generated from the wide expanse of milk. Lord Hari who desired to possess it decorates His chest with it. Thereupon the parijata tree was generated that adorns the heavenly places and, just as you who likes to fulfill each his wishes, fulfills every wish on this planet by providing whatever that is wanted oh King.

Next the Apsaras were generated, the extremely beautiful and attractive inhabitants of heaven who, exquisitely dressed and decorated with gold, smoothly moving around divert each his heart.

After that had happened the Goddess of Splendor [Rama or Lakshmi] manifested in person. With her lightning luster she as [bright as] Saudamani [mountain] illumined along with the Lord all the directions [to deal with that splendor see the 'peace formula' of B.G. 5: 29]. Each Sura, Asura and human being desired her, for the magnificent beauty of her features, youth, complexion and glories had caught their minds. The great Indra brought a glorious, wonderful seat for her and the most sacred rivers and reservoirs assumed a personal form by filling golden water pots with pure water. The land offered all the herbs needed for installing the deity. The cows contributed with their five pure products [milk, yogurt, ghee, dung and urine] and springtime delivered fresh flowers and

fruits. The sages performed the bathing ceremony as prescribed, and the Gandharvas sang the all-auspicious mantras and their wives danced and sang along. The clouds vibrated two-sided drums, kettledrums, murajas and anakas [two other types of drums] and that created, combined with the sounds of bugles, conch shells, flutes and vinas, a great tumult. And while the twice-born ones, the brahmins, were singing hymns the elephants next poured jugs full of sacred water over the chaste goddess so beautiful with the lotus in her hand [see also a classic picture of Lakshmi]. The ocean presented yellow silks for her to dress from top to toe and Varuna offered a large garland swarming with bumblebees intoxicated by its sweetness. From Prajapati Visvakarma there was a choice of ornaments, Sarasvati [the goddess of learning] supplied a necklace, Lord Brahma provided a lotus flower and the Nagas [the excellent ones] gave earrings. Thereupon being worshipped in an all-auspicious ceremony she, radiating a natural beauty with the decoration of the earrings to her cheeks and a coy smile on her face, went around [the sacrificial arena] with the lotus garland in her hand and the bees about it. With her two symmetrical breasts, her thin waist in harmony and smeared with sandalwood pulp and kunkuma, she, moving here and there with the sweet tinkling of her ankle bells, appeared exactly like a golden creeper. In that position looking for the eternal qualities she could not find a single soul among the indwellers of heaven, the perfected ones, the unenlightened ones, the keepers of the wealth, the venerable ones and the rest of all the demigods, who was complete in every respect.

[She contemplated:] 'Certain of one's austerity one has not conquered anger, to have spiritual knowledge does not mean that one is not contaminated by one's association with others and a great personality might not have conquered material desires. How can a person controlled by something or someone else like this, be his own master [a master of his senses]? Someone might be of dharma but is he friendly towards other living beings? Someone can be of renunciation but he might miss the cause of liberation. A person may have power over people, but he is still not released from the great force of material nature [from the power of time]. Someone may be free from the influence of the modes of nature but never be a second one [another Lord of Control and Yoga, see also 1.2: 8]. Someone may live a long time but still not know how to behave and be happy, someone may master the art of living but still not know how to get old. And when someone knows the both of them, such a person still might be unlucky in another respect. Nor is of someone excelling in all walks of life said that he wishes Me [in my position of devotion for Vishnu]!

With these considerations in mind the Goddess of Wealth and Splendor turned to Him Mukunda, the reservoir of Transcendence who was so desirable and qualified in every way as the husband of her choice - even though He had no desire for it. He, after all, did not depend on others and had the extraordinary, supreme qualities perfect in every respect. After placing on His shoulders a ravishing, fresh garland of lotuses vibrating with humming, maddened bumblebees, she remained, with a shy smile and glittering eyes, at His side with His bosom as her true resort. He, the father of the three departments of the universe, made His bosom the residence of the mother, the goddess, the supreme [representative of all] opulence. She installed there mercifully overseeing the three worlds increases the fortune of His servants and leaders. The servants of the gods and their women [the dancers and singers of heaven], all became engaged in singing and dancing accompanied by the loud sound of musical instruments like conch shells, bugles and drums. Brahma, Shiva and all the directors of the world headed by Angira honoured the Supreme Personality by showering flowers and chanting mantras that described His true nature. With the merciful glance of the Goddess resting upon the godly ones, the fathers of mankind and their generations, they were all blessed with good conduct and good qualities and thus achieved the ultimate satisfaction.

But when the Daityas and Danavas oh King, were neglected by Lakshmi they, being depressed in their aching greed, got disheartened and lost all sense of shame. Thereupon Varuni, the goddess of the drunkards appeared, a young lotus-eyed girl who, with the permission of the Lord, was accepted by the Asuras.

With the sons of Kasyapa thereupon [again] zealously churning the ocean for the nectar, there [finally] appeared a most wonderful man, oh great King. He was tall, youthful, had stout and strong arms, a neck like a conch, a dark skin, reddish eyes, a garland and was adorned with all kinds of ornaments. Being clad in yellow, with a broad chest, with well polished, jeweled earrings, with gleaming curly locks of hair and decorated with bangles he, as strong as a lion, came forward with a jar that was filled to the rim with nectar. He was a partial appearance of a part of Lord Vishnu Himself known by the name of Dhanvantari who, seeing to medical science, was one of the demigods entitled to a share in the offerings. All the Asuras who saw him with the container full of nectar, greedy after the contents, immediately snatched the

pot away. When the pot of nectar was carried away by the Asuras, the demigods were desolate and turned to the Lord for their protection. When He saw their sadness the Supreme Lord who always acts according to the desires of His servants said: 'Do not grieve, I will personally see to it that the nectar will be there for all of you.' Oh master of man, there was a quarrel among them [the Asuras] about the nectar in which they with a thirsting heart said: 'Me first, me first, not you, not you!' 9-4 Others roared: 'The gods were of a likewise effort in the duty of sacrifice and deserve an equal share. This is a matter of traditional duties [sanatana dharma]!' The Daityas violently trying to appropriate the jug thus being envious and weak constantly denied each other the right oh King. 1-4 After that had passed Lord Vishnu, the Supreme Controller who has a solution for any problem, assumed the form of a supremely beautiful, wonderful woman who mystified them all. Pleasing to behold she was as dark as a newly grown lotus. She was of the greatest beauty and harmony in all her limbs, she had a straight nose, fine cheeks and ornamented ears. She had fresh, firm, young but weighty breasts to her thin waist and a blissful expression on her face. She looked a bit anxious because of the humming bumblebees around her. With the mass of her beautiful, waving hair and the mallika flower garland about her attractive neck, with the beauty of her arms that were ornamented with the finest jewelry and bangles, with the fair sari spread over her breast that was an island of beauty and with the belt that covered her waist, she moved about gracefully with her ankle bells. Coily casting her glances while moving with her eyebrows, she gave rise to a constant lusty desire in the core of the hearts of the Daitya leaders.'

BHAGAVATA PURANA CHAPTER 9:

The Lord Appears as a Beautiful Woman to Distribute the Nectar

Shri Shuka said: 'When the Asuras were snatching the nectar away from each other, they, tossing it to and fro, thus behaving like thieves grew very inimical. Then they saw [the Lord in the form of] a woman [called Mohini-murti] coming their way. 'What a figure, what a grace and youthfulness!' so they said hasting to get Her attention while their hearts were aching to sleep with Her. 'Who are You with Your lotus petal eyes? Where do You come from and why did You come here? To whom do You belong, oh You who with Your beautiful thighs upset our minds, please tell us! Neither we, nor any immortal one, demon, perfected soul, creature of heaven, venerable one or any ruler of the universe has ever laid hands on You and known You, not to mention any normal human being. Oh may providence be praised for sending You with Your beautiful eyebrows! Is Your mercy not there to bring that what pleases the senses and mind of all who are of flesh and blood? Oh smashing lady, are You maybe there as our fortune to settle the mounting differences between us family members who are increasingly inimical with each other over this one issue [of the nectar], oh You slim beauty? Can You please see to it that [the nectar] justly, without any partiality, is divided among us, the able and competent brothers who are the descendants of Kasyapa?'

Looking at them with a smile and enchanting glances, the illusion of feminine beauty that was an incarnation of the Lord, thus being requested spoke the following words to the Daityas. The Supreme Lord said: 'How can it be that all of you descendants of Kasyapa, put faith in associating with a woman who runs after men as I do, for to be enamored with women is something one never finds with men of wisdom! Oh enemies of the Suras, the wise agree that jackals and unchaste women who are fickle in their relationships, [always] look for a new, fresh mate.'

Shri Shuka said: 'Thus joking with them all the Asuras laughing felt comforted by Her and with a serious expression on their face handed over the jar of nectar. When the Lord took hold of the amrit container He with an alluring, teasing smile spoke the words: 'If you promise to accept Me whether I act honestly or not, I will divide this nectar.' Having heard what She said the chiefs of the Asuras without giving it further thought, assented to it and said: 'So be it!' 4-1 They observed a fast, bathed, offered oblations of ghee into the fire, were of charity for the cows, the brahmins and many others, performed ceremonies according to the brahminical precepts, dressed up to their taste in new clothes, put on jewelry and next together sat down on seats of kus'a grass laid down in the eastern direction. 6-1 When the Suras and Daityas, all with their faces [also] turned eastward, dressed up with garlands sat down with lamps in an arena full of incense smoke, She entered there holding the container, oh ruler of man. With Her youthful, restless eyes, the sounds of Her tinkling ankle bells and Her jug-like breasts striding slowly, She wore a beautiful sari around Her wide hips and elephant trunk-like thighs. Looking at Her, the Lord Supreme who with golden earrings, charming ears, nose, cheeks and face posed as a girlfriend of the Goddess, they were all enchanted by the way she with a smile glanced at them while Her sari was slightly waving over Her breasts. Considering it a miscalculation to give the nectar to the demons who are as cruel as snakes, the

Infalible One did not divide it. Arranging a different line for every group separately, the Master of the Universe let each of them orderly occupy a position at his own side. Carrying the container the Lord deceived the Daityas with sweet words and made the ones sitting at a distance [opposite of them - the Suras] drink from the nectar that would free them from old age, death and disability. The Asuras considering it an abomination to fight with a woman, out of their feelings for Her according to their promise kept themselves in check, oh King and remained silent. Out of fear to break the bond of friendship with Her they, moved by the greatest respect, all felt obliged and said not the slightest thing that would displease Her. He who darkens the luminaries [Rahu] dressed himself up like one of the demigods and sat among them to drink from the nectar but he was, by sun and moon [the divinity of the ego and feeling he eclipses], quickly detected. The moment Rahu drank from the nectar his head was cut off by the razor sharp cakra of the Lord. The decapitated body that was not touched by the nectar, fell dead to the ground. But the head thus attained immortality and was by Lord Brahma recognised as a planet. It is that very Rahu that at times [e.g. during the changes of the moon] inimically represses the [light of the] sun and the moon [see also 5.24: 1-3, 6.6: 37 and 6.18: 12-14].

When the godly ones were almost done drinking from the nectar, the Supreme Lord Hari, the well-wisher of all the worlds, revealed His original form [once more] in the presence of all the Asuras and their leaders. Although the Suras and Asuras were thus unified in respect of the same place, time, objective, cause, activities and ambition, they did not achieve the same result. The God-minded ones easily achieved the nectar with it because the benediction of the saffron dust of the lotus feet was theirs, but that was not the case with the Daityas [compare B.G. 4: 11]. Whatever that is done for the sake of one's own life and welfare, are human activities, ideas and words in relation to one's body and family that are all transient [asat, untrue']. They together constitute one's separateness. But the same truly becomes something factual and permanent when it is not done in separation [when it is not without devotion unto Him], for then they result in what one calls the 'watering of the root', those actions that are beneficial to everyone [see 8.5: 49 and B.G. 3: 10].'

BHAGAVATA PURANA CHAPTER 10:

The Battle Between the Demigods and the Demons

Shri Shuka said: 'Because they had turned away from Vasudeva [and rather saw Mohini-murti], the Danavas and Daityas oh Ruler, thus with their combined efforts of churning failed to achieve the nectar. After the amrit had been generated, oh King and had served as a drink for the Suras who belonged to Him, the Lord of all living beings who is carried by Garuda went away. Seeing how their rivals enjoyed a good life, the sons of Diti could not accept it and therefore raised their weapons to march against the demigods. The godly ones who under the shelter of Narayana's feet had found new strength from drinking the nectar, thereupon took up their weapons to defend themselves. There was a very fierce battle between those who were named the gods and the demons, oh King, with a tumult that made one's hair stand on end. That battle in which they angry minded fought against each other wielding their swords, arrows and the rest of their weaponry, was an encounter that tried them all sorely. Because of the conch shells, trumpets, drums, bugles and kettledrums and [the sounds of] all the elephants, horses, foot soldiers and chariot fighters there rose a tumultuous noise. On the battlefield the enemies fought with each other on an equal basis: charioteer against charioteer, infantry against infantry, cavalry against cavalry and elephantry against elephantry. Some rode elephants, some sat on camels and some others fought sitting on asses. Some also used white-faced and red-faced monkeys, tigers and lions. 0-1 Both the parties of fighters faced each other using all kinds of differently shaped water animals, land animals and sea animals. There were vultures, eagles, ducks, hawks and bhasa birds, killer whales, monkeys, buffalos, rhinoceroses, cows, bulls, wild cows and red cows, jackals and rats, lizards, rabbits, human beings and goats while others entered the fight making use of black deer, swans and boars [as their 'vehicle', totemic animal or fighting spirit]. 3-1 With the nicely decorated flags and canopies oh King, with the spotless white parasols with precious handles full of jewels and pearls, with the normal fans and peacock feather fans, with their upper and lower garments flapping in the wind, with the effulgence of their ornaments and shields and with their shining spotless weapons abundantly glittering in the sunshine, the two bannered parties of the demigod and Danava heroes with their garlands all together looked like two oceans of aquatics, oh descendant of Pandu. 6-1 Bali the son of Virocana, the captain of the demons, drove for the sake of the battle a vehicle made by Maya that was called Vaihayasa ['flying through the air']. It moved wherever he wanted to. Fully equipped with all the necessary weapons it was inexplicable, indescribable and most wondrous. Sometimes it was invisible and sometimes it could be seen. Protected by nicely decorated umbrellas and camaras he,

seated on that first-class heavenly chariot and surrounded by all the commanders, was situated in a position as brilliant as that of a rising moon. 9-2 The different vehicles of the Asura commanders of the troops surrounded him on all sides: those of Namuci, Shambara, Bana, Vipracitti; Ayomukha, Dvimurdha, Kalanabha and Praheti; the ones of Heti, Ilvala, Shakuni, Bhutasantapa, Vajradamshtara and Virocana; of Hayagriva, Shankus'ira, Kapila, Meghadundubhi, Taraka, Cakradrik, Shumbha, Nishumbha, Jambha and Utkala, as also those of Arishtha, Arishtanemi, Maya, Tripuradhapa and the sons of Puloma, the Kaleyas, the Nivatakavacas and all the others who did not get a share of the nectar. Only having carried the burden [and not receiving the reward] they, who had conquered hosts of enemies, now with all their prowess ready to fight against the immortals roared as lions and blew their conch shells with the greatest tumult. When [Lord Indra], Balabhit [afraid of the strength], saw his ferocious rivals he got very angry.

Indra mounted on Airavata his carrier elephant that was dripping must, looked as beautiful as the sun shining over Udayagiri's cascades. Around him all the gods with banners and weapons had taken positions with their different carriers: all the leaders of the higher worlds and the demigods of the air, of fire and of water. Having come forward the combatants face to face chided each other as painful to the heart as they could. Then they drew near to engage one to one in battle. Bali fought with Indra, Taraka with Kartikeya, Varuna with Heti and Mitra, oh King, fought with Praheti. Yamaraja fought with Kalanabha, Vis'vakarma with Maya, Tvashta with Shambara and Savitra fought with Virocana. 0-3 Aparajita fought with Namuci, the two As'vini-kumaras with Vrishaparva, the demigod Surya with the hundred sons of Bali who were led by Bana, Soma [the moon-god] fought with Rahu, Anila [god of the air] with Puloma and the extremely powerful goddess Bhadra Kali [Durga] fought with Shumbha and Nishumbha. 2-3 Vrishakapi [Shiva] fought with Jambha and Vibhvasu, the fire god, with Mahishasura. Ivala together with his brother Vatapi fought with the sons of Brahma, oh suppressor of the enemies. Durmarsha fought with Kamadeva [Cupid], Utkala with the Matrika goddesses, Brihaspati with Shukracarya and Shani [Saturn] fought with Narakasura. The Maruts fought with Nivatakavaca, the Vasus with the Kalakeyas, the Vis'vedevas with the Paulomas and the Rudras fought with the Krodhavas'as.

The Suras and Asuras this way one by one engaged in fighting each other on the battlefield. Desiring the victory they slashed one another earnestly, waging with great strength with their sharp arrows, scimitars and lances. They cut off each other's heads making use of fire weapons [bhushundhis], discs, clubs, spears, tridents, spikes, fire brands, barbed missiles, axes, swords, lances, iron bludgeons, mallets and slings. The elephants, horses and chariots, foot soldiers and all the types of riders with their carriers were slashed to pieces. Arms, thighs, necks and legs were severed and flags, bows, armor and ornaments were shredded. Because of their violent trampling and rambling the dust of the field rose high in the sky up to the sun in every direction after which the particles rained down again with the blood that splattered in every direction. And so the field there was strewn with severed heads complete with helmets and earrings, angry eyes and bitten lips and legs and ornamented arms resembling elephant trunks, that, being severed, lay scattered still holding the weapons. With the eyes of their own heads fallen there the soldiers could still see the trunks and raised arms with weapons coming after them on the battlefield.

Bali attacked the great Indra with ten arrows, Airavata, his carrier with three arrows, his four guardians [soldiers on horseback] with four arrows and the driver of the elephant with one arrow. Indra skilled as he was, in a quick response immediately cut the arrows rushing towards him to pieces with a different type of very sharp arrows [bhallas] and smiled about the fact that the enemy did not reach him. Observing what a martial expert he was he, enraged, took the Shakti weapon up but that torch of blazing fire was, still in his hand, shattered by Indra. But whether he next tried the lance, the barbed missile, the javelin or the sword, they were all cut to pieces by the mighty one. Oh master of men, the Asura then produced a demonic illusion because of which he vanished and a huge mountain appeared above the heads of the Sura warriors. In order to minimize the enemy forces, big trees ablaze in a forest fire rained down from it as also sharp pointed stones. Big snakes, scorpions and other poisonous creatures came down as also lions, tigers, boars and great elephants that crushed everything. Many hundreds of stark naked carnivorous demoneses and demons oh Ruler, each holding a trident, yelled 'Pierce them, cut them to pieces!' and such. Next big, deeply rumbling clouds harassed by the wind were seen in the sky that with claps of thunder released embers. The Daitya created a huge terrifying conflagration resembling Samvartaka [the fire at the end of time] that was carried by the blasting wind to burn the demigod warriors. Thereafter, for everyone to see, a sea appeared agitated all over with waves blown up by the wind into a formidable whirlpool. The Sura warriors thus lost their courage,

daunted as they were by the creation of the illusory atmosphere as was presented in the fight by the invisible Daityas, those experts in illusion. Not knowing anymore how to respond to that, oh King, the followers of Indra meditated upon the Supreme Lord, the Creator of the Universe who right there appeared before them.

He with the yellow dress and the lotus petal eyes whose feet rest upon the shoulders of Garuda, then became visible with His eight arms and weapons, the Goddess of Fortune and His invaluable Kaustubha gem, His helmet and His earrings, all brilliantly exhibited. The moment He appeared, the illusory manifestations of the false works of the Asura were immediately curbed by the superior power of the greatest personality of all. Just as it happens with dreams when one wakes up, all dangers are vanquished when the remembrance of the Lord has arrived. When the demon Kalanemi who was carried by 'the enemy of the elephants' [the lion] saw Him on the battlefield who was carried by Garuda, he threw a whirling trident at Him. Directed at Garuda's head it was seized with ease by the Lord of the Three Worlds, whereupon the enemy together with his carrier with the same weapon was killed by Him. The very powerful Mali and Sumali fell in the battle when their heads were severed by His cakra. Thereafter the enemy Malayavan lost his head by the disc of the Original Personality when he, with a pointed club and roaring like a lion, attacked the king of the birds [Garuda].'

BHAGAVATA PURANA CHAPTER 11:

The Danavas Annihilated and Revived

Shri Shuka said: 'When thereafter by the grace of the Supreme Personality the Suras had regained their spirits, Indra, Vayu and the others without hesitation resumed the fight against the troops who formerly had driven them back in the battle. When the so very mighty Indra angry with the son of Virocana [Bali] took up his thunderbolt, all his people cried: 'Alas, alas!' He who sober and well equipped moved about on the battlefield was by him who carries the thunderbolt opposed and rebuked as follows: 'You cheater, you fool, with your magic you try to be of control and win with illusions, you try to conquer us who have mastered the illusion, as if we were children whose possessions you can take by diverting their attention! Those who desire to advance and be free by deceptive means, such enemies of the gods, I bring down, such fools I deny the positions they have taken. I am the one who today will put an end to you and your jugglery by severing your head with my hundred-jagged thunderbolt. You wicked soul with your buddies... just step forward!'

Bali retorted: 'All present here on this battlefield are subjected to the rule of time and successively acquire with what they do a reputation, achieve a victory, suffer defeat and find their death. Because the entire world is moved by time, an enlightened soul who sees this will not rejoice or complain. In that sense you all have pretty much lost your way [compare B.G. 2: 11]! We who manage to control ourselves in that respect, reject these embarrassing words of yours that the saintly feel sorry for.'

Shri Shuka said: 'After as a valiant hero thus having chided the mighty Indra, Bali the subduer of the greatest, attacked him again with iron arrows on his bow that he drew up to his ear in the process. The god who thus was derided by his silver-tongued enemy, did, just like an elephant that is beaten with a rod, not care about the lesson he taught him. When the master of destruction [Indra] used the infallible bolt against him [Bali] he, being struck, crashed with his heavenly vehicle to the ground like a mountain with its wings being clipped. Seeing that his mate had fallen his most intimate friend and well-wisher Jambha stepped forward in solidarity with his hurt companion. He, a man of superpower riding the lion, took position with his club and hit Indra and his elephant with great force on the shoulder. Struck by the great blow the elephant sank stunned down to its knees and hit the earth unconscious. When Indra's driver Matali thereupon brought his chariot that was drawn by a thousand horses, he mounted the vehicle and left his elephant behind. In appreciation of the chariot driver's service [Jambhasura,] the best of the Danavas smiled and struck him [the driver] in the fight with his fire blazing trident. Matali bracing himself, managed to tolerate the excruciating pain, but Indra most infuriated decapitated Jambha with his thunderbolt. When Jambhasura's kin heard from Narada rishi that he had been slain, Namuci, Bala and Paka hurried over there as fast as they could. With gross insults cursing Indra to hurt him in the heart, they besieged him with arrows that rained down like a torrent of rain over a mountain. The thousand horses of the king of heaven were assailed by as many arrows that were all quickly launched at once. With the two hundred arrows that next to that by Paka all at once were aimed and released against Matali and the chariot with all its upkeep, thus a most remarkable feat could be witnessed in the battle. Namuci contributed with fifteen gold-feathered all-powerful arrows that cutting through the air made a noise over the field like a thunderclod full of rain. The Asuras covered Indra and his chariot driver from all sides with a dense shower of arrows that covered the sun just like clouds during the

rainy season do [see also 4.10: 13]. Like traders shipwrecked in the middle of the ocean, the entire assembly of demigods and their retinue who could not discern him any longer, bereft of their leader began to wail under the pressure and intimidation of the superiority of the enemy. Thereupon did Indra, he who overpowers the mighty ones, to their delight manage to free himself from the hull of arrows together with his horses, chariot, flag and driver, radiating in all the directions of the sky and the earth with an effulgence resembling the sun at the end of the night.

When the godhead saw how his army in the battle was oppressed by the enemy, he fuming of anger took up his thunderbolt to kill his opponents. Before the eyes of their family members, he then, in order to create fear in them, oh King, with the bolt severed the heads of the trunks of Bala and Paka. Namuci witnessing the two being slaughtered, grieved over them and enraged made a great attempt to kill Indra, oh lord of men. With an iron spear hung with bells and decorated with gold in his hand he strode in fury against Indra roaring like a lion: 'And now you're dead' and struck. The lord [of the gods, Indra] who saw it descending from the sky with great speed, smashed it to pieces [in its flight], oh King, while the demon himself from a fuming Indra received the thunderbolt on his shoulder in order to cut off his head. But the powerful bolt, the same weapon that in the past by the king of the gods so successfully was used to pierce Vritrasura [6.12: 25], could not even scratch his skin. That defiance of Namuci's neck was an extraordinarily wondrous thing. With the bolt thus rendered ineffective Indra became very afraid of the enemy and wondered: 'What is this? By what superior force could this to the eyes of everyone so miraculous thing happen? With this same bolt I formerly cut off the wings of mountains that by those wings killed people when they with their great weight descended on earth. Vritrasura who was so powerful with the austerities of Tvashta [see 6.9: 11] was killed by it, just as many other powerful characters impervious to all other weapons. And now that bolt, strong as a Brahmastra, is repelled after being released against a less important demon. Rendered as useless as a rod, I can wield it no longer.'

Indra who this way was lamenting, out of the blue was addressed by a voice that said: 'With this Danava it is thus arranged that he can not be annihilated by anything dry or wet. He would not die by something moist or dry because of a benediction I granted him and therefore, oh Indra, you must think of some other means to deal with your enemy.'

After having heard that ominous voice Lord Indra meditated most attentively and arrived thereupon at the insight that foam had to be the means that was neither dry nor wet. Thus he forced through Namuci's throat the weapon that was wet nor dry, upon which all the sages most pleased covered the almighty one with flower garlands. The two leading singers of heaven Vis'vasu and Paravasu sang hymns, the godly ones sounded kettledrums and the heavenly dancers danced in bliss. Vayu, Agni, Varuna and others nevertheless vigorously started to eliminate the other belligerent Asuras, as if they were lions killing deer. Devarishi Narada Muni was by Lord Brahma sent to the demigods, oh King, to forbid the ones in power the total annihilation of the Danavas he saw taking place. Shri Narada said: hunder the protection of the arms and the fortune [the goddess] of Narayana you all procured the nectar. Since you all thus flourished you now must stop with this fighting!'

Shuka said: 'Controlling their aggravation and anger they accepted the words of the sage and returned, being hailed by their followers, all to their heavenly abodes. They who had survived the battle picked up the lifeless body of Bali [as also the rest of the ones who had fallen] and all went, with Narada's permission, to the mountain called Asta. At that place the ones who had still their limbs and their head were by Shukracarya [4.1: 45, 6.7: 18, 7.5: 1, 7.10: 33] resuscitated by means of his knowledge of the Samjivani prayer, his science of reanimation. Also Bali was brought back by the touch of Ushana, but despite the fact that he was defeated, he with his experience in worldly affairs did not lament [it to regain] his memory and senses.'

BHAGAVATA PURANA CHAPTER 12:

Lord Shiva Prays to See Mohini Murti, Gets Bewildered and Restores

- The son of Vyasa said: 'When the one riding the bull [Shiva] heard how Lord Hari had assumed the form of a woman [8.9] in order to enchant the Danavas and had caused the Suras to drink the nectar, he mounted his bull and went together with his goddess [Uma] and surrounded by his ghosts to the abode of Madhusudana [Vishnu] to see Him. The Supreme Personality welcomed him cordially with all due respect and when Lord Bhava and Uma were comfortably seated, Shiva offered Lord Hari his obeisances and with a smile spoke the following words.

Shri Mahadeva [Shiva] said: 'Oh God of Gods, oh All-pervading Lord and Master of the Universe who are the universe, for all forms of existence You are the true self, the soul and therefore You are the Supreme Controller. Of what

exists in the beginning, in the middle and the end of this creation, of the 'I' and of the rest [of the world of 'mine'] outside of it, You my Lord, are the Inexhaustible Truth of Brahman, the Absolute Spirit free from these differences. Those who are wise and free from personal objectives desire the supreme welfare, worship Your lotus feet and forsake their attachments in both respects [concerning this life and a life hereafter]. You as the cosmic complete of eternal life beyond the [influence of the] modes, as the One free from grief perpetually residing in bliss, are changeless and exist apart from all in existence while You are everything that exists. You as the cause of the rise and maintenance of this universe, are the Self and Master of all self control, the Independent One upon whom all others depend [see also B.G. 9: 15]. You the One present as a temporal as also an eternal manifestation, are Yourself without that duality because You in this world do not differ as for substance, just as gold does not differ from the gold in the different forms it may have. Out of ignorance people have different notions about You, differences that are created by the modes whereas You do not depend on those physical inessentials [see also B.G. 7: 4-5]. Some think of You as the Supreme Spirit, some consider You to be dharma, some say that you are the Original Person, the Supreme Controller beyond cause and effect while others think of You as the Transcendence endowed with nine potencies [see 7.5: 23-24]. Still others think of You as the independent and imperishable Supreme Personality. Neither me nor the man endlessly living in the beyond [Brahma], nor the sages headed by Marici really know the one [You] who has created this universe, even though we [know that we] generated from goodness. And what to say about the Daityas and the other mortal beings oh Lord whose hearts constantly being bewildered by maya are moved by the lower [motives of passion and ignorance, see B.G. 2: 45]. As the air that enters us as also is present in the sky, You are involved and free at the same time, and do, from Your presence as the all-pervading one, know everything about the creation, maintenance and resolution of this world in its entirety, about the living beings and their endeavors and about everything that moves and not moves. I have seen all kinds of avatars of You in various pastimes displaying Your qualities. I, Shiva, would like to see the incarnation of You in which You assume the body of a woman. We have come here very eager to see with our own eyes the form of the incarnation that captivated the Daityas and fed the Suras with the nectar.'

Shri Shuka said: 'Vishnu, the Supreme Lord thus being asked by the one holding the trident in his hand, smiled and gave Girisa's [the man of the mountain] a reply of deep significance. The Supreme Lord said: 'In the interest of the Suras I deemed it necessary to bewilder the Daityas who had taken away the vessel filled with nectar and assumed thereto the form of a beautiful woman. I shall now oh best of the enlightened ones, show you who long to see it, this object of adoration that is so very much appreciated by those who are led by lust.'

Shri Shuka continued: 'Having said this Lord Vishnu immediately disappeared from the sight of His company, leaving Shiva and Uma with their eyes spying everywhere. Thereupon they saw on a beautiful spot in the forest a delightful woman who, wearing a shining sari with a belt around Her hips, in the midst of pink leafed trees and all sorts of flowers was engaged in playing with a ball. With her bouncing the ball Her beautiful breasts and Her garlands vibrated along that because of their weight wavered to Her fragile waist with every step She made here and there with Her feet as red as coral. Her eyes anxiously followed the ball that was restlessly moving in all directions, She had glittering earrings on Her ears and gleaming bluish hair that decorated the cheeks of Her radiating face. Striking the ball with Her right hand Her hair slackened while She with Her left hand charmingly tried to keep Her loosening sari together. The spiritual potency [of the Lord] thus captivated everyone in the universe [compare B.G. 7: 14]. Seeing Her thus playing with the ball and sending a hardly noticeable bashful smile, the god was bedazzled by the glances of the ravishing beauty. Under Her spell not being able to keep his eyes off Her, he could no longer think of himself nor of the nearby Uma or his associates [compare 5.5: 8]. When the ball once jumped far away from Her hand in Her pursuit, directly before the eagerly following eyes of Shiva, the fine dress and belt blew away that covered the woman. Thus seeing the complete of Her well-formed glory so pleasing to the eye, Shiva thought that She thereupon giving him a look, indeed would fancy him. Because of Her actions and smiles he, bereft of good sense, was perturbed and shamelessly went after Her, despite the fact that Bhavani witnessed what happened. The completely naked woman saw him coming and most embarrassed with a smile ran here and there to hide behind the trees. Lord Shiva, Bhava, distracted by his senses, fell victim to lust like he was a male elephant running after a she-elephant. Speeding after Her he caught Her by the braid of Her hair and pulled Her close against Her will to embrace Her. 9-3 She, the she-elephant, with Her hair scattered being captured by him, the bull that was the Lord's devotee,

squirming like a snake managed to free Herself oh King. Having escaped from the tight grip of the Lord of the demigods She ran quickly away, with Her heavy hips so expressively exhibiting the illusory potency of the Lord. Like being haunted by the devil Rudra engaged in the pursuit of Him whose acts so wondrously were taking place in front of him. Chasing Her like a mad bull going for a female, the semen was discharged of him who never spills his semen in vain. Each and every place where his semen fell on the earth oh great ruler, those places became mines for silver and gold. At the shores of the rivers and lakes, in the mountains and in the forests, in the gardens and wherever the sages were living, Lord Shiva was present. With his semen discharged he oh best of kings, understood that he personally had been fooled by the illusory potency of the Lord and therefore he refrained from chasing the illusion any longer. Thus convinced of his own greatness and the greatness of the Soul of the Universe who is of an unlimited potency, he did not consider what had happened that surprising. Seeing that he was not perturbed or ashamed about it, Madhusudana very pleased with that assumed His male form again and spoke.

The Supreme Lord said: 'I wish you all good fortune, oh best of the demigods. With Me appearing as a woman, you were spontaneously enchanted by My external potency, yet you remain firmly fixed in your self. Once being drawn by the senses, which person other than you can surmount My maya? Those who are unable to control their senses have great difficulty to overcome the material reactions that overwhelm them. The moment one [living] with the time and all its different elements, is joined with Me in the form of Eternal Time [or the pure Time Spirit], that illusory energy of the modes of nature [the goddess Durga in sum*] will no longer be able to bewilder you.'

Shri Shuka said: 'Thus complimented by the Supreme Personality of Godhead with the Shrivatsa-mark on His chest, oh King, Shiva circumambulating Him took leave of Him and together with his associates turned back to His abode. Oh descendant of Bharata, the mighty Lord Bhava then in jubilation addressed his wife Bhavani who by the sages is accepted as an integral part of the illusory potency of the Lord: 'Oh, did you see how I myself, against my will, despite being the best of all His portions, got bewildered by Her, the illusory energy of the Unborn Supreme Person of the Demigods? Do I have to speak of others then who totally depend on the material illusion? When I ceased with a yoga practice that took a thousand years, I was approached by you to inquire after Him [upon whom I was meditating]. He indeed is the One who is now personally present here as the Original Personality beyond the grasp of the Vedas and the grip of time.'

Shri Shuka concluded: 'I thus spoke to you my best one, about the prowess of Sharnga-dhanva [Vishnu with His bow] who [as Kurma] held the great mountain on His back for churning the ocean. He who takes time to recite or to listen to this [story], will never be disappointed in his endeavor because the description of the qualities of Uttamas'loka, the One Praised in the Scriptures, puts an end to the misery of one's material existence. For the One who is not understood by the goddess ones, for the feet that are known by the devotees of surrender, for Him who only allowed the immortals to drink from the nectar that was produced from the ocean, for Him who appearing in the disguise of a young girl captivated the enemies of the gods, for Him who fulfills the desires of the devotees, I bow myself down [compare B.G. 9: 29-34].'

*: Svami Prabhupada quotes:

'srishthi-sthiti-pralaya-sadhana-s'aktir eka chayaeva yasya bhuvanani bibharti durga' [Bs. 5.44]

The entire cosmos is created by Durga in cooperation with Lord Vishnu in the form of kala, time. This is de version of the Vedas. (Aitareya Upanishad 1.1.1-).

Chapter 13: Description of Future Manus

Shri Shuka said: 'Now hear from me about the children of the son of Vivasvan, the present Manu who is known in the world as Shradhdhadeva. He is the seventh one [we are now in the twenty-eighth yuga of him who is also known as Vaivasvata Manu]. - The ten sons of Manu are known as Ikshvaku, Nabhaga, Dhrishtha, Sharyati, Narishyanta, Nabhaga [or Nriga] and Dishtha as the seventh one. Then oh chastiser of the enemy, there are Tarusha [or Karushaka], Prishadhra and Manu's tenth son who is known as Vasuman [or Kavi, see also 9.1: 11-12]. Oh King, the Adityas, the Vasus, the Rudras, the Vis'vedevas, the Maruts, the As'vins and the Ribhus are the demigods [during this period] and Purandara is their Indra. Kas'yapa, Atri, Vasis'httha, Vis'vamitra, Gautama, Jamadagni and Bharadvaja are known as the seven sages. The appearance of the Supreme Lord Vishnu that took place during this period was the one of Lord Vamana. He was the youngest Aditya born from mother Aditi and father Kas'yapa Muni. I briefly described the seven periods of the Manus, let me also tell you about the future Manus endowed with the powers of Vishnu [see 8.1 & 8.5].

Samjna and Chaya, the two wives of Vivasvan who were the daughters of Vis'vakarma oh King, I both described to you previously [see 6.6: 40-41]. Some mention a third wife of Vivasvan: Vadava. Of the three of them there were of Samjna three children born - a daughter Yami and the sons Yama and Shradhdhadeva. Now hear about the children of Chaya. There was Savarni [a son], the daughter Tapati who later became the wife of King Samvarana and Shana's'cara [Saturn] who was the third one. The two As'vins were the sons born from Vadava. When the eighth period arrives Savarni will become the Manu. The sons of Savarni oh ruler of man, are Nirmoka, Virajaska and others. The Sutapas, the Virajas and the Amritaprabhas will belong to the demigods and Bali, the son of Virocana, will become the Indra. Having donated the entire universe to Vishnu who begged him for three steps of land, he [Bali] will achieve the post of Indra. He will thereafter renouncing achieve the perfection of life. He, Bali, bound by the Supreme Lord, was as a token of His appreciation again favored with the kingdom of Sutala where situated he today still occupies a position more opulent than the one of Indra in heaven. 5-1 Galava, Diptiman, Parashurama, Ashvatthama, Kripacarya, Rishyas'ringa and our father Vyasadeva, the incarnation of the Lord [as a philosopher] will, because of their yoga practice, be the seven sages during the eighth manvantara. They at present are engaged in their respective hermitages oh King. Sarvabhauma, the Lord and Master [over the world] will, fathered by Devaguha, be born from Sarasvati and take away by force the lands of Purandara [Indra] and give them to Bali.

Daksha-savarni, the ninth Manu, born as the son of Varuna, will have Bhutaketu, Diptaketu and others as his sons, oh King. The Paras, the Maricigarbhas and others will be the demigods, the king of heaven will be known as Adbhuta and the seven sages of that period will be headed by Dyutiman. Rishabhadeva, a partial incarnation of the Supreme Lord, will, with Ayushman as His father, take birth from the womb of Ambudhara. Adbhuta will because of Him enjoy all opulence of the three worlds.

The tenth Manu will be Brahma-savarni, son of Upas'loka. His sons will be Bhurishena and others and the twice-born ones will be headed by Havishman. Havishman, Sukrita, Satya, Jaya, Murti [and others] are the [seven] sages during that period, the Suvasanas, the Viruddhas and others will be the demigods and Shambhu will be the controller of the Suras [the Indra]. One of the Supreme Lord's plenary portions, Vishvaksena, will take birth from the womb of Vishuci in the home of Vis'vasrastha and will make friends with Shambhu.

Dharma-savarni will be the eleventh Manu to appear in the future. This self-realised soul will have Satyadhama and others as his ten sons. The Vihangamas, Kamagamas and Nirvanarucis are the demigods then and Vaidhrita will be their Indra. The seven sages are Aruna and others. A partial incarnation of the Lord known as Dharmasetu will be born from the womb of Vaidhrita as the son of Aryaka and will rule the three worlds.

Rudra-savarni, oh King, will appear as the twelfth Manu and Devavan, Upadeva and Devas'reshthha and others will be his sons. Ritadhama will be the Indra for that period, the demigods will be headed by the Haritas and Tapomurti, Tapasvi, Agnidhraka and others will be the sages. The mighty Svadhama, a partial incarnation of the Lord who Satyasaha will beget by Sunrita, will rule that period of Manu.

The self-realised soul Deva-savarni will be the thirteenth Manu and Citrasena, Vicitra and others will be his sons. The Sukarmas and Sutramas will become the demigods, Divaspati will be the Indra and Nirmoka and Tattvadars'a and others will be the sages then. Yoges'vara, a partial incarnation of the Lord, will appear from the womb of Brihati as the son of Devahotra and will endeavor for the sake of Divaspati [the Indra].

Indra-savarni will be the fourteenth Manu and from his semen Uru, Gambhira, Budha and others will be born. The Pavitras and Cakshushas will be the demigods, Shuci will be the king of heaven and Agni, Bahu, Shuci, Shuddha, Magadha and others will be the ascetics. For that period, oh great king, the Lord will appear in the womb of Vitana as Brihadbhanu, the son of Satrayana, in order to promote all spiritual activities.

Oh King, the estimated time of the past, the present and the future of these fourteen Manus I have described to you, covers a thousand mahayugas or one kalpa [one day of Brahma, see also picture].'

BHAGAVATA PURANA CHAPTER 14:

The System of Universal Management

The king said: 'Oh great sage, can you please describe to me the activities in which all these Manus and the others are engaged during each manvantara and who prescribes them?'

The rishi said: 'Oh King, the Manus and all their sons, the sages, the Indras and the godly ones no doubt all resort under the rule of the Original Person. The Lord of Sacrifice Yajna and the other incarnations of the Supreme Personality I already discussed, oh King, constitute the lead followed by the Manus and others in charge of the universal affairs. In

disregard of the penance as [exemplified] by the sages, in the course of a mahayuga the Vedic instruction is lost that promotes the sanatana dharma [the customary Vedic duties according to status and vocation, see also 3.12: 41]. With that in mind the Manus are engaged for as long as they are present in this world, in directly establishing this fourfold dharma as instructed by the Lord, oh ruler of man [see also B.G. 4: 1]. Till the end of the era the rulers of the universe [the heirs of Manu] execute that order just as the demigods and the other divisions of enjoyers of the results of the sacrifices do this [see also B.G. 4: 2]. Indra maintains all the places of the three worlds by providing all the rain that the world needs and [thus] enjoys the excellent opulence of the three worlds that is given by the Supreme Lord. In every yuga the Lord assumes the forms of liberated persons [the perfected ones or the Siddhas] to explain the transcendental knowledge. He assumes the forms of great saints [rishis] to explain what karma entails [performing rituals] and He assumes the forms of great lords of yoga in order to teach the science of unifying in consciousness. In the form of the founding fathers [the Prajapatis] He creates offspring, to annihilate the miscreants He assumes the form of kings and in the form of time He is there to put an end to everything that grew different following the modes of nature. People who under the influence of maya are bewildered by the illusion of His names and forms and [approach Him with] different views [dars'anas] are looking for Him but cannot find Him [compare B.G. 18: 66]. With all these changes [of the Manus in so-called vikalpas] that I described as taking place in one day of Brahma [one kalpa] I [thus] reported about the fourteen manvantaras the scholars speak about.'

BHAGAVATA PURANA CHAPTER 15:

Bali Maharaja Conquers the Heavenly Places

- The king said: 'Why did the Lord, the Controller of all living beings, like a poor man beg Bali for three steps of land and why did He fetter him notwithstanding his donation? We very much would like to understand all this begging of the Controller who is so complete in Himself and the arrest of Bali in spite of his innocence.'

Shri Shuka said: 'Bali being defeated by Indra and deprived of his opulence and his life [see 8.11], was resuscitated by the followers of Bhrgu [Shukracarya and his pupils]. He [then] as a great soul and disciple proved his respect for them by offering in full surrender everything he had. The brahmin followers of Bhrgu who enjoyed a great authority, very pleased with him who wanted to conquer the heavenly places [of Indra] engaged him in a sacrifice called Vis'vajit. For that purpose they first according to the regulations subjected him to a great purification ritual [abhisheka]. From the blazing fire that was worshipped with oblations of ghee, a brilliant chariot appeared drawn by horses with the same colour as those of Indra [yellow]. It was covered with gold and silk and was adorned with a banner marked with a lion. There was a special gilded bow, two quivers with an inexhaustible supply of arrows and a celestial armor. His grandfather [Prahlada] donated a garland of never fading flowers and Shukracarya gave him a conch shell. After he on the advice of the brahmins had performed the ritual and thus by their grace had obtained the fighting gear, he circumambulated the scholars, offered his obeisances and with due respect bade Prahlada Maharaja farewell. - Next having ascended the divine chariot that was donated by Shukracarya, the great charioteer, decorated with his garland, covered by his armor and equipped with his bow, took up a sword and quiver of arrows. With his golden bangles on his arms and the rings in his ears that glittered with their sapphires, he from his elevated position on the chariot shone like the fire of worship on an altar. 0-1 Surrounded by his men and the other Daitya leaders equal to him in opulence, strength and beauty, they seemed to drink in the sky and burn the directions with their looks. Having gathered the greatest Asura warriors they went to the supremely wealthy capital of Indra, making the earth tremble under their feet.

That place was most agreeable with orchards and gardens - like the beautiful Nandana garden - full of pairs of chirping birds, madly humming bees and eternal trees with branches overlaid with leaves, flowers and fruits. They were crowded with groups of swans, cranes, cakravaka birds, ducks, lotus flowers and beautiful, sporting women protected by the godly ones. The ever worshipable river goddess surrounded the city with trenches filled with celestial Ganges water outside of the parapeted ramparts in the colour of fire. The gates that gave access to the city made of marble, the doors [of the houses] covered by golden plates and the many, carefully laid out public roads, were all constructed by Vis'vakarma. It was replete with assembly houses, courtyards, roads, and countless opulent palaces. The crossroads were constructed with natural stone and had sitting places adorned with pillars and coral. In that city one found the most beautiful, ever young women glittering like the flames of a fire, who cool, warm, round breasted and well decorated, always wore impeccably clean clothes. The breezes blowing in the streets carried the fragrance of the fresh aromatic flowers that had slipped down

from the hair of the demigod women. The divine sweethearts passed on the streets through the white fragrant smoke of the aguru incense that was burned behind the windows with golden filigree. There were canopies strewn with pearls and gold, a variety of flags that adorned the domes of the palaces and peacocks, pigeons and bees that vibrated their sounds. The women in their heavenly buildings sang thereto in chorus about their happiness. The city with all its brilliance so beautiful and pleasing with all the singing of the Gandharvas, the solo instruments, the dancing and the sounds of flutes, vinas, drums, conch shells and kettledrums all perfectly in tune, defeated the splendor of beauty personified. No godless people roamed the streets there, no one was envious or of violence against other creatures, no one cheated and no one was of false prestige, lust or greed. All who moved around there were completely free from all of that. And it was that city of God that from the outside on all sides was attacked by him, the commander of the troops provided by Shukracarya, who loudly resounding his conch shell created fear among all the ladies protected by Indra.

Indra facing the situation understood Bali's fervent zeal and addressed with the following words the spiritual master [Brihaspati] in the company of the godly ones: 'Oh my lord, who gave Bali, our enemy from the past, the great fervor and prowess I am afraid we are unable to withstand? There is no one to be found who can counter this [opposition of Bali]. It is as if he, having risen like the fire at the end of time, with his mouth wants to drink in and lick up the whole world and with his vision wants to set ablaze all directions. Please tell us, what is the cause of the formidable prowess of our enemy and from where does he derive his energy, strength, grip and zeal?'

Brihaspati said: 'Oh Indra, I know how your enemy could rise against you. He derives his power from being a disciple of the mighty brahmins who are the followers of Bhrgu. Being that powerful this strong man cannot be defeated by someone like you or by anyone belonging to you. Except for the Supreme Controller, the Lord, no one will be able to vanquish him now that he is endowed with a superior spiritual strength. To oppose him is just as useless as to oppose the lord of death. You must therefore all give up your place in the heavenly kingdom, leave and go elsewhere to await the time your enemy has to face his reverse. He who now is so utterly mighty, arising by the brahminical power invested in him, will by insulting the same power find his demise together with all his friends and helpers.'

Thus being advised by their spiritual master on what they had to do, they who were the gods who could assume any form they liked, gave up their heavenly kingdom and departed. When the gods thus had left, Bali, the son of Virocana, took hold of the city where the residents of heaven had their stay and brought the three worlds under his control. Because he was their disciple the followers of Bhrgu, who were very pleased with the conqueror of the universe, told him to devote himself to a hundred [as'vamedha] horse sacrifices. From performing those sacrifices his fame spread in all directions of the three worlds so that he shone with a glory equal to that of the moon. From winning the favor of the twice-born ones he, in enjoying an opulence and prosperity like that of the demigods, deemed himself most happy with all that he had conceived and done so greatly.'

BHAGAVATA PURANA CHAPTER 16:

Aditi Initiated into the Payo-vrata Ceremony, the Best of All Sacrifices

Shri Shuka said: 'As soon as her sons thus had yielded to the Daityas, their mother Aditi began to lament helplessly over the loss of the heavenly kingdom. When one day the mighty sage Kasyapa [her husband] after a long time came out of his samadhi [yogic trance], he went to her quarters that he found sad and joyless. After he respectfully was welcomed by Aditi and had accepted a sitting place, he addressed her thoughtful of her depression as follows, oh best of the Kurus. 'Has something unfortunate happened in relation to the brahmins, oh gentle one or do you have difficulty with the dharma in the world of today or with the people around you who are subjected to the whims of death? Or, my dearest princess, has something gone awry with the religion, the finances or the fulfillment of your desires in this household life which even joins those who fail to do yoga? Or were there perhaps unexpected guests in your home, overly attached family members whom you could not offer a proper welcome and then walked out on you? A home that not even welcomes uninvited guests by offering them a glass of water is, abandoned by them, nothing more than a jackal's den. Or have you during the time of my absence, oh finest one, out of a sad mind forgotten about your oblations of ghee in the fire, my sweet wife? When an attached householder is of worship, when he performs puja, he will achieve the fulfillment of all his desires and attain heaven, for it are the brahmins and the fire that are the mouth of Vishnu, of Him who is the heart and soul of all God-conscious people [compare B.G. 9: 26]. Are your sons all faring well oh broadminded lady? I can tell that you are worrying about something.'

Shri Aditi said: 'Oh brahmin, all is well with the twice-born ones, the cows, the dharma and the people around me. Your household is the best place for caring about the three goals of life [kama, artha, dharma] my dear husband. The fire, the guests, the servants and the beggars were all treated as should. By constantly thinking of you, oh brahmin master, nothing was missed. Oh my lord, what desire of mine would not be fulfilled with in my heart your good self as the founding father and the reminder of dharma? Even though the Supreme Controller takes care of the devotees [especially] oh my lord, you in your goodness, from the Asura on, are equal-minded towards each who originating from either your body or your mind, is gifted with one of the three qualities of goodness, passion or slowness oh son of Marici [compare B.G. 4: 11 and 9: 29]. Therefore, oh controller, consider the welfare of me, your servitor. We are now, oh gentle one, because of our enemies bereft of our opulence and residence. Please protect us oh master! Exiled by the very same powerful enemies that took away all of our opulence, beauty, reputation and home, I have drowned in an ocean of trouble. Oh saintly man, best of our well-wishers, be so kind to consider our good fortune so that my offspring may regain all that we have lost.'

Shri Shuka said: 'This way being beseeched by Aditi he said with a smile to her: 'Oh how powerful is this maya of Vishnu because of which the entire world is caught in emotional bondage. What is this material body made of the elements? It is not the soul. And what is this soul transcendental to the material world? Who are they, the husband and the children [to whom one is tied] because of one's bewilderment [see B.G. 2: 13, 5.5: 1, 7.5: 31]? Exercise respect for Vasudeva, the spiritual master of the entire world, the Original Person Janardana, He who, residing in the core of everyone's heart, defeats all enemies. He, the Lord merciful to the poor will fulfill your desires. I think that nothing compares to the devotional service unto the Supreme Lord, it never fails [see also 2.3: 10].'

Shri Aditi said: 'Oh brahmin what are the rules I have to follow to please the Lord of the Universe so that what I would like by His grace actually will be fulfilled [see also B.G. 7: 16]? Oh husband, oh best of the twice-born ones, teach me the vidhi, the regulative principles [or method] for making sacrifices for the Lord [see 1.17: 24 and 3.11: 21], so that the Godhead will soon be pleased with me, now lamenting with all my sons.'

Shri Kasyapa said: 'I will explain to you the code of conduct that satisfies Kes'ava and about which the almighty one born on the lotus [Brahma] spoke when I, desiring to beget offspring, asked him this question [see B.G. 4: 2]. During the bright half of the month Phalguna [February/March] one should for twelve days [till Dvadasi] respect the vow to drink only milk [payo-vrata] and filled with supreme devotion, be of worship unto the Lotus eyed One [see also 7.5: 23-24]. When the moon is dark one should smear oneself with the dirt dug up by a boar - if available - and enter a stream of water chanting this mantra: 'Oh divine mother [earth], you were lifted from the bottom of the ocean on the tusk of Lord Varaha who was looking for a footing [see 3.13: 30]. Can you please wash away all my sins [and their reactions]? I offer you my obeisances.' After having finished the daily observances, the Divinity should be worshipped in one's shrine with full attention for the deities [see also 7.14: 39-40], the altar, the sun, the water, the fire and the guru [see also 7.14: 39-40]: 'I offer my respectful obeisances unto You, oh Supreme Lord, oh Original Personality and Best One of All residing in the heart of all living beings, oh Vasudeva, omnipresent witness. My reverence unto You, the Unseen One, the Transcendental Person of the Primal Reality, the knower of the twenty-four elements [see glossary] and the original cause of the analytic order of yoga. My respects unto You, the Enjoyer of the three types of rituals [of karma, jnana and upasana or bhakti, or fruitive work, spiritual knowledge and devotional service] with Your two heads [of prayaniya and udayaniya, the beginning and the end of the sacrifices], three legs [savana-traya, the three daily soma libations to solar time], four protruding horns [the Vedas to the bull of dharma] and seven hands [the chandas, ways of pleasing, mantras like the Gayatri, see also 5.21: 15], my obeisances unto the embodiment of all knowledge. I honour You appearing as Shiva or Rudra, You as the reservoir of all potencies and all insight. My obeisances unto the Supreme Master of all living beings. My reverence for You as Hiranyagarbha [Brahma], the source of all life and the Supersoul of the Universe, I bow for You, the cause of the unification of consciousness in yoga. My esteem for You, the Original Godhead and Overseer of all. I offer You my respects who as Nara-Narayana Rishi assumed the form of a human being, that Lord I offer my obeisances. You, as blackish as a marakata gem [a kind of emerald], You the Controller of Lakshmi and the Killer of Kes'i, You clad in yellow, I again and again offer my respects. You are to all entities the Bestower of all Benedictions, the Most Worshipable One and the Best of all Blessings and for that reason wise people worship the dust of Your feet as the source of all happiness. He for whose sake all the gods and the Goddess of Fortune

desirous of the fragrance of His lotus feet are engaged in devotional service, may He, the Supreme Lord, be pleased with me.'

By chanting these mantras, one should with faith and devotion be engaged in calling for the Master of the Senses Hrishikes'a and honour Him in every respect with the help of the necessities of worship. This way honouring Him with incense, flowers, etc., one should bathe the Almighty One with milk and dress Him and give Him a sacred thread and ornaments. After touching [or offering] the water for washing the lotus feet one should [again], with fragrance and smoke and such, be of worship with the twelve-syllable mantra ['om namo bhagavate vasudevaya' see also 6.8: 3 and 4.8: 53]. After offering rice cooked in milk with ghee and molasses to the deity - if available - , one should offer oblations in the fire chanting the same mantra. Thus having worshiped the deity with also offering betel nuts with spices, the food of the sacrifice [prasada] should by the offerer himself be offered to the devotee of the Lord to eat, with water for washing his hands and mouth. After repeating the mantra one-hundred-and-eight times [doing japa], one should offer various prayers unto the Greatest One, next circumambulate Him and then pay one's respect by prostrating oneself joyously. When one in acceptance has taken the remnants of the sacrifice to one's [fore-]head and then has deposited them in a sacred place, minimally two men of learning and merit [brahmins] should be fed with sweet rice. 4-4 Properly having honoured them one next with their permission with friends and relatives may eat the remnants of the prasada. From the first day on one of course at night should observe celibacy for the duration of the payo-vrata in which one early in the morning, as is described after having bathed, closely following the vidhi bathes [the murti] with milk. With drinking [milk] only following this vow one should with faith and devotion continue with the worship of Vishnu, as stated offering oblations in the fire, as also be faithful to the obligation of feeding the brahmins. One should proceed this way with the 'vow of drinking only' day after day, for the full twelve days worshipping the Lord with fire sacrifices before the deity and pleasing the twice-born ones [and one's kin] with food. Beginning with the day of pratipat ['running to meet'] until the thirteenth day of the bright half of the month, one should observe celibacy, sleep on the floor and bathe three times a day. Depending on Vasudeva as the supreme resort, one should refrain from great and small sensual pleasures, from discussing trivial subjects and from violence towards all living beings.

Next on the thirteenth day proceeding in accordance with the regulations as laid down in the scriptures, the Almighty One [Vishnu] should be bathed with five substances [milk, yogurt, ghee, sugar and honey]. 1-5 By being of good recitation with the many hymns [or sukta] for Lord Vishnu who resides in the hearts of all, the miserly mentality [of not spending] must be given up with the milk and the grains that were offered in grand worship. With great attention and with the offerings of the food that was carefully prepared to please His person, one thus should worship the Original Personality. Try to understand that when one worships the Lord [vishnu-aradhana], the spiritual master [the acarya] who is so well versed in the spiritual knowledge and also the priests, should be satisfied with clothes, ornaments and many cows. Oh pious lady, the brahmins and all people assembled there should as much as possible receive the prasada of the food of goodness [B.G. 17: 8] that so meticulously was prepared with milk and ghee. The guru and the priests should be financially compensated and the food should by all means even be distributed to the simpleminded ones and the poor, for also they should be rewarded for gathering for the ceremony. After also having fed all the poor, the blind, the averse and so on, one should with that kind of understanding having pleased Lord Vishnu, together with one's friends and relatives eat from the prasada oneself. With dancing, beating drums and songs, reciting mantras, offering prayers and reading the stories [aloud], one should from the first day till the last worship the Supreme Lord.

This instruction that I have now described to you in great detail concerning the supreme process called payo-vrata for honouring the Original Person, was related by my grandfather [Brahma]. Oh greatly fortunate one, now worship with self-discipline in a pure state of mind the Inexhaustible Lord Kes'ava by properly following this process. Of all religious ceremonies this one is called sarva-yajna ['the one covering all sacrifices']. When one oh good lady, also being of charity pleases the Lord this way, this sacrifice is understood to be the very essence of all austerities [*]. Of all possible regulations the one as mentioned is indeed the most direct and best way to control the senses effectively, for Adhokshaja, the One beyond the Senses, is pleased with the austerity, the vows and the sacrifice [see also: 1.2: 8]. The Supreme Lord being satisfied by you faithfully observing this vow according to the rules, will therefore soon bestow upon you all benedictions.'

*: Lord Vishnu is in the West worshiped in every temple of the Caitanya-vaishnavas [the Hare Krishnas] according to a schedule of twenty-four hours of engagement in performing

kirtana, chanting the Hare Krishna mahamantra, offering palatable food to Lord Vishnu and distributing this food to Vaishnavas and others.

BHAGAVATA PURANA CHAPTER 17:

The Supreme Lord Agrees to Become Aditi's Son

Shri Shuka said: 'Aditi, thus being advised by her husband Kasyapa, oh King, faithful to his words unrelentingly executed this vow for twelve days. - With undivided attention and fortitude being conscientious unto the Controller, the Supreme Personality, in full control of the senses that are as strong as horses, with the mind as the charioteer of intelligence and with the intelligence one-pointed unto the Supreme Lord [see also B.G. 3: 42], the Soul of the Complete, she thus fully concentrated on Vasudeva performed [the ceremony] according to the payo-vrata vow of fasting. My best one, the Supreme Lord, the Original Person, then appeared before her, dressed in yellow and with His four arms, carrying the conch, the cakra, the club [and the lotus flower]. When she saw Him she got up immediately and offered, with an enraptured mind, with the greatest respect her obeisances prostrating herself before Him. Rising to her feet and prepared to worship with her hands folded, she because of her blissful enrapture could not proceed. Overwhelmed with her hair standing on end and the entire frame of her body trembling because of the utter pleasure of enjoying His vision [darshan], she remained silent with the tears that filled her eyes. With a voice that constantly faltered because of the love she felt oh best of the Kurus, it was as if Aditi Devi, as she was staring at the Lord, through her eyes was drinking the Husband of Rama [see 8.8: 8], the Enjoyer of all Sacrifices and the Master of the Universe. Shri Aditi said: 'Oh Lord of the Sacrifices, Personality of all Offers, oh Infallible One to whose feet we are pilgriming, You are known as the ultimate shelter, as the One about whom to hear and sing is so auspicious. You are the original One who has appeared to diminish the dangers of the material existence of the souls of surrender. Oh Controller, oh Supreme Lord, be so good and grant us the [divine] happiness, You are the refuge of the downtrodden. I offer You my obeisances who are the all-pervading Soul of the universe, the fully independent One, the Greatest One who by the power of the modes accepts the full responsibility for the creation, maintenance and annihilation of the universe. My respects for You, the Lord who from His original position eternally promotes the knowledge of the complete whole by which the darkness of the self is dispersed completely. With You being satisfied, oh Complete and Unlimited One, all things become possible: a life as long as that of Brahma, a certain body, a lover, unlimited material opulences in the higher, the lower and the intermediate worlds, all the [eight] yogic qualities, the three goals of kama, artha and dharma [the purusharthas] and exclusive spiritual knowledge, not to mention benedictions like the defeat of human competitors and such!'

Shri Shuka said: 'Thus hailed by Aditi, oh King, the Supreme Lord with the lotus eyes, the knower of the field [B.G. 13: 1-4] of all living entities, gave the following reply, oh son of Bharata. The Supreme Lord said: 'Oh mother of gods, I have understanding for your long standing desire in relation to your homeless sons who were vanquished by their rivals. What you desire is to defeat in battle those mad Asura leaders who are so proud of their strength, regain the victory of your opulence and reunite with your sons in devotional service. You would like to see the tears of the grieving wives of the enemies when they find them killed in battle by your sons under the lead of Indra. The restoration of the full glory, reputation and opulence of your offspring, the joy of their lives and a place for them in heaven is what you want to see. At present all those Asura masters of war are as good as invincible, oh Devi [goddess]. It is My opinion that no form of using force will bring you the happiness, for they are all protected by the brahmins who enjoy My favor. Nevertheless I must think of something to help you out, for I am very pleased with the vow you have observed. Someone who worships Me never deserves it that his belief and devotion would lead to another result. Because you in faithful austerity with the son of Marici [Kasyapa Muni] for the sake of your sons have worshiped Me with the payo-vrata vow and to the best of your ability have prayed as should, I will become your son with a plenary portion of Myself and thus protect your other sons. Oh sweet woman, thinking of Me as also being present within the form of your husband, lie with him, the spotless Prajapati [see also B.G. 9: 29]. Do not disclose this to outsiders, not to anyone, not even when asked, oh lady. It will all be successful if that what is confidential with the gods is carefully concealed [see B.G. 18: 67-68].'

Shri Shuka said: 'The Supreme Lord this way having addressed her disappeared from the spot. Aditi, with the very rare accomplishment of having achieved that the Lord would be born from her, considered herself a success and went full of devotion straight to her husband. Kasyapa in the trance of his yoga with his infallible vision could understand that the Lord had entered him with a part of Himself. Like the wind kindling fire in firewood, oh King, Kasyapa then managed

with his mind in trance to deposit in Aditi the semen that he in his penance had restrained for so long [see also B.G. 7: 11]. Hiranyagarbha [Lord Brahma] understanding that the Supreme Lord was now situated in the womb of Aditi, offered prayers in the form of His mystical names. Lord Brahma prayed: 'All glories unto Him, the Supreme Lord of the Glorious Deeds. I offer You, the Lord of the Transcendentalists my obeisances. You the Controller of the Modes of Nature I worship again and again. My allegiance to You who, previously born from Pris'ni [a previous life of Aditi, compare 6.18: 1, the sons of Aditi], are always found in the Vedas, You who are full of knowledge, You From Whose Navel the Three Worlds Rose You are transcendental to and You as the All-pervading One present within the hearts of all living beings. You as the original cause, the dissolution and the maintenance of the universe, are the reservoir of endless potencies that one calls the Original Person. You are the Lordship, the Controller who is the Time that holds the entire universe in its grip, the way waves drag someone along who fell into them. You indeed are of all living beings, whether they move about or not, the one who gave them that life. From You all the founding fathers originated, You are the Supreme Shelter of all who live the higher life, oh Godhead. For all the godly ones who fell down, You are the lifeboat that saves them from drowning.'

BHAGAVATA PURANA CHAPTER 18:

Lord Vamanadeva, the Dwarf Incarnation

Shri Shuka said: 'The Eternal Being, He with the conch, the club, the lotus and the disc in His four hands, the yellow dress and the lotus petal eyes, He whose heroic acts are praised by Brahma, consequently manifested Himself from Aditi. He with a pure, blackish complexion, the luster of two earrings in the form of sharks and a dazzling lotus face, was the Supreme Personality marked by the Shrivatsa mark on His chest and wearing bracelets and armlets, a shining helmet, a belt, a sacred thread and charming ankle bells. With a swarm of sweetness seeking humming bees around Him and carrying an extraordinarily beautiful flower garland and the Kaustubha gem around His neck, the Lord vanquished the darkness of Kasyapa's house with His effulgence. At that moment everywhere one was filled with happiness, all living beings in the waters, in the mountains, in the higher worlds, in outer space and on earth. There was the full quality of each season and all the cows, the tongues of the fire and the twice-born ones were at their best. When the Lord took His birth it was a most auspicious moment: all the planets and stars, the sun and moon stood in a favorable position. It happened on Dvadas'i [the twelfth day of the bright fortnight of Bhadra] at noon [Abhijit] when the moon was in the house of Shrivatsa. Oh King, this exact moment of the appearance of the Lord at Dvadas'i with the sun over the meridian, is the day the scholars call Vijaya. The loud sounds of the different conches, drums, kettledrums, panavas, anakas [other drums] and other instruments that were vibrated, became a great tumult. The heavenly dancing girls danced blissfully, the leading celestial singers sang and the sages, the demigods, the fathers of mankind, the ancestors and the fire gods all pleased the Lord with prayers. -1 The perfected ones, the ones of knowledge, the apelike ones [the warriors of Rama], the ones of superpower, the venerable ones, the treasure keepers, the benevolent ones, the reciters [the 'brothers of Garuda'], the greatest experts [the 'snakes'] and all the followers of the demigods, glorifying, dancing and praising covered the residence of Aditi with flow [compare 6.7: 2-8 and 5.5: 21-22]. When Aditi saw Him, the Supreme Personality of Godhead who had been conceived in happiness and had taken birth from her womb, she was struck with wonder about the fact that He from His own spiritual potency had assumed a body. Also Kasyapa greatly amazed about it exclaimed: 'All glory! [jaya!]'

The Lord's body complete with ornaments and weapons cannot be seen materially but for the divine purpose it was manifested by Him acting like an actor in a theater and could be seen in the form of a dwarf boy [Vamana]. Seeing Him as a brahmachari dwarf made the great rishis very happy and thus they performed, with the founding father Kasyapa as their lead, all the ceremonies [like the jata-karma birthday ceremony]. At His sacred thread ceremony the sun god chanted the Gayatri mantra [see note** at 5.7]. Brihaspati gave the sacred thread and Kasyapa offered Him a belt [of straw, signifying the twice-born status]. Mother earth offered Him a deerskin, the moon god ruling the forest gave Him a staff, Aditi gave Him underwear to cover His body and from the ruler of heaven [Indra] the master of the universe He received a parasol. The Knower Inside [Brahma] gave a waterpot, the seven sages donated kus'a grass and the goddess Sarasvati gave the Imperishable Soul a string of rudraksha beads, oh King. Thus having received His sacred thread, the Ruler of the Yakshas [Kuvera, the treasurer of heaven] delivered a pot for begging alms and Uma, the chaste mother of the universe, the wife of Shiva, personally provided the alms. He as a brahmachari thus being welcomed by everyone, outshone with his brahmin effulgence as the best of them the

entire assembly that enjoyed the grace of all the great brahmin sages. After kindling a fire as should, He like the best of the brahmins strew [the kus's grass] around it and fed the fire of worship with wood.

As soon as He heard about the glory of Bali as someone who under the guidance of Bhṛigu brahmins performs horse sacrifices, He headed for the location where they took place and with each step that He as the Complete and Fully Endowed Essence made on His way, He therewith imprinted the earth with His footsteps. At the northern bank of the Narmada river in the field of Bhṛigukaccha where all the priests of Bhṛigu were performing their rituals for the sake of the ultimate ceremony [the horse sacrifice], they saw Him in their presence [radiating] like the risen sun. The priests as also Bali, the instigator of the yajna and all who had assembled there, were overshadowed by Lord Vamana's splendor, oh King and wondered whether they saw the sun rising, the god of fire or Sanat-kumara who wanted to attend their ceremony. While the Bhṛigus thus with their disciples were disputing in various ways, the Supreme Lord Vamana with in His hands His umbrella, rod and kamandalu filled with water, entered the arena of the As'vamedha sacrifice. 4-2 The moment Vamana, the learned, seemingly human child that was the Lord, with His munja belt of straw and the sacred thread around His waist, His deerskin upper garment and His matted locks of hair, arrived there and was seen by the priests of Bhṛigu with their disciples, they all stood up from their engagement in the fire sacrifice and appropriately welcomed the One who with His brilliance outshone them all. The instigator of the sacrifice, delighted to see Him so beautiful in each of His lustrous limbs, offered Him a seat. The Beauty of the Liberated Souls was thereupon with words of welcome worshiped by Bali Maharaja who honoured Him by washing His feet. The water washing from His feet washes away the sins of all people. Bali knew the dharma and placed on his head the all-auspicious water that also the god of gods, Lord Shiva who is marked with the emblem of the moon, in his supreme devotion had accepted on His head.'

Shri Bali said: 'We welcome You. My obeisances unto You, oh brahmin. What can we do for You? Oh noble soul, in my opinion You are the austerity of the brahmin seers in person. The arrival of Your lordship today at our residence, satisfies all our forefathers, it purifies the entire family and completes the sacrifice we are performing now! Today, oh brahmin son, my fires of sacrifice are properly served according to the injunctions. Oh, by the water that washed from Your lotus feet all my sins are destroyed and by Your small feet the earth is purified. Whatever it is that You desire oh brahmachari, You may take from me, be it a cow, gold, a furnished residence, palatable food and drink or else a brahmin's daughter, prospering villages, horses, elephants or chariots, oh best of the worshipable ones. As far as I am concerned You may have whatever You wish.'

BHAGAVATA PURANA CHAPTER 19:

Lord Vamanadeva Begs Charity from Bali Maharaja

Shri Shuka said: 'When He thus heard the very pleasing and faithful, dharmic words of the son of Virocana, the Supreme Lord praised him satisfied with the following words. The Supreme Lord said: 'Oh Lord of Man, what you have said is very true, befits the dynasty, is in accord with the dharma and adds to your repute. It proves the authority of the Bhṛigu brahmins and is of the peace of your grandfather [Prahlada], your oldest ancestor in the afterlife. No one in this dynasty has been as poor-minded as to break his promises unto the brahmins and not be charitable. Because of the impeccable reputation of Prahlada who is like a clear moon in the sky oh ruler, in your dynasty no kings are found who, in holy places or on the battlefield, were as low-minded not to respond to the requests of petitioners. In this dynasty Hiranyaksha was born who, alone wandering around on this earth to conquer its directions with his club, could not find a hero equal to him. After Vishnu [as a boar] had delivered the world and with great difficulty had defeated him, He considered himself only victorious when He constantly thought of Hiranyaksha's heroism [see 3.17-19]! When his brother Hiranyakas'ipu heard that he had been killed, he very angry went to the abode of the Lord to put an end to the One who had finished his brother [see 7.3]. Seeing him with the trident in his hand coming towards Him like death personified the Chief of the Mystics, the Knower of Time, Lord Vishnu, thought the following. 'Wherever I go this one - like the death of each - will also go. I will enter his heart therefore, he only looks outside of himself.' Thus decided oh King of the Asuras, He, invisible in His subtle body, entered the body of the persecuting enemy through the breath in his nostril. Hiranyakas'ipu searching His abode found it empty. Enraged because he in spite of his power could not see Vishnu in any direction of the surface of the earth, in outer space, in the sky, in the caves and in the oceans, he screamed loudly. When he could not find Him anywhere he said: 'I have searched the entire universe for Him who killed my brother. He must have left for the place no one returns from. He must have died.' Ego inspired enmity - an anger which has its basis in

ignorance - does not persist until death when it concerns physical-minded people. [But with Hiranyakas'pu it did]. Your father [Virocana], the son of Prahlada, surrendered upon the request of the demigods his life to them despite the fact that he knew that they had dressed up as brahmins because of his affinity with the twice-born ones. You also executed yourself the dharma that was established by the householders, the brahmins, your forefathers, the great heroes and other highly elevated and famous souls. Someone like your Majesty I ask for a little bit of land. Oh King of the Daityas, from him who can be so generous in his charity I ask three footsteps to the measure of My reach. There is nothing else I desire from you, oh munificent King, oh master of the universe. May the one of learning not suffer any want and receive by donations as much as he needs.'

Shri Bali said: 'Alas, oh brahmin scion, Your words may be welcome to the scholars and the elderly ones, but as a boy not bent on taxing for his self-interest You are not quite aware of what it all takes. It is for him who with sweet words propitiates me, the one and only master of all the world, not very intelligent to ask for three steps of land when I can give an entire continent! No one who once has approached me deserves it to beg again and therefore, oh small brahmachari, take from me as You desire whatever would suit Your needs.'

The Supreme Lord said: 'All sense objects capable of pleasing someone within these three worlds, together cannot satisfy the person who has no control over his senses, oh King [see also 5.5: 4]. He who is not satisfied with three steps of land will not be content with a complete continent of nine lands either, for then he will desire to take possession of all the seven continents. We heard that kings like Prithu and Gaya who managed to rule all the seven continents, did not reach the end of their ambitions or their desire for wealth. One should be satisfied with that what one accidentally happens to acquire. There is no happiness for a dissatisfied person who has no control over himself, not even when he possesses the three worlds [see also 7.6: 3-5, 5.5: 1 and B.G. 6: 20-23]. When someone is dissatisfied with his money and sensual pleasures, there is no end to his materially determined existence [of repeatedly dying and starting all over again]. He, however, who is satisfied with that what was acquired by fate, applies for liberation. The spiritual power and glory of a brahmin increases when he is satisfied with what he obtained by providence, but decreases with his dissatisfaction like a fire that is extinguished with water. I therefore ask you who are so munificent as a benefactor, for three steps of land, for My purpose is met perfectly with acquiring nothing more than what is needed.'

Shri Shuka said: 'Thus being addressed Bali said with a smile to Lord Vamana: 'Now take from me what You want' and in order to give Him the land, he took up his water pot [so as to confirm his promise ritually with its water]. Shukracarya, a great expert in these matters, guessed what Vishnu's plan was and addressed the Asura lord, his disciple, who was about to deliver the land to Lord Vishnu.'

Shri Shukracarya said: 'This person oh son of Virocana, is the immortal Supreme Lord Vishnu Himself. He took His birth from Kasyapa and Aditi to serve the interest of the godly ones. I think that what you promised is at odds with your intentions. You do not realise what you have agreed upon, it is not good for it entails great adversity for the Daityas! He, impersonating as a human child, is the Lord who teaches you a lesson. He will snatch away all material beauty and riches, power and repute and give it to your enemy [Lord Indra, see also 7.10]. With these three steps He will seize all the worlds by expanding to the universal form. How can you keep your position after as a fool having given everything away to Vishnu! One after the other He with the first step will take the earth and with the second step occupy outer space. In the ether expanding to His greatest size, where should He make his third step? You will be in hell forever I think, for that is what happens to people who do not keep their promises. Your Majesty cannot live up to the expectations you have created. The wise do not favor any charity that endangers one's livelihood, for it is because of one's capacity to maintain oneself that sacrifice, charity, austerity and fruitive activity are possible in this world. In order to be happy in this world as also in the next, one should divide one's earnings in five: one part is for the religion, one is for one's respectability, one for one's property, one for one's pleasure and one for the family. Now listen to what, in this regard [concerning your promise] is stated in many Vedic verses, oh best of the Asuras. That what is true is preceded by the word om [AUM, 'yes', 'so be it'] and things said that were not preceded by that word are called untrue [false or deceptive, see also B.G. 17: 24, 9: 17 and 8: 13]. Understand the Vedic truth about the flowers and the fruits: one may pick the fruits from the body of a tree but if the tree is not alive then that root of the body is not the truth so that it is impossible to pick [compare B.G. 8: 6]. When a tree falls down it will, being uprooted, quickly dry out. Likewise the bodily reality also will soon end and dry out [when its maintenance has been uprooted *], that suffers no doubt. The use of the syllable om entails that one separates oneself from [one's wealth], that one

is freed from it, yes, that someone with everything that he says with om, will be losing it. When one thus expressing oneself donates in charity to beggars, one will see one's wealth diminished so that because of that om exercise there will not be enough for one's own sense gratification and self-realisation. Choose therefore now fully for yourself. It is a falsehood but it is not completely untrue to say this [in favor of your own position], for speaking a complete lie would make you infamous, would make you a living corpse. A lie that heals is better than a truth that wounds when one wants to charm a woman, wants to tell a joke, wants to marry, wants to make a living, in times of danger, when one must protect the cows and the brahminical culture or when one has to defend against violence.'

*: The temporal body is there for eternal things. Shrla Rupa Gosvami says: 'One who rejects things without knowledge of their relationship to Krishna is incomplete in his renunciation.' (Bhakti-rasamrita-sindhu 1.2.6

BHAGAVATA PURANA CHAPTER 20:

Lord Vamanadeva Covers all Worlds

Shri Shuka said: 'Bali, the master of the house, thus being advised by the family priest fell silent for a moment oh King, and addressed after due consideration his guru. Shri Bali said: 'What your grace told me is true: the economic interest, the sensual pleasure, the reputation and the livelihood may never be a hindrance for a householder to engage in dharmic actions. How can someone like me, an heir of Prahlada, out of greed for possessions as an ordinary cheater refuse to give a brahmin what he has promised him [*]? There is nothing more irreligious than untruthfulness. Just as mother earth has told us: 'I can bear everything, but not a person who lies to others.' I do not fear hellish conditions, nor poverty, nor an ocean of distress, nor a fall from my position, nor death as much as I fear to cheat a man of God. Of what use are the riches and such that one has to give up when one leaves this world behind? Are they not meant for pleasing the man of God then [the sage, the priest, the brahmin etc.]? In defense of the well-being of all people, saints like Dadhici, Shibi and other great servants of God have given up on matters most difficult to forsake, up to the point of their very lives. Then what objection would there be against donating the land? Time takes away all the possessions of persons like the Daitya kings who, willing to sacrifice their lives, enjoyed this world, oh brahmin, but the reputation they achieved in this world time does not take away. Oh learned sage, it is easy to find people who not afraid to fight are willing to give up their lives on the battlefield, but people willing to give with devotion away what they accumulated to a visitor of holy places when he arrives, are not that easily found [compare B.G. 17: 20]. It is the glory of the munificent ones, they who are famous for their mercy, to become poor by satisfying the needs of the poor, not even mentioning what it means to them to satisfy knowers of the spiritual purpose like your good self. I will give therefore this celibate one whatever He wants. All of you fully aware of the Vedic way of offering, are with the different attributes of the greatest respect in worshipping the Enjoyer of the Sacrifice. Whether He is Vishnu who came in order to bless me or else came to bring me down, I will give Him, oh sage, whatever land He desires. I will not even retaliate when He fearfully posing as a brahmin boy, deceives me as an enemy and arrests me despite my innocence. If this person here is really the one glorified in the scriptures, He will never give up His reputation, whether He takes all the land after having killed me or rests in peace being killed by me.

Shri Shuka said: '[Bali,] the highly elevated and divinely inspired character thus being fixed on truthfulness then was cursed by his guru for being such a disrespectful and obstinate disciple [see B.G. 10: 10]: 'You who so stubbornly consider yourself learned going against my instructions, have in your impudence towards me proven yourself as a shameless ignoramus. Someone like you will soon lose all his opulence!' [Even] being cursed this way by his guru he, as a great personality did not abandon his truthfulness and donated after first offering water and duly having worshiped Vamanadeva [the land he had promised]. Vindhyaivali, Bali's wife, that moment came forward being decorated with a pearl necklace and brought a golden pot filled with water to wash the Lord's feet. He, the worshiper of the most beautiful pair of feet, personally washed them and took in great jubilation the water on his head that purifies the entire universe. That moment a shower of flowers was released by all the inhabitants of the higher worlds: the demigods, the singers of heaven, the scholars, the ones specially gifted and the venerable ones. They all most pleased hailed the rectitude of what the Asura king had done [compare 5.18: 12]. The residents of heaven, the apelike ones and the ones of superpower sounded thousands of drums and horns again and again and declared: 'What by Him, this great personality, has been achieved was a most difficult thing, for he delivered the three worlds to his opponent [Vishnu]!'

Then the dwarf form of the Unlimited Lord began to expand most wondrously to the entire expanse of the threefold of matter: He stretched Himself out in every direction over all

the land, the sky, the planetary systems, outer space and the seas and oceans where the birds and the beasts, the humans, the gods and the saints were living. Bali together with all the priests, the teachers of example and the seekers of truth could within this body of Him as the Almighty One, of Him as the source of the qualities, see the entire threefold universe complete with its elements and the living beings with their senses, sense objects, mind, intelligence and false ego. The lower world he saw under the soles of His feet, upon the feet he saw the surface of the land, the mountains he saw in the calves of the virath-purusha, the aerial beings in the knees of the gigantic form and in His thighs he saw the different types of demigods. He recognised the evening twilight in His garment, he saw the founding fathers in His private parts, he saw himself together with his spokesmen in His hips, His navel was the complete of the sky, at His waist there were the seven seas and in the upper part of Urukrama [the 'far-stepping' Lord] he saw the stellar signs. 5-2 In His heart my best one, he saw the dharma, in the chest of Murari he saw pleasing words and truthfulness and in His mind he saw the moon. In His bosom he found the goddess who always carries a lotus in her hands and in His neck there was the complete of all the Vedic sound vibrations. In His arms he recognised all the gods led by Indra, in His ears all the directions were found, the luminaries formed the top of His head, the clouds were His hair, the whispers of the wind were in His nostrils, His eyes were the sun and in His mouth he saw the [sacrificial] fire. In His speech he heard the hymns of praise, he saw the god of the waters in His tongue, His eyebrows were the warnings and regulations, His eyelids were the night and the day, he saw anger on the Supreme Person His forehead and greed was situated in His lips. Lust was His touch, oh King, water was His semen, His back was irreligion, His marvels were found in the sacrificial ceremonies, in His shadows he saw death, the illusory energy was present in His smiles and in the hairs on His body he recognised the herbs and plants. With the rivers for His veins, the stones for His nails and with Lord Brahma, the demigods and the sages for His intelligence, Bali saw all the moving and stationary living entities in the senses of His body [see also 2.1, 2.6, 3.12: 37-47 and B.G. 11].

When the Asuras observed this entirety of all the worlds and souls they were perturbed, oh King. Being faced with the Sudarsana disc with its unbearable heat and the bow Sharna resounding like thunder, the loud sound of His conch shell the Pancajanya and the great force of Vishnu's club the Kaumodaki, His sword the Vidyadhara, the shield with the hundred moons and also His supreme quiver of arrows named Akshayasayaka, drove them to desperation. 2-3 His associates led by Sunanda and the other leaders and local divinities offered prayers to Him standing there with His brilliant helmet, bracelets and fish-shaped earrings, His Shrivatsa-mark, the best of all jewels [the Kaustubha], His belt, yellow dress and His flower garland with bees about it. Oh King, manifesting Himself thus the Supreme Lord Urukrama covered with one footstep the entire surface of Bali's world, covered the sky with His body and covered the directions with His arms. Making the second step He covered all the heavenly places and for the third step not a single spot of land remained, for Lord Urukrama with His stepping now had reached farther than the farthest place beyond Maharloka, Janaloka and Tapoloka [see also 5.17: 1].

*: Prabhupada: 'There are two kinds of highly elevated devotees, called sadhana-siddha and kripa-siddha. Sadhana-siddha refers to one who has become a devotee by regular execution of the regulative principles mentioned in the Shastras, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of guru and Krishna - the spiritual master and the Supreme Personality of Godhead - have immediately attained the perfection of pure devotional service.' Bali Maharaja became such a kripa-siddha-bhakta devotee.

BHAGAVATA PURANA CHAPTER 21:

Bali Maharaja Arrested by the Lord

Shri Shuka said: 'He who appeared on the lotus [Brahma] observed from the place of truth [from Satyaloka] how the light of his abode had been covered and had faded because of the effulgence of the Lord's toenails and thus, oh god of man, he approached Him together with vowed brahmacaris like the sages headed by Marici and with Sanandana and the other Kumaras. - They fully expert in the Vedas and their supplements, the regulations and the abstinence, being well versed in logic, history, didactics, the classical stories, the Vedic corollaries and such, thereupon offered their obeisances at Lord Vishnu's lotus feet together with others of whom the fire of spiritual knowledge was ignited by the airs of yoga and persons who being free from fruitive activities by simply meditating on the self-born one had attained his abode. Lord Brahma, the most celebrated Vedic authority, he who as a person had appeared on the lotus that had sprouted from His navel, then pleased Him by devoutly paying homage,

worshiping Him with oblations of water [see also 3.8]. The water from Lord Brahma's kamandalu, purified from washing the feet of Lord Urukrama, oh king of the humans, became the [celestial] Svadhuni [the Ganges]. Its water flowing down from outer space purifies the three worlds the same way the fame of the Supreme Lord purifies. Lord Brahma and the others, they who were the predominating deities of the different worlds, were of the greatest respect for their master and collected with all their followers the necessities for worshiping the All-powerful Soul who had returned to His original size. - With water for the feet and for the guests, flower garlands, all sorts of pulp to smear, fragrant incense and lamps, fried rice, whole grains, fruits, roots and sprouts, they offered their respects exclaiming 'Jaya, jaya' to the glory of His actions, thereby dancing, singing and playing instruments as vibrating conch shells and beating kettledrums. Jambavan, the king of the bears, blissfully sounded the bugle in every direction and proclaimed a great festival for [celebrating] His victory. The Asuras were very angry when they saw that all the land of their master who had been so determined to be of sacrifice, was lost on the simple plea of three steps of land: 'Is this brahmin friend not actually Vishnu Himself, the greatest of all cheaters, who assuming the form of a brahmin willfully tries to deceive us in the interest of the gods? He, the enemy, in the form of a boy begging for a donation stole everything away from our master who for the sacrifice gave up his exercise of power. Favorable to the brahmins and always sworn to the truth, he personally now being initiated for performing a yajna, cannot speak a lie. In the service of our master it is therefore our duty to kill Him!' Thus the Asura followers of Bali took up their different weapons. Oh King, having taken up their tridents and lances they with their angry minds all together rushed forward against the will of Bali. But the associates of Vishnu who saw the Daitya soldiers coming, oh ruler, smiled, took up their weapons and threw them back. 6-1 Nanda and Sunanda came forward as also Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudaksha, Vishvakshena, Patatrirath [Garudaj], Jayanta, Shrutadeva, Pushpadanta and Satvata. They all together as strong as a thousand elephants killed the Asura soldiers.

The moment Bali saw that his men were killed by the followers of the Original Personality, he remembered the curse of Shukracarya [8.20: 15] and commanded his angry men to retreat: 'Oh Vipracitti, Rahu and Nemi please listen, do not fight, stop with this. Now is not the time to settle this. The Master of All Living Beings, that Person of Control who decides about happiness and distress, can by human effort not be superseded oh Daityas. Formerly time worked in our favor and brought us the victory over the gods, but today time, which indeed is the Greatest Power [the Supreme Authority] in our existence, works against us. No man is able to surpass the time factor by any power, counsel, cleverness, fortifications, spells, herbs, diplomacy or by whatever other means or likewise schemes. In the past you managed to defeat many followers of Vishnu, but today they who had the luck to increase their wealth are roaring that they defeated us in battle [see B.G. 18: 13-15]. We will defeat them when fate works in our favor and therefore we now must await the time of our luck.'

Shri Shuka said: 'After the Daitya and Danava leaders had heard what their master said they left grudgingly for the lower regions, oh King, to which they were driven by the associates of Vishnu. Thereafter, on the day when for the sacrifice the soma is extracted [soma-pana], Bali was arrested by the son of Tarkshya [Garudaj] to the desire of the Master of the King of the Birds [Lord Vishnu] and bound with the ropes of Varuna. Because of the apprehension of the Asura leader by Vishnu, the mightiest One around, from every direction in the upper and lower worlds a great roar of disappointment rose. Bereft of his luster he, the one so magnanimous and celebrated, oh King, remained determined as ever. Unto him thus being bound with Varuna's ropes the Supreme Lord Vamana said: 'You have given Me three steps of land oh Asura. With two I occupied the complete surface of the earth and now you owe me a third one. As far as the sun, the moon and the stars can shed their light and as far as the clouds are pouring rain, you own all the land. In one step with My body occupying the sky in all directions I have covered the entire sphere of the earth [Bhurloka] and with the second step I before your eyes occupied the higher worlds you own. Unable to provide what you have promised, hell is your destination. Because also your guru is of this opinion, therefore go to that place where there is no happiness [see also 6.17: 28]. Anyone who disappoints a petitioner by failing to give what he has promised, falls down deeply. Far removed from a higher life, his desires will lead nowhere. You, proud of your possessions, have deceived Me with your promise. Having used such a false prospect you will therefore have to reside in hell for a couple of years.'

BHAGAVATA PURANA CHAPTER 22:

Bali Maharaja Surrenders His Life

Shri Shuka said: 'Thus having run into trouble with the Supreme Lord oh King, Bali the Asura king, was despite his

awkward position an unperturbed soul who replied positively with the following words. Shri Bali said: 'If, oh Lord Praised in the Verses, Your Goodness thinks that what I have promised proved to be false oh Greatest of the Gods, then let me, in order to be just in this matter and not to have turned to cheating, offer You my head to put the third step of Your lotus feet. I am not as afraid of residing in hell or of being bound in fetters, of facing hard to endure distress or of a lack of funds, as I am of the punishment of the dishonour I now have to endure by You [compare B.G. 2: 34 and 6.17: 28]. I consider it the most exalted thing to be punished by the worshipable Lord, for that is something one's mother, father, brother or friends cannot offer [see 10.14: 8]. You are of us Asuras the unseen supreme guru who gave us the vision many of us were deprived of in our blind arrogance. - Many of the ones who apart from the wisdom fixed their intelligence upon You in a constant enmity, achieved the state of perfection, a position which, as is known, equals that of the yogis. Despite being punished by Your Lordship who are so full of wonders, I am therefore not ashamed - nor do I suffer that much - from thus being bound with Varuna's ropes. My grandfather [Prahlada] who is appreciated by Your devotees, is famed all around for being a saint, as someone having You, the Supreme One, [as his shelter] when he had to suffer all the nasty matters that were plotted by his father who was set against You [see 7.5]. Of what use is this body that leaves you in the end? What is the service of all those profiteers who passing as relatives snatch away the inheritance? What is the need of a wife who only drags one more into the material world? And what is for a person certain of death the use of wasting his life with domestic attachments [see also 5.5: 8 and B.G. 18: 66]? My grandfather the great devotee who so deep in his wisdom was afraid of worldly association, was free from fear in his surrender to the immovable refuge of Your lotus feet, oh my Lord, oh Best of the Best Ones, even though You have put an end to his own kind. I, who by providence was arrested and with force was bereft of all my wealth, [to my luck] have now also been brought under the shelter of You, the enemy of our family. The fact that wealth is a temporary thing and that life may end any moment is something a narrow-minded person does not think about [see 7.5: 30].'

Shri Shuka said: 'When Bali thus discussed his position, Prahlada, the favorite of the Lord [see 7.9], manifested himself right there, oh best of the Kurus, like being the moon that rises in the sky. Indrasena [Bali], saw his grandfather, the best of the auspicious ones, present there in all his glory: with eyes as wide as lotus petals, beautifully built, dressed in saffron and with a body as dark as collyrium and with long arms. Bound with the ropes of Varuna he could not as before offer the respect he owed him and thus he offered his obeisances timidly bending his face downwards with eyes full of tears. The moment the great devotee saw the Supreme Master, the Lord sitting there being worshipped by followers like Sunanda, he approached Him with his head bent low and then moved to tears in his jubilation paid his respects by falling flat to the ground. Shri Prahlada said: 'Your Lordship who granted Bali this so very great position of Indra, today has taken it all back and that is something I consider most beautiful. By denying him his opulence You have done him a great favor, because that was what stood in the way of his self-realisation. Who can properly recognise the purpose of his soul when even an educated, self-controlled person is bewildered by his opulence? I offer You Narayana, the Lord of the Universe, the omnipresent silent witness, my respectful obeisances.'

Shri Shuka said: 'Oh King, then the mighty Hiranyagarbha [Brahma] proceeded to speak to Madhusudana [the Lord] in such a way that Prahlada who stood there with folded hands could hear it. But [that very moment] Bali's chaste wife who saw that her husband was arrested oh King, offered heavily distraught because of her fear with folded hands her obeisances to Upendra [Lord Vamana] and addressed Him with her face turned downwards. Shri Vindhya said: 'You have created this threefold universe for the sake of Your pastimes. You are its proprietor, but now foolish people and others oh Controller, ignorantly imposing themselves, question the doer. What do these shameless people have to offer You, the Supreme Creator, Master and Annihilator [compare B.G. 16: 13-15 and 18: 61]?'

Lord Brahma said: 'Oh Goodness of all Living Beings, oh Controller of Each, oh God of Gods, oh All-pervading One, please release this man now who has lost everything. Someone like him does not deserve it to be punished. He gave to You all the lands and all the worlds. With a firm resolve everything he has achieved in his piety has been offered to You with an intelligence free from hesitation; all that he possessed, even his body. At Your feet he honestly offered water, grasses and flower buds. How can such a worshiper despite his most exalted offerings, despite his worship, after generously offering You the three worlds, deserve the pain given to him? He not being duplicitous deserves the highest destination [B.G. 9: 26]!'

The Supreme Lord said: 'Oh Brahma, it is My mercy to take away the riches from him who is led by it, for someone under

the influence of material opulence takes pride in it and looks down on the entire world! When the living entity, dependent because of its karma, from birth to birth moves through different species of life, it longs to attain the human life form [see also B.G. 13: 22]. It is [also] to be regarded My grace when a person because of his [human] birth, activities, age, physique, education, achievement, wealth and other opulences then not has hardened in this pride. Matters as a high birth and such that are the cause of arrogance and bewilderment, [for a normal person] together constitute impediments for [attaining] full beatitude, but no, My devotee is not disturbed by them [see also 4.8-12]. Bali, this best and most famous devotee among the Danavas and Daityas, already surpassed the insurmountable deluding material energy. Despite losing his wealth he was not taken aback. 9-3 Having lost all his riches, having fallen from his superior position, being reviled and arrested by his enemies, being deserted by his family and relatives, having suffered all kinds of uncommon hardship, being rebuked and cursed by his guru, he, fixed in his vow, did not forsake his truthfulness, the dharma that I so deceitfully for the sake of the gift spoke about. True to his word this man never gave it up. Through Me he has achieved a position that even for the immortal ones is most difficult to obtain; during the time of Savarni Manu [see 8.13: 10-11] he will become the Indra enjoying My full protection. Till then he may go and live in Sutala [see 5.24: 18], the place created by [the heavenly architect] Vis'vakarma, where it because of My supervision has been made impossible for the inhabitants to suffer psychically or physically any weariness, exhaustion or defeat. Oh Indrasena, oh Maharaja, please go now, oh ruler. May there be in Sutala, the place so desirable for even the denizens of heaven, for you surrounded by your people, be all auspiciousness. None of the controllers of the worlds will be able to overrule your command there, not to speak of the common man, for I with my cakras will personally take care of all the Daityas who defy your rule. I will protect you, your associates and your property. In every respect I will always stand by your side, oh great hero. You will be able to see Me there! In that place the foolishness from being associated with the Asura mentality of the Daityas and Danavas, will disappear immediately by observing My excellence.'

BHAGAVATA PURANA CHAPTER 23:

The Demigods Regain the Heavenly Places

Shri Shuka said: 'After [Bali] the great and exalted soul who carried the approval of all the saints, thus was addressed by the Original, Oldest Person, he spoke full of devotion with folded hands, with tears in his eyes and a faltering voice. Shri Bali said: 'Oh just the attempt to offer my obeisances suffices for a result like that of surrendered devotees. What You out of Your causeless mercy have granted a fallen Asura like me, nobody among the demigods and the leaders of the world has achieved before.'

Shri Shuka said: 'After having said this to the Lord, Bali offered Him and also Lord Brahma and Lord Shiva his obeisances. Thereupon he released and satisfied entered Sutala together with his associates. By fulfilling Aditi's desire and by giving back to king Indra his supremacy over the heavenly worlds, the Lord thus exercised His authority over the entire universe [see 8.16: 11-17]. Prahlada who had heard how his descendant, his grandson Bali, had achieved His mercy and was released from his fetters, then full of devotion addressed [the Supreme Personality] as follows. Shri Prahlada said: 'With this benediction, which could not be achieved by Lord Brahma, by the Goddess of Fortune or by Lord Shiva - not even mentioning others -, You for us Asuras have become the Protector Against All Misery, the One whose feet are worshiped by the most respected personalities of the universe! Oh Shelter of All, Lord Brahma and others enjoy Your grace by tasting the honey of serving Your lotus feet. How could we, people of a bad conduct and a bad birth, achieve the position that is granted when one follows the path of Your merciful glance? Oh how wonderful all the activities of Your unlimited spiritual potency are! In Your pastimes, oh Lord who created all the worlds, oh Soul of all souls expert in every field, You are equal towards everyone. Not to discriminate characterizes Your love, a love in which You for Your devotees are like a desire tree [since You are unto the people what they are unto You, see B.G. 9: 29].'

The Supreme Lord said: 'My son Prahlada, I wish you all the best, please go to the place Sutala and bring with a spirit of joy happiness to your grandson, relatives and friends! Situated there you will always have the vision of Me holding the club [the conch, the lotus and the discus]. The great delight of seeing Me in that form will cut the bonds of karma.'

Shri Shuka said: 'Prahlada accepted, with his clear mind consenting, with folded hands the order of the Supreme Lord, oh King. After he, the Master of all the leading Asuras, next had circumambulated the Original Person and offered his obeisances, he together with Bali with His permission entered the lower world Sutala. Lord Narayana then said to Shukracarya who in the assembly of transcendentalists sat close to Him in a group of priests [brahma, hota, udgata and adhvaryu]: 'Oh brahmin, please describe the karmic

imperfections of your disciple Bali who performs the sacrifices, for these karmic faults [see 8.20: 15] will be neutralised under the supervision of the brahmins.'

Shri Shuka said: 'What would be wrong with him who in all respects was of worship for You who are the Master of all fruitive action, You the Controller and Enjoyer of all sacrifices [see also 4.31: 14, 1.2: 13 and B.G. 5: 25]? As for the time and place, the person, the paraphernalia, [the practice of] the mantras and following the principles, faults can be made, but these are all nullified by regularly chanting Your glories in congregation [*]. Still I have to do what You have told me oh Supreme One, for it is the most auspicious and supreme thing for each person to fold his hands in obedience to Your command.'

Shri Shuka said: hUshana [Shukracarya, see 4.1: 45] the mightiest [sage] thus offering his obeisances to the authority of the Lord, set himself together with the best brahmins the task of compensating for the imperfect sacrifice that Bali made for the Lord. Oh King, the Lord who as Vamana this way from Bali had begged the land, delivered the places of the gods that had been seized by the others to His godbrother the great Indra. 0-2 For the pleasure of Kasyapa and Aditi [the parents of Vamana] and for the well-being of all living beings and worlds, the master of the founding fathers Lord Brahma, together with the gods, the saints, the forefathers, the Manus, Daksha, Bhrgu, Angira, all the great leaders, Lord Shiva and his son [Kartikeya], made Lord Vamana the supreme leader of all the authorities in the world. 2-2 When they made Upendra the master for all purposes, [the protector] of the Veda, the master of all gods, of all religion, of all fame, of all opulence, of all auspiciousness and of all vows, regarding Him the greatest expert in elevating to a higher life, that oh ruler of man, made all living beings extremely happy. Indra together with the leaders of the world thereafter, with the permission of Lord Brahma, then kept Lord Vamana in front on the divine path of accomplishing the kingdom of heaven. Under the protection of Vamanadeva Indra regained his rule over the three worlds and the pleasure of being blessed by its supreme wealth and had nothing more to fear [from the Asuras]. 6-2 Oh King, Lord Brahma, Lord Shiva and his son, the sages headed by Bhrgu, the munis, the forefathers and all the living beings, the perfected ones and the space travelers [the vimana people] and such, glorified all the supremely wonderful, praiseworthy deeds of Lord Vishnu, also praised Aditi and then left for each their own world.

Oh pleasure of the dynasty, to hear about all these activities of Lord Urukrama [the Lord 'of the great steps'] I have described to you, wipes away all consequences of sin. The great saint [Vasistha Muni] stated in his mantras that no mortal human being subject to death or destined to be reborn can measure the glories of Lord Urukrama, just as no one is capable of counting the number of atoms of the earth [see also B.G. 10: 42 and *]. Anyone who hears about and keeps listening to the stories about this God of gods, Lord Hari, all of whose works performed in His incarnations are equally wonderful, will attain the supreme destination. When one engages in this [telling and listening] during the performance of whatever ritual, whether one is engaged for the gods, the ancestors or one's fellow man [at a marriage ceremony for instance], that ceremony will with these [descriptions] be well-performed.'

*: Often quoted in this context is what Shri Caitanya Mahaprabhu has recommended:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Brihan-naradiya Purana 38.12)

Also often quoted is here a part of verse 11.5: 32: 'In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna.'

** Vasistha Muni has given a mantra about Lord Vishnu: 'na te vishnor jayamano na jato mahimnah param antanam apa': 'No one can estimate the extent of the uncommonly glorious activities of Lord Vishnu'.

BHAGAVATA PURANA CHAPTER 24:

Matsya, the Lord's Fish Incarnation

The honourable king said: 'Oh powerful one, I would like to hear the story about that first incarnation of the Lord whose deeds are so wonderful, in which He poses as a fish [for Matsya, see also 2.7: 12, 5.18: 24-28 and 6.9: 23]. - For what purpose did the Controller accept the form of a fish? It is a form that is certainly not the most favorable one in the world. To operate in that slow mode must be as hard as the life of someone tormented by the laws of karma! Oh mighty sage, please tell us as good as you can everything about the activities of Lord Uttamas'loka [the One glorified], for to hear about Him makes the entire world happy [B.G. 4: 7].'

Shri Suta Gosvami said: "The mighty son of Vyasadeva thus upon the request of Vishnurata ['Vishnu-sent'] told him everything there was to know about the deeds of Lord Vishnu in the form of a fish. Shri Shuka said: 'For the sake of the cows, the brahmins, the enlightened souls, the devotees as also the Vedic literatures, the Supreme Controller assumes in His incarnations [all kinds of] forms for the purpose of protecting the dharma. Even though the Lord assumes forms among higher or lower living beings, He [Himself], just like moving air, is therewith not of a higher or lower nature, for being intent upon the modes He is transcendental to the modes. During the previous day of Brahma [the previous kalpa] there was at its end an inundation because of which all the existing worlds were submerged in the ocean, oh King. At the moment Brahma felt sleepy and wanted to lie down to rest, the Vedic knowledge most powerfully emanated from his mouth. Hayagriva who happened to be nearby then took it away [see 2.7: 11 and 5.18: 6]. Understanding Hayagriva's Danava course of action the Supreme Lord Hari, the Controller, [thereupon] assumed the form of a fish. o) When that happened there was some saintly king called Satyavrata, a great personality and devotee of Lord Narayana, who in his penances had developed the austerity of subsisting on water only. During this day of Brahma he as a son of the sungod became known as Shradhdhadeva. Lord Hari entrusted him with the position of Manu [see 6.6: 40 and 8.13: 1]. When he one day was sitting at the Kiritamala river, performing oblations of water, in his palm full of water some kind of a small fish manifested itself. Satyavrata, the master of Dravidades'a, oh son of Bharata, threw the little fish together with the handful of water into the river. It appealed to the most compassionate king and said: 'The river water is very scaring, oh protector of the poor, why do you throw Me, so small, before the voracious aquatics, oh King?'

Most pleased to show it his personal favor he, not knowing that he held the form of Matsya, decided to offer the fish protection. The great leader hearing its pitiable words mercifully put it in a jug full of water and took it home. But in a single night it expanded in the water of that pot so that it, not feeling comfortably anymore, said to the great leader: 'I do not like it here, this water pot is a difficult place for Me, please consider a more spacious refuge where I can live with pleasure.'

He then took it out and placed it in a bucket full of water, but thrown in there it grew within a second to the length of three cubits [2.10 meters]. [It said:] 'This bucket is unsuitable for Me to live happily, please give Me, who sought your shelter, a much bigger place!'

The king removed it from there and threw it in a lake that was immediately filled by its body when He instantly grew into a gigantic fish. 'This water you have put Me in does not accommodate Me, oh King, I'm a large aquatic, you better put Me in an expanse of water that suits Me more permanently.'

Thus requested he brought Matsya to bigger and bigger reservoirs until he finally threw the giant into the ocean. Thrown there it said to the king: 'In this place there are dangerous, powerful aquatics that will eat Me, oh hero, please do not put Me in here!'

Thus perplexed by the fish that addressed him in agreeable terms he said: 'Who are You who in this fish form is bewildering us? I've never seen or heard of such a powerful aquatic like You are. Your Lordship has expanded to hundreds of miles in a single day! You must be the Supreme Personality of Godhead Himself, the imperishable Lord Narayana who has assumed the form of a marine animal to show all living beings Your mercy. I offer You, the Most Excellent Personality of Maintenance, Creation and Destruction my obeisances. Oh Almighty One, unto surrendered devotees like us You are the Supreme Lord and the Highest Destination. Everything You do in Your incarnations is the cause of the welfare of all living beings. I'd like to know for what purpose Your Lordship has assumed this form. As opposed to [the worship of] others who are differently embodied [the demigods], one never worships Your lotus feet in vain, oh Lotus petal-eyed One. For You are the friend, the dearest and original Soul of everyone, You who now have manifested that so very wonderful body for us Your devotees.'

Shri Shuka said: 'Having spoken thus that master of man, Satyavrata, was addressed by the Master of the Universe, the Lord who, as the one love of the devotees desiring to benefit them, at the end of the yuga for the sake of enjoying His pastimes had assumed the form of a fish in the water of the great flood. The Supreme Lord said: 'On the seventh day from today, oh subduer of the enemies, this threefold creation of earth, ether and heaven will be flooded by the all-devouring ocean. When the three worlds are submerged in the waters of annihilation, a very big boat will appear that I have sent to you. 4-3 Collect all higher and lower kinds of herbs and seeds before you get on that huge boat together with the seven sages and all kinds of living beings. Then travel undaunted the ocean of the flood with no other illumination but the light of the rishis. When that boat is being tossed

about by the very powerful wind, you can attach it with the great serpent [Vasuki] to My horn, for I will be near you. I will drag you and the sages on the boat, with Me over the waters throughout the night of Brahma, oh My best one. With My support, upon your inquiries, in your heart the full knowledge will be revealed of My glory that is known as the Supreme Brahman [see also B.G. 5: 16, 10: 11].'

After thus having instructed the king the Lord disappeared from there. The king then awaited the time about which the Master of the Senses had spoken. The saintly king spread kus'a grass with its tips pointed to the east and then facing northwards sat down to meditate upon the feet of the Lord who had assumed the form of a fish. Then there were huge clouds in the sky incessantly showering rain. The ocean swelled and began to flood on all sides so that the earth was inundated. Meditating on what the Lord had said he saw a boat coming near. He got up, took the herbs and creepers and got on board together with the leading brahmins. The sages were very pleased and said to him: 'Oh King meditate upon Kes'ava ["the Lord with the black curls"], for He will save us from this impending danger and set things right.'

After the king had meditated, the Lord appeared in the great ocean as a golden fish measuring a million yojanas that had a single horn. Glad that he, like the Lord had told him before, could fasten the boat to the horn using the serpent for a rope, he praised the Killer of Madhu. The king said: 'Since time immemorial ignorance about the knowledge of the soul has been the root cause of the material bondage that is accompanied by so much suffering and hardship. By the grace of the process of devotional service [and Your devotee] You can be attained, oh Lord who are the supreme spiritual master [see 7.5: 23-24]. He who is born accepts in his desire to be happy unwisely different bodies as a result of his karma [see 4.29 and B.G. 4: 5, 6: 45 and 16: 20], but his profit minded plans bring him only grief. That karmic matter is cleared up by rendering service to Him, our guru in the core of the heart, by whom the hard knot of the impure mind is cut. Just like a piece of ore in touch with fire gets purified, a person by that service can get rid of all the impurity as a consequence of his ignorance so that he can revive his original identity [his mode of service or varna]. May He who is Inexhaustible in this respect be our Supreme Controller, the Guru of the Gurus. Neither the demigods, nor the gurus, nor other people individually or else group wise are able to offer but one ten-thousandth of Your grace. I therefore surrender to Him, the Lord, to You who are the shelter. The way the blind are led by the blind, ignorant people accept an unenlightened person as their guru. We desirous to know our destination, have accepted Your Lordship whose knowledge is like the [rising] sun, as our spiritual master, as the seer of all that can be seen. An ordinary person following the directions of an ordinary man is of surrender to impermanent matters as the goal of life and [thus] of an ignorance that cannot be overcome, but by Your eternal, pure knowledge a person very soon achieves his original position [of service]. You are the dearmost well-wisher, the controller, the original soul and spiritual master of all worlds. You are the spiritual knowledge, the fulfillment of all desires and the One situated in the heart who cannot be known by people who in the grip of lust have a foggy intelligence. May by my surrender to You, the Greatest of All who is worshiped by the gods, the Supreme Controller for understanding the real purpose of life, by my surrender to the light of Your meaningful words of instruction, the knots fixed in the heart be cut through, oh Supreme Lord. Please tell me about Your refuge [see also B.G. 4: 34].'

Shri Shuka said: 'The Supreme Lord, the Original Person who had assumed the form of a fish, thus being addressed explained the Absolute Truth to the king while they were moving through the great ocean. Through the analytical [sankhya, matter versus spirit] perspective of [bhakti]-yoga, practically applied in a collection of divine old stories, the holy king Satyavrata thus got acquainted with the mysteries of self-realisation in all its forms. Sitting in the boat with the sages, he free from doubt listened to the knowledge of self-realisation [atma-tattva] and the eternal absolute spirit [brahma] as explained by the Supreme Lord. When the last inundation had ended the Lord after [thus] having put an end to the darkness that was caused by Hayagriva, handed over all the Vedic records to Brahma when he woke up. King Satyavrata enlightened in the spiritual knowledge and its practical wisdom, by the mercy of Lord Vishnu became in this period the Manu called Vaivasvata.'

When someone hears this great story describing Satyavrata the saintly king and the Matsya incarnation with the one horn, he will be delivered from all reactions to sin. Anyone who daily glorifies the personal appearance of the Lord will have success in all his endeavors and will return home, back to Godhead. I offer my obeisances to Him, the Cause of All Causes, He who posing as a great fish explained to Satyavrata the Vedic knowledge and put an end to the darkness of the Daitya, He who returned the Vedic records that were stolen from the mouths of Lord Brahma who lay deep asleep in the waters of the flood.'

Thus the eighth BOOK of the Shrimad Bhagavatam ends named: Withdrawal of the Cosmic Creations.

BOOK 9: LIBERATION

BHAGAVATA PURANA CHAPTER 1:

King Sudyumna Becomes a Woman

The king said: 'I have listened to your descriptions of all the periods of the Manus and the wonderful actions performed by the Lord of Unlimited Potency during those periods. - He who was known by the name of Satyavrata, the saintly king and ruler of Dravidades'a, received spiritual knowledge at the end of the previous day of Brahma, by rendering service to the Original Person [the Purusha]. I heard from you how he, as a son of Vivasvan [the sun god], thus became the Manu. You have spoken about his many sons: the kings headed by Ikshvaku [8.13: 1]. Oh brahmin, please describe to us always eager to listen to your stories, the dynasties of those kings and what characterised them oh greatly fortunate one. Please tell us about all those pious and celebrated souls who were there before us, who will be there after us and who live at present with us.'

Shri Suta said: "After Parikhit thus in the assembly of all the brahmin followers had requested this, the powerful Shuka, the one most learned in the dharma, gave a reply. Shri Shuka said: 'Oh subduer of the enemies, I will now tell you the most important about the dynasty of Manu, because not even a hundred years would be enough to do this extensively. When the Supersoul, who is the Original Transcendental Person of all higher and lower forms of life, found Himself at the end of the kalpa, outside of Him nothing of this universe or anything else existed. From His navel a golden lotus generated upon which, oh King, the selfborn one with his four heads appeared [Lord Brahma, see also 3.8]. Marici appeared from Brahma's mind and Kasyapa was there from him. He in his turn begot in Aditi, the daughter of Daksha, a son: Vivasvan [see also 6.6: 38-39]. 1-1 Vivasvan begot in Samjna, Manu Shradhdhadeva who with his wife Shradhdha from his sense control fathered ten sons whom he gave the names Ikshvaku, Nriga, Sharyati, Dishtha, Dhrishtha, Karushaka, Narishyanta, Prishadhra, Nabhaga and the mighty Kavi. He, the Manu, at first had no sons, but the great personality, the powerful Vasishthha, performed a sacrifice for the demigods Mitra and Varuna that would bring him sons. But Shradhdha, Manu's wife who as prescribed observed a payo vrata [vow of drinking only, see 8.16], approached with obeisances the performing priest during the sacrifice and begged him for a daughter. The ritvik in charge [the adhvaryu] told the priest performing the oblations [the hota] to engage with this in mind, whereupon the brahmin took the ghee and recited the mantra vashath [hunto the Living Being].

With that transgression of the performing priest a daughter was born named Ila ['the libation']. When Manu saw her he most dissatisfied said to his guru: 'Oh my lord, what is this? As a result of the actions of your transcendentalists, there is alas this painful deviation. This rebellion against the Absolute Truth never should have happened! How could you, versed in Vedic knowledge, connected and austere of whom all impurities were burned away, deviate from your decision? Since when are the demigods of false promises?'

Having heard what he said, the most powerful one, their great-grandfather Vasishthha who had understanding for the mistake the performing priest had made, spoke to [Manu] the son of the sun god. 'This unexpected result was the consequence of the wrong action of your priest. I will employ however my power to give you a nice son!'

With that decision, oh King, the renowned powerful master Vasishthha offered prayers to the Original Person with the wish that Ila turned into a man. Pleased by him the Supreme Controller Hari granted the desired benediction so that Ila became a nice man who was called Sudyumna. 3-2 One day Sudyumna was on a hunting trip in the forest, oh King and was accompanied by a couple of associates. While riding a horse from Sindhuprades'a he went north in pursuit of the game. For the occasion the hero was equipped with a beautiful bow with remarkable arrows and an armor. At the foot of mount Meru he happened to enter the Sukumara forest where the mighty Lord Shiva is enjoying with his wife Uma. Having entered there oh ruler of man, Sudyumna, the pre-eminent hero, saw himself changed into a woman and his horse into a mare [see also 5.17: 15]. All his companions were also changed into the opposite sex and seeing each other like this they got very depressed.'

The honourable king [Parikhit] said: 'How can that realm have this quality? How came this about, oh mighty one? This is what we very much would like to hear you deliberate on.'

Shri Shuka answered: 'Saints fixed in their vows dispelling the darkness in every direction, once came there to see the Lord of the Mountain, Shiva. Ambika [Durga] who sat naked on her husband's lap was most ashamed when she saw them. Quickly she got up and covered her breasts. The saints seeing the two enjoying sexual intercourse desisted from proceeding further and departed immediately for the ashrama of Nara-

Narayana. Because of this the mighty Lord wishing to please his sweetheart said: 'Anyone who enters this place will turn into a woman on the spot!' Ever since males in particular do not enter that forest whereabouts she [Sudyumna] in the company of her associates [now] wandered about from stretch to stretch. When she as a most exciting woman, thus surrounded by other women was loitering near his ashrama, the powerful Budha [the son of the moon and deity of Mercury] wished to enjoy her. She also longed to have him, the beautiful son of king Soma, for her husband and thus she from him gave birth to a son named Pururava. I've heard that Sudyumna who thus as a king born from Manu had achieved the female status, [then] remembered Vasishthha, the preceptor of the family. The merciful sage seeing him in that condition was very aggrieved. He desired the return of his maleness and began to pray to Lord Shankara [Shiva]. 8-3 Shiva being pleased with him, oh servant of the state, in order to keep his promise [to Uma] and to show the sage his love, said: 'This disciple of your line will one month be a female and the next month be a male. Sudyumna may with this arrangement [then] rule the world as he likes.' With this settlement he by the mercy of the acarya acquired the desired maleness and ruled over the entire world, even though the citizens were not quite happy with it. From Sudyumna three sons were born listening to the names of Utkala, Gaya and Vimala, oh King. They became kings over the southern realm and were very religious. Thereafter, when the time was ripe, the master of the kingdom who was so mighty, handed the world over to his son Pururava and left for the forest.'

BHAGAVATA PURANA CHAPTER 2:

The Dynasties of Six of the Sons of Manu

Shri Shuka said: 'After Sudyumna, thus had disappeared, Vaivasvata Manu, his father desiring a(n)other son, executed austerities at the Yamuna for a hundred years. After for the purpose of offspring having worshipped the Godhead, Lord Hari, Manu begot ten sons who were like him and of whom the eldest was named Ikshvaku [see also 8.13: 2-3]. Prishadhra was among the sons of Manu by his guru ordered to herd cows. For that purpose he had taken the vow of vrasana ['to stand prepared with a sword'] to protect them at night [see also 4.6: 38]. One night when it was raining, a tiger entered the land of the cowshed. Out of fear all the cows lying down, got up and spread all around the field. - When the strong animal seised one of the cows it began to cry out of distress and fear. Prishadhra hearing the screaming took his sword and hastily followed the sound but because the clouds covered the stars that night, he mistook the cow for the tiger and by mistake cut off its head. The tiger also being hit by the sword had its ear cut off and most afraid fled leaving a blood trail. Prishadhra thinking that he had killed the tiger, to his dismay discovered the next morning that he being a hero, with his sword had killed the cow. The family preceptor [Vasishthha] cursed him for the unintended sinful deed saying: 'Having acted like a Shudra, you cannot belong to the kshatriyas. Because of that unholy deed it is your karma to become a Shudra.' The hero thus being cursed by his guru accepted the words with folded hands and took the vow of celibacy as wanted by the sages. 1-1 Exclusively devoted to Vasudeva, the Supreme Lord and Soul of all, the Transcendence and Purity in person, he was equal and kindhearted towards all living beings. Freed from attachments, peaceful within and self-controlled, he was, free from possessions, of a vision in which he could accept whatever that was available for his physical needs, the way it for the benefit of the soul was arranged by His grace. Always with his mind focussed on the Supreme Self within and thus fully absorbed being satisfied in spiritual realisation, he traveled all over the earth appearing to others as if he were deaf, dumb and blind. After thus being engaged he entered the forest and as a saint achieved the ultimate transcendental goal the moment he out there ran into a forest fire which he allowed to consume himself [see also B.G. 4: 9].

Another son, Kavi [or Vasuman], the youngest one, had no attachments to material pleasures. After giving up his father's kingdom along with his friends, he, still a young man, entered the forest and reached the transcendental world by always keeping the effulgent Supreme Person in his heart.

From the son of Manu Karusha [or Tarusha] there was a dynasty of kshatriyas called the Karushas who as kings of the northern realm were highly religious protectors of the brahminical culture.

From Dhrishtha [or Shrishtha] a caste of kshatriyas originated who in the world having achieved the position of brahmins, were named the Dharshthas. From Nriga there was the succession of first Sumati, Bhutajyoti and thereafter Vasu. From Vasu's son Pratika there was one named Oghavan ['the uninterrupted tradition'] who fathered another son named Oghavan who had a daughter who also carried that name: Oghavati. She married with Sudars'ana.

From Narishyanta there was Citrasena, Riksha was his son and he begot Midhvan. Midhvan's son was Purna and Indrasena was Purna's son. Because of Indrasena there was Vitihotra, from him there was Satyas'rava, Urus'rava was his son and Devadatta was his son. Devadatta's son became the

most powerful Agnivesya who was Agni in person. He was a maharishi, a great saint, also known as Kanina and Jatukarnya. From Agnivesya a dynasty of brahmins came forth known as the Agnivesyayanas. Oh King, I have thus described the descendants of Narishyanta, let me now tell you about Dishtha's dynasty.

Dishtha's son was Nabhaga [not to confuse with his uncles Nabhaga or the Nabhaga who was also called Nriga]. He in contrast answered to the vocation of the vaisyas [a merchant, see 7.11: 23]. His son was Bhalandana and from him there was Vatsapriti. His son was named Pramshu and Pramati was his son. Khanitra is known as Pramati's successor. He in his turn was succeeded by Cakshusha and his son was Vivims'ati. Vivims'ati's son was Rambha and his son Khanintra was most religious. From him there was the scion Karandhama oh great King. Avikshit was his son and his son Marutta became emperor. The great mystic Samvarta, the son of Angira, engaged him in performing a yajna. The like of Marutta's sacrifice has never been observed since, because all that he used was made of gold and everything that he had was of the greatest beauty. Indra was delighted to drink the soma-rasa, the brahmins were generously compensated, the demigods [the Maruts] offered foodstuffs and all the gods of the universe were part of the assembly. Dama was Marutta's son and from him there was a son with the power to expand the kingdom: Rajyavardhana. From his son Sudhriti a son was born named Nara. Nara's son was called Kevala and he fathered Dhundhuman. Vegavan was there because of him and Vegavan's son Budha had Trinabindu for his son who was a great king. Alambusha accepted him as her husband. She was an adorable goddess, a girl from heaven and a reservoir of all good qualities who gave birth to a couple of sons and a daughter named Ilavila. Vis'rava, was a saint and master of yoga. He received transcendental knowledge from his father and begot Kuvera in Ilavila: he who brings wealth. Vis'ala, Shunyabandhu en Dhurmaketu were the sons of Trinabindu. Vis'ala built a city named Vais'ali and founded a dynasty. Hemacandra was his son who fathered one called Dhurmaksha. From his son Samyama there were [two sons called] Kris'as'va and Devaja. 5-3 From Kris'as'va there was a son named Somadatta. By worshipping the best one of all, the Lord of all Praises, the Original Person [Vishnu] in an as'vamedha sacrifice, he achieved the supreme destination where all the masters of yoga have their refuge. A son of Somadatta named Sumati thereupon begot a son called Janamejaya. All these kings of Vais'ali sustained the reputation of King Trinabindu.'

BHAGAVATA PURANA CHAPTER 3:

The Marriage of Sukanya and Cyavana Muni

Shri Shuka said: 'The son of Manu king Sharyati was a highly developed brahmin who for that reason gave instructions on the functions to be performed on the second day in the arena of sacrifice of the descendants of Angira. He had a lotus-eyed daughter called Sukanya with whom he went to the forest to visit the ashrama of the sage Cyavana. While she in the company of her friends was collecting fruits and flowers from the trees, she saw in an anthill some kind of two shining lights [compare 7.3: 15-16]. As the young girl, ignorantly trying, poked in the light objects with a thorn, there oozed blood from them. The guards being startled stood nailed to the ground so that the king, who saw what had happened, had to address his surprised men. 'Alas, we have done something wrong in approaching the enlightened sage. We have, with this action of one of us, evidently violated his ashrama!'

Sukanya said afraid to her father: 'It was me who, unaware of what I was doing, with a thorn have pierced two shiny things.'

When king Sharyati heard his daughter say this, he was of the greatest concern to appease the sage who happened to reside quietly in the anthill. Understanding what was needed to set things right he, in order to leave, with the greatest trouble handed over his daughter to the muni and then returned home with his permission. Sukanya after having Cyavana for her husband, had understanding for him who remained very grumpy with her. She tried to please him by complying with him attentively. When some time had passed this way the two As'vins [the healers of heaven] reached the ashrama. Offering them his respects the sage said: 'Please give me youthfulness, oh masters! I know you cannot drink any soma, but I will offer you a pot full of soma-rasa when you give me the strength and beauty that is so desirable to young women.'

'So be it' the two great healers said confirming the scholar. 'Just dive into this lake. That will make you perfect.'

The aged man with his gray hair, loose skin and frail body the veins of which one could see, after thus being addressed was by the As'vins helped into the lake. When the three of them reappeared from the lake they were of the greatest beauty a woman could wish for: with lotus garlands, earrings, similar features and nice clothes. After the young beauty saw them, the chaste woman could not tell who of them was her husband for they were all equally beautiful, radiating like the

sun and thus she resorted to the As'vins. Pleased with the strength of her faith they pointed out her husband and thereupon, taking leave of the sage, returned to the heavenly worlds in their celestial chariot. King Sharyati wishing to perform a yajna left for Cyavana's ashrama and thereupon saw a man at his daughter's side who radiated like the sun. But the king after she had paid her respect, gave his daughter not his blessings because he was not pleased at all with her: 'What do you think you are doing? Are you now cheating on your husband, the great sage honoured by all the people? Have you, because he's decrepit of age, oh unfaithful one, not deeming him very attractive, given up on him and taken this man, this street beggar, for a lover? Are you out of your mind? In keeping this lover you, as a daughter from the most respectable family, are a disgrace to the entire dynasty. You are shamelessly throwing your father and also your husband into the deepest darkness.'

She laughed and said with a smile to her father who was thus rebuking her: 'Oh father this one here is your son-in-law, the son of Bhrigu!'

She described to her father the entire story how his age had changed and he had acquired his beauty, whereupon he utterly pleased and surprised embraced his daughter. Cyavana Muni with his spiritual power enabled the great man to perform the soma sacrifice and delivered the As'vins the pot full of the soma-rasa they could not drink themselves. Indra full of indignation angrily took up his thunderbolt to kill him immediately, but the man of Bhrigu paralyzed the arm of Indra that held the thunderbolt. With the permission of all [the demigods] there was ever since a full cup of soma-rasa for the As'vins, who as physicians before this had happened were excluded from a share in the soma-yajna.

Uttanabarhi, Anarta and Bhurishena were the three sons begotten by Sharyati. Anarta thereupon fathered Revata. After in the ocean [on an island near the coast] having built a town called Kus'asthali [Dvaraka], he lived materially happy ruling regions like Anarta and others oh subduer of the enemies. A hundred fine sons were born because of him. Kakudmi was the eldest of them. Kakudmi took his daughter Revati to Brahma's abode beyond the modes, to ask the Almighty One for a husband for the girl. Because the original teacher of the universe was engaged in enjoying the music of the Gandharvas he had no time for him at all, but as soon as it was over Kakudmi, after offering his obeisances, could submit his desire to him. The all-powerful Lord had to laugh about what he heard and said to him: 'Alas, oh King, whosoever you had in mind [as a suitable husband for your daughter] has disappeared a long time ago! We do not hear anymore about them nor about their sons, grandsons, descendants or dynasties because [while you were waiting here] a period of three times nine maha-yugas has passed! Go therefore to Lord Baladeva. He constitutes a most powerful aspect of the God of Gods [Lord Vishnu]. Give Him, the Excellence of Man, your excellent daughter, oh King. The Supreme Lord, the Eternal Well-wisher who diminishes the burden of the world, the virtue of hearing and singing in person, has now descended together with this partial aspect of Him [see also 5.25].' The king, after paying the Unborn One his respects, returned with these directions to his residence that was abandoned by [the offspring of] his brothers. Afraid of ghosts they had spread in all directions. After handing his perfectly shaped daughter over to the most powerful one, Lord Baladeva, the king went to Badarikashrama, the place of Nara-Narayana, to perform austerities there.'

BHAGAVATA PURANA CHAPTER 4:

Ambarisha Maharaja Offended by Durvasa Muni

Shri Shuka said: 'Nabhaga, the learned youngest son of Nabhaga [see 9.1: 11-12, not the uncle also called Nriga nor the Nabhaga of Dishtha, see 9.2: 23] returning from a celibate life received [as his share of the kingdom, the care for] his father because his elder brothers [already] had divided the property [among themselves].

'Oh, my brothers' [he said] 'What is the share you have reserved for me?'

'We allot you our father as your share.' [they answered].

[He then said to his father:] 'Oh father, my elder brothers have not given me my share!'

[The father thereupon replied:] 'My son, do not take heed of that! The so highly intelligent descendants of Angira [see 6.6: 19] are today performing a sacrifice, but on every sixth day they do this, oh learned one, they will fall in illusion with their fruitive actions. - You better recite for those great souls two Vedic hymns relating to the God of the Universe [Vais'adeva, the Supreme Lord] so that they, after resuming their own course, will hand the wealth over to you that they received from their sacrifice. Therefore go and see them.'

Doing what his father had told him they gave him the proceeds of the yajna before they returned to their heavenly places. As he was collecting his riches, some person with a black countenance who had arrived from the north said to him: 'All these riches remaining from the sacrifice belong to me!'

[He replied:] 'They are all mine, the sages have handed them over to me!'

[The black man said:] 'Let us concerning this matter head for the son of Manu, your father and ask him', and thus he inquired with his father as was proposed.

[Father Nabhaga said:] 'Everything that remains from the sacrifice is by the sages considered a share for Lord Shiva, so they have once decided [during the sacrifice of Daksha]. He is the demigod who deserves it all.'

Nabhaga offered him [Shiva] his obeisances and said: 'As my father said: everything from the sacrificial arena belongs to you, oh Lord [see 3.12: 6-14]. Oh saintly one, let me bow my head for you, I beg your pardon.'

[Lord Shiva said:] 'All that your father said is true and also is what you are saying the truth. Let me, the knower of the mantras, grant you the spiritual knowledge that is transcendental and eternal. Please take all the riches. I give you all that has been offered to me', and having spoken thus Rudra, the great lord and guardian of the dharma vanished. Anyone who in the morning and in the evening with great attention remembers this becomes a scholar: he will become a knower of the mantras and the supreme destination and thus be a self-realised soul. From Nabhaga the most exalted and highly celebrated devotee Ambarisha was born. A curse of a brahmin against him failed: it could never touch him.'

The king said: 'Oh lordship, I would like to hear about him, that king who was so intelligent that the most insurmountable power of a brahmin's measure could not affect him.'

Shri Shuka said: 'Ambarisha, the man of great fortune, after achieving an unlimited opulence on this earth consisting of the seven continents, meant that all that is so rarely obtained by many a ruler is as the riches one imagines in a dream: coming to one's senses it is all gone. It is the reason because of which a man falls in ignorance. Unto Vasudeva, the Supreme Personality, unto the devotees as also unto the saints he had achieved the reverence and devotion in the transcendence of which one takes this entire universe for something as insignificant as a piece of stone. 8-2 He was sure to fix his mind upon the lotus feet of Krishna, to use his words to describe the qualities of [the Lord of] Vaikunthha, to use his hands for matters as cleaning the Lord's temple and to engage his ears in listening to the transcendental talks about the Infallible One. He used his eyes to look at the deities, the temples and buildings of Mukunda, he used his body to be in touch with the bodies of the devotees, he used his nose to smell the fragrance of the tulsi leaves on the lotus flower formed by His feet and used his tongue to relish the food that is offered to Him. By using his legs to walk to the Lord's holy places, by using his head to bow down to the feet of Hrishikes'a and by engaging his senses more in being a servant of Him than a servant of his lusty desires, he was alike the ones who seek their refuge in being attached to the Lord Glorified in the Scriptures [like Prahlada e.g.]. Thus in his prescribed duties always being of sacrifice unto the Transcendence, the Original Enjoyer of the Sacrifice, the Supreme Lord Beyond the Senses, he exercised all the different forms of devotional service and ruled, under the guidance of His faithful scholars, this planet earth [see also 5.18: 12 and B.G. 5: 29]. With horse sacrifices executed by brahmins like Vasisththa, Asita and Gautama, he worshipped, in all places where the Sarasvati river flowed through the desert countries, the Lord of Sacrifice, the Supreme Controller, with great opulence and all the prescribed paraphernalia and remuneration. During the sacrificial ceremonies before the deities, the finely dressed members of the assembly, the priests and the other functionaries could be recognised as the ever vigilant demigods. A heavenly existence as cherished by the demigods, was not a thing desired by his citizens who were accustomed to hearing and chanting the glories of Uttamas'loka, the Lord hailed in the Verses. Persons accustomed to having Mukunda in their hearts rarely desire the perfections of the great ones because such aspirations go at the cost of the happiness of being in one's constitutional position of rendering service [see siddhis]. 6-2 He, the king who in bhakti-yoga being engaged in austerities, in his constitutional activities unto the Lord satisfied all sorts of desires, thus step by step gave it up to fix his mind upon temporal matters as having a home, a wife, children, friends and relatives, a good elephant, a nice chariot and fine horses and durable goods like having jewels, ornaments, a nice outfit and such and a never empty treasury. Pleased with his unalloyed devotional service the Lord gave him His cakra [disc weapon] that protects the devotees but is so fearful to the ones opposing Him [see also 7.9: 43 and B.G. 9: 31]. Aspiring to worship Krishna together with his equally qualified queen, the king observed the vow of dvadas'i [fasting on certain lunar days] for a whole year. At the end of that vow he in the month Kartika [Oct. - Nov.] for three nights observed a complete fast [with one meal during the day] whereupon he, after taking a bath in the Yamuna, worshipped Lord Krishna in Madhuvana [a part of the Vrindavana area].

He with all paraphernalia for doing puja, according to the rules bathed the deity and dressed it with nice clothing and

ornaments, fragrant flower garlands and other means of service in his [mahabhisheka] worship of the greatly fortunate Lord Kes'ava and the brahmins that he performed with a mind filled with divine love and devotion. 3-3 After having donated to the brahmin sages, the scholars who had arrived at his place, sixty crores of nicely decorated, young and beautiful cows equipped with gold covered horns and silver plated hooves, full udders and with calves at their side, he firstly sumptuously fed them with the most heavenly, delicious food. When he to the full of their satisfaction and with their permission next ended his own fasting and was about to observe the concluding ceremony, they all of a sudden were confronted with an unexpected visit from the mighty sage Durvasa. Despite having appeared there uninvited, the king showed his respect by standing up and offering him a seat. Thereupon he asked him, with all regards having fallen at his feet, whether he would like to eat something. He gladly accepted that request and went, in order to perform the necessary rituals, to the Yamuna to dip into the auspicious water and meditate on the Supreme Brahman. That, with half a muhūrta [24 minutes] left before the end of the dvadas'i fast that was observed, made the king together with the brahmins wonder what would be the appropriate notion of dharma for the precarious situation he had run into: 9-4 'Both failing to respect the brahmin sage and not to break with the fast of dvadas'i at the right time is an offense. What now is the best thing to do? What would be irreligious and what not? So let me touch water only so that I correctly may conclude the vow, because, oh scholars, the act of drinking water is considered to be indeed both eating and not eating.'

The great king thus drank water and awaited, with his mind turned to the Infalible One, the return of the brahmin mystic, oh best of the Kurus. After Durvasa had finished the rituals at the bank of the Yamuna and returned, he was well received by the king, but he discovered by his insight what had taken place. Trembling with anger he with a tightened face frowning and also hungry, addressed the perpetrator who stood there with folded hands. 'Alas, this one here, this 'love of the people', has in his madness about his opulence, for everyone to see, violated the dharma! Not being a devotee of Vishnu at all, he thinks that he is the Lord Himself! I, unexpectedly arriving here, was invited by this man to be his guest, but now he has taken food without sharing it with me. I'll show you directly what the consequence is!'

Speaking thus he, red with anger, pulled a bunch of hair out of his head and created a demon for him resembling the fire at the end of time. As the demon came towards him with a trident blazing with fire in his hand and a footstep that made the earth tremble, the king, seeing him clearly, did not move an inch from the spot [compare 6.17: 28]. As it was arranged by the Original Person of the Supersoul for the protection of His devotees, the cakra [that Ambarisha had received, see verse 28] burned like a fire that angry serpent of a created demon to ashes [see also B.G. 18: 66]. Seeing that his attempt had failed and that the disc was coming after him, Durvasa started to run in great fear wherever he could go in order to save his life. When the muni saw the disc, that chariot wheel of the Lord, closely behind his back, he like a snake pursued by the flames of a highly blazing forest fire, quickly ran to mount Meru to enter a cave there. But in whatever direction Durvasa fled - of the sky, the earth's surface, in caves, in seas or to all the worlds up to heaven -, he saw the unbearable Sudars'ana cakra ['His immediate fearful presence']. Without the shelter of a protector he was everywhere with a constant fear in his heart, looking for someone who could offer him protection. At last he approached Lord Brahma [and prayed]: 'Oh my Lord, oh Selfborn One, save me from the invincible fire that was released at me.'

Lord Brahma said: 'At the end of my lifetime [a dviparardha, see 3.11: 33] when His pastimes have ended, the Lord of the End Time [Vishnu], the Self of Time, with a single movement of His eyebrows will destroy this universe including my heavenly abode. I, Lord Shiva, Daksha, Bhṛigu and the other sages, as also the rulers of man, the rulers of the living beings and the rulers of the demigods, all carry out His orders and together bow, for the salvation of all living beings, our heads in surrender to the principle regulating our lives.'

Durvasa who, scorched by Vishnu's cakra, was turned down by Lord Brahma, went for his shelter to him who always resides on Kailasa [Lord Shiva]. Shri Shankara [Shiva] said: 'My dear one, we have no power over the Supreme One, the Transcendence in Person with whom I, the other living beings and even Lord Brahma wander around within the countless universes that together with us at times arise and are destroyed again. 7-5 I, Sanat and the other Kumaras, Narada, the great Unborn Lord, Kapila, Vyasadeva, Devala [the great sage], Yamaraja, Asuri [the saint], Marici and other masters of perfect knowledge headed by him, have learned to know the limits of all there is to know, but none of us can fully comprehend His illusory energy [of maya] and that what is covered by it. The weapon of the Controller of the Universe [the cakra] is even for us difficult to handle and you should therefore seek your refuge with the Lord who will certainly bestow upon you His happiness and fortune.'

Durvasa thereafter went disappointed to the abode of the Supreme Lord known as Vaikunthha where He as Shrinivasa, the Master of the Abode, lives together with the goddess of fortune. Scorched by the fire of the invincible weapon he fell down at His lotus feet trembling all over and said: 'Oh Infalible and Unlimited One, oh Desire of the Sainly Ones, oh Master, offer me, this great offender, protection, oh Well-wisher of the Entire Universe! Not knowing about Your inconceivable prowess I have committed a great offense at the feet of someone dear to Your Lordship. Please be so kind to do whatever is needed to counteract an offense like this oh Vidhata, Lord of Regulation, by the pronunciation of whose name a person can even be delivered from hell.'

The Supreme Lord said: 'Precisely, oh brahmin, I am not self-willed, I am fully committed to My bhaktas. My heart is controlled by devotees free from material desires. Even a devotee of My devotee is dear to Me. I, their ultimate destination, take without My saintly devotees no interest in the blissful essence or the elevation of My opulences [see om purnam]. How could I give up on those who taking shelter with Me gave up their wife, house, children, relatives, their lives, wealth and promotion to a superior position? The way a chaste woman is of service to a gentle husband, I act as a servant to pure and equal minded pious souls [see also 7.9: 43] who in their hearts firmly being attached to Me engage in devotional service. Devoted to Me they do not hanker for the completeness [the purnam] of the four types of liberation they automatically achieve by simply being of service. Why would they care about other matters that are all lost over time? Pure devotees are always in My heart and I am always in their hearts. They know nothing outside of Me and I do not have the least interest outside of them [see also B.G. 9: 29]. Let Me now tell you how you can protect yourself in this matter. Oh scholar, listen attentively to what I have to tell you. With this action of yours you have violated yourself. Waste no time any longer and go forthwith to him [Ambarisha] because of whom all this took place. As you can see, the power applied against a devotee turns against the one doing so. Penance and knowledge bring the learned ones the greatest welfare, but practiced by an obstinate person they result in the opposite. Oh brahmin, I wish you all the happiness of the world, go therefore to the king, the son of Nabhaga, to satisfy that great personality. Then there will be peace.'

BHAGAVATA PURANA CHAPTER 5:

Durvasa Saved: the Cakra-prayers of Ambarisha

Shri Shuka said: 'Durvasa [the difficulty of residing] who being harassed by the cakra thus was instructed by the Lord, approached Ambarisha and clasped sorrowfully his lotus feet. Seeing him thus engaged in touching his feet Ambarisha felt ashamed and therefore offered, most embarrassed as he was in his mercy, prayers to the [disc] weapon of the Lord [see also 6.8: 23]. Ambarisha said: 'You are the fire, the supreme power of the sun and the moon. You are the master of all the luminaries, the waters, the earth, the sky, the air and the senses and their objects. Oh direct presence and auspicious vision [or Sudars'ana], you with your thousands of spokes I offer my obeisances, oh love of the Infalible One. You are the defeat of all weapons, please be favorable unto this brahmin, oh ruler of the world. You are the dharma, the original nature and the religion, you are the reality and the truth, you are the sacrifice and the enjoyer of the sacrifice who maintains the worlds. You are the soul of all and the prowess of the Transcendental Supreme Personality. All my respects for you, the auspicious centre of spin, the measure for the complete of nature who are like a fire of destruction to the unenlightened ones who lack in pious conduct. You, the keeper of the three worlds with a wonderful effulgence, are of a supreme goodness and act as fast as the mind I try to voice. By your strength which carries all religiousness, the darkness is dissipated and all directions are illumined. Your glories are unsurpassable for the great personalities, oh master of speech, your manifestation comprises all things manifest and unmanifest, superior and lower. When you are sent to the fighters of the Daityas and Danavas by the Transcendental Personality, oh indefatigable one, you, staying on the battlefield, never tire to sever their arms and bellies, necks, thighs and legs. You, oh protector of the universe, are engaged by the all-powerful Wielder of the Mace [Lord Vishnu] to defeat the wicked ones. Please be so good and have mercy with this scholar and therewith also have mercy with us and our dynasty! If there is charity, if the worship of the deity and the duties are properly performed and if our dynasty is blessed by the scholars, may this brahmin then be free from having to burn [with you]? When the one Supreme Lord, the reservoir of all qualities is satisfied about us, may then from His love as the true self of all living beings, this twice-born soul be spared from the fire?'

Shri Shuka said: 'When the disc weapon of the Lord named Sudars'ana thus was being prayed to by the king, it because of his petitioning stopped to harass the scholar from all sides. Durvasa, being freed from the heat of the fire of the weapon, most contented then praised the king, that ruler of the earth, with the best wishes. Durvasa said: 'What a greatness I may witness today of the servants of the Eternal One. Despite the

wrong I perpetrated, you, oh King, have prayed for my welfare! What indeed would be too difficult or impossible to forsake, for those saintly, great souls, who managed to achieve the leader Hari, the Supreme Lord of the Devotees? By simply hearing the holy name of Him whose lotus feet are the holy places [the temples etc.], a person becomes purified. What else would there remain for devotees to engage in? Oh King, by what you did in response to my offenses you, by being so very kind, have favored me very much and thus saved my life!'

The King had been fasting when Durvasa returned and, wishing to please him, approached his feet and fed him sumptuously. After having eaten from the different foodstuffs that, catering to every taste, were offered with the greatest care, he thus fully being satisfied said to the king: 'Please join and eat with me' and thus proved his respect. [He continued:] 'I'm very happy with your mercy. Seeing you, a pure devotee with his intelligence fixed upon the Lord and touching your feet, talking to you and enjoying your hospitality, I am much obliged. The purity of the things you've done will for ever be sung by the women of heaven; the world will never tire to sing the glory of your supreme virtue!'

Shri Shuka continued: 'Durvasa thus glorifying the king took, being satisfied in all respects, permission to leave that place. Ascending to heaven he reached the abode of Brahma where ulterior motives have no place. With the great muni not returning a whole year passed in which the king wishing to see him again, had restricted himself to drinking water only. Upon Durvasa's return Ambarisha offered him the best food that was available and would befit a brahmin. Upon seeing how the sage had been released from the sin, he understood that he also owed his strength to his devotion to the Supreme One [see also B.G. 6: 47]. Thus being blessed with all good qualities the king was of devotion to the Supersoul, the Supreme Spirit and to Vasudeva with the many duties he observed, actions from which [one realises that] the higher you climb the deeper you fall [compare 6.17: 28].'

Shri Shuka said: 'Ambarisha, as the wisest one, divided his kingdom among his equally qualified sons, entered the forest to fix his mind upon the True Self of Vasudeva and thus vanquished the waves [the gunas] of the ocean of matter. Either by praising and reading this pious story or by regularly meditating on it one becomes a devotee of the Supreme Personality of Godhead. By the mercy of Lord Vishnu everyone who hears about the character of this great soul Ambarisha will find liberation through his devotion.'

BHAGAVATA PURANA CHAPTER 6:

The Downfall of Saubhari Muni

Shri Shuka said: 'The three sons of Ambarisha [see previous chapters] were Virupa, Ketuman and Shambhu. From Virupa there was Prishadas'va and from him there was a son called Rathitara. Rathitara had no sons and therefore [sage] Angira was requested to beget children with his [Rathitara's] wife. That led to the birth of [kshetra jata'-] sons with brahminical qualities. Being born from his wife these sons belonged to his family. They were remembered as the dynasty of Angira and were among the sons of Rathitara most prominent because they, being born under that circumstance, were considered double-born [brahmins of mixed caste]. When Manu once sneezed the son Ikshvaku was born from his nose [see also 8.13]. Vikukshi, Nimi and Dandaka were the most prominent among the hundred sons whom he begot. Twenty-five of them became kings in Aryavarta in the east [in the Himalaya and Vindhya mountains], oh King, as also [did twenty-five of them] in the west [of that region]. Three of them ruled in the middle region, while the rest of the sons ruled over other places. He, king Ikshvaku, once during ashtaka-s'raddha [offerings to the forefathers made in January, February and March] ordered his son: 'Oh Vikukshi, bring me pure flesh [as acquired by hunting]. Go for it right now without delay.'

Thus he went to the forest to kill animals suitable for the oblations, but when he was fatigued and hungry the hero forgetfully [about the fact that the flesh was meant for the sacrifices] ate a rabbit [*]. He offered what had remained to his father who in his turn asked their guru [Vasishthha] to purify it. He replied: 'All this is polluted and unfit for use.'

Thus being informed by the spiritual master the ruler understood what his son had done. Out of anger that he had violated the vidhi he consequently sent him out of the country. The king had a conversation with the scholar. In accordance with what he told him thereupon, living as a yogi, gave up his vehicle of time [his body] and thus achieved the supreme position. After the withdrawal of his father, Vikukshi returned to rule over this planet earth. He worshipped the Lord with different yajnas and became celebrated as Sas'ada [the rabbit-eater]. Puranjaya [the conqueror of the residence] was his son. He was also known as Indravaha [carried by Indra] and Kakutstha [sitting on the hump of a bull]. Hear now about what he has done to receive these names. There had been a devastating war, a fight between the gods and the demons, in which his supreme assistance as a hero was accepted by the godly ones who had been defeated by the Daityas. By the order of the God of Gods Lord Vishnu,

the Supersoul and Master of the Entire Creation, Indra in the form of a great bull became engaged in his [Puranjaya's] service as his carrier. 5-1 He well-equipped with a first-class bow taking up the sharpest arrows, was praised [by the demigods], mounted it and sat on the hump prepared to fight. Favored by the power of Vishnu, the Original Person and Supersoul, he surrounded by the servants of heaven, then laid siege to the Daitya residence on the western side. A battle took place between him and the demons that was so aggressive that it made one's hair stand on end. All the Daityas who approached him in the fight he sent to Yamaraja with his arrows. Confronted with his shower of arrows that was as fierce as the fire at the end of time, the Daityas who were slaughtered and dispersed fled away to return to their places. Conquering over them he, the saintly king, turned all their wealth and wives over to the carrier of the thunderbolt [Indra]. That gave him his names.

From Puranjaya there was a son called Anena, his son was Prithu and the son that he begot was Vis'vagandhi who in his turn had a son called Candra whose son was called Yuvanas'va. Shrivasta was his son and he built a town called Shrivasti. By Shrivasta next Brihadasa'va was begotten and from him there was Kunalayas'va. He was of a great power. Together with the twenty-one thousand sons that surrounded him, he for the satisfaction of sage Utanka killed a demon named Dhundhu. 3-2 He was thus known as Dhundhumara [the killer of Dhundhu]. All but three of his sons had been burned by the fire from the mouth of Dhundhu. The only ones that remained alive were Dridhas'va, Kapilas'va and Bhadras'va, oh son of Bharata. Dridhas'va's son was Haryas'va and the renown Nikumbha was his son. Nikumbha's son was Bahulas'va and his son was Kris'as'va. Senajit succeeded him and from him Yuvanas'va was born. Yuvanas'va had no sons and retired [together with his wives] to the forest. Living together with his hundred wives he was depressed so that the sages, very merciful with him, with the greatest care began a [fertility] ceremony known as Indra-yajna. One night he being very thirsty entered the sacrificial arena. Seeing all the brahmins fast asleep, he drank from the sanctified water himself [instead of keeping it for his women]. After they [in the morning] all woke up and next found the water pot empty, oh prabhu, they inquired who was responsible for drinking the water that was meant for giving birth to a child. Understanding that it by providence was drunk by the king, they all prayed to the Supreme Lord saying: 'Alas, the power of God is what rules!' And so, lo and behold, after due course of time, the lower abdomen of king Yuvanas'va opened itself at the right side from which a son was born [with all the qualities characterizing] a good king. Who now would supply the child with milk? It was crying that much thirsting for it that king Indra said: 'Do not cry my child, just drink from me' and thereupon gave it his index-finger to suck. It was the mercy of the divine scholars that the father did not die because of the baby he gave birth to. Yuvanas'va later on achieved the perfection of life by doing tapas in that same place. 3-3 Dear King, Indra gave the child the name Trasaddasyu [the fear of the rogues]. Crooks like Ravana and such, were afraid of him. Yuvanas'va's son Mandhata by the power of the Infallible One thus could rule the surface of the earth with its seven continents as the one and only master. 5-3 He also in full awareness of the [Super]soul worshipped Yajna, the Lord of Sacrifices, the God and Supersoul of everyone elevated above the sensual plane. This happened in sacrificial ceremonies that were attended by all the godly people whom he rewarded with large donations. The ingredients, the mantras and the regulative principles, the worship and the worshiper as also the priests in their dharma of proceeding according to the time and place, all together contributed to assure that the interest of the true self was done justice. For all the places mentioned that stretch from where the sun rises above the horizon to everywhere it sets, one speaks about the field of action of Yuvanas'va's son, Mandhata.

The ruler [Mandhata] begot in the daughter Bindumati of a king called Shas'abindu [the sons] Purukutsa, Ambarisha and Mukundaka who was a great yogi. Their fifty sisters accepted sage Saubhari as their husband. 9-4 He [Saubhari] performing an uncommon austerity in being submerged in the depth of the Yamuna river, saw in his penance how a big fish was enjoying sexual matters. Thus being sexually awakened the scholar begged the king [Mandhata] for a single daughter. The king said: 'You may marry a daughter of mine oh brahmin, if that is what she chooses.'

He thought to himself: 'Women do not like me, I'm too old, I'm not attractive to them. I am wrinkled, have gray hair and a head tremor. I'll be rejected! Let me make it so that my body is desirable to the women of heaven, not to mention the daughters of the worldly kings!' Thus was the resolve of the mystic. The sage being announced by an envoy was admitted into the quarters of the princesses that were opulent in every respect. There he was accepted by all the fifty princesses as their single husband. A great quarrel rose among them when they, being attracted to him, gave up their friendship by saying things like: 'This man is the right person for me, not for you.' 5-4 He, as a result of his austerity knowing many a

mantra, enjoyed with his wives an unlimited opulence with everything that one could wish for: all kinds of finely furnished houses and quarters, parks, the clearest water in ponds amidst fragrant gardens, costly bedding and furniture, clothing and ornaments. There were bathing places, palatable dishes, there was sandalwood paste and a dress up with garlands and decorations of all men and women who in constant glee were accompanied by the song of birds, bumblebees and professional singers. The ruler over the seven continents [Mandhata] was struck with wonder when he saw Saubhari's family life because of which he no longer could pride himself on being the emperor of the world blessed with all opulence. Saubhari though, who was always engaged in the happiness and diversity of the material affairs of his household, could not find satisfaction in his enjoyment, just like a fire cannot that is fueled with fat. One day sitting down and wondering how his straying away from the true self could have taken place, the expert in many mantras saw that it had been caused by a couple of copulating fish: 'Alas, see how I, who was such a great ascetic, fell down. I, so observant and strict to the vow, was distracted from the spiritual life that I practiced for so long. Just because of the thing aquatic do under water! He who seeks liberation must give it up to associate with those who are loose in their sexual morals. He should in every respect avoid it to give free reign to his external senses. He should live alone in a secluded place and fix his mind on the lotus feet of the Unlimited Lord. And if he seeks [intimate] association, he should associate with like-minded souls of detachment. As a renunciate I was all alone under water associating with fish (!) and acquired fifty wives, not mentioning the five thousand [grand]children I begot. I see no end to all my duties here and in the hereafter that are occupying my mind, for I, under the influence of the modes of matter being motivated for my own interest, lost my intelligence in the material enjoyment.'

Thus [regretfully] living at home he in due course of time became detached and situated in the renounced order of life. He went to the forest and was followed by all his wives, for he was their object of worship. In his penance there being of the severest austerity conducive to self-realisation, he conversant now with the fires of the personal self, engaged himself with the Supreme Self. Oh Maharaja, the wives who saw their husband progressing spiritually, managed under that influence to follow him, just like the flames do with a fire that extinguishes [compare B.G. 9: 32].

*: To this there is a quote from the Brahma-vaivarta Purana so said Shri Caitanya Mahaprabhu:
as'vamedham gavambham
sannyasam pala-patirikam
devarena sutopatim
kalau panca vivarjayet

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyasa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife."

BHAGAVATA PURANA CHAPTER 7:

The Descendants of King Mandhata

Shri Shuka said: 'The most prominent son of Mandhata named Ambarisha [after the Ambarisha of Nabhaga, see 9.4: 13], was arrested by his grandfather Yuvanas'va as his son and he had a son called Yauvanas'va who in his turn had a son named Harita. These [three descendants, Ambarisha, Yauvanas'va and Harita.] became the most prominent members of the Mandhata dynasty. Purukutsa [another son of Mandhata] was taken to the lower regions by his wife Narmada upon the order of the king of the serpents [Vasuki]. She had been given to him in marriage by her serpent brothers. He, empowered by Lord Vishnu, killed the Gandharvas there who deserved it to be punished [because of their enmity]. From the serpents he [therefore] received the benediction that they who remember this incident are protected against snakes.

The son of Purukutsa named Trasaddasyu [named after the other one 9.6: 32-34] was the father of Anaranya. His son carried the name Haryas'va [after 9.6: 23-24]. From him there was Praruna and Praruna's son was Tribandhana. - From Tribandhana there was a son named Satyavrata [after the Manu, see 8.24: 10], who, being cursed by his father [for kidnapping a brahmin daughter at her marriage], had acquired the status of an outcaste [candala] and thus was called Tris'anka [afraid of the heavens']. By the prowess of Kaus'ika [sage Vis'vamitra] he went to heaven [still present in his body] where he, having fallen down because of the demigods, [half way during his fall] by the sage's supreme power acquired a fixed position. In that position he today still can be seen hanging down with his head from the sky [in the form of a constellation]. Tris'anku's son was Haris'candra because of whom there existed a great quarrel between Vis'vamitra and Vasishthha in which the two for many years were [like two] birds [*]. He was very morose because he had no successor. On the advise of Narada he took shelter of Varuna whom he asked: 'Oh lord, may there be a son from my loins?'

Oh Maharaja, then he said: 'And if he turns out to be a hero, I will sacrifice him to you, if you desire'. Varuna accepted that offer and a son was born who was named Rohita [to the blood].

Varuna thus said to him: 'A son has been born. Will you offer him as a sacrifice to me?' Haris'candra then replied: 'An animal is sacrificed when ten days have passed [since its birth]. Then it is considered fit for being sacrificed.'

Ten days later he returned and said: 'Be now of sacrifice then!' Haris'candra said: 'When the teeth of an animal have appeared, it will be fit for being sacrificed.'

When the teeth had grown Varuna said: 'Sacrifice now!', whereupon Haris'candra replied: 'When he loses his [milk] teeth, then he will be fit.'

'The teeth of the animal have fallen out.' Varuna said, 'be of sacrifice now!' The reply was: 'Only when the teeth of the sacrificial animal have grown back it is pure!'

After they had grown back Varuna said: 'You offer now!' Haris'candra then said: 'When he can defend himself as a warrior with a shield, oh King, then this sacrificial animal will be pure.'

With his mind thus controlled by the affection for his son, he cheated the god with words about the time [that it would take] and made him wait. Rohita aware of what his father intended to do, trying to save his life, took his bow and arrows and left for the forest. When he heard that his father because of Varuna was plagued with dropsy and had grown a large belly, Rohita wanted to return to the capital, but Indra denied him to go there. Indra ordered him to travel around the world to visit holy places and sites of pilgrimage. Thereupon he lived in the forest for one year. Again and again for a second, a third, a fourth and a fifth year Indra in the form of an old brahmin appeared before him and told him the same. The sixth year that Rohita wandered in the forest, he went to the capital where he bought Ajigarta's second son Shunah's'epha to serve as the 'animal of sacrifice'. He offered him to his father while bringing his obeisances. After the [worldly life of the] man in the yajna [**] was sacrificed to Varuna and the other demigods, Haris'candra was freed from the dropsy and became famous as one of the great persons of history. Vis'vamitra was during the sacrifice offering the oblations [the Hota], the self-realised Jamadagni led the recitations of the [Yajur Veda] mantras [as the Adhvaryu], Vasishthha was the leading brahmin [the Brahma] and Ayasya recited the [Sama Veda] hymns [as the udgata]. Indra was very pleased and gave him a golden chariot. I will give an account of the glories of Shunah's'epha when I describe the sons of Vis'vamitra.

It pleased Vis'vamitra very much to see truthfulness, solidity and forbearance in the ruler [Haris'candra] and his wife and therefore he gave them the imperishable knowledge. 5-2 [The ruler] subdued his ignorance through a specific process of meditation in which he gave up his material ambition. He merged his mind with the earth, the earth with the water, the water with the fire, the fire with the air and the air with the sky. Next he merged the sky with the cause of manifestation and this false ego [this ahankara] he merged with the totality of matter. Finally he merged that completeness [of the mahatattva] with the spiritual knowledge in all its branches. Thus completely freed from being bound materially he, through loving self-realisation and liberating transcendental bliss, remained with the Imperceptible and Inconceivable One.'

*: Prabhupada comments: 'Vis'vamitra and Vasishthha were always inimical. Formerly, Vis'vamitra was a kshatriya, and by undergoing severe austerities he wanted to become a brahmana, but Vasishthha would not agree to accept him. In this way there was always disagreement between the two. Later, however, Vasishthha accepted him because of Vis'vamitra's quality of forgiveness. Once Haris'candra performed a yajna to which Vis'vamitra was the priest, but Vis'vamitra, being angry with Haris'candra, took away all his possessions, claiming them as a contribution of dakshina. Vasishthha however, did not like this, and therefore a fight arose between Vasishthha and Vis'vamitra. The fighting became so severe that each of them cursed the other. One of them said, "May you become a bird," and the other said, "May you become a duck." Thus both of them became birds and continued fighting for many years because of Haris'candra.'

** : Sacrificing a human being has to be considered here as something nonviolent since the vidhi preaches compassion and non-violence with all living creatures (daya or ahimsa). The Bhagavatam certainly condemns the sacrifice of human lives by the story of Jada Bharata [see 5.9: 17]. The context here suggests, and from the later verse about this 9.16: 31-32 it appears to be so, that because Haris'candra had been the cause of a fight between the sages Vis'vamitra and Vasishthha, the sacrifice of a human being meant that some man had to give up his worldly existence to serve the sages in their reconciliation. The heir to the throne, the most likely candidate for the job, could not give up his worldly responsibility and thus another man was chartered to take that duty upon him.

BHAGAVATA PURANA CHAPTER 8:

The Sons of Sagara Meet Lord Kapiladeva

Shri Shuka said: 'Harita was the son of King Rohita [see previous chapter] and his son Campa built a city called Campapuri. After him there was Sudeva who also had a son called Vijaya. Bharuka was the son of Vijaya, he had one called Vrika and Vrika had Bahuka of whom all the land he owned was taken by his enemies so that the king had to enter the forest with his wife. When he died of old age his queen wanted to die with him but sage Aurva, understanding that she was pregnant with a son in her womb, forbade it. The co-wives who knew this gave her poison with her food, but with that poison Sagara [with poison] was born who became an emperor of great repute. His sons were responsible for [leading the Ganges to the] ocean [that was therefore called Sagara]. - He did not kill the antisocial elements [Talajanghas, or tree-people], nor the ones opposing [the Yavanas, also: invaders like the Muslims and the Europeans], the goddess ones [the Shakas], the ruffians [Haihayas] and the barbarians [Barbaras]. He instead, following the orders of the guru, allowed them to appear in odd dresses, shaved clean and wearing mustaches. Some [he accepted as appearing] with loose hair, being half shaven, without any underwear or not being clad at all. Following the words of Aurva he, being of yoga with the Supersoul, worshipped the Lord, the Original Self and Controller of all Vedic knowledge and all enlightened souls, with horse sacrifices. One day he discovered that the horse that was used for the sacrifice had been stolen by Purandara [Indra, see also 4.19: 17]. The proud sons born from Sumati [a wife of Sagara] then, to the instruction of their father, all together searched throughout the entire country for the horse. -1 In the northeastern direction they saw the horse near the ashrama of Kapila. They said: 'Now we know where that horse thief lives with his eyes closed. Kill him, kill him that sinner!' The sixty thousand men of Sagara thus raised their weapons and approached him. That very moment the muni opened his eyes. With their minds stolen [by Indra] and in offense with such a great personality [as Kapila, see also 3.25-33], their bodies self-ignited instantly and turned to ashes. It is not the viewpoint of the sages to say that the sons of the emperor burned to ashes on the spot because of the anger of the muni, for how could in the self of him [Him] who always resides in goodness and by whose grace the entire universe is purified, the mode of ignorance manifest itself so that anger could rise? How can earthly dust pollute the ether? How can with him who so thoroughly explained the world in analytical terms [see 3.25-33] and who is present in this world as a boat for the seeker to cross over the ocean of nescience that is so hard to overcome in one's mortal existence, there be a sense of distinction between friend and foe with such a learned person elevated in transcendence [for such a one is always jubilant: prasannatma]?

He who was born from Kes'ini [another wife of Sagara] was called Asamanjasa. This prince fathered a son known as Amshuman who always served his grandfather to the best of his ability. 5-1 In a former life Asamanjasa had been a yogi, so he could remember, who had fallen from the path of yoga because of bad association. In this life [not tolerating any association] he therefore personally proved himself in a most disturbing way. Once sporting with his relatives he acting most offensively had thrown all the boys into the river the Sarayu. He thus caused his family a lot of grief. Because of these deeds he was banned by his father who gave up his affection for him. By the power of his yoga he then showed the boys [to their parents] and went away. Oh King, all the inhabitants of Ayodhya were astounded to see their sons having returned again. The king was therefore truly sorry [that his son was gone].

The king ordered Amshuman [Asamanjasa's son] to search for the horse [that was stolen by Indra]. He went after it and followed the path his uncles purportedly had taken. Thus he found the horse near a pile of ashes. When the great yogi saw the Transcendental Lord, [the Vishnu avatara] known as Kapila, sitting there he, prostrating himself, offered attentively prayers with folded hands.

Amshuman said: 'No one among us, living beings, is able to envision You as the Transcendental Person. Up to the present day not even Lord Brahma is able to fathom You. And by whatever meditation or guesswork would others be able to do so, we creatures of the material world who, mistaking the body for the [real] self, are groping in the dark [see also B.G. 7: 27]? The consciousness of those people who under the influence of the three modes [the gunas, see also B.G. 14: 5] revere the body, is obscured by the deluding material energy. They see, also when they sleep, nothing but those modes. Those who only have eyes for the external world cannot know You who reside within the body. How can I, this fool of matter, keep You in mind who are full of spiritual knowledge, You who are heeded by Sanandana and other sages free from the contaminating and bewildering illusion of the material diversity that is caused by the gunas [see B.G. 14: 26 & 2: 45]? Oh Peaceful One, I offer You, the Original Person, my obeisances, You who, free from a specific name and form, are transcendental to both the manifest and non-manifest

material energies but, in order to distribute the transcendental knowledge, have assumed a material body that is characterised by fruitive actions in relation to the modes of nature. Those whose minds are bewildered by lust, greed, envy and illusion wander around in this world and take their hearth and home, these products of Your material energy, for real. Oh Supreme Lord, by simply seeing You this hard and tight knot of our illusion today has been broken, this bewildered state because of which one in one's sensuality, oh Soul of all living beings, is ruled by lust and selfishness.'

Shri Shuka said: 'Oh master of man, the great sage and Supreme Lord Kapila this way having been glorified, with a mind filled with mercy told Amshuman the following. The Supreme Lord said: 'Take this horse, My son, it is the sacrificial animal of your grandfather, but for your forefathers who burned to ashes, there is no other way to be saved but by Ganges water.' After having circumambulated Him and having bowed down to His satisfaction, he brought the horse back to Sagara whereupon with that animal the ceremony was completed. After delivering his kingdom to Amshuman he [Sagara] being freed from his material bonds, attained the supreme destination by following the path delineated by Aurva.'

BHAGAVATA PURANA CHAPTER 9:

The Dynasty of Amshuman

Shri Shuka said: 'Amshuman for a long time doing penance with a desire to bring down the Ganges, was unsuccessful and died in due course of time. His son Dilipa did just like his father not succeed and was also defeated by time. Thereafter Dilipa's son Bhagiratha performed severe austerities. The goddess [mother Ganga] appeared to him and said: 'I am very pleased with you and will answer your prayers.' With that being said seeing his purpose served [that the Ganges would wash away the ashes, see 9:8: 28] the king bowed down.

[Mother Ganga proceeded:] 'Who can sustain the force of my waves when I descend upon this earth? Oh master of men, not being sustained I will split her open and land in Rasatala [the lower worlds!] There is another reason I cannot move towards the earth. Please consider this, oh King: when I have to wash away the sins of the people who purify themselves with my water, to whom should I turn with those sins?'

Shri Bhagiratha said: 'The saintly forsakers of the world who are peaceful and expert in the regulative principles and purify all the world, will take away the sinfulness you thus accumulate because they, as they bathe in your water, carry within themselves the Vanquisher of all Sins, the Lord [see also 1.13: 10 and 6.1: 15]. The god of destruction, Rudra, will sustain your force, for he is of all the embodied beings the Self in which [or with which], like with the threads of a piece of cloth, the entire length and width of the universe is interwoven [*].'

After this was said, the ruler propitiated the godhead with his penances. This did not take very long. Very soon oh King, Lord Shiva became satisfied with him [with Bhagiratha **]. 'So be it', Lord Shiva said who is always auspicious to all. Having been addressed by the king he then with great attention took upon him the burden of the Ganges water that is pure because of Vishnu's feet [see also 5.17]. He Bhagiratha, the saintly king, brought her who could purify the entire universe to the place where the bodies of his forefathers were reduced to ashes. Leading the way in a chariot moving at the speed of the wind, he was followed by her. She thus blessed all the countries [they passed through] until she flowed over the burned sons of Sagara. Even though the sons of Sagara were condemned for having offended a brahmin, they by her water just touching their remains went to heaven. If Sagara's sons whose bodies burned to ashes went to heaven after they came in touch with [the Ganges], then what would her effect be upon those who determined in vows with faith and devotion worship that goddess? That what was described here is not such a great miracle because the water of the Ganges which originates from the feet of Anantadeva [the 'Eternal Godhead'] puts an end to a worldly existence. Saintly people who by their faith have minds that follow the path of goodness [Vishnu], find purification despite the difficulty to escape from the three modes of nature. They attain the divine Self immediately.

From the loins of Bhagiratha a son was born named Shruta, from him there was Nabha - different from the one I mentioned before [see 5.3] - and from Nabha Sindhudvipa was born from whom thereafter Ayutayu was born. His son Rituparna was a friend of Nala. He received from Nala knowledge about the art of training horses in exchange for gambling secrets. Rituparna had a son called Sarvakama. From him there was Sudasa whose son [Saudasa] ascended the throne as the husband of Damayanti. He was also known, so one says, as Mitrasaha and Kalmashapada. Because of his [bad] karma he had no children. One day he was cursed by Vasistha to become a man-eater [a Rakshasa].'

The king said: 'Please tell me, if it is not a secret, for what reason the spiritual master cursed this great soul Saudasa. That is what I would like to know.'

Shri Shuka said: 'In the past Saudasa one day wandered around and killed a Rakshasa, but he let his brother go. This brother wanted to avenge him. With evil intentions posing as the king's cook he presented his spiritual master [Vasistha], who came to dinner, the flesh of a human being that he had cooked. The mighty master checking his food, immediately found it unfit for consumption and most angrily cursed the king with: 'Because of this you will become a man-eater' 3-2 When the sage discovered that the Rakshasa was to blame, he for twelve years performed penance [for having unjustly cursed the king]. Saudasa had taken a palmful of water in order to curse his guru, but his wife Madayanti prevented it. He then spilled the water that was potent with the [s'apa] mantra over his legs whereupon the king saw that all directions, the sky and the surface of the earth were teeming with living beings. After he had developed the propensities of a Rakshasa he obtained a black spot on his leg [because of which he was known as Kalmashapada]. Living in the forest he [once] saw a brahmin couple having sexual intercourse. 6-2 Because he was hungry he seized the brahmin whereupon his wife said: 'You must be very unhappy, poor and hungry indeed, but a Rakshasa you are not! You are actually a great warrior from the Ikshvaku dynasty, the husband of Madayanti. Oh hero, it does not become you to act against the dharma. Please release my husband, this twice-born soul whose desire to get a son has not yet been fulfilled. Oh King, this human body is there to serve the completeness of the Supreme Being. Thus seen, the killing of him, oh hero, would equal the destruction of all that virtue! This man is a brahmana well versed in the Veda who austere, of good behavior and endowed with all good qualities wants to worship the Absolute Truth, the Supreme Personality who because of His attributes is known as the true Self in the heart of all living beings. How can he, this brahmin and best of all sages, deserve it to be killed by you with your knowledge of the dharma, by you who are the best of all saintly kings, oh master of the state? It is like a father killing his son! He is a saint free from sin, a speaker of the Absolute Truth. How can you who are appreciated in the highest circles have the heart to kill him? That is tantamount to killing an unborn child or a cow. I am mortified, I cannot live without him for a second. If you want to eat him, then eat me instead.'

While she was pleading and lamenting this pitifully as a woman missing her protector, he, Saudasa, condemned by the curse, devoured him like a tiger does its prey. The moment the wife of the brahmana, the chaste woman, saw that the man who was about to impregnate her was eaten by the Rakshasa, she cried loudly from the depth of her heart and pronounced angrily a curse against the king. 'Because you have devoured the husband of a woman aching for intercourse, you, oh sinner, will suffer the curse of also finding death when you try to impregnate a woman, you traitor of civilisation!'

After this way cursing Mitrasaha [indulgent toward friends' or Saudasa] she, being devoted to be with her husband, found her destination by stepping into the fire that burned the bones of her husband. When Saudasa twelve years later was released [from the curse of Vasistha] and tried to make love to his wife, he was checked by the queen who reminded him of the curse of the brahmani. Thus he henceforward had to forget about being physically happy with his wife and, as ordained by fate, therefore remained childless. Vasistha then got the permission to beget a child in Madayanti, his wife. She not delivering carried the child for seven years in her womb. [With Vasistha] striking her abdomen with a stone, a son was born who for that reason was called As'maka ['by a stone']. From As'maka Balika was born. This child was protected [against Lord Parashurama] by a human shield consisting of women and was named thereafter [Narikavaca]. When there were no rulers anymore [because Lord Parashurama had killed them all] he became known as Mulaka ['the root of'], the progenitor of the kshatriyas. From Balika there was a son named Das'aratha, his son was Aidavadi and from him there was king Vis'vasaha who fathered Khatvanga who became emperor. 2-4 On the request of the demigods he most fiercely killed the Daityas in battle after which he, coming home and knowing that he had only a second to live longer, fixed his mind by praying: 'Neither the earth, my kingdom nor my dearest wife, neither my sons and daughters nor my opulence or life are as worshipable to me as the members of the brahmin community who enjoy the respect of my family [***]. Not even as a child I was attracted or enjoying that what goes against the dharma, nor did I at any time consider anything [or anybody] else as more substantial than the Lord Hailed in the Scriptures, Uttamas'loka. The demigods granted me the boon that I could have whatever I wanted, but that claim over the three worlds I could not accept. All that I desire in this world is to be fully absorbed in the Supreme Lord [compare B.G. 9: 34]. The godly ones are with their senses and minds distracted [by the modes] and do not know the Dearthmost Eternal One of the Soul who always resides in their hearts. What then is to be expected of others [see B.G. 18: 55]? Let me therefore surrender myself to Him the One Soul who created the universe, and in loving service give up my attachment to matters brought about by the so

very powerful material modes, matters that are like Ghandarva towns [or castles in the air].'

Thus determined by an intelligence firmly in the grip of Narayana, he gave up all his ignorant, on different matters founded, love and thus got situated in his original position of loving service [his so-called svarupa]. That what is known as the Supreme Brahman that defies all description, is not something impersonal or empty as one might think. It is the Supreme Lord Vasudeva about whom the devotees are singing [see also 1.2: 11].'

*: Shрила Prabhupada quotes: Lord Shiva is described in the *Brahma-samhita* 4:

kshiram yatha dadhi vikara-vis'esa-yogat
sanjayate na hi tatha prithag asti hetoh
yah Shambhutam api tatha samupaiti karyad
govindam adi-purusham tam aham bhajami
"Milk changes into yogurt when mixed with a yogurt culture, but actually yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Shiva for the special purpose of material transactions. I offer my obeisances at Lord Govinda's lotus feet."

** : Lord Shiva is also called Ashutosh: quickly pleased.
***: The Vaishnava daily expresses his respects for the brahminical culture in his offerings, by worshiping the Lord with this prayer:

namo brahmanya-devaya
go brahmana-hitaya ca
jagad-dhitaya krishnaya
govindaya namo namah
"I offer my respectful obeisances to the Supreme Absolute Truth, Krishna, who is the well-wisher of the cows and the brahmanas as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses."

BHAGAVATA PURANA CHAPTER 10:

The Pastimes of Lord Ramacandra

Shri Shuka said: 'From Khathvanga there was Dirghabahu, from him the renown and dexterous Raghu was born, from whose son Aja the great king Das'aratha was born. Upon the prayers of the God-conscious ones the Absolute Truth took birth from his loins in four forms: the Supreme Lord in person along with three of His expansions. They appearing as four sons were known as Rama, Lakshmana, Bharata and Shatrughna. Oh King, you heard again and again the descriptions by many seers and knowers of the truth of His transcendental exploits as the husband of Sita [*], compare B.G. 4: 34]. - Obedient to His father He left the kingdom behind and wandered together with His beloved [Sita] from forest to forest on His two lotus feet that were as tender as the palm of a hand. This He did in the company of Hanuman and Lakshmana who took away the pain of His path. He was separated from His sweetheart Sita [by Ravana] because He had disfigured Shurpanakha [the sister of Ravana]. Over the ocean, that was afraid of His eyebrows He raised in anger, a bridge was built [to Lanka, the residence of Ravana], after which He, the king of Ayodhya, like a forest fire destroyed the envious ones. May the mercy be upon us of Him who in sage Vis'vamitra's arena of sacrifice, in the presence of Lakshmana, killed the great chiefs of the Rakshasas, the wanderers of the dark that were headed by Marica.

- It was He who, among all the heroes in the world who were gathered in the hall where Sita would select her husband, took up the mighty bow of Shiva that had to be carried by three hundred men. Fastening the string, oh King, and bending it, He broke the bow in two the way a baby elephant breaks a stick of sugarcane. By that victory he won the divine girl named Sita who with her qualities, behavior, age and limbs was a perfect match for Him, she the Goddess of Fortune who had acquired a position on His chest. On His way home with her, He met and defeated, the deep-rooted pride of Bhrigupati [Parashurama] who three times [seven, thus twenty one times] had rid the earth of the seed of the [burden of unrighteous] rulers [see 9.16]. Bowing His head to the command of His father, who in his attachment had made a promise to his wife that He had to abandon the kingdom, residence, opulence, relatives and friends, He with his wife left to live in the forest like a liberated soul [**]. Living there He, as He wandered around, met with great difficulties. He maimed the body of the Rakshasa's sister [Ravana] because she had a [by lust] spoiled mind and then, with His invincible bow and arrows in His hands, had to kill the fourteen-thousand of her many friends headed by Khara, Tris'ira and Dushana.

Oh king, when the ten-headed Ravana heard the stories about Sita, it stirred his heart and made him lust to see her. [The demon] Marica then lured Rama away from their stay in the form of a golden deer that was killed by Him with a sharp arrow just as Shiva killed Daksha [with an ax, see 4.5: 22]. While He and His brother were in the forest, the unprotected daughter of the king of Videha [or Janaka] was kidnapped by the most wicked Rakshasa, like he was a tiger. Rama then wandering around like a man who, attracted to women, is in distress over being separated from his wife, thus gave an

example [in this Shringara rasa] of where attachment all leads to. After having performed the funeral rites for him who had died for His sake [the eagle Jathayu], He killed Kabandha [a headless monster] and became friends with the leaders of the monkey hordes so that He, informed by them about Sita, could deliver her. He whose feet are worshiped by Brahma and Shiva, but appeared as a normal man, next killed Vali [a wicked brother of Hanuman]. Then He, accompanied by the monkey soldiers, proceeded to the shore of the ocean. The [god of the] ocean silent with fear because of His angry glance - from which all the crocodiles and sharks were agitated - carried, in assuming a personal form, on his head all that was needed to worship Him and said, upon reaching the lotus feet, the following: 'We, the dull-minded, are truly not capable, oh Supreme One, to know You as the one Original Person and Supreme Master of all Universes who resides in the core of the heart. For the God-conscious ones are the result of Your goodness, the controllers of the people have resulted from Your passion, while the rulers of the material elements sprang from Your mode of ignorance. But You oh Lord, are the Master over all these modes. You may cross [my waters] as You like! Just conquer that son of Vis'rava called Ravana who is like urine to the three worlds and thus regain Your wife, oh hero. Build a bridge here and Your fame will spread. In the future the great kings and heroes from all directions will glorify You for it.'

After the Master of the Raghu dynasty with all sorts of mountain peaks complete with trees and plants, that were transported by hand by the mighty monkeys, had constructed a bridge in the ocean [***], He, helped by the directions of Vibhishana [a virtuous brother of Ravana], together with the soldiers led by Sugriva, Nila and Hanuman set foot on [the island of] Lanka that just before had been set afire [by Hanuman's tail]. There the houses of pleasure, granaries, treasuries, palace doors and city gates, assembly houses, turrets and [even the] pigeon houses were taken by force and dismantled by the Vanara [monkey] leaders who, just like an elephant herd, turned the squares and crossroads with all their flags and golden water pots on the rooftops, into one swirling river. When the master of the Rakshasas saw that, he summoned Nikumbha, Kumbha, Dhumraksha, Durmukha, Surantaka, Narantaka and others to fight, and also called for his son Indrajit, his followers Prahasta, Atikaya, Vikampana and finally for Kumbhakarna [his mighty brother, see 4.1: 37, 7.1: 44 and 7.10: 36]. All the Rakshasa soldiers with their hard to defeat swords, lances, bows, barbed missiles and spears, firebrands, javelins and scimitars [a curved sword], lined up in front of Him who was surrounded by Sugriva, Lakshmana, Hanuman, Gandhamada, Nila, Angada, Riksha, Panasa and others.

The commanders of the soldiers of the Ruler of the Raghu dynasty [Rama], together hurried forward to fight the enemy followers of Ravana moving on foot and seated on elephants, chariots and horses who, condemned by the anger of mother Sita, were out of luck in the battle. With trees, mountain peaks, clubs and arrows they were all killed by the [monkey] warriors led by Angada and others. The Rakshasa leader seeing that his forces were defeated, thereupon fuming with anger drove his vehicle towards the brilliantly radiating Rama who, seated on the shining chariot of Indra that Matali [the driver] had brought, struck him with the sharpest arrows. Rama said to him: 'You scum of the earth, since you oh criminal, like a dog have kidnapped My helpless wife, I, as Time itself, as someone not failing in His heroism, will personally punish you today for that shameful act, you abominable evildoer [see also B.G. 16: 6-18]'

Thus rebuking him He released the arrow He had fixed on His bow and that arrow pierced his heart like a thunderbolt. Vomiting blood from his ten mouths he fell down from his heavenly vehicle. His men then roared: 'Alas, what has happened to us?', just like pious people do when they fall down [see also B.G. 9: 21]. Thereafter the many thousands of wives of the demons, headed by Mandodari [Ravana's wife], came out of Lanka and lamented upon approaching [their dead husbands]. Embracing their beloved ones and their friends who were all killed by Lakshmana's arrows, they did beat their breasts and cried pitably, which [for the victors] was something pleasant to hear: 'Oh alas, now he has been killed who has protected us all! Oh Ravana, cause of our cries, to whom must the state of Lanka bereft of your good self turn for shelter, now it is defeated by the enemy? Oh greatest patron, under the spell of lusty desires you, not knowing the influence of mother Sita, have arrived at a situation like this. Because of what you did oh glory of the dynasty, we and the state of Lanka are now without a protector, your body is there as fodder for the vultures and your soul is destined for hell [compare B.G. 16: 19].'

Shri Shuka said: 'Vibhishana with the approval of the King of Kosala [Rama] performed for the family the funeral rites that for a deceased one have to be observed in order to save him from hell. The Supreme Lord thereupon found His sweetheart [Sita] back in an ashoka forest sitting in a small cottage at the foot of a Shims'apa [ashoka] tree. Sick from being separated from Him she was emaciated. Rama seeing

the poor plight of His sweetheart was filled with compassion. When she saw her beloved, her lotus-like mouth was overwhelmed with a great joy. The Supreme Lord put Vibhishana in charge of the rule over Lanka's Rakshasas for the duration of a kalpa. He placed Sita on His vehicle and then ascended Himself together with Hanuman and the brothers [Lakshmana and Sugriva the commander] to return to His home town [Ayodhya] and conclude the period of the vow [that He would stay away for fourteen years]. To celebrate His uncommon activities He on His way was showered with a choice of fragrant flowers offered by the higher class and was joyfully praised by the seer of the Absolute Truth [Brahma] and the ones belonging to him. Lord Ramacandra, the One of Great Compassion, was very sorry to hear that His brother Bharata was lying down on a kus' mat, had matted locks, ate barley cooked in cow's urine and had covered Himself with tree bark. 5-3 Bharata hearing about His arrival took the two sandals on His head [that Rama had left behind on the throne to represent Him] and came, accompanied by all citizens, the ministers and the priests, to welcome His eldest brother. Departing from His camp Nandigram He was accompanied by songs, the sounds of musical instruments, the constant recitation of mantras performed by brahmins, by gold embroidered flags on golden chariots that were pulled by the most beautiful, with gold caparisoned horses and by soldiers in gold covered armor. Approaching in procession with nicely dressed courtesans and servants as also with soldiers on foot and everything else that would befit a royal reception, like the wealth of all kinds of jewelry, He fell down at the lotus feet with an ecstatic love that softened the core of His [ascetic] heart and filled His eyes with tears. 9-4 Placing the two slippers before His brother, He stood with folded hands and tears in His eyes. Then He was embraced by Rama who, bathing Him with the water from His eyes, held Him in His arms for a long time. Rama, Lakshmana and Sita together offered the scholars and the others worthy of worship personally their obeisances and also received these in return from all the citizens. Seeing their Lord returning after so many years the citizens of Kosala waved with their upper garments, offered Him garlands and began to dance in great jubilation. 2-4 The sandals were carried by Bharata, the whisk and luxurious fan were carried by Vibhishana and Sugriva, a white parasol was carried by the son of the wind god [Hanuman] and the bow and two quivers were carried by Shatrughna. Sita held the waterpot with water from the holy places, Angada held the sword made of gold and the King of the Rikshas [Jambavan, the leader of the bears who also participated in the war] held the shield, oh King. Sitting on Kuvera's heavenly chariot [the 'Pushpaka' captured from Ravana] He, the Supreme Lord devotedly being worshipped by the women and the reciters, oh King, appeared as brilliant as the moon risen among the planets.

After properly being welcomed by His brother He was festively received in the city of Ayodhya. Upon entering the royal palace He paid mother Kaikeyi, His other stepmothers and His own mother [Kaus'alya] His respects. The spiritual teachers, friends of their age and the youngsters were all of worship and their welcome was returned befittingly by Rama, the princess of the Videhas [Sita] and Lakshmana. The mothers reviving like bodies awakening from sleep, while keeping their sons on their lap, wetted them with a continuous flow of tears in letting go of their grief [over having been separated for so long]. According to the vidhi the matted locks were shaven off by the family priest [Vashishthha] and the elders of the family, after which, with the water of the four oceans and other paraphernalia, a bathing ceremony was performed like it was done for King Indra [see 6: 13]. Thus having been fully bathed, nicely dressed, decorated and garlanded, He shone brightly with His brothers and His wife. Pleased with the surrender [of His brother] He accepted the throne offered to Him, as also the citizens who, serving according to their nature with their status orientations [varnashrama identity, see B.G. 4: 13], all deserved His protection for that quality. Rama was therein just like a father and was by them therefore also accepted as their father.

Although this all happened in Treta-yuga, the period became like Satya-Yuga because of Rama's presence as the ruling king who with His full respect of dharma made all living beings happy [see also 12.3: 15]. The forests, the rivers, the hills and the mountains, the lands, the islands, the oceans and the seas offered all the living beings all they could wish for, oh best of the Bharatas. During the period that Rama, the Lord in the Beyond, was king, there was no suffering [due to oneself, others and nature], no disease, old age, bereavement, distress, lamentation, fear and exhaustion or dying against one's will. Having sworn that He would not take another woman [for reasons of principle He separated from Sita, see next chapter] He, as a saintly king pure in His character and dharma, by His personal dutifulness was an example, [in particular] for the householders. Sita in loving service of her husband was, because of her good character, always humble and submissive. Being chaste and afraid [to

make mistakes], she bashfully with understanding for her husband's position captivated His mind.'

*: This and the next chapter are a summary of Valmiki's Ramayana, the original scripture describing the story of Rama.

** Prabhupada explains: 'Maharaja Das'aratha had three wives. One of them, Kaikeyi, served him very pleasingly, and he therefore wanted to give her a benediction. Kaikeyi, however, said that she would ask for the benediction when it was necessary. At the time of the coronation of Prince Ramacandra, Kaikeyi requested her husband to enthrone her son Bharata and send Ramacandra to the forest. Maharaja Das'aratha, being bound by his promise, ordered Ramacandra to go to the forest, according to the dictation of his beloved.'

***: This bridge is today still present in the form of a narrow passage of land close to the surface of the ocean between Lanka and India. It is called the Adam's Bridge and consists of a chain of shoals, c.18 miles (0 km) long [see picture and article].

BHAGAVATA PURANA CHAPTER 11:

Lord Ramacandra Rules the World

Shri Shuka said: 'The Supreme Lord Ramacandra, the heart and soul of all the demigods, accepted an acarya and performed sacrifices with the greatest opulence. Thus He [factually] was worshipping Himself by Himself [see also 4.31: 14]. The hota priest [the one offering oblations] He gave the entire east, the Brahma priest [supervising the proceedings] received the southern side from His Lordship, the adhvaryu priest [who chants the Yajur mantras preparing the sacrifice] got the entire west and the northern side went to the udgata priest [singing the Sama Veda hymns]. Departing from the notion that the brahmins who are free from material desires deserve the complete of the earth, He gave the teacher of example, the acarya, the rest of whatever land there was in between the regions. What this way remained for Himself were His personal ornaments and garments, while for the queen, the daughter of the king of Videha, only her nose ring remained. But when the brahmins saw how much He cared for them as their Lord, their hearts melted, so that they, most pleased with Him, honoured Him with prayers. They returned everything they had received from Him and said: 'What did You not give us, oh Supreme Lord, oh Master of the universe? With You entering the core of our hearts You dissipate, with Your effulgence, the darkness of our ignorance. Our obeisances unto You Ramacandra, oh Lord of the transcendentalists, oh best of all persons of fame whose lotus feet are worshiped by those who are free from violence, oh You whose intelligence is never clouded by anxiety.'

Curious about the public opinion Rama one night walked unnoticed in disguise and heard someone speak who was referring to His wife [Sita]. 'I cannot maintain you any longer because you are an impure, unchaste woman going to another man's house. And I will not, like someone henpecked, accept you again as Rama did with Sita!' Apprehensive of folk who say anything that comes to mind, who do not know where to stop and have a poor fund of knowledge, she [Sita] was abandoned by her husband. Thereupon she went to the hermitage of Pracetas [Valmiki Muni]. She being pregnant [when she left Rama], delivered there after some time a twin, two boys who from the sage who performed the birth rituals received the names Kus'a and Lava [from the grass and 'what is cut off']. Also Lakshmana had two sons: Angada and Citraketu [named after 6.14-17]. Bharata, oh great ruler, had two sons who were named Taksha and Pushkala. 3-1 Subahu and Shrutasena were fathered by Shatrughna. Bharata who brought all directions under His control in His conquest had to kill millions of Gandharvas [or obstinate rebels] and offered all their riches to the king [Rama]. The Rakshasa listening to the name of Lavana, a son of Madhu, was killed by Shatrughna in the great forest of Madhavana where He established the great town known as Mathura. Sita, who being sent away by her husband kept meditating on Rama's feet, entrusted her sons to the sage and entered the earth. When Rama, the Supreme Lord, heard about this He, remembering her qualities in the different circumstances, could not check His grief, however much He tried to ban it in meditation. Such an attraction between husband and wife constitutes a universal source of anxiety. When this is even true for the great controllers, then what about the common man who is fixed upon a household existence? After she went to heaven the Lord observed strict celibacy and performed a ceremony, an Agnihotra [fire] sacrifice, that was continued for thirteen thousand years without interruption. Rama [concluding His earthly stay] placed His lotus feet that were pierced by the thorns of the Dandakaranya forest [the forest of His exile] in the hearts of those who remembered Him and then entered the [beyond of the] Light of the Soul [of the atma-jyoti, His heavenly abode Vaikunthha].

The Lord of the Raghu dynasty [Rama] who assumed a [spiritual] body for the purpose of His pastimes, had, with no one being greater or equal to Him, [personally] no need for all this honour of the prayers of the godly ones, the killing of the Rakshasas, building a bridge over the ocean and His bow and

arrows, nor was He in need of the monkeys to assist Him in defeating the enemy [compare B.G. 3: 20-26]. Let me surrender myself to Him, that Master of the Raghu dynasty whose spotless fame to the present day is celebrated in royal assemblies and by the sages in all directions as good as the cloth that covers the elephant of victory, to Him whose lotus feet, which vanquish all sin, are worshiped by the helmets of earthly kings and the gods of heaven. He to whom the people of Kosala were looking up and who they wanted to touch, was by them all, whether they ate and slept with Him or respected Him as a servant, followed to the place for which He left and where all [bhakti]-yoga practitioners go [see also B.G. 4: 9]. Anyone who hears about the activities of Lord Rama and is filled with compassion towards others, oh King, will be liberated from the clutches of karma.'

The king asked: 'How did He, the Supreme Lord, Rama, relate to His brothers who were His personal expansions and how did they and also His people, His subjects, behave towards Him, their Controller?'

The son of Vyasadeva said: 'After accepting the throne He, the Lord of the universe, ordered His younger brothers to conquer the world [*] while He Himself gave audience to His people looking after the capital with other assistants. The streets were sprinkled with perfumed water and the musth of the elephants. It was the highest and greatest delight to see Him, their Master and Ruler, personally present. The palaces, the palace gates, the assembly houses, the platforms and the temples and such, were adorned with golden water pots and flags. [When He appeared] one turned it into a festival with reception gates, tapestries, garlands, betel nut, flowers and fruits, banana trees, colourful flags and mirrors. Wherever He passed the locals carrying their articles of worship approached Him to receive His blessings and said: 'Oh my Lord, please maintain this land that You have recovered like You did before [in the form of Lord Varaha]'. The men and women in the city thereafter, desirous to see their king, the Lord with the lotus eyes, returning after such a long time, left their homes to get on the rooftops of the greater mansions, satisfy their hungry eyes and shower Him with flowers. 1-3 He thereafter entered His family home that by His ancestors had been turned into an unfathomable treasury filled with the most costly goods. The doorposts were of coral, the pillars lining up on the polished marakata [emerald] floors were of vaidurya stone and there were dazzling marble walls. All sorts of flowers and flags could be seen as also draperies, pearls and the most valuable effulgent gems. With all the desirable beauty that increased everyone's joy and with the many bunches of flowers, fragrant incense and lamps, the men and women there whose physical beauty competed with their jewelry, appeared like demigods. The Supreme Lord Rama [lit.: 'joy'], the most excellent one delighting in devotion, to His full satisfaction personally enjoyed [His life] there with His dearest wife Sita. He with the people meditating on His lotus feet, for many years enjoyed all the pleasures of life on their proper time without running into trouble with the dhama.'

*: Shri Caitanya Mahaprabhu said to this Rama mission of conquering of the world: 'prithivite ache yata nagaradi grama sarvatra pracara haibe mora nama'; A pure devotee, therefore, must execute the order of the Lord and must not gratify his senses by remaining stagnant in one place, falsely proud, thinking that because he does not leave Vrindavana but chants in a solitary place he has become a great devotee. He also said: 'yare dekha, tare kaha 'krishna'-upadesa'; every devotee, therefore, should spread Krishna-consciousness by preaching, asking whomever he meets to accept the order of the Supreme Personality of Godhead [Cc. Madhya 7.128].

BHAGAVATA PURANA CHAPTER 12:

The Dynasty of Kus'a, the Son of Lord Ramacandra

Shri Shuka said: 'From Kus'a [the son of Lord Rama] there was Atithi, and from him there was Nishadha. Nishadha's son was Nabha, Pundarika was fathered by him and Kshemadhanva became his son. Devanika was the son of Kshemadhanva, his son was Aniha who had a son called Pariyatra. Pariyatra's son was Balasthala who had a son called Vajranabha. Vajranabha was born from the effulgence of the sun god. - From Sagana [the son of Vajranabha] there was a son called Vidhriti from whose loins the son Hiranyanabha was born who became a teacher of yoga in the line of Jaimini. Yajnavalkya of Kos'ala as a disciple studied under his lead the spiritual practice [adhyatma yoga, see 6.15: 12-15]: the most elevated yoga of becoming a seer who can cut through the material knots in the heart. From Pushpa, the son of Hiranyanabha, Dhruvasandhi was born from whom there was Sudars'ana. Agnivarna was born from him, his son was named Shighra and Maru was his son. This person still exists in Kalapa-grama ['bundle of communities'] as a perfected soul of yoga [a siddha]. He remaining there, at the end of Kali-yuga will beget a [second] son in order to revive the lost dynasty of the sun god. The son that he had was Prasu'ruta who fathered Sandhi from whose loins there was a son called Amarshana. From Amarshana's son Mahasvan the person of Vis'vabahu took birth. From him there was

Prasenajit from whom next Takshaka would take birth. From Takshaka there was Brihadbala, who was killed by your father in a fight.

All these kings of the Ikshvaku dynasty are dead and gone. Now listen to the kings to be born in the future. After Brihadbala there will be a son named Brihadrana. Brihadrana's son will be Urukriya, from him Vatsavridha will take birth, Prativyoma will be his son and he will beget Bhanu, whose son Divaka will be a great military commander. Sahadeva, who will be born from him, will beget a great hero: Brihadasa'va who will get the son Bhanuman. The son of Bhanuman will be Pratikas'va who will father the son Supratika. Marudeva will be born thereafter and his son will be called Sunakshatra. Next there will be Pushkara and his son Antariksha will have a son called Sutapa whose son will be Amitrajit. Brihadraja will father the son Barhi. Kritanjaya, who will be born from him, will have a son called Rananjaya and from him Sanjaya will take birth. From him Shakya will be born whose son will be the memorable Shuddhoda. He will be the father of Langala from whom Prasenajit will be born who in his turn will father Kshudraka. Ranaka will take birth from him, Suratha will be the next son, and the one of him named Sumitra will end the line of all these kings in the Brihadbala dynasty. With Sumitra as the last king to appear of all these descendants of Ikshvaku in the future, the dynasty will end in Kali-yuga.'

BHAGAVATA PURANA CHAPTER 13:

The Story of Nimi and the Dynasty of his Son Mithila

Shri Shuka said: 'Nimi [see 9.6: 4], the son of Ikshvaku, planned a sacrifice and appointed Vasishthha to be the priest. But he said: 'I am already engaged by Lord Indra, oh Maharaja. When I have finished that sacrifice I will return. Wait till then'. Nimi remained silent and Vasishthha performed the sacrifice for Indra. When the guru did not return for a long time Nimi thought: 'Life is but short' and inaugurated the sacrifice with another self-realised soul as the officiating priest.

Having finished the ceremonies the guru upon his return discovered that his instructions were ignored and so he pronounced a curse: 'May the embodiment of Nimi who thinks he is such a great pundit, fall down!'

Nimi in his turn cursed the guru who had lost his way with: 'And may your embodiment, that with your greed is so poorly aware of the dhama, fall down too!'

Nimi, fully conversant with the spiritual knowledge as he was, thus had to give up his body. Vasishthha, the great-grandfather [died also but] took with [the seed of] Mitra and Varuna [again] birth from Urvas' [the heavenly courtesan, see also 6.18: 5-6]. Preserving Nimi's body in fragrant substances, the great sages in conclusion of the Satra sacrifice [a longstanding Soma sacrifice, see satra] addressed the gathering of demigods as follows: 'If you are content with us, then please, if you can, make the body of the king come alive!' After they had responded in confirmation Nimi said: 'Do not bind me to a physical frame! Afraid to be falsely united, sages do not wish to be in touch that way. [Being] absorbed in thoughts about the Lord, they are [to their opinion sufficiently] of devotional service at the lotus feet [see bhajan]. I do not wish to assume a material body that inevitably dies again, for such a body is everywhere - like it is with fish living in the water - the cause of distress, lamentation and fear [see also 1.13: 47 and B.G. 9: 3].'

The demigods said: 'Live as you like without a material body and be, with your presence in a spiritual body, in the eyes of the normally embodied human being then manifested or not manifested to your desire.'

Afraid that for the common man this would result in a state of chaos, the great seers churned the deceased body of Nimi and thus a son was born [compare: 4.14: 43 and 4.15: 1]. Because of his uncommon birth he was called Janaka, because he was born from Videha [from Nimi who was without a body] he became known as Vaideha [free from a body], because he was born from the churning he was called Mithila and because of this the city he founded was called Mithila. From him there was a son named Udvastu, from him Nandivardhana was born, he had a son named Suketu and Devarata was his son, oh great ruler. Devarata begot Brihadraha, Mahavirya was his son and he fathered Sudhriti who had a son named Dhrishthaketu. He got Haryas'va as his son who was succeeded by Maru. Maru's son was Pratipaka and Kritaratha was born from him. Devamidha was his son who had one called Vis'ruta who fathered Mahadhriti. Kritirata followed and from him there was the son Maharoma whose son Svarnaroma begot a son called Hrasvaroma. Shiradhva [also called Janaka] was born from him. He for the performance of sacrifices plowed the earth with the front part of his plow [or Shira] and thus the daughter Sitadevi was born [the wife of Rama, Sita means 'furrow']. That was why he was known as Shiradhva. Kus'adhva was Shiradhva's son and his son was king Dharmadhva who had two sons named Kritadhva and Mitadhva. 0-2 Kritadhva had a son named Kes'idhva and Mitadhva's son was Khandikya, oh King. Kritadhva's son was an expert in the science of

transcendence and Khandikya was an expert in Vedic rituals. Khandikya fled because he feared Kes'idhvaja. From Bhanuman, Kes'idhvaja's son, there was the son Shatadyumna. Shuci was his son and from him the son Sanadvaja was born. Urjaketu, his son, fathered Aja who got a son called Purujit. He also had a son, Arishthanemi. From his son Shrutayu there was Supars'vaka who fathered Citraratha whose son Kshemadhi became the king of Mithila. His son named Samaratha had one named Satyaratha. He fathered Upaguru who begot Upagupta. Upagupta was a partial expansion of Agni [the god of fire]. His son Vasvanata had a son called Yuyudha. He had a son called Subhashana and his son was Shruta. He begot Jaya and Jaya fathered Vijaya. Vijaya's son was Rita. His son was Shunaka, then Vitahavya was born who had a son called Dhriti. Dhriti begot the son Bahulas'va and from him there was Kriti who had a son called Mahavas'i. Oh King, these kings are the descendants of Mithila who by the grace of the Lord of Yoga were all true knowers of the soul. They all found liberation from the worldly duality, even though they stayed at home.'

BHAGAVATA PURANA CHAPTER 14:

King Pururava Enchanted by Urvas'i

Shri Shuka said: 'Hear now then, oh King [after the stories about the dynasty of the sun god] about the moon dynasty, for to listen to the sanctifying descriptions of the dynasty of kings headed by Aila [Pururava], is a glorious thing. Dhatu [the 'original element' or Lord Brahma] appeared on the lotus that was produced from the navel of Vishnu. He with the thousands of heads. Dhatu had a son called Atri who had the same qualities as his father. From Atri's tears of jubilation a son called Soma was born who was an embodiment of the nectar of immortality [see also 4.1: 15]. He was by Brahma appointed as the supreme authority over the scholars, the medicinal herbs and the luminaries [see also B.G. 10: 21 and 6.6: 23]. After he had conquered the three worlds, he performed a rajasuya sacrifice and kidnapped in his arrogance with force Tara, the wife of Brihaspati. Despite a repeated request of the spiritual master of the godly ones, he in his conceit did not release her, as a consequence of which a conflict arose between the Suras and the Danavas. Because of Shukra's [semen], the spiritual master of the Asuras enmity towards Brihaspati he together with the Asuras chose the side of the moon god. Shiva though took together with the host of ghosts following him out of affection for the side of [Brihaspati,] the son of the spiritual teacher [Angira, one of the seven sages]. The great Indra followed by all the different demigods, joined the spiritual master [Brihaspati]. The fight that ensued - just because of Tara [Brihaspati's wife] - brought great destruction over the Suras and Asuras. When the creator of the universe Lord Brahma, was fully informed about this by Angira, he severely chastised Soma and delivered Tara unto her husband. He discovered that she was pregnant.

[Brihaspati said to her:] 'You foolish woman, deliver now! Deliver immediately from that womb that was my domain. Despite having been impregnated by another man I shall not burn you, unfaithful as you are, to ashes because you were a woman in want of a child.'

Tara, deeply ashamed, delivered a child that had a golden effulgence. That made Brihaspati and Soma both desire the child. 'It is mine, not yours!' so they exclaimed fighting over the child. The sages and the gods asked Tara questions, but she in her embarrassment could not say a thing.

The child got angry and said to its mother: 'Why all this shame? Why are you not saying anything? Tell me immediately, oh unchaste lady, what you have done wrong!'

Lord Brahma took her separate, put her at ease and asked her about the details, upon which she admitted hesitantly: 'This child belongs to Soma'. Soma then immediately took charge of it. Oh King, when the child because of its profound intelligence received from Lord Brahma the name Budha, the god of the moon was in great jubilation that he had gotten such a son. 5-1 As I said before [in 9.1], from his [Budha's] loins Pururava was born from the womb of Ila. When Urvas'i [see also 9.13: 6] in Indra's court heard Narada speak about Pururava's beauty, qualities, magnanimity, behavior, wealth and power, the devi was struck by the arrows of Cupid and approached him. 7-1 Because of the curse of Mitra and Varuna the woman had descended to the human world. Seeing there that the best of all men was as beautiful as Cupid, she approached him self-controlled. As soon as he, the king, saw the divine woman, he with goose bumps addressed her enthused with sweet words and bright eyes. The honourable king said: 'Be welcome oh supreme beauty, please be seated, what can I do for you? Keep me company and share my bed for many, many years!'

Urvas'i said: 'What woman would not be attracted by the sight and thought of you, oh beautiful man, and desist from enjoying your chest in intimate love [see also 7.9: 45]? These two lambs, oh King, have fallen and need your protection, oh honourable host. In the company of a superior husband so one says, a woman may enjoy in love. Oh hero of mine, that what

is prepared with ghee shall be my food and I do not want to see you naked at any other time than during intercourse.'

'That is settled then', so promised the great soul.

'Just look at your beauty and poise! No one on earth is as attractive as you are. Who can withstand a goddess like you who personally has descended among the human beings?'

He, the best among the human beings, enjoyed in the most exquisite places and pleasure gardens like Caitraratha, with her whatever there was to enjoy to his desire [see also 5.16: 13-14]. Making love with the goddess he enjoyed it for many nights and days to be with her and smell the stimulating lotus saffron fragrance of her face.

Indra not seeing Urvas'i [around] told the singers of heaven: 'Without Urvas'i my abode is not as beautiful'. Thus they in the dead of night assembled in the dark to steal away the two lambs that Urvas'i as a wife had entrusted to the king. When she heard the two [that she treated like her] sons, cry as they were led away, she said: 'My life is stolen away by this bad husband who considers himself a hero but is not a real man! Confiding in him who during the day appears to be a man but at night fearfully keeps himself silent as a woman, thieves have stolen away my two sons.'

Pierced by the arrows of her words he, like an elephant fired up, angrily in the dark took up a sword and went after them, without putting his clothes on. After they [the Gandharvas], gave up the lambs, they lit up the place with a light as bright as lightning. Urvas'i thus could see her husband returning naked with the two lambs in his hands... [and thus she left him]. Pururava not seeing his wife in bed any longer, got very sad. Being too much attached to her he got distraught and lamenting began to roam the earth [looking for her]. He spotted Urvas'i in Kurukshetra [a place of pilgrimage, see also B.G. 1: 1] at the Sarasvati together with five companions. Happy and smiling all over Pururava addressed her with sweet words: 'Ah my wife, do not leave, stay, oh cruel one! You should not have given up on me because I failed to make you happy thus far. Let us talk a little. This good body of mine, led far, far away from home by you, will drop dead on the spot, oh devi and the foxes and vultures will eat it, if it is not worthy of your grace!'

Urvas'i said: 'You are a man, do not adhere to death! Do not let these foxes of the senses eat you up. You cannot always count on the friendship of women. They can be like wolves in matters of the heart. Beware of them, women are merciless [when men forsake their duty, see B.G. 1: 40]. They are cunning, hard to handle, do whatever pleases them and put you as a faithful husband and brother down for the smallest reason, so one says. They establish false hopes in the ones unsuspecting, run away from their well-wishers, always desire for newer and newer things, are easily allured and are real captains of independence [if they have to]. At the end of every year your good self may count on one night only in order to make love with me my husband, so that you, one after the other, will have children in this world my dear [see also 6.18: 38-42].'

Seeing that Urvas'i was pregnant he returned to his palace. At the end of the year he then at that very spot [at Kurukshetra] saw Urvas'i again, who had become the mother of a hero. Obtaining her association he, delighting in her company, in great jubilation reunited with her. After the night had passed Urvas'i said to the poor-hearted fellow who was afflicted by the thought of being separated from her: 'Go and take shelter of the singers of heaven, the Gandharvas. When you satisfy them with prayers they will bring me to you.' His [agnisthal] fire pot oh King, then gave him the idea that Urvas'i was really walking with him through the forest. When he returned from the forest and had given up the fire pot, he at home began to meditate the entire night. During that time Treta-yuga was about to begin and before his mind's eye the three [trikanda principles of the Vedas] were revealed [of upasana: sacrifice, song and prayer; karma: fruitive labour and jnana: spiritual knowledge]. 4-4 Going to where he had left his fire pot he discovered that at that spot an Asvattha had sprouted from the inside of a Shami tree. He used the wood to make two sticks [for creating fire] whereupon he, the master of the kingdom, with mantras [*], in his desire to be with Urvas'i, meditated on her as the lower stick, himself as the upper one and that what was between them as the child he had begotten. From the friction a fire was born that, as the son of the king together with the three letter combination A, U and M [the Pranava], in its three forms stood for the complete of the Vedic practice [of being born from one's physical father, from one's spiritual master and from one's own practice of offering - which is represented by the three sacrificial fires called Ahavaniya, Garhapatya and Dakshinagni]. He who wanted to be with Urvas'i thus worshiped the Controller of the Sacrifices, the Supreme Personality of Godhead beyond the senses who is the Lord, the Reservoir of all Demigods [see also B.G. 3: 10]. Formerly [during Satya-yuga] all verbal [Vedic, atharva] expressions were covered with one mantra only, knowing the Pranava of omkara, Narayana was the only god, there was only one fire and there was only one varna [the class called hamsa **]. This is how with Pururava at the onset of Treta-yuga, the [before

mentioned] threefold Vedic order [of being born by karma, upasana and jnana] came about, oh ruler of man. By simply generating the sacrificial fire as his son, the king achieved the heavenly abode of the Gandharvas.'

*: In this context are mentioned the mantras: 's'amigarbhad agnim mantha' 'from within the Shami the fire is churned' and hurvas'yam urasi pururava: 'by Urvas'i the best of Pururava.'

**: In Satya-yuga, Lord Narayana was worshiped by meditation (krite yad dhyayato vishnum): everyone meditated and achieved success contemplating Lord Vishnu, Narayana. In the next yuga, Treta-yuga, the performance of yajna began (tretayam yajato mukhaih). In Dvapara-yuga the Lord is worshiped as a king, while in Kali-yuga the Lord is there as his own devotee [a covered or channa-avatara] to lead in devotion.

BHAGAVATA PURANA CHAPTER 15:

Parashurama, the Lord's Warrior Incarnation

The son of Vyasadeva said: 'From Urvas'i's womb six sons were born who were begotten by Pururava, oh ruler of man: Ayu, Shrutayu, Satyayu, Raya, Vijaya and Jaya. - Shrutayu had a son named Vasuman, Satyayu also had one called Shrutanjaya, from Raya there was a son called Eka and from Jaya there was a son called Amita. Bhima was the son of Vijaya after whom Kancana was born as his son. From Hotraka, Kancana's son, there was the son Jahnur who drank the water of the Ganges in one sip. Puru was begotten by Jahnur [see 1.12: 15 & 3.8: 1] and from him next Balaka and his son Ajaka appeared. Kus'a followed from whose loins the four sons Kus'ambu, Tanaya, Vasu and KUSHanabha were born who were succeeded by Gadhī, the son of Kus'ambu. - From Gadhī there was the daughter Satyavati who by the brahmin Ricika was asked to be his wife, but not considering him fit king Gadhī said to that son of Bhrigu: 'Please deliver me as a dowry for this daughter of the Kus'a dynasty that we belong to, one thousand horses as brilliant as the light of the moon with each one black ear.' With that being said the sage understood what he had in mind. He went to the abode of Varuna from where he brought and delivered the horses. Then he married the beautiful daughter. He as a seer was by his wife and his mother-in-law who each wanted a son, requested to cook a preparation which he with mantras offered to them [to his wife with a brahmana mantra and to his mother-in-law with a kshatriya mantra]. Then the muni went away for a bath. Meanwhile, Satyavati was by her mother asked to give the oblation that was meant for her, because she thought it was the better one of the two. She handed it over to her while she herself ate her mother's oblation.

Learning about this the sage said to his wife: 'You did something very wrong! Now your son will be a fierce, punitive personality while your brother will be a scholar in spiritual science!'

Satyavati beseeched him that it would not be so and thus the son of Bhrigu said: 'Then the son of your son will be that way!' Thereafter Jamadagni was born.

She [Satyavati] later became the great and sacred Kaus'iki [a river] that purifies the entire world. Jamadagni married Renuka, the daughter of Renu. She with the seer of Bhrigu gave birth to many sons of whom Vasuman was the eldest. The renown Parashurama [also known as Rama] was the youngest son. He [Parashurama] who twenty-one times acted as the annihilator of the Haihaya dynasty and thus freed the earth from all her kshatriyas, is called an [ams'a] incarnation of Vasudeva. The earth's burden of the arrogant governing class that, covered by passion and ignorance, lacked in respect for the brahminical rule, was removed by him. He killed them despite the fact that they had committed no great offense [see also 1.11: 34].

The honourable king said: 'What was, of those degraded nobles out of control, the offense committed unto the Supreme Lord because of which time and again the dynasty was annihilated?'

The son of Vyasa said: 'The king of the Haihayas, Kartaviryarjuna, the best of the kshatriyas, had developed a thousand arms in upholding the worship of Dattatreya who is a plenary portion of Narayana. He who was the fear of his enemies could not be defeated, was sharp-witted, most attractive, influential, powerful, renown and physically very strong. Because of his yogic control he had acquired qualities like the perfections of the anima-siddhi and such and he tirelessly traveled all over the world like a whirlwind. When he one day surrounded by beautiful women enjoyed the water of the Reva [the Narmada], he, overly proud of being decorated with the garland of victory, with his arms stopped the flow of the river. The conceited hero called Ten-head [Ravana] could not bear that influence because the water that moved upstream from his actions had inundated his camp. Ravana who insulted him [the king] in the presence of the women was without much difficulty arrested by him, held in custody in [their capital] Mahishmati and then released again as if it concerned a monkey.

Once during a hunt alone in the forest wandering aimlessly, he [Kartaviryarjuna] entered the ashrama of Jamadagni muni.

The sage on the basis of his austerity could, because of his cow of plenty [kamadhenu], offer to that god of man together with his soldiers, ministers and the rest of his retinue, everything that was needed. When the king saw what this wealth that exceeded his personal opulence all meant, he could not appreciate it really. He and his Haihayas then developed the desire to possess that cow of sacrifice. In his conceit he encouraged his men to take away the sage's cow of plenty and bring her together with her calf to Mahishmati while it was crying because of the violence. After the king was gone Parashurama, upon returning to the ashrama [of his father], heard about that nefarious act and got as angry as a snake that is trampled upon. Unable to tolerate what had happened he took up a ghastly chopper, a quiver, a bow and a shield and went after them like a lion attacking an elephant. As the king entered the capital he saw the best of the Bhrgus coming after him in fury carrying a bow, arrows and a chopper as his weapons. His skin was covered by a black deerskin, he had matted locks and radiated like sunshine. He sent seventeen akshauhinis [*] with elephants, chariots, horses and infantry, with swords, arrows, lances, slings and weapons of fire, but Parashurama, the Lord and Master, most fiercely killed them all by himself. He as the greatest expert in handling the chopper, killed as fast as the wind and as speedy as the mind the enemy troops from whom here and there the arms, legs and shoulders fell to the ground together with the drivers of the elephants and the horses that had been slain. Seeing his soldiers fallen by the axe and the arrows of Rama lying scattered with their shields, flags, bows and dead bodies in the mud and the blood on the field, Haihaya [Kartaviryarjuna] rushed over there in fury. Kartaviryarjuna then fixed with five hundred of his arms simultaneously as many arrows as as many bows in order to kill Rama, but he as the best fighter of all the ones armed, cut them all to pieces with his arrows using one bow only. The king attacked again with trees and rocks that he had uprooted with his hands, but, as he was rushing forwards on the battlefield, all his arms were by Parashurama's razor-sharp axe with great force cut off like they were the hoods of snakes. 5-3 After his arms had been cut off, the mountain peak that was his head was severed. As soon as their father was killed his ten thousand sons fled away in fear. Fetching the sacrificial cow and calf that had suffered badly, the Killer of All False Heroism returned to his father's hermitage and handed them over to him. Rama described to his father and brothers everything that he had done. After hearing that Jamadagni spoke as follows:

'Rama, oh Rama, mighty hero, you have committed a sin by unnecessarily killing that god of man who embodies all the demigods. We are brahmins my dear one, people who because of their forgiveness have achieved a position of respect. It is by this quality that the god who is the spiritual master of the universe [Lord Brahma] has achieved his position as the supreme authority. By forgiveness the splendor, happiness and success of the religious practice shines as brilliant as the sun. The Supreme Lord Hari, our Controller, becomes quickly pleased with those who are forgiving. To kill a king who is famous as an emperor is worse than killing a brahmin. Therefore wash away that sin my best one, by respecting the holy places in the consciousness of the Infallible One.'

*: The Mahabharata describes an akshauhini in the Adi parva, chapter two: "One chariot, one elephant, five infantry soldiers and three horses are called a patti by those who are learned in the science. The wise also know that a senamukha is three times what a patti is. Three senamukhas are known as one gulma, three gulmas are called a gana, and three ganas are called a vahini. Three vahinis have been referred to by the learned as a pranita, three pritanas equal one camu, and three camus equal one anikini. The wise refer to ten anikinis as one akshauhini. The chariots of an akshauhini have been calculated at 21.870 by those who know the science of such calculations, oh best of the twice-born, and the number of elephants is the same. The number of infantry soldiers is 109.350, and the number of horses is 65.610. This is called an akshauhini."

BHAGAVATA PURANA CHAPTER 16:

How Lord Parashurama Came to Destroy the Ruling Class Twenty-one Times

Shri Shuka said: 'Oh son of the Kuru dynasty, Parashurama thus by his father being advised said: 'So be it!', whereupon he for a year traveled to all the holy places. Then he returned to the ashrama. When Renuka [his mother] one day went to the bank of the Ganges, she saw the king of the Gandharvas [see also 9.14: 31]. He was garlanded with lotus flowers and sported with the girls of heaven, the Apsaras. She observed his affairs as she went to the river to fetch some water. Slightly drawn to Citraratha, she forgot the time of the fire sacrifice. Realizing that she had neglected the time, she upon returning was afraid to be cursed by the sage and stood with folded hands before him, having put the waterpot in front of him. The sage understood she had deviated from the rule and became angry with his wife. He said: 'Remove her my sons, she's full of sin', but the sons did not carry out his order. Rama who through his meditation and austerity was fully

aware of the prowess of the sage [and confided perfectly in his authority], in response to the encouragement of his father immediately terminated his mother and all his brothers. When Jamadagni thus being pleased asked him what benediction he would like, he said: 'Give those whom we have lost their life back without them remembering their punishment!' Soon they all rose happily and alive like they had awakened from deep sleep, since Rama had executed the punishing of his kin in the full awareness of the power of his father's austerity.

The sons of Kartaviryarjuna [9.15: 17] oh King, [meanwhile] could not have peace with the remembrance of their father being defeated by the superior power of Parashurama. When Rama one day with his brothers was away from the ashrama in the forest, they, seeking revenge, took the opportunity to approach their residence. Finding the muni sitting at the fireplace fully absorbed in contemplating the Supreme One Praised in the Verses, they, determined to do evil, killed him. Being most cruel towards the poor and unprotected mother of Rama who begged for the life of her husband, they, those 'kshatriya' brothers, violently cut his head off and took it away. Renuka, the chaste wife down in tears grieving, stroke her body with her hands and cried loudly: 'Oh Rama, oh Rama, my dear son!' Hearing the sound of that most sad cry 'Oh Rama', they [Rama and his brothers despite being] far away, hastened back to the ashrama where they saw that their father had been murdered. Bewildered by the shock, they all lamented and angrily, depressed, sad and indignified cried: 'Oh father, oh saint, you who are such an example of dharma have now departed for heaven and left us behind!' Thus bewailing their father, Parashurama entrusted the body to his brothers and personally took up the ax, determined to put an end to the kshatriyas. Rama went to Mahishmati, [the capital] that was doomed because a brahmin had been killed. There he in the middle of the town made a great pile of the heads he severed from their bodies. 8-1 Their blood formed a terrible river that brought fear to all the rulers who defied the brahminical culture. Because the kshatriyas, the royal class, had killed his father, he acted to their detriment and twenty-one times over wiped them off the earth. He as a master of war thus at Samanta-pancaka created nine lakes filled with blood instead of water [see also B.G. 4: 7].

Joining his father's head with his body he kept him on kus'a grass and worshiped with sacrifices the Godhead, the True Self and inspiration of all the demigods. 1-2 The hota priest he gave the eastern direction, the Brahma priest he gave the southern direction, the adhvaryu he gave the western side and the udgata received the north [compare 9.11: 2]. The others and Kasyapa Muni he assigned the different corners and the middle Aryavarta portion [*] he gave to the upadrashtha priest who supervises the mantras. The assisting sadasya priests received whatever remained. When he thereafter took a bath, he, on the bank of the major stream that was the Sarasvati, was cleansed of all impurities [remaining from killing the kshatriyas] and radiated like a cloudless sun [see also B.G. 3: 9]. Because of Parashurama's worship, Jamadagni regained his body with all the symptoms of consciousness and became the seventh seer in the constellation of the seven sages [see 8.13: 5, linked to the saptarshi-mandala stars around the polestar]. Parashurama, the son of Jamadagni who is also the Supreme Lord with the lotus petal eyes, will be a propounder of Vedic knowledge in the next period of Manu, oh King [as one of the seven sages, see 8.13: 15-16]. He who in peace with the intelligence has given up the clout, still today can be found in the hills of Mahendra and is worshiped and revered for his character and activities by all the perfected ones, the singers of heaven and the venerable ones. This is how the Soul of the Universe, the Supreme Lord Hari, the Controller who appeared as an incarnation in the Bhrgu dynasty and killed the rulers of man many times, relieved the earth of its great burden.

From Gadh'i loins [see 9.15: 4-5] a most powerful personality [Vis'vamitra] was born. He as perfect as a fire, gave up the kshatriya position and achieved the quality of a brahmin by performing austerities [see 7.11: 35 and footnote at 9.7: 7]. Vis'vamitra also had sons: one hundred-and-one of them oh ruler. Because the middle one carried the name Madhucchanda they as a group were called the Madhucchandas. He accepted Shunah's'epha, the son of Ajigarta, who with the name of Devarata [saved by the demigods] appeared in the Bhrgu-dynasty, as his own son. He ordered his other sons to accept him as the eldest one. He was the one who was sold as the 'man-animal' for the yajna of king Haris'candra. After offering prayers to the demigods headed by Lord Brahma he was released from being bound like an animal [see 9.7: 20]. Stemming from the line of Bhrgu he was advanced in spirituality and was therefore protected by the godly ones involved in the sacrifice for the gods. Shunah's'epha was for that reason in the dynasty of Gadh'i also celebrated as Devarata. The [fifty] eldest Madhucchandas could not very well accept the fact [that he would be the eldest brother] and were all cursed by the muni who got angry. He said: 'May all of you bad sons become mlecchas [***]!' It was Madhucchanda who together with the rest of the fifty sons

then said: 'We will conform to whatever would please you in this matter, oh father!' They accepted him [Devarata], a seer of mantras, as the eldest and said to him: 'We will all follow you.' Vis'vamitra told the sons: 'You sons will all have sons because you favored my honour as a father of [worthy] sons. He [Devarata] is a son of mine, just like you are, oh Kus'ika [***], please obey him.' And there were many other sons: Ashthaka, Harita, Jaya, Kratuman and more. Thus it is clear what the branches of the dynasty of Kaus'ika are according to the different positions that were obtained by the sons of Vis'vamitra [the ones obedient, the ones disobedient and the ones adopted].'

*: The tract of land in India between the Himalaya Mountains and the Vindhya Hills is called Aryavarta.

***: Mlecchas are people opposed to the Vedas, non-Aryans that are also known as the meat-eaters that Lord Kalki will slay at the end of Kali-yuga.

****: 'One of Kaus'ika' is another name for Vis'vamitra and his sons, see also 6.8: 38.

BHAGAVATA PURANA CHAPTER 17:

The Dynasties of the Sons of Pururava

- The son of Vyasa said: 'From one son of Pururava named Ayu [see 9.15: 1], there were the powerful sons Nahusha, Kshatravridha, Raji, Rabha and Anena. Oh royal ruler, hear now about the dynasty of Kshatravridha. From Kshatravridha's son Suhotra there were three sons: Kas'ya, Kus'a and Gritsamada. From Gritsamada there was Shunaka and from him Shaunaka appeared, a muni who excelled in the sacred [Rig Veda] verses. Kas' the son of Kas'ya begot Rashtra who in his turn fathered Dirghatama. From Dirghatama there was Dhanvantari who was an incarnation of Vasudeva, the Enjoyer of Sacrifices. He was the founder of Ayurvedic medicine. When one remembers him all disease can be overcome [see also 8.8]. From his son Ketuman a son took birth named Bhimaratha and from him there was Divodasa whose son Dyuman was also known as Pratardana. He was also known by the names Shatruij, Vatsa, Ritadhvaja and Kuvalaya'sva. From him there were Alarka and other sons. Oh King, no one but Alarka ruled the earth for sixty-six thousand years like a young man. From Alarka's loins Santati was born. From him Sunitha was born, his son was Niketana and Niketana's son was Dharmaketu who fathered Satyaketu. Dhristhaketu thereafter begot Sukumara who ruled the entire planet. Vitihotra was his son and Bharga who was born from him fathered a son named Bhargabhumi oh ruler of man.'

I have thus described all descendants born in the dynasty of Kas'i who belong to the line of Kshatravridha. From [Kshatravridha's brother] Rabha a son was born called Rabhasa. From him Gambhira appeared and Akriya was his son. The descendant who took birth from him was called Brahmavit. Now hear about the descendants of Anena. There was a son called Shuddha from whom Shuci was born who had a son called Citrakrit who was also known as Dharmasarithi. From him Shantaraja was born who performed all kinds of Vedic rituals. He was a self-realised soul [and the line ended with him]. From Raji there were five-hundred sons who were most powerful. Raji who on the request of the godly ones killed the demons, returned the heavenly kingdom back to Indra, the king of heaven. But Indra, afraid of the enmity of Prahlada and others, gave it back [to the demons] and clasped Raji's feet in surrender. When their father passed away the great Indra requested Raji's sons to return the heavenly kingdom. They did not do that and gave him a share of the offerings. The spiritual master [Brihaspati] offered oblations in the fire so that Indra could kill all of Raji's sons who had fallen from the path of righteousness. None of them remained alive. From Kus'a, Kshatravridha's grandson, Prati was born. His son called Sanjaya had a son named Jaya who fathered the son Krita from whose loins next king Haryabala was born. From Sahadeva, who was his son, Hina was born. His son Jayasena fathered Sankriti. Sankriti also had a son named Jaya who was a dutiful kshatriya and a mighty warrior. These were all the kings in the [Ayu] dynasty of Kshatravridha, now hear from me about the descendants of Nahusha.'

BHAGAVATA PURANA CHAPTER 18:

King Yayati Regains his Youth

Shri Shuka said: 'Just like an embodied soul having six senses [with the mind as the sixth] there were from king Nahusha [another son of Pururava's son Ayu] six sons: Yati, Yayati, Samyati, Ayati, Viyati and Kriti. The eldest son Yati did not accept the kingdom offered by his father, for he knew what that entails. A person who enters such a position cannot seriously engage in self-realisation. When his father by the brahmins was forced to abdicate for having offended Indra's wife Shaci and he hence had degraded to the level of a python [a 'goat-swallower'], Yayati became the king. He allowed his four younger brothers to rule the different directions. Yayati thus ruling the world married with the daughters [Devayani] of Shukracarya and [S'armistha] of Vishvapara.'

The king said: 'The mighty seer Shukracarya was a brahmin while Yayati belonged to the kshatriya class. How could there,

against the customs, be a [pratiloma] marriage of a brahmin [daughter] with a kshatriya? [anuloma, the other way around, was more common].

- Shri Shuka said: 'One day Vishvaparva's daughter named Sharmishthha, an innocent girl with a passionate character, was together with the daughter of the guru Devayani and with thousands of friends. They walked in the palace garden full of blossoming trees that had sand banks with lotus flowers buzzing with the sweet sounds of bumblebees. When the lotus-eyed girls arrived at the side of the lake situated there, they gave up their dresses on the bank and began sporting in the water by splashing one another. They [suddenly] saw Lord Shiva passing by seated on his bull together with the goddess [Parvati]. The young girls quickly got out of the water and full of shame covered themselves with their garments. Without noticing it Sharmishthha put on the clothes of the guru's daughter as if they were her own, whereupon Devayani irritated said this: 'Now look how she like a maid-servant acts without any manners. She just like a dog going for the ghee for a sacrifice has put on the garment that was meant for me! 2-1 Of us descendants of Bhrigu better than the rest by whose austerity this entire world was created, of us who are the face of the Personality of Transcendence and by whose piety the light of the right path is known, of us unto whom the masters of the world, the enlightened ones of control and even the Supreme Lord, the Purifying Supersoul and Husband of the Goddess, are offering prayers, she, whose demonic father is a disciple of our father, has put on what was meant to be worn by us. It is as if an unchaste Shudra tries to master the Vedas!'

Sharmishthha thus rebuked breathed heavily like a trampled serpent and said very angrily biting her lip to the guru's daughter: 'What a nonsense, you beggar! You do not know your place. Is not it you who waits outside our house [for food] like the crows do?'

With these unkind words rebuking her Sharmishthha angrily took the garments away from the virtuous daughter of the spiritual teacher and pushed her into a well. As she went home Yayati, who wandered around for a hunt, happened to arrive at the spot and, thirsting for water, discovered her in the well. Because she sat there completely naked, the king gave her his upper garment and most kindly put his hand into hers to pull her out. 0-2 The daughter of Ushana [or Shukracarya, see also B.G. 10: 37] with words full of love and kindness said to the hero: 'Oh King, with you taking my hand, oh conqueror of the cities of the enemy, you have accepted my hand! May it not be touched by anyone else but by you because the relationship between you and me that we have now, was arranged by providence, oh hero and not by man! Having landed in this well I learned about your goodness. [Please know that] no qualified brahmin can become my husband, oh strong-armed one, because Kaca, the son of Brihaspati whom I have cursed in the past, pronounced a curse against it [*].'

Yayati did not like what had been arranged by providence, but thinking for himself however he, attracted to her, agreed to her proposal. After the king had left she, having returned home, in tears wisely told everything to her father, recounting all that Sharmishthha had done and what had happened thereafter. The mighty thinker was most unhappy about it. He condemned the priesthood, praised the activity of collecting grains [uncha-vritti, see 7.11: 16 and 7.12: 17-19] and left his residence together with his daughter. King Vishvaparva understanding that his spiritual master acted in resistance, propitiated him by prostrating on the road with his head at his feet. The mighty son of Bhrigu, who could not be angry for longer than a minute, then said to his disciple: 'I cannot ignore her, please fulfill her desire, oh King!'

With his consent to settle matters [as demanded] Devayani expressed her desire: 'To whomever my father gives me away in marriage, she [Sharmishthha] must accompany me as my follower.'

Sharmishthha together with her friends by the father being given to Devayani understood the danger [of the acarya leaving] and also what the benefit was of his respectability, and therefore served her with the thousands of other women as a servant. When he gave his daughter [Devayani] to [Yayati] the descendant of Nahusha, Shukracarya said to him: 'Oh King, never ever allow Sharmishthha into your bed!'

Sharmishthha [however] who [later on] saw that Ushana's daughter had nice children, asked him at an opportune moment in a secluded place, whether he as the husband of her girlfriend would not like her as a faithful wife. Remembering what Shukra had said when he gave his advice for a situation like this, he who by the princess was requested to have children with her, then decided from his sense of duty and respect for the principles of religion, to give in to her [compare B.G. 7: 11]. Devayani gave birth to Yadu and Turvasu. Sharmishthha, the daughter of Vishvaparva, had Druhyu, Anu and Puru. When Devayani was informed that Sharmishthha was pregnant of her protector she boiling with anger proudly returned to her father's house. Following his sweetheart, his great desire, he tried to appease her with meaningful words and massaging her feet, but it was in vain.

Shukra said angrily to him: 'You womanizing, deceitful man. May you oh fool, be afflicted by the disfigurement of the human body because of age.'

Shri Yayati said: 'As yet my lust with your daughter has not been satisfied, oh brahmin!'

[Shukra replied:] 'For as long as you are lusty you may exchange your old age for the youth of someone willing to consent to that.'

He thus got the opportunity to change places with his eldest son. He asked him: 'Oh Yadu, beloved son, please give me your youth in exchange for this old age! I am not yet satisfied in my sensual needs, my dear son. When you take upon yourself the burden of old age that your grandfather [Shukra] wished me, I can enjoy life a few years more [see also 7.5: 30].'

Shri Yadu said: 'I am not happy to accept your old age while you remain youthful. A person [like me] will never become free from material desires without [having had] the experience of bodily happiness [see also 7.12: 9-11 and B.G. 4: 13]!'

The father requested Turvasu, Druhyu and Anu oh son of Bharata, but they refused to accept because they, not conversant with the true nature [of the soul], took their temporality for something permanent. He asked Puru who was younger but better qualified. He said to him: 'You my dear son, would not turn me down like your older brothers did, would you?'

Shri Puru said: 'Who, oh King, oh best one among the people, gets in this world the chance to repay his father for the body that he gave? It is by his mercy that one may enjoy a higher life. He who acts in respect of his father's wishes is the best one, he who acts on his command is but mediocre and low-class is he who acts irreverently but he who defies his father's words is like his stool.'

Puru was thus pleased to accept the burden of old age of his father while his father was pleased with the satisfaction of his youthful desires that he asked for, oh ruler of man. He [Yayati] as the master of the seven continents ruled like a father over his subjects and enjoyed to his heart's content the material happiness without any frustration of his senses. Devayani on top of that provided her beloved husband as his sweetheart in private twenty-four hours a day divine bliss with all of her body, mind and words and everything that belongs to it. With different rituals worshipping Hari, the Personality of Sacrifice, the Godhead and Reservoir of all Divinity and Object of all Vedic knowledge, Yayati was of an abundant charity. Then the complete of the in Himself created world appears - just like a mass of clouds in the sky - as a diversity of [life] forms and then again it is of no manifestation, like it concerned a creation of the mind as in a dream [see also B.G. 7: 24-25]. Placing only Him in his heart, Lord Vasudeva, the One Narayana who exists within each but is visible to no one, he free from desire worshiped the Supreme Master. Thus for a thousand years with his mind and his five senses being engaged in a notion of worldly happiness he, the master of the entire world, because of his devious senses nevertheless could not find satisfaction.'

*: Swami Prabhupada explains: 'Kaca, the son of the learned celestial priest Brihaspati, had been a student of Shukracarya, from whom he had learned the art of reviving a man who has died untimely. This art, called mrita-sanjivani, was especially used during wartime. When there was a war, soldiers would certainly die untimely, but if a soldier's body was intact, he could be brought to life again by this art of mrita-sanjivani. This art was known to Shukracarya and many others, and Kaca, the son of Brihaspati, became Shukracarya's student to learn it. Devayani desired to have Kaca as her husband, but Kaca, out of regard for Shukracarya, looked upon the guru's daughter as a respectable superior and therefore refused to marry her. Devayani angrily cursed Kaca by saying that although he had learned the art of mrita-sanjivani from her father, it would be useless. When cursed in this way, Kaca retaliated by cursing Devayani never to have a husband who was a brahmana.'

BHAGAVATA PURANA CHAPTER 19:

King Yayati Achieves Liberation: the Goats of Lust
Shri Shuka said: 'He [Yayati] who being moved by lust thus was ruled by women, for the sake of his well-being acted against it with intelligence. In resignation he narrated the following story to his wife [Devayani].'

'Oh daughter of Shukra, please listen to this tale about someone behaving like me in this world, someone sticking to his class and because of whom the sober ones of the forest [they who retired] are repentant. There was a goat in the forest searching for some food for his cherished self. He happened to meet a she-goat that as a consequence of her own actions had fallen into a well. Motivated for lust the he-goat thought of a way to free her. With the tip of his horns he then engaged in digging into the earth around the well. - She thus got out of the well. The he-goat thought she had nice hips and she from her side fancied him as a sexual partner too, just as all the other she-goats did that were looking on. Stout, with a nice beard being a first class seed donor and master lover, that he-goat, the number one goat of them all, forgot himself

completely like someone haunted. As the only male enjoying the great number of them, he was always overwhelmed by his lusts [compare 6.5: 6-20]. When the she-goat he had freed from the well saw him, her beloved, engaged in delighting with another one, she could not tolerate that. She considered him a lusty, cruel-hearted pretender, a friend to the occasion who is only interested in sensual matters. Aggrieved she gave him up to return to her former master. Controlled by her the he-goat in pain followed her miserably and tried to pacify her on the road with utterances that goats are used to practice, but he could not satisfy her. Some brahmin who was the master of the she-goat angrily cut off the he-goat's dangling testicles. Later on though the expert yogi reattached them out of self-interest.

Oh dearest wife, the he-goat with his testicles restored, for many, many years enjoyed the she-goat he had saved from the well, but up to the present day his lusty desires are not satisfied. I am a poor miser just like that. In the company of you with your beautiful eyebrows I am tied in love and I could as yet, bewildered as I am by your outer appearance, [therefore] not be of self-realisation [compare 3.30: 6-12, 4.25: 56, 4.28: 17, 5.4: 18, 7.14 and 8.16: 9]. The mind of someone who is a victim of lust cannot find satisfaction in all the food grains, barley, gold, animals and women of this world. The lust of the lusty will never ever be pacified by enjoyment, it will just like a fire that again and again is fed with butter only increase. When someone does not want to teach anybody a lesson, nor goes at the detriment of any living being, for such a person who is of an equal vision towards all, all directions will appear equally happy [see also B.G. 2: 56, 2: 71, & 4: 10]. The desire that is so difficult to forsake for ignorant people, that root cause of all tribulation that is not so quickly overcome, should be given up by the one who seeks happiness. One should not [even] be seated indiscriminately with one's mother, with one's sister or one's daughter, because the senses in combination are so very strong that they even will agitate the most learned one. Even though I for a thousand years without interruption enjoyed the gratification of my senses, that desire still develops constantly. I will therefore give up on these desires and fix my mind upon the Absolute Truth. Free from duality and without falsely identifying myself, I [thus] will wander with the [freedom of the] animals in nature. When one perceives [one's desires] and listens [to them] one should know them to be of a temporary nature. One should not give it any further thought or strive for it. He who is mindful of the fact that they lead to the prolongation of a worldly existence and to forgetfulness about the real self, is a self-realised soul [see also B.G. 2: 13].'

'After the son of Nahusha had said this to his wife, he being freed from desires accepted his old age and gave Puru his youth back [see 9.18: 45]. He made [of his other, faithful sons] Druhyu king over the southeastern direction, Yadu over the southern side, Turvasu over the western part and Anu over the north. The entire planet's riches and wealth he placed under the control of Puru as the most admirable one of all the citizens. He crowned him emperor over his elder brothers and thus having arranged his affairs he left for the forest. All those years he with the six of his ways of engagement [his senses and mind] without interruption had enjoyed life. That he all gave up in a single moment [see also 2.4: 18], just like a bird that leaves its nest when its wings have grown. Doing this he was instantly freed from all his attachments and was, now that he derived from his original self, free from [the influence of] the three modes [see also 1.2: 17]. Pure in his transcendence he achieved the Absolute Truth of Vasudeva that was his destination as a confident associate of the Supreme Lord. When Devayani heard the story [about the he-goat and his she-goats] that for a laugh was presented in the exchange of love between husband and wife, she saw that it referred to [her] self-realisation. 7-2 She understood that living with friends and relatives who are all subjected to the control of the rigid laws of nature [Time], is alike associating with travelers at a water place that [according to one's karma] was created by the Lord's illusory potency. The daughter of Shukracarya gave up all her attachments in this dreamlike world, fixed her mind fully on Lord Krishna and shook off the worries [of both the gross and the subtle nature; the linga] of her self. I offer You my obeisances, oh Supreme Lord Vasudeva, Creator of All who reside in all beings and abodes. My respects for You who in perfect peace are the Greatest of All!'

BHAGAVATA PURANA CHAPTER 20:

The Dynasty of Puru up to Bharata
The son of Vyasadeva said: 'I shall now describe the dynasty of Puru in which you were born, oh son of Bharata. From the saintly kings of that dynasty many brahmin dynasties originated. From Puru the son Janamejaya appeared, Pracinvan was his son and from him there was Pravira from whom next Manusyu appeared. He in his turn fathered Carupada. The son appearing from him was Sudyu who had a son named Bahugava. From Bahugava Samyati was born who had a son named Ahamyati. His son was called Raudras'va. - Just like the ten senses [of action and perception] originated

THE GRAND BIBLE

from the primal force of the universal self, from an Apsara girl known as Ghrítaci ten sons were born: Riteyu, Kaksheyu, Sīhandleyu, Kriteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu who was the youngest. From Riteyu a son named Rantinava appeared and his three sons, oh ruler of man, were Sumati, Dhruva and Apratiratha. Kanva was Apratiratha's son. From him there was Medhatithi from whom there were Praskanna and others who were all twice-born souls [brahmins]. From Sumati there was Rebhi and his son was called Dushmanta.

- Dushmanta one day went hunting and arrived at the ashrama of Kanva. There he saw a woman sitting who radiated with a beauty like that of the goddess of fortune. Seeing her he immediately felt himself strongly drawn towards this manifestation of divine feminine beauty. In the company of some of his soldiers he then addressed that finest one of all ladies. Exhilarated by her presence he was relieved of the fatigue of his hunting excursion. Driven by lusty feelings, he smilingly asked with pleasing words: 'Who are you, oh lotus petal-eyed lady? Who do you belong to, oh beauty of my heart and what are your intentions, all by yourself being here in the forest? You appear to be of royal blood. You can count on it that I as a descendant of Puru oh raving beauty, never outside of the dharma think of enjoying whatever!'

Shri Shakuntala said: 'I was born from Vis'vamitra and was by Menaka [my mother] left behind in this forest. Kanva the mighty saint, knows everything about it! Oh my hero, what can I do for you? Please come and sit next to me, oh lotus eyed one, accept my humble service. Please eat from the nivara [of a virgin] rice that I have to offer and stay here if you want to.'

Shri Dushmanta answered: 'This, oh beautiful eyebrows, befits your position of being born in the family of Vis'vamitra. It is indeed so that the daughters of a royal family personally choose a suitable husband.'

The king well aware of what would befit the time and place, said yes and then married according to the rules of dharma with Shakuntala in the gandharva way [of mutual consent]. Unerring in his virility the saintly king deposited his semen in the queen and turned back to his residence in the morning. In due course of time she then gave birth to a son. Kanva Muni executed in the forest the prescribed ceremonies for the child. The boy later on became known for having captured with great force a lion and having played with it. [His mother Shakuntala,] the best of women, took him who as a partial expansion of the Lord was of an insurmountable strength, with her to her husband [Dushmanta]. When the king did not accept them as his wife and son, while they had done nothing wrong, for everyone to hear there was a loud sound from the sky. An incorporeal voice declared: 'The mother is like a bellows to the son of the father who begot him. He therefore belongs to the father. Just take care of your son, oh Dushmanta and do not offend Shakuntala! Oh King, the son saves him who discharged the semen from the punishment of Yamaraja [death]. Shakuntala who said that you are the one who fathered the child has spoken the truth.'

After his father had passed away, the son became an emperor of great fame and glory who was celebrated as a partial representation of the Lord on earth. He carried the mark of the cakra on his right hand and the mark of the lotus whorl on the soles of his feet. Because he was of worship with a grand ritualistic ceremony he received the position as the lord and master over the entire world. He used fifty-five horses for performing sacrifices from the mouth of the Ganges up to its source. For that purpose he appointed the son of Mamata as the priest. In the same way he proceeded at the bank of the Yamuna where he bound [the as'vamedha plate of honour to] seventy-eight horses of sacrifice. He who was called Bharata, the son of Dushmanta, established his fire of sacrifice in the best possible way, gave away a fortune in charity and divided a badva [13,084] cows among the brahmins present. The son of Dushmanta who astonished all the kings by bringing together for these yajnas three-thousand three-hundred horses, [thus] surpassed the opulence of the demigods and gained [the favor of] the spiritual master [the Lord]. During the sacrifice at Mashnara he in charity donated fourteen lakhs of fine black elephants with the whitest tusks, that were covered with golden ornaments. Just as one cannot seize the heavenly worlds by the strength of one's arms, it is impossible for any ruler in the past or the future to parallel the exalted activities of Bharata. When he conquered the directions he killed all the barbarian rulers who opposed the brahminical culture like the Kiratas [Africans], the Hunan [the Huns], the Yavanas [the Greek] the Paundras [the wild men of south Bihar and Bengal], the Kankas [the Scandinavians?], the Khas'as [the Mongolians] and the Shakas [the Tartars]. In the past, when the Asuras had conquered the demigods and they returned to the lower worlds [Rasatala], all the wives and daughters of the godly ones had been transported to the nether worlds, but he brought all of them and their associates back to their original places. Sending his troops and circulating his instructions in all directions, for twenty-seven thousand years heaven and

earth provided whatever his subjects desired. He the emperor, the ruler over all rulers and places, who was impeccable with the achievements of his power, the realm and the order of state, [in the end considered] all of his life false and thus he ceased to enjoy them. He, oh master of man, had three wives, daughters of Vidarbha who were most pleasing and suitable. But afraid that they would be rejected by him because their sons were not as perfect as their father, they killed them. Thus being frustrated in generating offspring he performed a marutoma sacrifice to beget sons. The Maruts thereupon presented him Bharadvaja.

Brihaspati [the scholar and priest of the demigods who was his father, in the past] felt attracted to his brother's pregnant wife and wanted to make love to her, but when the son in the womb forbade him to engage that way he cursed him and discharged his semen anyway. For Mamata [the mother], who out of fear to be abandoned by her husband [Utathya] wanted to get rid of the child, was at its name-giving ceremony the following verse pronounced by the God-conscious ones: 'Oh foolish woman, take care of this child that has two fathers.' [She thereupon said:] 'Oh Brihaspati, maintain it yourself although it has another father!' With both the parents having turned away from the child by saying these words, the child was consequently called Bharadvaja [a burden for both]. Even though she by the God-conscious ones was encouraged to maintain the child, the mother still rejected it, for she thought that in the light of what had happened, it had no purpose in life. It was maintained by the Maruts who gave it [to Bharata] when the dynasty was unfulfilled.'

BHAGAVATA PURANA CHAPTER 21:

The Dynasty of Bharata: the Story of Rantideva

The son of Vyasadeva said: 'From Manyu, the son of Vitatha [the name Bharadvaja carried because he was given to Bharata], there were the sons Brihatkshatra, Jaya, Mahavirya, Nara and Garga. Nara had a son called Sankriti. From Sankriti there were Guru and Rantideva, oh scion of Pandu. The glories of Rantideva are sung in this world and the next. - Subsisting on that what fate provided he [Rantideva] took pleasure in distributing to others whatever grain of food he had. Being very poor he with all his family members lived most soberly and had to suffer a lot. One morning when forty-eight days had passed and he even was deprived of drinking water, he happened to receive water and different foodstuffs prepared with ghee and milk. While the family was shaky because of the thirst and hunger they suffered, that very moment a brahmin guest arrived who also liked to eat. Rantideva conceived of the Lord as residing in each and everyone [see B.G. 5: 18] and thus he with great respect and faith gave him his share of the food. After the brahmin had eaten he departed. When he had divided the food for the family and was just about to eat, someone else arrived, a Shudra, whom he, thinking of the Lord, gave the food that was reserved for him, the king. After the Shudra had left yet another guest arrived who was surrounded by dogs. He said: 'Oh King, please provide me and my hungry dogs with food!'

He, the one in power, honoured them with his obeisances and with great respect gave all the food that was left over to the dogs and their master. Of the food only the drinking water remained and that too had to satisfy some outcaste who, arriving there when the king was about to drink, asked him: 'I am just lowborn, but please give me some water!'

Hearing the pitiable words of the exhausted man he, being deeply moved, compassionately spoke the following nectarean words: 'I do not desire to attain the greatness of the eight perfections of the Supreme Lord [siddhis] or the cessation of repeated births. I accept all hardship in my staying among all the embodied living beings so that they are freed from their unhappiness. Handing over my water to save this poor soul struggling for his life, I am freed from all the hunger, thirst, fatigue and shaking of my body, as also from all the poverty, distress, lamentation, depression and bewilderment!' Thus expressing himself that sober, kindhearted ruler gave the drinking water to the outcaste, even though he himself was on the verge of death because of his thirst. Then the controllers of the three worlds, the gods who grant those who desire the fruits all results, manifested themselves before him in their true identities because they [in their previous appearances in the form of the brahmin, the man with the dogs, the Shudra and the outcaste] all had been creations of the illusory energy of Vishnu. Being true to them as someone without material aspirations for any benefit or possessions [see B.G. 7: 20], he offered them his obeisances while he concentrated his mind upon Vasudeva, the Supreme Lord as the ultimate goal. Because he who had nothing in mind but being of service focussed his consciousness on the Supreme Controller, oh King, the illusory energy of the [three] material qualities meant nothing more to him than a dream [see also B.G. 7: 14 and 9: 34]. All the ones associated with his lead, all the followers of Rantideva, became first-class [bhakti] yogis fully devoted to Lord Narayana [see also B.G. 6: 47].

From Garga [see verse 1] there was Shini and his son was Gargya from whom despite his kshatriya birth an entire line of brahmins originated. From Mahavirya there was

Duritakshaya whose sons were named Trayyaruni, Kavi and Pushkararuni. They all acquired in this line the position of brahmins. Brihatkshatra's son Hasti founded the city of Hastinapura [now Delhi]. Ajamidha, Dvimidha and Purumidha became the sons of Hasti. Ajamidha's descendants were headed by Priyamedha. They were all brahmins. From Ajamidha there was Brihadishu, his son was Brihadhanu, Brihatkaya succeeded him and he fathered a son called Jayadratha. His son was Vis'ada from whom Syenajit was born. Ruciras'va, Dridhananu, Kas'ya and Vatsa were the sons of Syenajit. Ruciras'va's son was Para and from him Prithusena and Nipa were born. Nipa generated hundred sons. He had Brahmadatta with his wife Kritvi, who was the daughter of Shuka [not the one speaking this Bhagavatam]. That son was a yogi who with his wife Sarasvati produced a son called Vishvaksena. By him [Vishvaksena] was according to the instruction of the rishi Jaigishyaya a description of yoga [a so-called tantra] compiled. He begot a son called Udaksena who became the father of Bhallatha. These descendants were called the Brihadishus. Yavinara the son of Dvimidha had a son called Kritiman. He fathered a memorable son called Satyadhriti whose son Dridhanemi was the father of Supars'va. 8-2 Supars'va had Sumati whose son Sannatiman had one called Kriti. He received from Lord Brahma the mystic power and taught six samhitas of Pracyasama verses [from the Sama Veda]. From him Nipa could take his birth who brought Udgrayudha into the world. Udgrayudha's son was called Kshemya and from him next Suvira appeared. Suvira then had the son Ripunjaya. His son was named Bahuratha. Purumidha [the younger brother of Dvimidha] was without a son. Ajamidha had with his wife Nalini the son Nila who in his turn begot Shanti. 1-3 Shanti's son Sus'anti had the son Puruja. Arka was his son and from him Bharmyas'va was born. He had five sons: Mudgala, the eldest one, Yavinara, Brihadvis'va, Kampilla and Sanjaya. He told them: 'My sons, since you all have the competence, please take care of the five states.' They thus received the name the Pancalas [after the five states]. From Mudgala there was a line consisting of brahmins that was known as Maudgalya. Mudgala, Bharmyas'va's son was the father of a non-identical twin, one male and one female. The boy was called Divodasa and the girl was named Ahalya. Shatananda was born from her marriage with Gautama [these are names that are also mentioned in the Ramayana]. From him there was a son called Satyadhriti, who was an expert in archery. Sharadvan, who was his son, gave life to a male and female child. Simply by seeing Urvasi his semen had fallen on a clump of Shara grass. The children were a great blessing. During a hunt wandering around king Shantanu saw the twin. Out of compassion he then took them home. The boy he called Kripa and the girl Kripa. She later became Dronacarya's wife.'

BHAGAVATA PURANA CHAPTER 22:

The Descendants of Ajamidha: the Pandavas and Kauravas

Shri Shuka said: 'Mitrayu was born from Divodasa and his sons, oh protector of man, were Cyavana, Sudasa, Sahadeva and Somaka. Somaka next was the father of Jantu. From him there were a hundred sons and Prishata was the youngest of them. Prishata begot Drupada who was opulent in every way. Draupadi [the wife of the Pandavas] was fathered by Drupada. His sons were headed by Dhrishthadyumna who begot Dhrishthaketu. All these descendants of Bharmyas'va are known as the Pancalas.

- Riksha was another son begotten by Ajamidha. He fathered Samvarana who with his wife Tapati, the daughter of the sun god, gave birth to Kuru [see family-tree], the king of Kurukshetra. Parikshi, Sudhanu, Jahnu and Nishadha were the sons of Kuru. Sudhanu fathered Suhotra and he begot [another] Cyavana. Kriti was born from his loins. Uparicara Vasu was born because of Kriti. His sons who were headed by Brihadratha were Kus'amba, Matsya, Pratyagra, Cediya and others. They all ruled the state of Cedi. Brihadratha gave life to Kus'agra who begot Rishabha. He in his turn fathered Satyahita who had a son called Pushpavan whose son was Jahu. Brihadratha begot with a second wife he had a son in two halves who, because the mother rejected them, by Jara [the daughter of Time, see also 4.27: 19] playfully were united while she said: 'Come alive, come alive'. Thus a son called Jarasandha [Jara's hermaphrodite] was born [who later became a vital enemy of Lord Krishna]. He [Jarasandha] gave life to Sahadeva whose son Somapi fathered Shrutas'rava. Parikshi [another son of Kuru] had no children while Jahnu begot a son named Suratha. From him there was Viduratha who brought Sarvaubana into the world. He had Jayasena and his son Radhika gave life to Ayutayu. Ayutayu became the father of Akrodhana who had a son named Devatithi. He brought Riksha into the world who had a son called Dilipa and because of him the son Pratapa appeared. 2-1 From him the sons Devapi, Shantanu and Bahlika appeared. It was Devapi the eldest one, who rejected his father's realm and left for the forest so that Shantanu became the king. He in a previous life had been the celebrated Mahabhishta. Whomever was touched by him with his hands attained youth, however old that person would be. 4-1 Because one primarily by the

touch of his hands was purified, he was known as Shantanu. When Indra, the king of heaven, for twelve years had not showered any rain in his kingdom, his brahmins told him: 'You are at fault for preceding your older brother [Devapi] in enjoying the kingdom [and are thus a so-called parivetta]. For the full development of your homestead and kingdom, immediately return the realm to him.'

Thus being advised by the brahmins he asked Devapi to take charge of the kingdom, but from what he replied became clear that he had given up on the Vedas. That had happened because the brahmins in the past, on the instigation of Shantanu's minister, had prompted him with words that went against the Vedic instructions. When that was said [and Shantanu finally accepted the realm] the demigod showered the rains. Devapi thereupon sought his refuge in the village of Kalapa where he took up the practice of yoga [in which he is still engaged today]. 8-1 After the Soma dynasty in Kali Yuga has disappeared, it will [by him] at the beginning of the next one, Satya Yuga, be reestablished. Bahlika [Santanu's brother] begot Somadatta and from him there were Bhuri, Bhuris'rava and Shala. Shantanu begot in his wife Ganga the self-realised great devotee and scholar Bhishma [see also 1.9], who is the best defender of the dharma. By him, the foremost of all warriors, even Parashurama - to his own satisfaction - was defeated in a fight [8*]. From the womb of [Satyavati] the daughter of Dasa [a fisherman **] Shantanu brought about the son Citrangada. 1-2 Citrangada was killed by a Gandharva carrying the same name. Vicitravirya was a younger brother of Citrangada. The sage Paras'ara gave with his mother [Satyavati, previous to her marriage to Shantanu] life to a direct expansion of the Lord, a great muni who protected the Vedas: Krishna Dvaipayana Vyasadeva [also called Badarayana], from whom I [Shukadeva] was born. With him I studied this [Bhagavatam] thoroughly. He, the [partial] incarnation of the Lord, rejected his pupils Paila and others. But me, his son who was far removed from sense gratification, he taught this supreme literature of confidential knowledge. Vicitravirya later on married the two daughters of Kas'iraja called Ambika and Ambalika who by force were brought from the arena of selection. But because he was too attached in his heart to the both of them he died of an infection with tuberculosis. With no offspring from the half-brother, Vyasadeva was instructed by [in devarena sutotpatti, see footnote 9.6] his mother [Satyavati] to father sons: Dhritarashtra, Pandu [with respectively Ambika and Ambalika] and also a son named Vidura [whom he begot with Vicitravirya's maidservant, see also 1: 13]. From Gandhari the wife of Dhritarashtra a hundred sons were born, oh protector of man. Duryodhana was the eldest. There was also a daughter called Duhs'ala.

Pandu had to restrain his sexual life because of a curse, and therefore the great [Pandava] heroes, the three sons [Bhima, Arjuna] headed by Yudhisht'hira were begotten with [his wife] Kunti by Dharma [the god of piety], Anila [the god of the wind] and Indra [not mentioning Karna who was brought forth by the sun god]. Nakula and Sahadeva were begotten by the two As'vins [Nasatya and Dasra] in the womb of Madri. From these five brothers [with Draupadi] five sons were born: your uncles. Yudhisht'hira had the son Prativindhya, Bhima had Shrutasena, from Arjuna came Shrutakirti and from Nakula Shatanika appeared. 0-3 Sahadeva, oh King, had Shrutakarma. Yudhisht'hira furthermore had the son Devaka with Pauravi and Bhima had Ghatotkaca with Hidimba and Sarvagata with Kali. Sahadeva fathered the son Suhotra with Vijaya, the daughter of the Himalayan king [Parvati]. Nakula had with Karenumatya a son named Naramitra and Arjuna begot the son Iravan together with Ulupi [a Naga daughter] and the son Babhravahana with the princess of Manipura. Even though he was Arjuna's son Abhravahana was adopted by the father-in-law [because of a condition he set for the marriage].

Your father Abhimanyu was born from Subhadra [Krishna's sister wed to Arjuna]. He was a great hero who defeated all Atirathas [those who can oppose a thousand charioters]. You have taken birth from Uttara because of him. With the annihilation of the Kuru dynasty Ashvatthama also tried to put you to death with the heat of the Brahmastra weapon, but by the mercy of Lord Krishna you were saved from ending that way [see 1.8]. Your sons my best one, with Janamejaya first and then Shrutasena, Bhisasena and Ugrasena, are all greatly powerful. When Janamejaya learns that you have died because of Takshaka, he in great anger will offer all snakes during a fire sacrifice. After having conquered each and every part of the world he will appoint Tura, the son of Kalasha, for his priest and be of sacrifice in as'vamedha offerings for which he will be celebrated as Turugamedhastha [performer of many horse-sacrifices]. Shatanika, his son, will under Yajnavalkya thoroughly study the three Vedas as also the way to put the spiritual knowledge into practice [with ceremonies]. He will realise the military art [from Kripacarya] and with Shaunaka he will arrive at the realisation of the transcendental truth. His son Sahasranika will have one carrying the name As'vamedhaja who will beget Asimakrishna who will have a son called Nemicakra. With

Hastinapura flooded by the river [the Ganges], he [Nemicakra] from sheer necessity will live at Kaus'ambi, whereafter from his son called Citraratha there will be the son Shuciratha. From him there will also be a son, Vrishthiman, because of whom next Susheha will take his birth, an emperor. His son Sunitha will have one called Nricakshu and he will father Sukhinala. Pariplava will be his son and from Sunaya succeeding him Medhavi will appear. Nripanjaya will be his son and he will beget Durva from whose loins Timi will take birth. From Timi the son Brihadratha will appear from whose son Sudasa the son Shatanika will be given life. Shatanika will have a son called Durdamana and his son will be Mahinara. 4-4 Dandapani fathered by him, will give life to Nimi because of whom Kshemaka will take birth. With Kshemaka closing the row as the monarch this dynasty will end, this source of brahmins and ksatriyas that is respected by the seers and the godly ones in Kali Yuga. In the future there will be next the kings of Magadha. Let me tell you about them.

Sahadeva [the son of Jarasandha] will beget the son Marjari. Shrutas'rava will be his son, Yutayu will be his successor and his son Niramitra will father Sunakshatra. Sunakshatra will be the father of Brihatsena and his son Karmajit will have the son Sutanjaya from whose loins Vipra will be born who will give life to a son called Shuci. Kshema who is born thereafter will have the son Suvrata from whom Dharmasura will appear. His son Sama will beget Dyumatsena who is succeeded by Sumati from whose loins Subala will take birth. From Sunitha [Subala's son] Satyajit will be brought into the world and from his son Vis'vajit there will be a son called Ripunjaya. The line of Brihadratha in which all these kings are born will last a thousand years.'

(Picture: family tree from Kuru up to the Pandavas)

*: The fight between Parashurama and Bhishmadeva concerns three daughters of Kas'iraja - Ambika, Ambalika and Amba - who were forcibly abducted by Bhishmadeva on behalf of his brother Vicitravirya. Amba thought that Bhishmadeva would marry her and became attached to him, but Bhishmadeva refused to marry her for he had taken the vow of brahmacharya. Amba therefore approached Bhishmadeva's military spiritual master, Parashurama, who instructed Bhishma to marry her. Bhishmadeva refused and therefore Parashurama fought with him to force him to accept the marriage. But Parashurama was defeated and he was pleased with Bhishma.

** : Satyavati was actually the daughter of Uparicara Vasu from the womb of a fisherman known as Matsyagarbha. Later on Satyavati was raised by a fisherman.

BHAGAVATA PURANA CHAPTER 23:

The Dynasties of the Sons of Yayati: the Appearance of Lord Krishna

Shri Shuka said: 'From Anu [the fourth son of Yayati, see 9.17, 9.18 & 9.19] there were the three sons Sabhanara, Cakshu and Parashnu. From Sabhanara thereafter Kalanara was born and from him followed a son called Srinjaya. From Janamejaya [succeeding him] there was a son Mahas'ala who fathered Mahamana. Us'inara and Titikshu were the two sons of Mahamana. - Shibi, Vara, Krimi and Daksha were the four sons fathered by Us'inara. Vrishadarbha, Sudhira, Madra and the self-realised Kekaya were the four sons who took birth from the loins of Shibi. Titikshu had one called Rushadratha from whom Homa was born who begot Sutapa. Bali was Sutapa's son. Anga, Vanga, Kalinga, Suhma, Pundra and Odra were known as the sons who were born from the seed of Dirghatama impregnating the wife of the great conqueror Bali. It were their names that were given to the six states they created in the east [of India]. Anga gave life to Khalapana and from him thereafter Diviratha appeared. -1 From his son Dharmaratha, Citraratha was born who was celebrated as Romapada. Romapada had no children and thus his friend Das'aratha offered him Shanta, his own daughter [for adoption]. She then married with Rishyas'ringa [a hermit who lived in the forest, see also 8.13: 15-16]. Because the god [Indra] did not shower any rains Rishyas'ringa with the help of dancing and singing courtesans was drawn with music and bewildered with embraces and worship. On behalf of King Das'aratha who had no sons, he [Rishyas'ringa] held a maratun [son giving] sacrifice so that he would get children [as well as the rain, see B.G. 3: 14]. He who was without sons thus got offspring [four sons]. Romapada got the son Caturanga who gave life to Prithulaksha. Brihadratha, Brihatkarma and Brihadbhanu were his sons. From the eldest one [Brihadratha] Brihanmana appeared from whom there was a son named Jayadratha. His son Vijaya was born from the womb of Sambhuti. He next had the son Dhriti and from him Dhritavrata took his birth. Dhritavrata fathered Satkarma who gave life to the son Adhiratha. One day enjoying at the bank of the Ganges Adhiratha found a baby in a basket. It was abandoned by Kunti because it was born before she was married. Being sonless he adopted it as his son [Karna]. Oh master of the universe, Vrishasena was Karna's son. From Druhyu [Yayati's third son] there was a son called Babhru who next begot Setu. Arabdha who was fathered by

him, had the son Gandhara who begot Dharma. He in his turn had the son Dhriti and from Dhriti there was the son Durmada who gave life to the son Praceta who had a hundred sons. Those kings [called the Pracetas] accepted the jurisdiction over the north, the uncivilised areas of Mecchades'aja [of the barbarians]. Turvasu [Yayati's second son] had the son Vahni and he fathered Bharga who begot the son Bhanuman. His son Tribhanu, also had one. He was the magnanimous Karandhama. His son was called Maruta. He had no sons and adopted a Paurava [Dushmanta, see also 9.20: 7] as his son. 8-1 Dushmanta turned back to his clan [the Purus] because he aspired the throne.

From Yayati's first son Yadu there was a dynasty, oh best of the humans, that I will now describe to you. Oh ruler of man, to hear about the Yadu dynasty is something highly pious that vanquishes all sin[-ful reactions] in human society. Anyone simply hearing this is freed from all [the consequences of his] sin. 0-2 The Supreme Lord [Krishna], the Supersoul, descended in this dynasty looking just like a human being [see also 1.2: 11]. Yadu fathered four sons who carried the names Sahasrajit, Kroshta, Nala and Ripu. Shatajit, the one first born, begot the sons Mahahaya, Renuhaya and Haihaya. Dharma was the son of Haihaya and his son Netra was the father of Kunti [not Kunti]. Sohanji was the son of Kunti and he begot Mahishman who had the son Bhadrasenaka. Durmada and Dhanaka were the sons begotten by Bhadrasena and Dhanaka gave life to the sons Kritavirya, Kritagni, Kritavarma and Kritauja. From Kritavirya there was Arjuna [Kartaviryarjuna] who became emperor over the seven continents. From Lord Dattatreya, an [ams'a-] incarnation of the Supreme Personality, he obtained all the great qualities [the eight siddhis] of yoga [see also 9.15, 10.73 & 12.3]. No one on earth could equal Kartavirya's qualities of sacrifice, charity, austerity, mystic potency, education, strength and mercy. [Under his rule] for eighty-five thousand years the six forms of pleasure [as derived from the senses and the mind] were enjoyed with an undiminished strength, continuous opulence and unending memory. In the fight [against Parashurama] only five of his thousands of sons remained alive: Jayadhvaja, Shurasena, Vrishabha, Madhu and Urjita. Jayadhvaja begot the son Talajangha who next gave life to a hundred sons. They formed a clan of ksatriyas known as the Talajanghas who were destroyed by the great power [that Maharaja Sagara] received from sage Auruva [see 9.8: 3-7]. Talajangha's eldest son Vitihotra, fathered the son Madhu who [also] had a hundred sons. From the well-known eldest one called Vrishni there was the dynasty [carrying that name].

Oh King, the Yadava, Madhava and Vrishni dynasties [of Lord Krishna's ancestors] received their names from their leading personalities. Yadu's son Kroshta begot a son called Vrijinavan. His son was Svahita who next gave life to the son Vishadgu who became the father of Citraratha. Citraratha gave life to Shas'abindu, a great yogi who became a highly fortunate personality who, undefeated as an emperor, enjoyed all the fourteen kinds of great riches [8*]. Shas'abindu had ten thousand wives and in them the greatly famous one begot ten thousand lakhs [8**] of sons [and grandsons]. From them we but know six as the foremost. Prithus'rava [one of them] had a son with the name Dharma. Ushana, his son, performed a hundred as'vamedha sacrifices. Ushana's son Rucaka had five sons named Purujit, Rukma, Rukmeshu, Prithu and Jyamagha. Please hear now about them. 5-3 Jyamagha was issueless but he nevertheless was afraid to accept another wife because of his wife Shaiba. He [one day] took a sensual girl from the camp of an enemy clan home whereupon Shaiba, who saw the girl sitting on her seat on the chariot, very angrily said to her husband: 'Who is this you have allowed to sit upon my seat on the chariot, you cheater?'

'She's your daughter-in-law' he then told her. Thereupon she with a smile said to her husband:

'I am sterile and have no co-wife, how can she then be my daughter-in-law?'

'My Queen' [he replied,] 'This girl will be very suitable for the son you will give birth to!'

With the demigods and ancestors consenting to that [after being propitiated by Jyamagha], Shaiba got pregnant and in due course of time gave birth to a son. That son was the auspicious, well-known Vidharba who later married with the virtuous girl that was accepted as the daughter-in-law.'

*: In the Markandeya Purana the fourteen kinds of great jewels of an emperor are described as follows: an elephant, a horse, a chariot, a wife, arrows, a reservoir of wealth, a garland, valuable costumes, trees, a spear, a noose, jewels, an umbrella, and regulative principles.

** : One lakh is one hundred thousand.

BHAGAVATA PURANA CHAPTER 24:

The Yadu and Vrishni Dynasties, Pritha and the Glory of Lord Krishna

Shri Shuka said: 'Vidarbha [the son of the Yadu Jyamagha] begot in her [the girl brought by his father, see 9.23: 35-38] the two sons Kus'a and Kratha and a third one called Romapada [also, see 9.23: 7-10] who was the favorite of the Vidarbha dynasty. Romapada's son was Babhru, he gave life

to Kriti who begot Us'ika who had the son Cedi [see also 9.22: 6] from whom Damaghosha [the father of Shishupala] and other protectors of man were born. - From Kratha, there was a son born called Kunti who begot Vrishni from whom next Nirvriti took his birth. From his loins the one named Das'arha was born. He fathered a son called Vyoma who begot Jimuta. Jimuta had the son Vikriti who had a son called Bhamaratha and his son Navaratha had the son Das'aratha. [Das'aratha's son] Shakuni fathered Karambhi who begot a son called Devarata. His son was Devakshatra and from him there was Madhu who had the son Kuruvasa who gave life to Anu. - From Puruhotra, the son of Anu, there was Ayu. Ayu fathered the son Satvata and he had seven sons called Bhajamana, Bhaji, Divya, Vrishni, Devavridha, Andhaka and Mahabhoja, oh worthy friend. From Bhajamana there were with one wife the sons Nimloci, Kinkana and Dhrishthi and with another wife there were also three sons: Shatajit, Sahasrajit and Ayutajit, oh master. From Devavridha there was the son Babhru and about the two of them two verses are recited by the elder generation. 'We heard from others and also saw with our own eyes the following: 0-1 Babhru was the best among the human beings and Devavridha equalled the demigods.' and 'Because of Babhru and Devavridha all the fourteen thousand sixty-five persons [who appeared after them] have achieved immortality.' In the dynasty of Mahabhoja who was a most pious soul, there were the rulers called the Bhoja kings.

From Vrishni [the son of Satvata] the sons Sumitra and Yudhajit appeared oh subduer of the enemies. Shini and Anamitra then took birth [from Yudhajit] and from Anamitra the son Nighna appeared. Nighna fathered the sons Satrajit and Prasena. Anamitra had another son who was also called Shini and Satyaka was his son. Yuuyudhana was fathered by Satyaka. His son was Jaya and from him there was Kuni whose son was Yugandhara. Another son of Anamitra was Vrishni. Shvaphalka and Citraratha were the sons of Vrishni. Akrura was by Shvaphalka begotten in Gandini. He was the eldest of twelve other most celebrated sons: 6-1 Asanga, Sarameya, Mridura, Mriduvit, Giri, Dharmavridha, Sukarma, Kshetropeksha, Arimardana; Shatrughna, Gandhamada and Pratiabahu. Next to these twelve sons there was also a daughter called Sucara. From Akrura there were two sons named Devavan and Upadeva. Citraratha had many sons beginning with Prithu and Viduratha, who are known as the sons of Vrishni.

Kukura, Bhajamana, Shuci and Kambalarbhisha [were the sons of Andhaka, see 6-8]. Kukura had a son called Vahni from whom Viloma was born. His son Kapotaroma had the son Anu who had a friend called Tumburu [a famous Gandharva, a musician]. From Andhaka [Anu's son] there was Dundubhi who gave life to Avidyota who fathered a son called Punarvasu. 1-2 From him there were Ahuka and Ahuki, a son and a daughter. From Ahuka there were the sons Devaka and Ugrasena. Devaka had four sons: Devavan, Upadeva, Sudeva and Devavardhana. There were also seven daughters, oh protector of man: Shantideva, Upadeva, Shrideva, Devarakshita, Sahadeva, Devaki and Dhratideva who was the eldest. Vasudeva [Krishna's father] married them. Kamsa, Sunama, Nyagrodha, Kanka, Shanku, Suhu, Rashthrapala, Dhrishthi and Tushtiman were the sons of Ugrasena. Ugrasena's daughters Kamsa, Kamsavati, Kanka, Shurabhu and Rashthrapalika became the wives of the younger brothers of Vasudeva.

Viduratha [the son of Citraratha] begot Shura who had a son called Bhajamana from whose loins Shini was born. Shini fathered the son called Bhoja and his son is also known as Hridika. His sons were called Devamidha, Shatadhanu and Kritavarman. From Devamidha there was [another son called] Shura who had a wife named Marisha. 8-3 With her he begot ten perfect sons: Vasudeva, Devabhaga, Deva'srava, Anaka, Srinjaya, Shyamaka, Kanka, Shamika, Vatsaka and Vrika. When Vasudeva took his birth he was welcomed by the godly ones with the sounds of kettledrums. He is also called Anakadundubhi [*kettle drum beaten] because he provided the Lord's [Lord Krishna, Vasudeva] place of birth. Shura's daughters Pritha [the mother of Arjuna who was Krishna's nephew and friend] Shrutadeva, Shrutakirti, Shrutasa'rava and Rajadhidevi were Vasudeva's five sisters. Father Shura gave Pritha to a childless friend called Kunti. [Therefore she is also known as Kunti].

She received from Durvasa, whom she had pleased, the knowledge to call for any demigod. Just to examine that potency she, the pious one, summoned the sun god. When she saw the godhead appearing before her, she was very surprised and said: 'Forgive me oh godhead, please return, I only engaged this way to check out what it would do!'

[The sun god answered:] 'In order not to be fruitless in your encounter with a godhead, I shall give you a son in your womb and arrange it so, oh my beauty, that you will not be defiled.'

With this promise the sun god made her pregnant and returned to his heavenly abode. Directly thereafter a child was born that looked like a second sun god. Afraid of what the

people might think she greatly sorry gave up that child [Karna: 'into the ear'] by letting it go in the water of the river [in a basket, see also 9.23: 13]. Pandu, your pious and chivalrous great-grandfather, was the one who [later on] married her.

From the marriage of Shrutadeva [Kunti's sister] with Vridhdha'sarma, the king of Karusha, the son Dantavakra was born. Dantavakra was [the incarnation of the] one who became a son of Diti [called Hiranyaksha], after having been cursed by the sages [by the Kumaras, see Jaya and Vijaya]. Dhrishthaketu, the king of Kekaya, married [Kunti's sister] Shrutakirti with whom he had five sons of whom Santardana was the eldest. Rajadhivevi married Jayasena and gave birth to two sons [named Vinda and Anuvinda]. Shrutasa'rava married Damaghosha, the king of Cedi. Shishupala was her son. His birth I already described to you [7.1: 46; 7.10: 38]. Devabhaga [one of Vasudeva's brothers] had with the wife Kamsa [the sons] Citraketu and Brihadbala. Deva'srava fathered with Kamsavati the sons Suvira and Ishuman. Kanka together with his wife Kanka gave life to the sons Baka, Satyajit and Purujit. Srinjaya had together with Rashthrapalika sons of whom Vrisha and Durmarshana were the eldest. Shyamaka gave together with Shurabhumi life to the sons Harikes'a and Hiranyaksha. Vatsaka fathered Vrika and other sons together with his wife Mis'rakes'i, a girl of heaven. Vrika with his wife Durvakshi had sons that were headed by Taksha, Pushkara and Shala. Shamika together with Sudamani gave life to sons who were headed by Sumitra and Arjunapala. Anaka together with his wife Karnika brought two sons into the world who were called Ritadhama and Jaya.

The wives of Anakadundubhi [Vasudeva, see also 21-23] were first of all Devaki and then Pauravi, Rohini, Bhadra, Madira, Rocana and Ila. The sons who were begotten by Vasudeva in Rohini were Krita, the eldest son and Bala, Gada, Sarana, Durmada, Vipula, Dhruva and others. 7-4 Bhuta the eldest son, Subhadra, Bhadrabahu, Durmada and Bhadra belonged to the twelve sons Pauravi gave birth to. Nanda, Upananda, Kritaka, Shura and others were the sons of Madira, while Kaus'alya [Bhadra] gave birth to only one son named Kes'i. Vasudeva begot in Rocana the sons Hasta, Hemangada and others. In Ila he begot the sons with Uruvalka as the eldest one who were the leading personalities of the Yadu dynasty. Anakadundubhi begot in Dhratideva one son: Viprishttha, while Pras'ama, Prasita and others were the sons he had with Shantideva, oh King. With Upadeva there were ten sons headed by Rajanya, Kalpa and Varsha. Vasu, Hamsa and Suvams'a and others were the six sons [Vasudeva had] with Shrideva. With his wife Devarakshita he also gave life to nine sons of whom Gada was the first one. With Sahadeva Vasudeva fathered eight sons. 3-5 These sons headed by Shruta and Pravara [or Pauvara], were of the same dharma as the Vasus [they were their incarnations]. Vasudeva begot in Devaki eight highly qualified sons: Kirtiman, Sushena, Bhadrasena, Riju, Samardana, Bhadra and [Bhagavan] Sankarshana, the serpent controller [the ruler of the ego, see 3.26: 25]. The eighth one to appear from them was the Lord in person [Lord Krishna]. Subhadra [His sister], as you know, is your so greatly fortunate grandmother, oh King.

Whenever and wherever there is a decline in dharma and an increase of sinful activities, then, at that time, the Supreme Lord, the Supreme Master Hari, will manifest Himself [see B.G. 4: 7]. The Lord's compassion with the fallen souls is the only reason for Him to take birth and engage in action, oh great leader. He is the Original Master in the Beyond, the Witness who is the Supreme Self [see also B.G. 8: 4]. He mercifully endeavors to put an end to the deluding influence of material existence, to the maya of the [repeated] birth, maintenance and death of the living entities, so that they can attain their true self [so that they can return home, back to Godhead, see B.G. 15: 7 and 13: 20-24]. He strives to remove all the great military forces from this world by making the demonic rulers who call themselves kings march against each other [see also 1.11: 35, 3.3 and 7.9: 43]. The activities that the Supreme Lord, the killer of Madhu, performed together with Sankarshana [Balarama], are beyond the comprehension of even the minds of the greatest controllers of enlightenment [Brahma and Shiva]. He displayed His pious activities just to show the devotees His mercy and dispel the darkness of the misery and lamentation of those who are born in this age of Kali. He whose ears are only once gladdened by the truth of hearing with folded hands about His glories - that are the best of all the holy places - , is liberated from his strong desire for karmic activities. 3-6 He who always endeavored with the assistance of the praiseworthy Kurus, Srinjayas, Pandavas, Bhojas, Vrishnis, Andhakas, Madhus, Shurasenas and Das'arhas, pleased human society with His affectionate smiles, His instructions, His magnanimous, heroic pastimes and His personal form that is so attractive in every respect. All men and women [of Vrindavana] who could never get enough of the sight of His face and forehead that are so brilliantly decorated with the shark-shaped earrings in His beautiful ears, they who imbibed His smiles of enjoyment that are a never

ending festival to the eye, all got angry with their own eyes when they but blinked [see also B.G. 7: 3]! After taking birth He left His father's house and brought prosperity to Vraja [and Vrindavana]. He killed many demons there. He accepted thousands of fine women as His wives and fathered hundreds of sons. He, the Supreme Personality, was of worship with many sacrificial ceremonies and expanded with that respect for the Vedic rituals His glory among the people [the householders, see also B.G. 4: 8]. On the battlefield [of Kurukshetra] He put an end to the great burden on this earth of Kuru personalities by arranging a quarrel among them. Under His supervision all the profit-minded rulers were destroyed to the occasion of which He declared [to Arjuna] what in life would be the victory of conquering [of being devoted, see Gita]. Finally, after giving transcendental instructions to Uddhava [see 3.2, 3.4: 29, eleventh BOOK], He returned to His heavenly abode.'

(Picture: family tree from Pururava up to Krishna)

Thus the ninth BOOK of the Shrimad Bhagavatam ends named: Liberation.

BOOK 10: SUMMUM BONUM

BHAGAVATA PURANA CHAPTER 1:

The Advent of Lord Krishna: Introduction

The honourable king said: 'Your Lordship extensively described both the dynasties of the kings of the sun god and the moon god as also the most wonderful deeds of their members [*]. Please describe to us the heroic acts of Lord Vishnu who [together with His plenary expansion Sankarshana in the form of Baladeva] appeared as an incarnation in [two] different parts in the line of the most dharmic and virtuous Yadus whom you also described to us oh best of the munis. Be so kind to tell us all about the actions of the Supreme Lord, the Soul of the Universe, the Cause of the Manifestation, after He descended in the Yadu dynasty. [By the disciplic succession or the parampara] listening to the pleasing vibrations of the glorification of the Lord Praised in the Verses, constitutes the proper medicine for the mind to be released from the material disease of its desires. Unless he is a killer of animals, a person by listening to and voicing such descriptions can become free [from the falsehood. See also B.G. 2: 44]. - My grandfathers [the Pandavas] in the past, when they on the battlefield were fighting with imperishable warriors like Devavrata [Bhishma] and other great commanders who were like timingilas [shark-eaters], crossed in the boat that He is as easily the so very difficult to overcome ocean of Kaurava soldiers as one steps over a calf's hoof print. This body of mine, the only seed left of the Kurus and Pandavas, was scorched by Ashvathama's weapon when I resided in the womb of my mother, but was by Him holding the cakra in His hand protected because she sought His protection [1.8: 11 and 1.12: 7]. Oh man of learning, please describe the glories of the Lord who by His own potency appeared as a normal human being, of the Giver of Death and Eternal Life so one says, He who is manifesting in physical forms bound to Time, of Him the Original Person who is present both inside and outside of all the embodied beings. We know from you about Balarama, who is Sankarshana, that He is the son of Rohini. How could He without assuming another body be connected with the womb of Devaki? Why did Mukunda, the Supreme Lord move from the house of His father to [the house of Nanda in] Vraja and where did He, the Master of the devotees, live with His relatives? What did He do when He lived in Vraja and when He resided in the city of Mathura? Why did He, the killer of Kes'i, kill His uncle Kamsa, His mother's brother? Was that not something contrary to the scriptures? For how many years did He who assumed a human body, live with the Vrishnis and how long did He live in the city of the Yadus [Dvaraka]? How many wives did the Master have? Oh sage, you know everything. You are the one to tell us about Lord Krishna's activities. Please describe this all in detail to me so full of faith and surrender, and everything there is more to say. Now that I drink the nectar of the talks about the Lord that emanate from your lotus mouth, it is not even difficult to bear the hunger [of my fasting] or my forsaking of water.'

Suta [see 1.1] said: 'Oh son of Bhrigu [Shaunaka], after the mighty son of Vyas, the purest of all devotees, had heard his pious questions, the devotee of Vishnu paid his respects and began to describe the topics of Krishna that put an end to the darkness of Kali-yuga [compare 1.7: 2-8]. Shri Shuka said: 'Oh best of the wise kings, because of your lasting attraction for the stories about Vasudeva [Krishna as the son of Vasudeva], your intelligence has developed a firm determination. The way the world is purified by the [Ganges] water that flows from His toes [5.17: 1], the three persons of the speaker, the inquirer and the one attending are purified by questions concerning the stories about Vasudeva. When mother earth was overcome by an unbearable burden of countless numbers of conceited Daitya military forces [9.24: 67] and their so-called nobles, she [one day] went to Lord Brahma to take shelter. Assuming the form of a cow she

greatly distressed weeping piteously appeared before the Almighty One [see also 1.16: 18] and submitted her complaints. Lord Brahma with understanding for her predicament thereupon together with her, the godly ones and the Three-Eyed One [Lord Shiva] approached the shore of the milk ocean [wherein Vishnu resides, see also 8.7: 41]. Reaching there they fully attentive with the help of the [Purusha-sukta] hymns worshiped the Original Person, the Supreme Personality, the God of Gods and Master of the Universe who takes care of all.

The lord of the Veda [Brahma] heard in his trance a vibration of words in the sky [see also 1.1: 1]. He said to the servants of the three worlds, the demigods: 'Hear further from me about the order of the Original Person, oh immortal souls. Execute these instructions immediately, do not delay. Before we came here the Personality of Godhead knew already about the distress of mother earth. He will expand Himself in the family of the Yadus by means of your good selves taking birth as His parts. Thus you should live on earth for as long as He, the Lord of Lords, needs to diminish the burden of the planet through His own potency of Time. The Supreme Lord, the original transcendental person, will personally appear in the house of Vasudeva and also wants all the wives of the demigods to take birth to please Him. Before Lord Vasudeva appears first the part of Hari known as the fully independent Ananta with the thousands of hoods [Sankarshana, see also 5.25] will appear [as Baladeva] with the desire to please [Him]. By the Master being ordered to appear and to manage His affairs [the grace of Vishnu known as the female incarnation of His potency called] Vishnu-maya will also appear together with all her different potencies, she who is as good as the Supreme Lord Himself and who captivates all the worlds [see also B.G. 9: 12 & 13].'

Shri Shuka said: 'After thus having pacified mother earth with sweet words and having informed the immortals, the supreme master of the founding fathers returned to his supreme abode. In the past Shurasena the king of the Yadus [see 9.23: 27] lived in the city of Mathura from where he ruled the different districts Mathura and Shurasena. Mathura, the city intimately connected to the Supreme Lord Hari, from that time on was the capital for all the kings of Yadu [see also the bhajan Savarana Shri Gaura Mahima]. It was in that place that one day the divine character of Vasudeva, after having married Devaki, together with his bride mounted a chariot to return home. Kamsa, the son of Ugrasena held, in order to please his sister for the occasion, the reins of the horses in the midst of thousands of golden chariots. 1-3 When she left home king Devaka, who was fond of his daughter, had given a dowry of four hundred elephants with golden garlands, ten thousand horses together with eighteen hundred chariots and a hundred young and attractive maidservants complete with jewelry. My dearest King, when they departed conch shells, bugles, drums and kettledrums vibrated in concert to wish the bride and bridegroom all the best. Being on their way, a voice from beyond addressed Kamsa who held the reins: 'The eighth child of this girl you are carrying with you, oh fool, will put an end to your life!'

Thus being addressed he, who mischievous and sinful in the past had degraded the Bhoja family, took up a sword against his sister and grabbed her by her hair with the intention to kill her. In order to pacify him who was ready to commit such a heinous and shameless crime, Vasudeva, that greatly fortunate soul addressed him. Shri Vasudeva said: 'A man of so many praiseworthy qualities, such a brilliant star among the heroic Bhojas like you, how can you kill your own sister, a woman, especially at the time of her marriage [see also 1.7: 53-54]? Death is included with the body that was born. Whether one dies today or in a hundred years, ultimately every living being is sure to die [see also B.G. 2: 27-28]. When the body has to return to the five elements the indweller automatically according to his own karma receives a new body upon abandoning the old one. The way a person as he walks changes from one foot to the other and the way a caterpillar on a plant [moves from one leaf to another], a living being likewise has to experience the consequences of his karma [see also B.G. 2: 22 and 2: 13]. Just as one in a dream, being endowed with the qualities of a material body, is subjected to that what the mind is thinking and one's consciousness is fully absorbed by that what one hears and sees, one is the same way forgetful in one's present body [about the body and karma acquired in a previous life, see also 4.29: 60-79 and 5.26]. The mind, impelled by fate and deliberation moves from one position to the next so that the embodied soul, after the demise of its physical frame, obtains a birth and arrives at a [new] body in accordance with the material quality [and the evolution] he was experiencing [B.G. 13: 22, 14: 14-15 and 6: 34-35]. The way the reflection of the luminaries, as one may observe them in water or other liquids that are moved by the wind, offers distortions in different shapes, the person, the living entity, likewise in the situation that was created by his own imaginative power in association with the gunas [the world with its changing qualities], gets bewildered depending his attachments [to different bodies or distortions of his form. See also 5.5: 4 and B.G. 9: 12-13, 12:

5]. Therefore everyone to the interest of his own welfare [and good rebirth] should not harm anybody, for the evil-doer has to live in fear for others himself [the 'golden rule']. This innocent woman, your younger sister, completely depends on you like she was your own daughter - do not kill her. She means good to you and she deserves your care and compassion!'

Shri Shuka said: 'He without pity, could by these attempts of good advise not be stopped or pacified oh son of Kuru, for he followed the course of the man-eaters [the Rakshasas]. Seeing his determination Vasudeva thought deeply about how he, with this immediate threat of death, could hold him back and thus he came up with the following alternative. [He thought:] 'An intelligent person should, as long as he is in control of his mental and physical faculties, ward off death, but when someone is faced with the inevitability of death, this rule does not apply. 9-5 If I promise to deliver my sons to this man of doom, I might set my innocent Devaki free. Perhaps I don't get any sons or maybe he will die beforehand. That might happen or the contrary. Who knows what fate has in store for us? That is difficult to say. Even though the threat remains hereafter, I, at least for the moment, may avert her death. When a piece of wood for some reason escapes from a fire, that is decided by providence and nothing else. Even so one cannot determine why a living being assumes or abandons a [particular] body.' After contemplating this way to the best of his ability, the God-fearing man paid the sinner his obeisances and submitted the proposal to him with the greatest attention. With a big lotus-like smile on his face but with anxiety and sorrow in his heart he then spoke to the cruel hearted, shameless man. Shri Vasudeva said: 'You have, according to what the voice from heaven vibrated, nothing to fear from Devaki indeed. Her sons gave rise to your anxiety and I'll deliver them therefore all to you.'

Shri Shuka said: 'Kamsa understanding the essence of what he said was for the time being stopped from killing his sister. With him more at ease, Vasudeva then was happy to come home [unharmed]. Thereafter in due course of time Devaki, the mother of all divinity [see 4.31: 14 and B.G. 10: 2], year after year gave birth to indeed [as said in 9.24: 53-55] eight sons and a daughter. Most afraid to break his promise Anakadundubhi [or Vasudeva, see 9.24: 28-31] with great pain handed his first born baby, Kirtiman, over to Kamsa. What would be too painful for a saint, on what would a sage depend, what would be forbidden to a bad person and what would for someone holding on to the soul be too hard to forsake? Oh King, when Kamsa saw that Vasudeva was equanimous, truthful and certain of himself, he satisfied about that with a grin on his face said: 'You can take this child back, my fear does not concern him, my death was predicted from the eighth pregnancy you have with your wife.'

'Very well' Anakadundubhi said, took his son back and left without attaching too much value to the words of that untruthful character lacking in self-control. 2-6 Oh scion of Bharata, beginning with Nanda [Krishna's foster father] all the inhabitants of Vraja, all the cowherds and their wives as also all the Vrishnis beginning with Vasudeva and Devaki and the Yadu women, in truth were gods from heaven indeed. And also the relatives, friends and well-wishers following Kamsa were of that nature [see also verse 22 and B.G. 6: 41-42]. This was all communicated to Kamsa by the all-powerful Narada [**] who paid him a visit in order to tell him that all the Daityas who burdened the earth were going to be killed [see verse 17 and also 9.24: 56]. 5-6 After the rishi had left Kamsa thought that all the Yadus were divine and that therefore any child born from Devaki could be Vishnu. He thus in fear of his own death arrested Vasudeva and Devaki, confined them at home in shackles and killed one after the other each of their newborn sons not knowing whether it would be the 'Never-born' Lord or not [***]. Kings like him who on this earth are driven by animalistic pleasures and greed, usually put to death mothers, fathers, brothers, friends or anyone else. He had understood [from Narada] that he in a previous life as the great Asura Kalanemi personally had been killed by Vishnu [see 8.10: 56]. Therefore he, born again in this world, became an enemy of the Yadu dynasty [that carried the blessings of Vishnu]. He, the almighty ruler subdued [and imprisoned] his own father Ugrasena, the king of the Yadus, Bhojas and Andhakas, so that he could enjoy the states of Shurasena all by himself.'

*. To recall what was described in the previous chapters: Lord Rama appeared in the surya-vams'a of Ikshvaku or sun dynasty and Lord Krishna appeared in the candra-vams'a or moon dynasty.

** An additional verse in this chapter of Shrimad Bhagavatam is accepted by the Madhvacharya-sampradaya, represented by Vijayadhvaja Tirtha. The verse is as follows:

atha kamsam upagamya
narado brahma-nandanah
ekantam upasangamya
vakyam etad uvaca ha
Word-for-word:

atha: in this way; kamsam: unto Kamsa; upagamya: after going; naradah: the great sage Narada; brahma-nandanah:

who is the son of Brahma; ekantam upasangamya: after going to a very solitary place; vakyam: the following instruction; etat: this; uvaca: said; ha: in the past.

Translation:

"Thereafter, Narada, the mental son of Lord Brahma, approached Kamsa and, in a very solitary place, informed him of the following news."

***: Svami Prabhupada comments: 'Formerly an Asura named Kalanemi had six sons, named Hamsa, Suvikrama, Kratha, Damana, Ripurmardana and Krodhahanta. They were known as the Shad-garbhās, or six Garbhās, and they were all equally powerful and expert in military affairs. These Shad-garbhās gave up the association of Hiranyakas'ipu, their grandfather, and underwent great austerities to satisfy Lord Brahma, who, upon being satisfied, agreed to give them whatever benediction they might desire. When asked by Lord Brahma to state what they wanted, the Shad-garbhās replied: "Dear Lord Brahma, if you want to give us a benediction, give us the blessing that we will not be killed by any demigod, Maha-roga, Yaksha, Gandharva-pati, Siddha, Carana or human being, nor by great sages who are perfect in their penances and austerities." Brahma understood their purpose and fulfilled their desire. But when Hiranyakas'ipu came to know of these events, he was very angry at his grandsons. "You have given up my association and have gone to worship Lord Brahma" he said, "and therefore I no longer have any affection for you. You have tried to save yourselves from the hands of the demigods, but I curse you in this way: Your father will take birth as Kamsa and kill all of you because you will take birth as sons of Devaki." Because of this curse, the grandsons of Hiranyakas'ipu had to take birth from the womb of Devaki and be killed by Kamsa, although he was previously their father. This description is mentioned in the Hari-vams'a, Vishnu-parva, Second Chapter. According to the comments of the Vaishnava-toshani, the son of Devaki known as Kirtiman was the third incarnation. In his first incarnation he was known as Smara and was the son of Marici, and later he became the son of Kalanemi. This is mentioned in the histories.'

BHAGAVATA PURANA CHAPTER 2:

Prayers by the Demigods for Lord Krishna in the Womb
- Shri Shuka said: under the protection of the mighty king of Maghada, Jarasandha [see 9.22: 8], there was with the assistance of characters like Pralamba, Baka, Canura, Trinavarta, Aghasura, Mushtika, Arishtha, Divida, Putana, Kes'i, Dhenuka and Asura kings like Bana, Bhaumasura and more of those, a systematic persecution of the kings of Yadu. Being harassed they sought shelter in the countries of the Kurus, the Pancalas, the Kekayas, the Shalvas, the Vidharbas, the Nishadhas, the Videhas and the Kos'alas. - Some of their relatives though followed the policy of the son of Ugrasena [Kamsa]. When Kamsa had killed six of the children born from Devaki, the seventh one, a plenary expansion of Vishnu who was celebrated with the name Ananta, therefore as an embryo in the womb of Devaki gave rise to both pleasure and sorrow. When the Supreme Lord who is also the Supersoul of each living being [see also B.G. 10: 11], learned about the fear for Kamsa of the Yadus who had accepted Him as their refuge, He instructed His spiritual potency [Yoga-maya] as follows: 'Oh Devi so good for all living beings, please go to Vraja, that beautiful place with her cowherds and cows, where Rohini and the other wives of Vasudeva in seclusion, out of fear for Kamsa, are living in the cowherd community [the gokula] of Nanda. In the womb of Devaki there is the embryo known as [Ananta-'S'esha who is a plenary expansion of Me. Take care of a smooth transition from her womb to the womb of Rohini [*]. At that time I with all My different parts [with My full potency] will become Devaki's son oh all-auspicious one. Meanwhile you will appear as the daughter of Yashoda, the wife of Nanda. The people [the Shaktas as opposed to the Vaishnavas] will worship you with incense in different forms of sacrifice as being the best Goddess for all desires, for you with bestowing your blessings fulfill every wish. 1-1 Depending on the place on earth [**] you will be celebrated with different names like Durga, Bhadrakali, Vijaya, Vaishnavi, Kumuda, Candika, Krishna, Madhavi, Kanyaka [or Kanya-kumari], Maya, Narayani, Is'ani, Sharada and Ambika [***]. Because He changes wombs [from Devaki to the womb of Rohini] the people of the world will address Him with the name Sankarshana, because He brings pleasure to the people [of Gokula] He will be called Rama and because of His great physical strength He will be named Balabhadra.'

Thus being instructed by the Supreme Lord she accepted His words with the mantra 'Om'. After next circumambulating Him she went away to execute exactly what was told [compare B.G. 16: 24]. When Devaki's embryo owing to the slumber of yoga [raised by Yoga-maya, see B.G. 2: 69] was transferred to Rohini, everyone lamented: 'Alas, the baby is lost' [thinking it was a miscarriage]. The Supreme Lord, the Soul of All who always puts an end to the fear of His devotees, then with His full potency entered the mind of Vasudeva [see also 3.2: 15]. Carrying [within] the effulgent shelter of the Original Personality, Vasudeva shone like the

sun and thus for everyone became difficult to behold or approach. He, the Blessing of the Complete Universe who is Infallible in All His Parts, was thereafter by the son of Shurasena [Vasudeva] in full transferred from mind to mind to his devi [Devaki] so that she, preserving the Supreme Soul and Cause of all Causes, bloomed of happiness like the eastern sky. Devaki with in her womb the Sustainer of All the Universes, could, being confined in the Bhoja house like the flames of a covered fire or like the knowledge of a man unable to express himself, not freely radiate her light [****]. But Kamsa saw how she, radiating with the beauty of having the Invincible One within her womb, cleared the entire atmosphere with her brilliant smiles. He said to himself: 'The one who now has entered the womb of Devaki must be the Lord who is going to kill me. She never before looked like this! What should I do now, not to neglect my self interest? I assume that the Example of Virtue will not give up His ways. The killing of a woman, my sister, especially when she is pregnant, will for ever tarnish my fame and opulence and will shorten my life span. That person is dead being alive who lives his life with much cruelty. When the body is finished everyone will condemn him. He with his physical concept of life [see also 7.5: 30 and 5.5: 5 and B.G. 16: 18-21] certainly will enter the deepest darkness [Andhatama, see also 3.20: 18 and 5.26: 9].'

Thus contemplating the ghastly idea of killing [the mother] he refrained from it and kept himself under control. Persisting in enmity he awaited the moment that the Lord would take birth. Whether he sat or lay down, wherever he was, he ate, he walked or went, he [filled with hatred] thought about Hrishikes'a, the Lord of the Senses. He meant the entire world to him. But Lord Brahma and Lord Shiva assembled there together with the sages, Narada and other divine personalities and their followers in order to please Him, the Strongest Man of All, with prayers: 'You are the truth of the vow [see 9.24: 56 and B.G. 9: 22], the truth of the Supreme and the truth of the threefoldness [of e.g. the past, present and future]. You are the source of all truth who pervades all truths, You are the truth of everything that is held true, the original truth of each truth that meets the eye and the truth of all that pertains to the Supreme Soul of You whom we offer our full surrender. The original tree [of this universe, our body], in which one finds two birds [the soul and the Supersoul], is one in its dependence [on matter], is two in its fruits [of happiness and grief], is three in its roots [the three modes], is four in its tastes [the purusharthas, the civil virtues], is five in its knowing [by the senses], is six in its conditions [of lamentation, illusion, old age, death, hunger and thirst], is seven in its layers [the bark' or the koshas, the different bodies], is eight in its branches [the elements, mind, intelligence and ego], is nine in its apertures and is ten in its foliage [for the ten airs, see 7.15: 42]. You as the One and All are the Original Source of this visible universe [this tree]. You are the mercy [the conservation] when we are thrown in despair [meet destruction]. Those whose intelligence is covered by Your maya and miss the vision of the devotees and scholars, cannot see You behind the diversity. For the sake of every living being, moving or not moving, You watch over the soul and beatitude in assuming all sorts of forms consisting of pure goodness that bring transcendental happiness to the virtuous ones and time and again put an end to those who are wicked. Fully engaged in a constant meditation upon You as the abode of the complete consciousness, oh Lotus-eyed Lord, by that one-pointedness as practiced by the greatest one gets on board of the boat of Your lotus feet that reduces the great ocean of nescience to [the size of] a calf's hoof print [compare 10.1: 5-7]. Once they personally have crossed the so difficult to pass ocean of darkness oh Light of the World, they [the experienced devotees] who because of Your mercy for the truth loving ones are full of goodwill [to help], leave behind the boat [the method] of Your lotus feet in this world [see also B.G. 6: 44]. All others who neglect Your feet, oh Lotus-eyed One, are caught in an illusion of being liberated and have bereft of You an impure intelligence. Even though they are successful in severe practices [of penance and such] they from their elevated position fall down again back into the material world [see also B.G. 8: 15-16 and 5.6: 11]. They who follow You in devotion, oh Madhava, unlike the non-devotees do not fall away from the path. Because they are fully attached to You they are protected by You and move without fear over the heads of those who march against them., oh Master [see also 1.5: 17 and B.G. 18: 78]. For the purpose of maintaining [Your rule] Your Lordship existing beyond the modes, assumes a form for the benefit and welfare of all embodied souls, so that human society in accordance with the Veda, by [bhakti-yoga and penance being absorbed in Your worship, may be of sacrifice [see also B.G. 3: 9 & 18: 3]. How could we have arrived at Your wisdom that drives away the ignorance, if the purity of existence, oh Source of the World, would not be this constancy of You [being present]? The ignorance is completely vanquished when that quality of Yours is awakened by Your Lordship manifesting Yourself and for that there is no alternative. Oh Lord on the path of the words and assumptions of those who look after the mind

only [the impersonal intellect] Your name, form, qualities and actions cannot be ascertained. You are only realised when one [actually] puts Your name and form into practice [with ceremony and song; see also 1.3: 37-38, 4.18: 5, 7.15: 58 and B.G. 6: 24 & 18: 55]. Constantly hearing, reciting, remembering and contemplating Your auspicious names [see 7.5: 23-24] and forms, he who is of an undivided attention in service at Your lotus feet no longer is capable of losing himself in the material world [see also 6.17: 28-31]. In having this planet earth as the place of Your feet, oh Lord, it is our fortune to see the Asura burden removed by You. Due to the causeless mercy of Your manifestation as the Controller of All, we may enjoy the fortune of witnessing both in heaven and on earth the marks of Your transcendently decorated lotus feet [the conch, the lotus, the club and the disc]. For You who directs our lives there exists [actually] no such thing as being born [or dying]. However, it suffers no doubt that the cause of one's being born cannot exist without the pleasure [of Your liberating pastimes]. You after all are with the being born, maintaining and dying of us normal souls - which is arranged by the external energy - our safe haven against all fear. In the form of a fish, a horse, a tortoise, a lion, a boar, a swan [or self-realised sage], a king and as a man of learning among the God-fearing ones [like Lord Vamana] Your Lordship has appeared as avatars. Now please save us and the three worlds, oh Controller, diminish the earth's burden, oh best of the Yadus, we dedicate all our prayers to You [see also 1.3]. [and towards Devaki they prayed:] To our fortune, oh mother, the Supreme Personality with all His energies can now be seen in your womb. The Supreme Lord is full of mercy for everyone. Fear therefore never the master of the Bhojas [Kamsa] who wishes to be killed by Him, the protector of the Yadu dynasty who will become Your son.'

Shri Shuka said: 'After thus having offered their prayers unto the Original Personality whose form is Transcendental, all the demigods lead by Brahma and Shiva returned to their abodes.'

*: Svami Prabhupada comments: 'Symbolically, mother Devaki's constant fear of Kamsa was purifying her. A pure devotee should always fear material association, and in this way all the Asuras of material association will be killed, as the Shad-garbhasuras were killed by Kamsa. It is said that from the mind, Marici appears. In other words, Marici is an incarnation of the mind. Marici has six sons: Kama, Krodha, Lobha, Moha, Mada and Matsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the Vedas: bhaktir evainam dars'ayati. Only bhakti can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devaki, and therefore Devaki symbolically represents bhakti, and Kamsa symbolically represents material fear. When a pure devotee always fears material association, his real position of bhakti is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marici are killed by such fear and one is freed from material contamination, within the womb of bhakti the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devaki signifies the appearance of the Supreme Personality of Godhead. After the six sons Kama, Krodha, Lobha, Moha, Mada and Matsarya are killed, the Shesha incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Krishna consciousness, Lord Krishna appears. This is the explanation given by Shрила Vis'vanatha Cakravarti Thhakura.'

** : The names by which Mayadevi is known in different places have been listed by Vallabhaçarya as follows. In Varanasi she is known as Durga, in Avanti she is known as Bhadrakali, in Orissa she is known as Vijaya, and in Kulahapura she is known as Vaishnavi or MahaLakshmi (the representatives of MahaLakshmi and Ambika are present in Bombay). In the country known as Kamarupa she is known as Candika, in Northern India as Sharada, and in Cape Comorin as Kanyaka. Thus she is distributed according to various names in various places.

***: Shрила Vijayadhvaja Tirthapada, in his Pada-ratnavali-tika, has explained the meanings of the different representations. Maya is known as Durga because she is approached with great difficulty, as Bhadra because she is auspicious, and as Kali because she is deep blue. Because she is the most powerful energy, she is known as Vijaya; because she is one of the different energies of Vishnu, she is known as Vaishnavi; and because she enjoys in this material world and gives facilities for material enjoyment, she is known as Kumuda. Because she is very severe to her enemies, the Asuras, she is known as Candika, and because she gives all sorts of material facilities, she is called Krishna. In this way the material energy is differently named and situated in different places on the surface of the globe.

****: Shri Caitanya Mahaprabhu said:
yare dekha, tare kaha 'krishna'-upades'a
amara ajnaya guru hana tara' ei des'a

"Instruct everyone to follow the orders of Lord Shri Krishna as they are given in Bhagavad Gita and Shrimad Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.12

BHAGAVATA PURANA CHAPTER 3:

The Birth of Lord Krishna

- Shri Shuka said: 'Then there was the supremely auspicious hour that, with the constellation of Rohini rising, was endowed with all qualities. All the stars and planets stood in a favorable position. There was peace all around, all the stars twinkled in the sky and the cities, towns, pasturing grounds and mines were at their best. With the rivers crystal clear and the lakes beautiful with lotuses, with the flocks of birds and the swarms of bees sweetly singing their praise in the blooming forests, the breezes fragrant and free from dust blew with a gentle touch while the fires of the brahmins burned steadily and undisturbed. The minds of the virtuous ones who were oppressed by the Asura [Kamsa and his men], cleared up when in that situation the kettledrums resounded together to celebrate the birth of the Unborn One. The Kinnaras and Gandharvas [de excellent ones and the singers of heaven] sang, the Siddhas and Caranas [the perfected ones and the demigods] offered prayers and the Vidyadhara women [the wives of the scientists] danced in great jubilation together with the Apsaras [the dancing girls of heaven]. - The sages and the demigods joyously showered the finest flowers and the clouds rumbled silently like the ocean waves when at the darkest hour of the night Janardana, the World's Well-wisher, appeared from the divine form of Devaki. Lord Vishnu, the One residing in the heart of everyone manifested Himself in full, like the full moon rising in the east. -1 That wonderful child with His lotus-like eyes and His four arms that held different weapons [and other attributes like] a conch, a club and so on, was decorated with the Shrivatsa mark, with the shining Kaustubha jewel around His neck, with yellow garments and with a beautiful hue like that of rain clouds. Vasudeva saw Him beautifully decorated sparkling with a with vaidurya (tiger's eye) studded helmet, with rings in His ears, with luxuriant scattered locks of hair, with an exquisite belt around His waist and with armlets and bracelets on His arms. Anakadundubhi was amazed to see the beautiful appearance of the Lord as his son. Overwhelmed by great jubilation he lost himself in dreams of holding a festival to the occasion of the descent of Krishna, a festivity where he would donate ten thousand cows to the brahmins.

Oh son of Bharata, understanding that the child definitely was the Original Personality, he lost all his fears. Having arrived at that conclusion he enraptured by His majesty fell down with folded hands to offer prayers to the child that illumined His birth place in every direction. Vasudeva said: 'You my Lordship, are the Original Person Himself transcendental to material nature, You are the absolute understanding and blissfulness [sat-cit-ananda] in its true form, the intelligence that watches over each. You for sure we know as He who, after in the beginning by His personal energy having created this world consisting of the three modes [see B.G. 7: 4-6], next seems to have entered [as avatars] but in reality You did not [see also 7.12: 15 and B.G. 9: 11]. 5-1 It is like the notion of the material elements [earth, water, air, fire and ether] that have not changed at all, even though they are caught in many combinations of different separated energies [or molecules] that together form the complete of the universe. After in their association having appeared it seems that the primal elements have entered creation later on, but that entering of this world never took place since they existed there before. The same way, oh my Lord, reasoning from true intelligence and such attributes You, despite being in touch with the objects of the senses and the modes of nature, are not determined by those material qualities at all. You after all [being the complete], are not covered by them. Because You are the root of everyone and everything there is no such thing as a within and a without to You, the Supersoul of all existence [see also 7.12: 15 and B.G. 9: 4-6]. Anyone who in the position of being recognizable as a material body continues to act as if he would have an existence for himself separate from the original self or soul, is a fool. He is a person who in his false identification will be rejected as stupid for lacking in proper analysis and missing the full consideration of 'that' [or tat. See also B.G. 18: 16, B.G. 7: 4-5 and *]. Oh Almighty Lord, the birth, the maintaining and the ending of this all is there, so conclude the scholars, because of You who are free from inclinations, free from changes and free from the modes. This is not contradictory because You, who are both the Lord and the Supreme Brahman, constitute the solid foundation for the modes of nature [see B.G. 9: 10]. You thus [as that basis, as that transcendence] assume, in order to maintain the three worlds with Your energy, a white form from the Soul [in goodness and knowledge], the colour red belonging to the passion of creation [the movement] as also the form of darkness [of ignorance] for the purpose of the ultimate destruction. You now here present, oh Mighty One, have appeared in my home as the Completeness of Control with the wish to protect this planet and punish all the

demonic men and their armies, who unenlightened by the millions all over the world pose as kings and statesmen [see also B.G. 4: 8]. But he who is so godless [Kamsa] and who, after hearing about Your taking birth in our home, has killed all the brothers who were born before You, oh Lord of the God-fearing souls, will be informed by his lieutenants about Your appearance and undoubtedly immediately take up his arms.'

Shuka said: 'After having seen that their son was endowed with all the characteristics of the Supreme Personality, Devaki, who had been afraid of Kamsa but now was most [happily] surprised [about the arrival of Krishna], offered Him prayers. Shri Devaki said: 'Being the 'tat' form [or the substance of our oneness in diversity], You are sometimes called the imperceptible one, the original one or Brahman, the light, the freedom above the modes, the changeless one and pure existence [the measure of goodness and perfection]. You are the undivided one free from material motives who is directly Lord Vishnu, the light of the Supersoul [compare B.G. 14: 27]. When after millions and millions of years the cosmos runs at its end and the primary elements merge with their primal forms and everything that manifested by the force of Time turns into the unmanifest, You, oh Lord with the Many Names, are the only one to remain. This so powerful Time factor by which, from the smallest measure of time up to the measure of a year, this entire creation works, is said to be Your action, the movement of You, the secure abode, the Supreme Controller whom I offer my surrender. The mortals afraid of the serpent of death flee in all directions but cannot shake off the fear. Only when they are happy having obtained Your lotus feet they sleep undisturbed with death running away from them. Oh Lordship can You, in Your form as the One dispelling the fears of Your servants, protect us against the terrible son of Ugrasena we fear so much? And please can You, as this Original Personality we attend to in meditation, make it so that You are not directly visible to those who consider You a physical form [compare B.G. 11: 8]? Oh Madhusudana, off balance because of Kamsa I am plagued by fear with Your appearance. May Your taking birth from my womb escape the attention of that great sinner. Please oh All-pervading One, withdraw this supernatural four-armed form that is equipped with the attributes of the conch, lotus, disc and club. The entire creation with everything that belongs to it is by You, oh Lord, the transcendental Original Personality, easily sheltered and kept within Your body at the time of devastation. But to see You now having entered my body is something unimaginable in the human world, oh Godhead!'

The Supreme Lord replied: 'In a previous age you became known as Pris'ni, oh chaste lady, and he [Vasudeva] at the time was a Prajapati called Sutapa, an impeccable person. When Lord Brahma told you both to create offspring, you were thereafter of severe austerities to keep your senses under control. 4-3 Enduring the rain, the wind, the blistering sun and the severe cold and heat of the seasonal changes, you by practicing restraint freed your mind from contaminations. Eating fallen leaves and air only you became pure and peaceful, performed My worship in serenity and prayed for a boon from Me. While you, with your mind fixed on Me, thus in severe penance practiced the most difficult austerities, twelve thousand celestial years passed. 7-3 By this determination of heart and constant, faithful service and penance oh sinless ones, I, proclaimed to be the most favorable bestower of boons, very satisfied with the both of you then appeared in this form. Eager to fulfill your desires I told you to think about a boon for yourselves whereupon you asked for a son just like Me. You, who as a man and wife without a son and dissatisfied in your sensual concerns were so strongly attracted to My divine energy, never asked Me for being liberated from this world [see also 4.9: 30-35]. After you received the benediction and I had left, you enjoyed sexual intercourse whereupon the two of you achieved the desired result of having a son like Me. Because I did not find anyone else in this world with your noble character and qualities, I became your son and am thus known as Pris'nigarbha [see also 11.5: 26]. Through Kasyapa and Aditi I again appeared from the two of you with the name Upendra and was also called Vamana because I was a dwarf [see 8.17-22]. True to my word for the third time appearing in this manner in a form like this, I again took My birth from the two of you, oh chaste lady. I showed you this [four-handed] form to remind you of My previous appearances. The spiritual understanding of My identity would otherwise not arise [in you] with the transient form. When you treat Me with love and affection the two of you, in your constant awareness of Me as being both your son and the Absolute Truth, will thus attain My transcendental abode.'

Shri Shuka said: 'Thus having spoken the Personality of Godhead, the Supreme Lord, was silent and directly from His inner potency assumed the form of an ordinary human child before the eyes of His parents. When thereafter the son of Shurasena as instructed by the Supreme Lord carefully wanted to carry his son away from the place of delivery, precisely at that time Yogamaya [see 10.2: 6-12], the one [of transcendence who factually is] never born, took her birth

from the wife of Nanda. 8-4 By her influence the guards and the rest of the people being fast asleep had lost consciousness of all their senses. As soon as Vasudeva carrying Krishna approached, all the heavy doors and gates sealed with bolts and chains opened wide out of their own, like darkness dissipated by the sun. The slightly rumbling clouds showered rain but Shesha Naga followed them and stopped the rains with His spread out hoods. The surface of the deep waters of Yamaraja's younger sister, the Yamuna, was foaming because of Indra's constant showers. The waters whirled agitated, but the waves of the forceful, fierce stream gave way just like the ocean did before the Husband of Sita [Lord Rama, see 9.10: 13-15]. The son of Shurasena reached the cow-village of Nanda and found all the cowherds there fast asleep. While they slept he put his son on Yashoda's bed, took up her daughter and then returned home. There he placed the little girl on Devaki's bed and put the shackles back on his feet so that he remained bound as before. Yashoda, Nanda's wife, delivering her child had no idea what it precisely looked like because being overwhelmed by sleep from the hard labour, she lay unconscious.'

*: Svami Prabhupada comments: 'If we regard this world as false, we fall into the category of Asuras, who say that this world is unreal, with no foundation and no God in control (asatyam apratishtham te jagad ahur anis'varam). As described in the Sixteenth Chapter of Bhagavad Gita, this is the conclusion of demons.'

BHAGAVATA PURANA CHAPTER 4:

The Atrocities of King Kamsa

Shri Shuka said: 'With all the outer and inner doors of the building closed as before, the guards of the prison woke up when they heard the newborn child cry. They hurried to report it to the king of Bhoja who fearfully awaited the time that Devaki would deliver. He quickly got out of bed and said: 'The Time has arrived' and went perturbed, with his hair on his head disheveled, immediately to the place of birth.

The chaste Devaki miserably and full of pity said to Kamsa, her brother: 'All good fortune to you, this girl will be your daughter-in-law. You should not kill a woman. Following the voice from above you have killed many children brilliant as fire my brother. Please allow me this one daughter. I am still your poor younger and childless sister, is it not? Oh master, dear brother, hold back, you owe me this last child.'

Shri Shuka said: 'In tears clasping her baby she pleaded most piteously, but he most cruelly with a growl tore it away from her hands. Having abandoned all his familial affection he took the newborn child of his sister by the legs and wanted to smash the daughter against the stone floor. But it slipped midair out of his hands and appeared that very instant in the sky as Devi [Durga] the younger sister of Vishnu with her eight mighty arms complete with weapons [see also 8.12: 40]. 0-1 Adorned with sandalwood pulp, flower garlands, valuable jewels and being nicely dressed she held a bow, a lance, arrows, a shield, a sword, a conch, a lotus and a disc. With different presentations being worshipped by the Siddhas [the perfected ones], the Caranas [the venerable ones], the Gandharvas [the singers of heaven], the Apsaras [the dancing girls], the Kinnaras [the ones specially talented] and the Uragas [the 'divine snakes'] she said the following: 'What's the use of killing me oh fool! He, your former enemy [see 1.68] who will kill you, has already been born [and is now] somewhere else. Stop the unnecessary killing of poor little babies.'

After the Goddess of the immense power of maya thus had spoken to him, she [disappeared and] became known in different places on earth under diverse names [such as Annapurna, Durga, Kali and Bhadra, see 10.2: 10 & 11]. When Kamsa heard the words she spoke he was struck with wonder and forthwith released Devaki and Vasudeva saying humbly: 'My dear sister and brother-in-law, I, because of my sins behaving like a cannibal eating his own kids, have alas killed your many sons. I am really such a one who mercilessly cruel denies his relatives and friends their life. What kind of world is someone who engages like a brahmin-killer, heading for here or in the hereafter? Not just human beings, but also heaven can speak a lie. Just because I believed the prophecy I most sinfully killed all my sister's children! Oh blessed souls, do not lament over your sons, for all who are born are bowed down by their own deeds [in a previous life, see footnote 3 ch. 1]. Living beings have to abide by their fate and cannot always live in the same place. Everything on earth and is produced from earth [like pots] appears and disappears again. This physical body similarly undergoes change, but the soul, just like the earth element itself, does not [compare 10.3: 15-17]. When one without knowledge of this difference [between body and soul] does not properly identify with the self and one thus falsely being united with the body is of separation [in one's heart and society], one cannot break through the repetition of one's conditioned life [viz. one can only unite in consciousness]. Because everyone unwillingly has to face the consequences of his own actions, you, my dear sister, should not lament over your sons who found their death because of me. As long as one does not know oneself [as a soul] and one

with a mistaken notion thinks of oneself as someone who kills or gets killed [thus as being a body], one is an ignoramus running into the pains of material distress [see also B.G. 3: 9 & 18: 17 and nitya-mukta]. Please forgive me my atrocities, you are both saintly, humble and loving souls! Saying this he clasped the feet of his sister and brother-in-law with tears rolling down his cheeks.

Trusting in the words of Durga he released Vasudeva and Devaki from their shackles and thus proved his heart for the family. Because he showed remorse Devaki was relieved of her anger with her brother and Vasudeva also gave up his anger. He said to him with a smile: 'What you said about embodied souls in the grip of ignorance is correct, oh man of great fortune, one thus makes a difference between one's own interest and that of others. When people consider everything as existing separately, they go at each other's cost and are filled with lamentation, lust, fear, hate, greed, illusion and madness. Discriminating like that one does not see one's continuity [the 'thread', the soul, one's connectedness].'

Shri Shuka said: 'Kamsa thus free from impurities being answered by the appeased Devaki and Vasudeva, took leave and entered his palace. After the night had passed Kamsa called for his ministers and informed them about everything that the 'Slumber of Yoga', Durga [or Yoga-maya], had said. Upon hearing what their master had to say the Daitya opponents of the demigods, who resented them and were not that skilled, replied [see also B.G. 9: 12]: 'Well in that case, oh King of Bhoja, let us right now kill all the children about ten days old or younger in every town, village and pasturing ground. What can the demigods do in their fear to fight? They are always so nervous to hear the sound of your bowstring! Facing your many devoted arrows hitting them from all sides they fled away from the fighting to save their lives. Some of those inhabitants of heaven, with their hair and clothing in disarray and bereft of their weapons, folded miserably their hands before you and said: 'You have made us so afraid! And you killed none of them when they were scared to death, had lost their chariots, did not know how to use their weapons anymore, wanted other things than fighting or when their bows were broken and they could not respond any longer. What to say about the position taken by the so very powerful gods? Away from the fighting they can boast! And what of Lord Hari? He is hiding in the heart! Should we fear Lord Shiva then? He is living in the forest! And Indra then? He is not much of a hero either! And Brahma? He always meditates! Still we think that the demigods because of their enmity should not be overlooked. Engage us, your faithful followers, therefore to uproot them! Just like a disease of the body that once neglected in its acute stage by men cannot be treated anymore and senses that being disregarded [later on cannot be controlled], similarly a great enemy that became too strong cannot be removed. Lord Vishnu is the foundation of the demigods. He lies at the bottom of the traditional religious duties and the brahminical order with its cows, its scholars, its penances and the sacrifices that need to be paid [see also 7.5: 31]. We therefore by all means, oh King, will endeavor to put an end to the brahmins and their brahminical talk, those repenters so busy with their sacrifices and cows that deliver the ghee! The scholars, the cows and the Vedas; the austerity, the truthfulness and the sense control; the equanimity, the faith, the mercy, the tolerance as also the ceremonies, are all part of Hari. He is the leader of all the Suras and the enemy of the Asuras. He is in all hearts. At His feet all the demigods, including their controller [Shiva] and the four-faced one [Brahma], are found. Really, the only way to prevent Him is to persecute all His sages, devotees and saints.'

Shri Shuka said: 'Thus rather ignorantly deliberating with his evil counselors, Kamsa, who as a demon was ruled by the Lord of Death, thought that the best thing he could do was to persecute the brahmins [and their followers]. After he gave the Danavas, those adherents of violence and destruction who could assume any form, permission to fight all the repenters in the world, the demons spread in all directions. Kamsa then returned to his quarters. Filled with a passion of the deepest darkness they bewildered, with the shadow of death hanging over them, engaged in the persecution of the virtuous souls. The benedictions of a long life, beauty, fame, religion, talents and a place in heaven of a person trespassing against great personalities, are all destroyed.'

BHAGAVATA PURANA CHAPTER 5:

Krishna's Birth Ceremony and the Meeting of Nanda Maharaja and Vasudeva

- Shri Shuka said: 'Nanda was a man of great devotion. Overjoyed that a son had been born, he invited the scholars conversant with the Veda, cleansed himself with a bath and dressed himself up. In order to celebrate the birth [with a jatakarma ceremony*] as was prescribed he took care that the mantras were chanted and also arranged for the worship of the forefathers and demigods. To the brahmins he donated countless fully decorated milk cows and seven mountains of sesame seed, masses of jewels and gold-embroidered cloth. Material things are purified by time, by washing and bathing,

by rituals, by penance, by worship, by charity and by contentment, but the soul is purified by self-realisation. The scholars, the storytellers, the reciters and the singers uttered words that purified everyone and everything, while the bheris and dundubhis [drums] sounded constantly. All of Vraja was swept, the doorsteps, the courtyards and the interiors were sprinkled with water and a variety of festoons and flags decorated gates that were made with garlands, pieces of cloth and mango leaves. The cows, bulls and calves were smeared with turmeric oil and decorated with a variety of mineral colours, peacock feathers, cloth, golden ornaments and flowers. Oh King, the cowherds [the gopas] gathering there carried all kinds of gifts and were dressed in the most precious garments with costly ornaments, coats and turbans. The cowherd wives [the gopis] were also glad to hear that mother Yashoda had given birth to a boy and personally gave their best by appearing in festive dresses with eye make-up and wearing jewelry and such. With their lotus like faces most beautifully decorated with saffron and fresh kunkuma, they while offerings in their hands hurried hither with swaying bosoms and hips. The gopis wore brilliantly polished jeweled earrings, strings of golden coins around their necks and colourfully embroidered clothes. It was a feast to the eye to see them with their swinging bangles, earrings, breasts and garlands thus being dressed going to Nanda's house while a shower of flowers fell from their hair. They all for a long time pronounced blessings for the newborn one like 'pahi' [be protected] and sprinkled the Unborn Lord with turmeric oil while saying prayers. With Krishna, the Unlimited Controller of the Entire Universe, arriving in Nanda's cow community, many different musical instruments vibrated in a great festival. The gopas rejoicing threw curds, milk and buttermilk at each other and smeared with butter. 5-1 In order to offer his child the best prospects and to satisfy Lord Vishnu, Nanda, that noble soul, warm-heartedly honoured the gopas, the storytellers, the reciters, the singers and all those who found their livelihood by their education, with whatever they could wish for and could use as for clothes, ornaments and cows [see also 7.14: 17]. The greatly fortunate Rohini [the mother of Baladeva, see 10.2: 7] was congratulated by Nanda and Yashoda and she also, beautifully dressed and adorned with a garland and a necklace, moved around busily [being engaged in receiving guests]. Oh King, from that time on the cow lands of Nanda became opulent with all riches, for they, now being the residence of the Lord, were by His transcendental qualities transformed into a place for the pastimes of Rama [the Goddess of Fortune, see 8.8: 8].

Nanda thereafter entrusted the protection of Gokula [the cow village] to his cowherd men and went to Mathura to pay Kamsa the yearly taxes over his profit, oh best of the Kuru dynasty. Vasudeva who heard that his [younger step-]brother Nanda [**] had arrived [in the city] - as it turned out to pay his tribute to the king - thereupon went to his camp. When Nanda all of a sudden saw him before his eyes, he very pleased rose to his feet as if his body had found a new life. Overwhelmed by love and affection he embraced his dear friend. Welcoming him with all regards, he assigned him a seat and informed about his health. Vasudeva, attached as he was, then asked about his two sons, saying the following, oh ruler over the world. 'Dear brother Nanda, advanced in age and having no son, you were desperately longing for one. What a great fortune now to have gotten a son! What a great fortune also to see you here today, it is like a rebirth. Despite being around in this world of birth and death, it is so very hard to meet again your loved ones! Like things that afloat in a river are carried away by the force of the waves, we, intimately living together, do not stay [together] in one place because our karmic ways are diverging. Is everything alright with your cow business? Is there enough water, grass, plants and such in the great forest where you are living now with your friends? Oh brother, does my son who with His mother lives in your house, consider you His father and is He a sweet boy under your loving care? A person's three goals of life as described in the Vedic literatures [the regulation of one's lusts, income and rituals], find their consequence and belief when one is together. But that is not so when that togetherness has become difficult, then they lose their meaning.'

Shri Nanda said: 'Kamsa killed, alas, the many sons you had with Devaki and also the one remaining child, the youngest, a daughter went to heaven. Fate determines the end of all things, providence is elevated above every living being and the unseen is the ultimate truth of all souls. He who knows this will never get bewildered.'

Shri Vasudeva said: 'Now that you have paid the king his yearly taxes and we have met, the both of us should not spend more days in this place. Something might have happened in Gokula!' Shri Shuka said: 'After that advise of Vasudeva Nanda and the gopas excused themselves, yoked their oxen to their bullock carts and then left for Gokula.'

*: The jatakarma birth ceremony, which can take place when the umbilical cord, connecting the child and the placenta, is cut, entails the touching of the tongue of the newborn trice with ghee preceded by introductory prayers. The

birth ceremony for Krishna is also called Nandotsava. The day of yearly celebrating His birth is called Janmashthami [the eight day of the month of Bhadra or Shravana (August-September)].

**: The parampara elucidates: 'Vasudeva and Nanda Maharaja were so intimately connected that they lived like brothers. Furthermore, it is learned from the notes of Shripada Madhvacarya that Vasudeva and Nanda Maharaja were stepbrothers. Vasudeva's father, Shurasena, married a vais'ya girl, and from her Nanda Maharaja was born. Later, Nanda Maharaja himself married a vais'ya girl, Yashoda. Therefore his family is celebrated as a vais'ya family, and Krishna, identifying Himself as their son, took charge of vais'ya activities (krishi-go-rakshya-vanijyam, B.G. 18: 4).'

BHAGAVATA PURANA CHAPTER 6:

The Killing of the Demon Putana

Shri Shuka said: 'Nanda on his way [home] thought that the words of the son of Shura [Vasudeva] were not said unjustly and therefore he, apprehensive of difficulties ahead, took shelter of the Lord. Kamsa [see 10.4: 43] had sent a ghastly murderess who roamed the cities, towns and villages to kill babies. Wherever one is used to listen and all of that [in bhakti] and one performs one's duty, there, because of the Protector of the Devotees, cannot be any question of murderous ogres and bad elements. She who was called Putana and could move through the air, one day flew to the village of Nanda. There she converted herself by her mystic power into a beautiful woman and, moving about at will, penetrated wherever she wanted. - With her hair arranged with mallika [jasmine] flowers, with her very big breasts and hips that outweighed her slim waist, with her nice clothes and the earrings she wore, with the brilliance and great attraction of her face that was surrounded by her black hair and with the appealing glances she threw at everyone, she as a beauty attracted the attention of everyone in Gokula. In the eyes of the gopis she, so ravishing with a lotus in her hand, seemed to be the goddess of beauty who had arrived to see her Husband. The baby murderess unchecked in the house of Nanda looked for children and saw there the Child that Puts an End to All Untruth lying in bed. Its unlimited power was covered, just like a fire that lies hidden under ashes. Understanding that she was bent on killing babies He, the Unlimited Soul of All That Lives and Not Lives, closed His eyes when she unaware, like someone who takes a sleeping snake for a rope, placed Him, her own death, on her lap. With an evil mind acting most pleasantly she was like a sharp sword in a nice scabbard. The mothers [Yashoda and Rohini] though who saw her in the room were so impressed by the conspicuous, beautiful woman that they stood rooted to the spot. The terrible woman placed Him on her lap and on the spot pushed her breast into His mouth. The breast was smeared with a strong poison, but the Supreme Lord in response squeezed her painfully hard with both His hands and vehemently sucked both the poison and the life out of her. She completely being exhausted from the core of her being cried 'stop, stop, enough!' and severely perspiring opened her eyes wide and violently struggled, beating over and over with her arms and legs. The very deep and powerful sound she produced made the earth with its mountains and outer space with all its stars above and the worlds below tremble in all directions. People who felt the vibrations feared to be hit by lightning and fell flat to the ground. Thus squirming being tormented at her breasts, she, with her mouth wide open and all of her arms, legs and hair spread out, gave up her life. Thereupon she expanded to her original demonic form and collapsed on the pasturing grounds, oh King, just as when Vritrasura was killed by Indra's bolt [see 6.12]. As her body fell down it smashed all trees twelve miles around, oh King, for it was wonderfully gigantic.'

The gopas and gopis, who in their hearts, ears and heads were already shocked by the loud yelling, were terrified to see that massive body. The mouth had fearful teeth as high as a plow, the nostrils were as big as mountain caves, the breasts were like huge boulders, the scattered hair looked like copper, the deep eye sockets were like overgrown wells, the thighs were like river banks, the limbs resembled dams and the abdomen looked like a dried up lake. And on top of it the child was fearlessly playing. It was quickly picked up by the approaching gopis who all were greatly excited. Together with Yashoda and Rohini they waved a cow's tail around the child in order to assure it of full protection against all dangers. The child was thoroughly washed with cow's urine and further covered with dust thrown up by cows. Next for the protection of the child the Holy Name was applied with cow dung in twelve places [*]. The gopis took a sip of water [acamana] and after placing the letters of the [following **] mantra on their bodies and two hands, they proceeded with the child: 2-2 'May Aja protect Your legs, may Maniman protect Your knees, may Yajna protect Your thighs, may Acyuta protect You above the waist, may Hayagriva protect Your abdomen, may Kes'ava protect Your heart, may Is'a protect Your chest, may Surya protect Your neck, may Vishnu protect Your arms, may Urukrama protect Your

mouth and may Is'vara protect Your head. May Cakri protect You from the front, may the Supreme Personality of Gadadhari, the carrier of the club, protect You from the back and may the killer of Madhu and Ajana, the carrier of the bow and the sword protect You two sides. May Lord Urugaya, the carrier of the conch shell, protect You from all corners, may Upendra protect You from above, may [the One riding] Garuda protect You on the ground and may the Supreme Person of Haladhara protect You on all sides. May Your senses be protected by Hrishikes'a and Your life air by Narayana, may the Master of Shvetadvipa protect Your memory and may Your mind be guarded by Yoges'vara. 5-2 May Pris'nigarbha protect Your intelligence, may Your soul be protected by Bhagavan, may Govinda protect You when You play and may Madhava protect You in Your sleep. May the Lord of Vaikunthha protect You when You walk, may the Husband of the Goddess of Fortune protect You when You sit down and may Lord Yajnabhuk, the fear of all evil planets, protect You when You enjoy life. 7-2 The demonic women, devils and haters of children that are like bad stars, the evil spirits, hobgoblins, ghosts and spooks, the ogres, monsters and witches like Kothara, Revati, Jyeshthha, Matrika and Putana who drive people mad, are the ones who bewilder the memory and hinder one's body, life air and vitality. May those nightmarish beings who cause so much trouble for both old and young people, all be vanquished, may they all be scared away by the chanting of Lord Vishnu's names.'

Shri Shuka said: 'Bound by their maternal affection the elderly gopis thus took all measures to ward off evil. His mother thereupon nursed Him and put her son in bed. The gopas headed by Nanda in the meantime had returned from Mathura and when they saw Putana's body in Vraja they were all struck with great wonder [and said]: 'Oh friends, Anakadundubhi appears to have grown into a great master of yoga. Otherwise, how could he have predicted the kind of situation we see now?' The inhabitants of Vraja cut the mass of the body into pieces with the help of axes. Then it was thrown away in a distant place, covered with wood and burned to ashes. When they cremated the body, the smoke produced turned out to be as serenely fragrant as aguru incense. Being sucked by Krishna that body had been instantly freed from all contaminations [see also 1.2: 17]. 5-3 If Putana, that child murderess and she-devil hankering for blood, despite her lust to destroy, could attain the supreme destination after offering her breast to the Lord, then what to say of those with faith and devotion who, just like His affectionate mothers, offered the one most dear. Krishna, the Supreme Personality, what [He needed]? 7-3 The Supreme Lord embraced her breast and trod her body with His lotus feet, that the devotees always have in their hearts and are held in devotion by the ones praised everywhere [like Brahma and Shiva]. When she, by assuming the position of a mother, went to heaven even though she was a murderess, then what would that mean for the motherly cows that by Krishna were sucked for enjoying the milk? 9-4 Oh King, for all women from whose love for the child the milk was flowing that He, the Supreme Lord, the bestower of Oneness, Giver of Liberation and son of Devaki, drank to His satisfaction, for all the ones who constantly made Krishna their maternal concern [the gopis], it can never be so that they return to the material ocean where one lusts in ignorance [see also B.G. 4: 9].

Smelling the fragrance of the smoke that emanated, all the inhabitants of Vrajabhumi wondered: 'Where does it come from?' Thus talking to each other they reached the cow village. Getting there they were greatly surprised to hear what the gopas all had to say about the havoc Putana had created, how she had died and everything that was done for the sake of the baby. The gentle-minded Nanda took his son on his lap as if He had returned from death, smelled His head and achieved the highest peace, oh best of the Kurus. Any mortal who with faith and devotion listens to this wonderful Krishna childhood pastime about the salvation of Putana, will grow fond of Govinda [the Protector of the Cows].'

*: Waving a cow's tail around a child is an occult rite in which the tail of a cow is regarded the seat of Lakshmi, the Goddess of Fortune. This is also true for the urine, dust, the milk and dung of the cows that with their products are held sacred. The urine has antiseptic qualities, the dung serves as fuel and the milk brings all health and wealth.

**: With the mantra [anga-nyasa and kara-nyasa] one assigns the first letter or seed-letter of the names of the Lord mentioned in the next verse, followed by anusvara and the word namah.

BHAGAVATA PURANA CHAPTER 7:

Krishna Kicks the Cart, Defeats Trinavarta and Shows Yashoda the Universe

- The honourable king said: 'The different pastimes of the avatars of the Supreme Lord that offer us the image of the Lord, our Controller, are most pleasing to our ears and inspiring to our minds, oh master. Whoever hears about them will find his existence very soon purified from the propensity for dissatisfaction and, as a person who is devoted to the Lord, also find friendship with His people [Vaishnavas]. If you like,

please speak to us about everything pertaining to Him. Tell us more about the wonderful pastimes of Krishna who, imitating the human way, in the form of a child assumed His position on this earth.' [†]

Shri Shuka said: 'At the time the moon stood in the constellation of Rohini [after three months] He could turn Himself on His back in His crib. To celebrate this the mothers organised a celebration with a washing ritual. They gathered with music and song and while mother Yashoda performed the bathing ceremony hymns were chanted by the brahmins. After Nanda's wife and the other members of the household had finished the bathing, the brahmins, who performed their auspicious mantras, were respectfully honoured with food, garments, garlands and cows. Seeing that the child had become sleepy, it was laid aside for the time being. While busily engaged for the utthana [or 'turning upward'] ceremony she, providing the guests from all over Vraja to their liking, did not hear any of the cries of her child who, wailing to be fed, angrily kicked around its legs. The cart underneath He was put was hit by His delicate feet that were as tender as a new leaf. It turned over so that all the bowls, plates and the sweetness they contained fell to the ground, the wheels and axle got dislocated and the pole was broken [**]. All the men and women of Vraja who being invited by Yashoda and Nanda had assembled for the utthana ceremony witnessed that wondrous event and wondered how the cart out of its own could have been damaged so badly. The children told the dumbfounded gopas and gopis that it suffered no doubt that, as soon as the child started to cry, it with one leg had dashed it apart. They, unaware of the inconceivable power of that small baby, could not believe it. The gopas thought that all that they had heard was but child prattle. Mother Yashoda, picked up her crying son and offered Him her breast. Thinking it had been an unfavorable planet, she called for the brahmins to perform a ceremony with Vedic hymns. After a couple of strong gopas had reassembled the cart and had placed the pots and everything back on it, the priests with curds, rice, kus'a grass and water performed the rituals for the fire sacrifice. 3-1 The blessings of those who endowed with the perfect truth are free from discontent, untruth, false pride, envy, violence and self-conceit, never go in vain [see also B.G. 18: 42]. With this in mind Nanda took care of the child by asking those fine brahmins to sing auspicious hymns and purify it according to the Sama, Rig and Yajur Veda with the help of water mixed with herbs. When the child had been bathed he, the leading cowherd, held a fire sacrifice and devoutly served the souls of rebirth a most excellent meal. To assure his son of all of the best, he - to the blessing they also gave him - donated in charity the best quality milk cows that were nicely decorated with flowers and golden chains. The scholars being joined with whatever they pronounce, bring one, as experts in the mantras, all the blessings because the valid words they use never at any time will be fruitless.

One day [with Him about a year old] when Yashoda fondled Him as He sat on her lap, she could no longer bear the child's weight because He became as heavy as a mountain peak. Astonished about the pressing weight the gopi put the child on the floor. Next she turned to Narayana and engaged herself in her worldly duties. The child sitting there was swept away [though] by a demon named Trinavarta, a servant sent by Kamsa who had assumed the form of a whirlwind. Producing a tremendous noise it massively roaring covered all of Gokula with dust that penetrated every nook and corner so that everything was hidden from sight. For an hour or so all of the cow land was plunged in darkness by the heavy dust. Yashoda could not find her son on the spot where she had put Him down. The people could not see themselves or each other anymore because of the sands blown up and were disturbed and confused. The woman helpless because of the dust clouds of the strong whirlwind saw nothing and thus she in fear about her son lamented pitifully and fell to the ground like a cow that has lost her calf. After the fierce dust storm of the whirlwind had ceased and she could not find Nanda's son, the other gopis with their faces full of tears all in sympathy wailed along with her crying. After Trinavarta had assumed the form of the whirlwind and thus had swept away Krishna, he, reaching the top of the atmosphere, could not get higher with Him getting heavier and mightier and so he lost his strength. Taking Him who strangled his neck for an incredibly heavy rock that exceeded his power he could not get rid of this wonderful child. Grasped by the throat he was powerless. His eyes popped out while he choked and lifeless together with the child fell down to the ground in Vraja. The gathered sobbing gopis all together saw him fallen out of the sky upon a slab of stone with all his limbs broken, like Tripura pierced by the arrows of Shiva [see 7.10]. They were totally surprised to find Krishna in good health sitting on the chest of the man-eater who had transported Him through the sky. All the gopis and gopas rejoiced most happily that He was saved from the mouth of death and that they had gotten Him back. [They said:] 'How greatly wonderful this baby that, being seized by the ogre, left us but has returned unscathed! Now that this nasty and violent demon has been killed because of his sins,

the innocent, even-minded people are relieved of their fears. Of what austerity have we been, what was our worship for the One in the Beyond and what was the pious work, the public service, the charity, or any other benevolent activity for our fellow man that we performed, as a result of which the child, that was practically lost, is present here again to the fortune and pleasure of all His folk?' Having witnessed all these different wonderful events in the great forest, the herdsman Nanda over and over stood amazed how true the words of Vasudeva had been [see also 10.6: 32].

One day the mother pulled the little boy on her lap to nurse Him from her breast, from which because of her great affection the milk was oozing. 5-3 Oh King, when He was done and mother Yashoda, patting softly to help Him, looked the satisfied and smiling child in the face, she had, when He yawned, the following vision: she saw the sky, the planets and the earth, the luminaries in all directions, the sun and the moon. She saw fire, the air and the seas with the continents, the mountains, their daughters the rivers, the forests and all creatures moving and not moving [see also B.G. 11]. Thus all of a sudden seeing the entire universe, oh King, she in great amazement stifled with deer-like eyes and started to tremble all over.'

*: At the beginning of this chapter, two extra verses sometimes appear:

evam bahuni karmani
gopanam Sham sa-yoshitam
nandasya gehe vavridhe
kurvan vishnu-janardana

"In this way, to chastise and kill the demons, the child Krishna demonstrated many activities in the house of Nanda Maharaja, and the inhabitants of Vraja enjoyed these incidents."

evam sa vavridhe vishnur
nanda-gehe janardana
kurvann anis'am anandam
gopalanam sa-yoshitam

"To increase the transcendental pleasure of the gopas and the gopis, Krishna, the killer of all demons, was thus raised by His father and mother, Nanda and Yashoda."

Shripada Vijayadvaja Tirtha also adds another verse after the third verse in this chapter:

vistarena karunyat
sarva-papa-pranas'anam
vaktum arhasi dharmajna
dayalutvam iti prabho

"Parikhit Maharaja then requested Shukadeva Gosvami to continue speaking such narrations about the pastimes of Krishna, so that the King could enjoy from them transcendental bliss."

** : Svami Prabhupada comments: 'Krishna had been placed underneath a household handcart, but this handcart was actually another form of the Shakathasura, a demon who had come there to kill the child. Now, on the plea of demanding to suck His mother's breast, Krishna took this opportunity to kill the demon. Thus He kicked Shakathasura just to expose him. Although Krishna's mother was engaged in receiving guests, Lord Krishna wanted to draw her attention by killing the Shakathasura, and therefore He kicked that cart-shaped demon.'

BHAGAVATA PURANA CHAPTER 8:

The Name Ceremony, His Pranks and Again the Universe Within His Mouth

Shri Shuka said: 'Garga the family priest of the Yadus, a man of great penance, oh King, on the request of Vasudeva went to Nanda's cow community. Nanda very pleased to see him stood up to welcome him with folded hands. Knowing him to be someone elevated above the senses [adhokshaja], he out of respect prostrated to offer his obeisances. With the greatest hospitality and the sweetest words he offered the sage a seat and said, after thus having pleased him: 'Oh brahmin complete in your self-realisation, what can I do for you? When great souls [like you] move towards simple-minded householders, one must never think that such a thing would happen for any other reason than their best interest. You are the author of a book concerning the transcendental knowledge of the movement of the luminaries, [an astrology book] from which any one directly may learn about the reason and consequences of his fate. You are the best of all the knowers of Brahman, a brahmin who by his birth [*] is a spiritual master for all society. With you having arrived at my home, please, perform the sacred ceremony [the samskara] for these two boys [Krishna and Balarama].'

Shri Garga said: 'Everyone knows that I am the teacher of example of the Yadus. In this world I always perform the purification rite for every son [of that family]. If I perform this ceremony for you, your sons would be considered the sons of Devaki. - Kamsa, that great sinner, knows about your friendship with Vasudeva. He also knows that the eighth child of Devaki cannot be a girl, while he took notice of Devaki having a daughter [Durga 10.4: 12]. He thus might consider to kill these children and therefore it is not wise for us to do this.'

Shri Nanda said: 'Then please perform, without him or even my own relatives knowing about it, right here in this remote place, in the cow shed, the purificatory rites for a second birth by reciting the benedictory words.'

Shri Shuka said: 'The man of learning thus urgently requested in secret seclusion performed the name-giving ceremony for the two boys for which he had come. Shri Garga said: 'He, this son of Yashoda] has according to the yuga transcendental qualities be the pleasure of all his folk. Therefore He will be called Rama. Because of His extraordinary strength He will also be known as Bala and because of not existing separately from the Yadus [see also 10.2: 8] He will further be known as Sankarshana [the unifier]. And this one [the son of Yashoda] has according to the yuga accepted forms with a white, a red or a yellow colour. Now He is Krishna [of a dark complexion, see **]. This child previously was born somewhere else as the son of Vasudeva and therefore the ones who know this will speak about this child of yours as the glorious Vasudeva. There are many names and forms according to the qualities and activities of His appearances. These are known to me, but the common people do not know them. Being a Nanda-Gokula cowherd this child will always act to what is most beneficial to all of you. With His support you will easily overcome all dangers [*3]. Oh King of Vraja, in the past, when there was a faulty regime, He has protected pious souls who were disturbed by rogues so that they, with those bad elements defeated, could flourish [see also 1.3: 28]. Just like the ones faithful to Vishnu have nothing to fear from the Asuras, those who are as fortunate to associate with this child in love and affection, will not be overcome by enemies. Therefore, oh Nanda, take the greatest care raising this child. As for His qualities, opulences, name and fame this son of yours is as good as Narayana!'

Shri Shuka said: 'After Garga thus fully had informed them about the Supreme Soul [the way He had manifested in the form of the two boys] and had left for his place, Nanda, being blessed with all good fortune, considered himself most happy. Shortly thereafter Rama and Kes'ava [Krishna] were crawling around in Gokula on their hands and knees enjoying their childhood. Crawling like snakes through the mud of the cow place while dragging their feet behind them, they produced a sweet sound with their ankle bells, but when they, charmed by those sounds, enthusiastically followed [the ankle bells of] other people, they became afraid and quickly returned to their mothers. When their mothers closed their, by the mud charmingly coloured, bodies in their arms, they allowed them to drink from the milk which, because of the great love for each of their sons, flowed from their breasts. And when they, while they were sucking, looked into their mouths they were delighted with the greatest ecstasy to discover that their teeth were growing. From within their houses watching the children play outside in Vraja, they laughed and forgot their household being amused to see how the two boys caught the ends of the calves' tails and were dragged around by them. When the mothers during their household duties could not find a way to check Them being engaged in Their tireless play with the cows, with fire, with sharp-toothed animal beaks [of dogs and monkeys], with swords, water, birds and thorns, they were unsettled. Rama and Krishna very soon without the help of their knees oh King, with ease began to walk around on their legs alone in Gokula. The Supreme Lord together with Balarama playing with the other kids in Vraja then awakened a heavenly bliss in the ladies of Vraja. The gopis who with their eyes on Krishna were eager just to hear time and again about His childish pranks, assembled in the presence of His mother and said: 'Once He untimely released the calves and smiled about the anger that gave rise to. Some or another way He stole the palatable curd, milk and butter from the pots, ate from it and also gave each monkey a share. When they refuse to eat [having enough], He breaks the pot and when He cannot find any [food to feed the monkeys], He gets angry at the people of the house and goes around pinching the babies. [With the pots] hung out of reach He devises a way by piling up things or turning over a mortar and then finds His way to the contents by making a hole in the hanging pot. Awaiting the time that the gopis are busy with their household affairs, He with the necessary light from the radiating jewels on His body manages to find His way in a dark room! He is so naughty that He sometimes freely urinates in a clean spot in our houses and that cunning, resourceful thief now sits there like a nice boy!' The gopis present there discussed all these matters, but when they saw Him sitting in front of them, looking afraid with His beautiful face, the gopis were happy to see Him. They with their complaints against Him truly could not be angry with Him and having a good time had to smile only. One day, when He was a little older, Balarama and the other kids of the neighbourhood came to tell His mother: 'Krishna has eaten dirt!'

Yashoda, anxious about His well-being, chided Krishna, took Him by the hand and looked worried into His mouth to inspect Him. She said: 'Why, You unruly boy, did You

secretly eat dirt? What are Your older brother and all Your playmates saying?"

'Not true at all mommy, I did not eat any dirt. If you think it is true, then look right here into My mouth!'

'Is that so? Then open wide!' she told Him and He, the Supreme Personality, the Lord whose opulences are unlimited, in His pastime of acting like a human child opened His mouth. 7-3 Within His mouth she [for the second time, see 10.7: 35-37] saw the entire universe with all beings moving and not moving, the sky in all directions, the mountains, the continents, the oceans, the surface of the earth, the blowing wind, the fire, the moon and the stars. She saw the planetary systems, the waters, the light, the firmament with all of outer space and all [divinities] bound to change, the senses, the mind and the three modes. Seeing that diversity along with the time of living of each soul, the natural instincts, the karma, all that is desired, the different subtle bodies as also Vraja and herself within in the wide open mouth of her son's body, she was struck with disbelief: 'Is this all a dream, a divine phantasmagoria or maybe a delusion of my own intelligence, or would that what I so see differently be some yogic phenomenon natural to my child? Let me therefore surrender at the feet of Him beyond my range of vision whom I may not understand, who escapes my consciousness, mind, action and words and under whose control I live and may return [home, back to Godhead]. With the notion of myself as being the wife of this spouse having that son, as being the queen of Vraja owning all the wealth with authority over all the gopas and gopis with their cows and calves, I have it all wrong since only He is my purpose in life [see 5.5: 8, 7.9: 19 and B.G. 5: 29]. After mother Yashoda thus had received this understanding of His reality, He, the master of illusion, the mighty Vishnu, manifested for her again the magic of the affection for her son. With the memory [of the vision] instantly faded, the gopi placed her son on her lap with a heart filled with the same intense affection for her son as before. The Lord is glorified in all His greatness with the help of the three [Vedas], with philosophical exercises [the Upanishads], with yogic analysis [sankhya-yoga] and with other devoted literatures, but she simply thought about Him as being her son.'

The honourable king said: 'Oh brahmin, what were the pious activities [see B.G. 7: 16] performed by Nanda and Yashoda from whose breast the Lord drank His milk? How did they achieve the highest perfection of such a blessing? Not even His own father and mother could enjoy the magnanimous activities of the young Krishna who eradicates the impurities of the world, actions that even today are glorified by the transcendentalists!'

Shri Shuka said: 'Drona, the best of the demigods [the Vasus], determined to carry out the orders of Lord Brahma, together with his wife Dhara said the following to him: 'May we being born on this earth be devoted to the Supreme Godhead, the Master of the Entire Universe, the Lord who is the ultimate goal under whose care one can easily avoid a miserable life. 'So be it' was the answer [given by Brahma]. Drona thereupon took his birth in Vraja and became the Great One [the Bhagavan to Bhagavan], the highly distinguished and celebrated Nanda and she, Dhara, appeared as Yashoda [compare 10.3: 32-45 and see *4]. Oh son of Bharata, for that reason there was from both the parents and all the gopas and gopis, the constant [love of the] devotional service unto Him who had appeared as their son, the Lord our well-wisher. To substantiate the words of Brahma Krishna then together with the almighty [Bala-]Rama resided in Vraja to perform His pastimes [His 'lila'] to the delight of all.'

*: The Sanskrit says here 'by birth', but the parampara stresses the second birth or initiation. Svami Prabhupada comments: 'No one is born a brahmana; everyone is born a Shudra. But by the guidance of a brahmana and by samskara, one can become dvija, twice-born, and then gradually become a brahmana. Brahmanism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a brahmana. At least there must be an opportunity to allow everyone to attain the destination of life.' Next to this second birth there is also the third birth one has from one's sacrificial activities: independence is achieved with the internalisation of the guru (see also 4.31: 10, 7.11: 3).

** : The word 'krishna' means more than just 'dark'. Svami Prabhupada comments: 'If we analyze the nirukti, or semantic derivation, of the word "Krishna," we find that na signifies that He stops the repetition of birth and death, and krish means satartha, or "existence." (Krishna is the whole of existence.) Also, krish means "attraction," and na means ananda, or "bliss." His colours are discussed later on in BOOK eleven under: 11.5: 21, 24, 27 en 34.

*3: One of the mantras the Vaishnavas use to offer their food to Krishna is:

namo brahmanya-devaya
go-brahmana-hitaya ca
jagad-dhitaya krishnaya
govindaya namo namah

'My obeisances unto the godhead of the brahmins always concerned about the cows, the brahmins and the entire universe; unto Krishna, Govinda, my respects.'

*4: Concerning this difference between the privilege of being the actual parents Vasudeva and Devaki and being His foster parents Nanda and Yashoda, Prabhupada explains that there are two types of siddhas, the perfected ones or liberated souls: nitya siddhas and sadhana siddhas: those who are eternally liberated like Nanda and Yashoda who are eternally Krishna's associates or expansions of Krishna's personal body, and those ordinary human beings who acquire a special position by enduring sadhana, the spiritual practice of executing pious activities and following the regulative principles of devotional service.

BHAGAVATA PURANA CHAPTER 9:

Mother Yashoda Binds Lord Krishna

- Shri Shuka said: 'One day, when the maidservants were otherwise engaged, mother Yashoda, Nanda's queen, was churning and making her curd. During the time she was churning the butter she sang songs about everything she could remember her son had done. Being dressed in linen that was held by a belt around her shaking hips, her breasts, which at the nipples were wet because of her affection for her son, moved as she was churning and with that movement the bangles on her wrists and her earrings moved along in harmony. The perspiration because of the labour of pulling the churning rope meanwhile ran down her face and fell down together with the jasmine flowers from her hair. The Lord desirous to drink milk approached her as she was churning and getting affectionate with His mother, He stopped the churning rod by taking hold of it. She sweetly allowed Him on her lap to drink from her overflowing, loving breasts and watched with a smile how happy He was. When she saw how a pan of milk was boiling over she had to put Him aside quickly and leave, but He was not yet satisfied. Having gotten angry He, biting His full red lips and with false tears, with a stone broke the pot in which the butter was churned and, hidden from sight in an adjacent room, He began to eat from everything that was churned. The gopi rescued the boiling hot milk from the stove and returned to her workplace where she discovered that the churning pot was broken. Not seeing her child she with a smile concluded that it had been His work. Standing on top of a mortar He had turned over, He, anxiously looking around, from a hanging [storage] pot to His pleasure handed a share of the milk goodies out to a monkey. From behind watching these activities, she very slowly approached her son. Seeing her approaching with a stick in her hand He quickly climbed down and fled away, like He was afraid, with the gopi after Him - He who could not even be reached by the greatest yogis of penance who try to get access in their meditation [see also B.G. 18: 55]. Even though the quickly chasing mother with the flowers falling from her hair and with her heavy breasts to her thin waist, had to slow down, she nevertheless finally managed to capture Him. Seeing the little scoundrel remorsefully crying and rubbing the collyrium of His eyes all over His face with His hands, she caught Him with His fearful eyes by the hand with a threatening pose. With a good heart for her son understanding His fear she threw away the stick though and decided to bind Him with a rope. But she did not know what kind of power she was dealing with.

He to whom there is neither an inside nor an outside, neither a beginning nor an end, is both the beginning and the end, both the inside and the outside of the universe. He constitutes the complete of the universe. And He, the One Unmanifest, the One Unseen present in the form of a mortal being, was by the gopi taken for her son and bound to a mortar like one does with a normal child. When the rope she used to bind her naughty child fell short with a length of an inch, the gopi tied another rope to it. When even that one fell short she tried another one that, joining and joining, would not suffice either to bind Him staying short with [again] an inch. Yashoda proceeded with all the ropes in the household and thus failing she, being struck with wonder, had to laugh together with all the gopis taking part in the fun. Seeing His mother sweating and getting tired and all the flowers falling down from her loosened hair, Krishna was so gracious to allow her to bind Him. My best one, the Lord factually thus exhibited how He, Krishna, despite being the controller of the entire universe with all its demigods, is controlled by the servant [who is ruled] by His wishes [His devotees. Compare 7.3: 14-21]. Neither Lord Brahma, Lord Shiva, nor the Goddess of Fortune albeit residing at His side, received from the Giver of Final Liberation the mercy the gopi obtained. They who adhere to the physical concept of life [the karmis] as also the jnanis [the book people, the transcendentalists] and they who go for the soul only [the escapists, the impersonalists] cannot win as easily the Supreme Lord, the Son of the Gopi, as those can who are convinced of bhakti [of devotional service] in this world [see also B.G. 11: 54 and 18: 16].

While His mother was very busily engaged in her household, the Lord observed two arjuna trees outside who had been demigods [Guhyakas]. They once were the sons of the

bestower of riches [Kuvera]. They were known then as the very prosperous Nalakuvara and Manigriva, but because of their conceit they had been cursed by Narada to become trees.'

BHAGAVATA PURANA CHAPTER 10:

The Deliverance of the Sons of Kuvera

The king said: 'Oh powerful one, can you please describe the abominable act because of which the devarishi got angry and the two [sons of Kuvera] were cursed?'

- Shri Shuka said: 'Very proud of being elevated to the association of Rudra the ones born from the Keeper of Wealth, [one day] walked around in a beautiful park at the Mandakini river [upper-Ganges] near Kailasa [Shiva's mountain]. In that garden full of flowers they most bewildered, with their eyes rolling because of being intoxicated from drinking varuni, were together with women who sang songs to them. Because they wanted to enjoy themselves they in the company of the young girls entered the Ganges full of lotus beds, like two male elephants with their she-elephants. It so happened that Narada, the almighty devarishi, got to see them, oh son of Kuru, and from the demigods' maddened eyes could understand what state they were in. Seeing him their adherents [the girls] were ashamed and, afraid of being cursed, quickly covered their naked bodies with their garments. But the two guardians of Kuvera's treasures [the Shiva guhyakas], who were also naked did not. Seeing the two being drunk and blind with their prestige and wealth, he in order to teach the two sons of the light a lesson, pronounced a curse against them saying the following. Narada said: 'For the one who in the mode of passion enjoys the things of the world there is nothing as perplexing to the intelligence as the arrogance of wealth, a good birth, [a nice body, learning, riches] etc., in which one feels attracted to women, wine and gambling. In that position killing animals, merciless people out of control with themselves think that this body, which is doomed to perish, would not age and would not die [see also 7.15: 7, B.G. 9: 26]. The body, however deemed to be divine, after death serves the worms and turns into stool and ashes. Does someone with such a selfish attitude towards other living beings know what hell he is heading for [see also 5.26: 17]? Does this body belong to the one providing the food, to oneself, to one's father, to one's mother, or does it belong to one's father-in-law, to a state authority, to a buyer, to the fire or even to the scavengers? The question is: who would thus that knower actually be [that proprietor] of the body that manifested from the unmanifest nature and vanishes again? Who else but a fool would take the body for the real self and kill [other] living beings [see also 4.11: 10]? For fools blinded by pride about their wealth, poverty is the best ointment for their eyes. A poor man is better capable of seeing others as equal to himself [*]. Someone who is pricked by a pin does not wish anybody with a likewise body to experience such a pain, but not so a person who was never pricked by a pin. A poor man is free from all conceit associated with the falsehood of the self. The great difficulty [of poverty] that one by providence may encounter in this world, is for him the best austerity. Always being hungry the senses of the slim body of a poor person eager for food [**], become less and less dominant and also the violence [that is the counterpart of the lust to eat] ceases. [As opposed to the rich] the poor can [easily] associate with the saints [who keep to the vow of poverty and are] equal minded towards all. The [mental] cause of their suffering as also their [physical] hankering is reduced by meeting such honest people so that purification is quickly achieved as a consequence [see also 10.8: 4]. Why would one avoid the equanimous renouncers of the world [the sadhus] who want to serve Mukunda and desire the association of materialists who proud of their wealth seek their refuge in that what is untrue [see also B.G. 7: 15]. I will therefore take away this ignorant conceit of these womanizing drunkards who because of the sweet liquor varuni, arrogant and blinded with the opulence have lost control of themselves. 0-2 Since these two sons of Kuvera being absorbed in darkness, in their pride indifferent towards others did not care to dress their bodies, they deserve it to become immobile [as two trees]. This in order to prevent that they repeat this. It is furthermore my mercy that their self-remembrance may continue and also my special favor that they, after a hundred years of the gods [a year is a day], may obtain the personal association of Vasudeva. With their bhakti revived they then may resume their celestial lives.'

Shri Shuka said: 'The devarishi thus having spoken went away to Narayana-ashrama [his abode], leaving Nalakuvara and Manigriva behind to become a pair of arjuna [***] trees. To be true to the words of the seer, His topmost devotee, the Lord [who was bound to the mortar] very slowly [now] moved to the spot where the two arjuna trees were standing. [He thought:] 'The devarishi is most dear to Me. Even though these two were born from the loins of Kuvera [a rich man], I will perform according to the words stated by the great soul.' Thus having decided Krishna moved in between the arjuna and that way got the big mortar stuck across. The boy dragging the wooden mortar that was tied to His belly behind Him, with great force pulled over the two trees. They shook

heavily because of His supreme power and came down with trunk, branches, leaves and roots up making a tremendous noise [4]. On the spot from the two trees two persons appeared, resplendently beautiful, like fire rising up and illuminating all directions. They offered Krishna head down with folded hands their obeisances. Being freed from passion and ignorance they said the following to the Lord of the Entire World: 'Krishna, oh Krishna, oh Supreme Master of Yoga! You are the root cause and the Original Person in the beyond of this world, of this creation of gross and subtle matter that by the brahmins is known as Your form. 0-3 You are the One for all living beings, You are the master of the life force, of the body, of the soul and the senses. You are the Time, the Supreme Lord Vishnu, the Imperishable Controller. You as the Greatest One who are both the cosmic creation and the subtle reality, You consisting of passion, goodness and slowness, are the Original Personality, Overseer and the Knower of the restless mind in all fields of action. Who, being locked up in a body with a mind that is agitated by the modes of nature, is capable of knowing You? Who now is worthy of You who are not confined to a body, You who existed before the creation and who, now being covered by the modes of nature, is present here before us? Therefore we offer You, Vasudeva, the Supreme Personality, the Origin of Creation, You whose light is covered by the might of Your natural modes, You the Brahman [both inside and outside], our respectful obeisances. 4-3 You who are not material but are known by the different embodiments of the avatars, thus demonstrates an incomparable, unlimited might in activities that cannot be performed by normally embodied persons. You, that same Goodness and Master of all blessings, have now appeared for the liberation and elevation of everyone, with all Your potencies and expansions! Our respects for You, oh Highest Virtue, oh Supreme Auspiciousness! For You, oh Vasudeva, oh Peaceful One and Master of the Yadus, our reverence. Oh Unlimited One, do we, the servants who could meet You, oh Supreme Lord because of the mercy of Your follower, the sage [Narada], have Your permission now [to leave]? May our words always concern Your pastimes, may our ears hear the talks about You, may our limbs be working for You and may our minds always remember Your lotus feet. May our heads bow to You, the All-pervading One, and may our sight be engaged in seeing the truthful ones [the saints, the Vaishnavas especially] who are Your partial embodiments.'

Shri Shuka said: 'This way being glorified by the two Guhyakas, the Supreme Lord, the Master of Gokula who with ropes was bound to the mortar, smiled and spoke to them. The Supreme Lord said: 'Everything of this incident with the most kind Narada that happened in the past is known to Me. What a great favor he did in cursing you to fall down for being blind in your madness about the wealth. Just as the eyes of a person who faces the sun [are freed from darkness] one is simply freed from all bondage by the presence of devotees who are equal towards all, by associating with persons dedicated to Me. Now that you, oh reeds [5] of Kuvera, are saturated with love towards Me, please return home with Me as the Supreme Destination, I who constitute the Supreme of your desire and from whom one never returns [to a worldly existence. See also B.G. 5: 17].'

Shri Shuka said: 'Thus being addressed by Him, the two circumambulated Him who was bound to the mortar. They offered their repeated obeisances, took leave and then left in the northern direction [where Kailasa is found].'

*: Prabhupada comments to this: 'There is an instructive story called punar mushiko bhava, "Again Become a Mouse". A mouse was very much harassed by a cat, and therefore the mouse approached a saintly person to request to become a cat. When the mouse became a cat, he was harassed by a dog, and then when he became a dog, he was harassed by a tiger. But when he became a tiger, he stared at the saintly person, and when that saintly person asked him, "What do you want?" the tiger said, "I want to eat you". Then the saintly person cursed him, saying, "May you again become a mouse".'

**: Systematic hunger or regular fasting is in fact a standard procedure for devotees who regularly fast for a day like with ekadas': each eleventh day after the new and full moon the Vaishnava fasts from cereal and beans and then chants. Modern medicine confirms that a regular fast, or systematic hunger prolongs one's life. See also 8.16: payo vrata, fasting from solid food as the best of all sacrifices.

***: Arjuna trees are still found in many forests. The bark is used by cardiologists to prepare medicine against heart trouble.

*4: It is because of this damodara-lila that Lord Krishna as a toddler is sometimes called Damodara: tied to the belly [see also the bhajan Damodarashthaka].

*5: 'reeds' is an expression referring to the hollowness of being surrendered.

BHAGAVATA PURANA CHAPTER 11:

A New Residence, the Fruit Vendor and Vatsasura and Bakasura Defeated

Shri Shuka said: 'The cowherd men led by Nanda heard the tumult of the falling trees and, afraid that it had been the thunder, went to the spot, oh best of the Kurus. Discovering that the two arjuna had fallen to the ground they, flabbergasted, had no idea what the cause of this apparent crash would be. Who could have done this? The child, dragging the wooden mortar that He was bound to by the rope? How could this wondrous thing have happened? They were perplexed. The other children said: 'He has done it, with the mortar getting across. He dragged it in between the trees! And there were also two personalities. We saw it with our own eyes! They could not believe what they said. 'That is not possible! How could such a small child have uprooted the trees?' But some of them had doubts [and deemed it very well possible]. When Nanda saw that his son with a rope being tied to a big mortar was dragging around with it, he had to smile and released Him.

The Supreme Lord encouraged by the gopis, sometimes danced or sang for them, as if He was a simple, ordinary child they could control like a wooden doll. Sometimes He on request carried a wooden seat, a measuring jug or a pair of shoes, to which He made fun with His relatives by striking His arms [as if He would be a strong adult]. By acting like a child to the pleasure of everyone, the Supreme Lord in Vraja showed the world to what extent He submits to His devotees.

Krishna [one day] heard a fruit vendor calling: 'Oh people, come and get your fruits! And so the Infalible One, the Bestower of all Fruits who wanted some fruits, quickly grabbed some paddy and came to buy fruit. What He had to offer had slipped from the palms of His hands [on the way], but the fruit lady filled them [nevertheless] with fruits. Thereupon the entire basket of fruits filled with gold and jewels!'

After the incident with the arjuna Rohini Devi once called for Krishna and Rama who were absorbed in their playing with the other children at the riverside. When the boys immersed in their games upon being called did not show up, Rohini sent mother Yashoda to take care of the sons. As she was calling for her son Krishna and for the other boys whom He so late still was playing with, because of her love the milk flowed from her breasts. 'Krishna, oh Krishna my lotus-eyed one, oh darling, stop playing and drink some milk. You must be tired and hungry my son! Oh Rama, please come right now together with Your younger brother, oh love of the family. You enjoyed Your breakfast this morning and You now must be needing some more! Oh scion of Das'arha [worthy of service], the Yadus], the king of Vraja wants to eat and is waiting for You. Come here, be nice and let the other boys go home. You are covered with dirt my son, come and take a bath. Today is the day of Your birth star, be clean and then we'll give cows to the brahmins! Just see how the boys of Your age, being washed by their mothers, are all dressed up. You too with a bath, having eaten and being decorated should enjoy now.' Mother Yashoda thus in her intense love considering the Highest of them All to be her son, oh ruler of man, took Krishna and Rama by the hand and brought them home to get them presentable.'

Shri Shuka said: 'The elderly gopas who witnessed the great disturbances in the Big Forest came together with Nanda to discuss what was happening in Vraja. Upananda [Nanda's elder brother], the oldest and wisest one with the greatest experience, said in that meeting what, according to the time and circumstances, to the interest of Rama and Krishna would be the best thing to do: 'We who wish the best for our Gokula, should leave this place all together. Great disturbances are occurring here with the evil intent to kill the boys. The reason for this is that, somehow or other with the grace of the Lord, He, this boy, was delivered from the hands of the Rakshasi [Putana] who came here to kill the children and because of the fact that the falling handcart almost hit Him. And then the Lord of the Suras had to save Him from the demon in the form of a whirlwind who transported Him into the sky and so dangerously collapsed on the rocky ground. Being protected by the infalible One the child and the other children also escaped from dying because of the two [falling] trees He got stuck in between. As long as that devil [behind these attacks] is harassing us, we cannot stay in this cow place. To the interest of the boys we all together have to move to another place, before it is too late. There is [another] forest named Vrindavana [the 'clustered forest' *] with lots of fresh greenery and serene rock formations that with its variety of plants and wealth of grasses is a very suitable place for gopa, gopi and cow [go]. Let us therefore immediately go there today and not waste any time. We get all carts ready and be on our way with the cows, our wealth, in front - if you all agree.'

Hearing that, the gopas said unanimously: 'That is the right way, the correct approach', and began to assemble the cows and load their belongings. 1-3 Putting the elders, the children and women on the bullock carts and next their belongings, the gopas with the greatest care took their bows and arrows

and departed together with the priests, oh King, thereby keeping the cows in front and loudly vibrating their horns and bugles all around. The gopis, nicely dressed with their gold around their necks and their bodies decorated with fresh kunkum, sang during the ride on the carts with great pleasure about Krishna's pastimes. Yashoda and Rohini, beautifully together with Krishna and Balarama being seated on one cart, were very happy to hear the stories being sung. Reaching Vrindavana, a place most agreeable throughout all seasons, they settled for a cow compound by placing their carts in a semi-circle like the form of the moon. Oh ruler of man, when Rama and Madhava saw Vrindavana with Govardhana hill and the banks of the Yamuna, they were very happy. The two boys with Their children's games and broken language thus delighted the inhabitants of the cow community [the new Vraja]. In due course of time They were old enough to take care of the calves. Sporting in different ways with all kinds of games, They together with the other cowherd boys, tended the calves close to the lands of Vraja. 9-4 Sometimes blowing their flutes, sometimes hurling with a sling [for the fruits], sometimes moving their feet for the tinkling [of their ankle bells], sometimes playing cow and bull while bellowing loudly imitating the animals that fought with each other and sometimes imitating the sounds of other animals, They wandered around just like two normal children.

One day on the bank of the Yamuna tending their calves with their playmates, a demon [Vatsasura] appeared on the scene with the intent to kill Krishna and Balarama. Assuming the form of a calf he had mixed with the other calves. But the Lord spotted him and, gesturing to Baladeva, pointed him out while He inconspicuously slowly moved in his direction. Acyuta caught him by the hind legs and his tail, whirled him heavily around and next threw him lifeless on top of a kapittha tree [**]. There the body of the demon assumed a giant size whereupon he together with the tree, fell to the ground. The boys who all had witnessed this incident, were greatly amazed and praised Him, exclaiming: 'Well done, very good!', and the gods being pleased showered flowers. This couple, the Sole Protectors of All the Worlds who had turned into protectors of calves, that morning finished their breakfast and next wandered around tending the young animals.

With each of them being responsible for his own group of calves, they one day wishing to quench their thirst arrived at a reservoir where they drenched the animals and thereupon themselves also drank from the water. There the boys saw a gigantic body looking like a mountain peak broken off by a thunderbolt and fallen down, that frightened them. It belonged to a big demon called Bakasura, who had assumed the body of a gigantic heron [a baka ***]. All of a sudden most powerfully rising up he with his sharp beak swallowed Krishna. Seeing Krishna being devoured by the heron all the boys headed by Rama were flabbergasted and stood completely overwhelmed and stared, nailed to the ground. He, the son of a cowherd, the Master of the Lord of the Universe [Brahma], started deep in its throat to burn like fire and was instantly angrily released without a scratch. The heron thereupon immediately tried to kill Him again with its sharp beak. With Bakasura attacking again, He with His arms caught the beak of that friend of Kamsa, after which He, as the Master of the Truthful Ones and to the pleasure of the denizens of heaven, before the eyes of the boys, tore it apart as easily as one splits a blade of grass. At that moment the gods of all places accompanied by drums, conches and prayers, showered jasmine and other flowers from Indra's paradise [Nandana-kanana] and congratulated the enemy of Bakasura. Seeing this, the cowherd sons were struck with wonder. The way the senses return to life [when one regains consciousness], the boys headed by Balarama returned to life when He was released from the beak of the heron. Freed from the danger they embraced Him, assembled their calves and returned to Vraja. There they loudly declared [that Krishna had defeated another demon]. The gopas and the gopis were astounded when they heard all the stories. Eagerly staring at them as if they had returned from death, they filled with admiration most delighted could not turn their eyes away from the boys. [They said to themselves:] What a miracle that this boy, having faced so many life threats, is still around, while all those who gave rise to fear themselves had to experience the hatefulness they gave in to. Even though they had approached with the intent to kill this boy, none of the evil planners who appeared so grotesque in their malice, managed to succeed. Besieging Him they all died like flies in the fire. That is how it is: the words of the knowers of Brahman never ever prove false. That what by the supreme master [Garga] was predicted has happened exactly so [see 10.8: 8-9]! This way Nanda's gopas delighted in the pleasure to talk about the stories about Krishna and Balarama without ever running into the pains of the world [see also 1.7: 6]. The two boys thus passed their childhood in the cow-community with different children's games like playing hide and seek, building dams and jumping around like they were monkeys.'

*: Vrindavana is situated between Nandes'vara and Mahavana.

** : The kapittha is sometimes called kshatbelpala. The pulp of this fruit is very palatable. It is sour-sweet and liked by each and everyone.

*** : The heron is regarded a bird of great cunning, deceit and deliberation and so it stands for the hypocrite, the cheat, the rogue.

BHAGAVATA PURANA CHAPTER 12:

The Killing of the Demon Aghasura

Shri Shuka said: 'One day the Lord decided to have a picnic in the forest. Rising early He blew His horn nicely to wake up His comrades and the calves. Then they departed from Vraja driving their groups of calves in front of them. It offered a most attractive sight to see them all happy and beautifully together as they walked out in His company with their prods, horns, flutes and the many calves each of them had. All together they numbered over a thousand. With Krishna's personal calves added to them they could not be counted anymore. Immersed in their children's games, the boys had a good time in different places [in the forest].

Even though they were already adorned with gems, shells, gold and pearls, they also used fruits, green leaves, bunches of beautiful flowers, peacock feathers and coloured minerals to decorate themselves. They snatched away each other's belongings and threw them at a distance when it was discovered. Others threw them further away, but then again they were returned with a laugh. When Krishna walked away to admire the beauty of the forest, they enjoyed it to say 'me first, me first' while they touched Him. -1 Some blew their flutes, some vibrated their horns, some hummed along with the bumblebees and others imitated the cuckoos. Some ran after the shadows of the birds, some walked elegantly with the swans or sat with the ducks just as silent or danced with the peacocks. They searched for young monkeys and hopped along with them between the trees as they were skipping from tree to tree. They jumped together with the frogs, getting wet in the water, they laughed at their shadows and mocked their own echoes. This way they enjoyed the merit of their previous lives in friendship with Him who is the Supreme Divinity for those who are entangled in maya, He who is the spiritual happiness for those transcendentalists who accept it to be of service [as a consequence thereof. See * and 1.1: 2, 1.7: 6 and 2.1: 6]. Yogis skilled in self-control do not even after many lives of doing penance achieve the dust of His lotus feet. How fortunate then are the inhabitants of Vraja for whom He became the object of their vision by personally being present?

And then the one named Agha ['the evil one'] appeared on the scene, a great demon who could not tolerate the sight of their happy pastimes. His life's end was awaited by all the immortal souls, in spite of the nectar they drank. When Aghasura, who was sent by Kamsa and who was the younger brother of Baki [Putana] and Bakasura, saw the boys who were led by Krishna, he thought: 'This must be the killer of the two who together with me took birth from the same mother. Let me therefore now for their sake, kill Him and His boys! When these boys have become the sesame and water for the funeral rites of my brother and sister, when the strength of the life of the inhabitants of Vraja [their children] has disappeared, when these living beings whom they consider the very embodiment of their love and breath have left them, they all will be as good as dead.' Thus having decided he assumed the wondrous form of a very, very large python that extended for miles. Therewith he occupied, as high as a mountain and with a mouth spread wide open like a mountain cave, that moment most wickedly the road in order to swallow the picnickers. Keeping his mouth wide open, his lower lip rested on the earth and his upper lip touched the sky. His teeth were like mountain peaks, the inside was pitch dark, his tongue resembled a broad road, his breath was like a warm wind and his fiery look was like a fire. Seeing him in that position they all considered it Vrindavana at its best. It was for them a known game [to act] as if they were looking at the form of a python's mouth: 'Look dear friends! A dead python there before us, ready to swallow us all with its snake mouth spread open, is it not? It is obvious, really, that cloud up there is the upper lip and below, that big sand bank with that reddish glow, is his lower lip... On the left and right, those caves, look just like the corners of the mouth and those peaks there, are exactly like the animal's teeth. The length and breadth of the broad path, is like the tongue and the darkness, in between the mountains, looks like the inside of its mouth. Just notice how that hot wind blowing from a forest fire is like its breath, and the bad smell of the flesh of the burned corpses, stinks like the flesh within its belly. Would this animal be here to devour all who dare to enter? With that being so, he will, just like the heron, be immediately vanquished by Krishna!' so they said, looking at the gleaming face of Him, Baka's enemy, while they loudly laughing and clapping their hands entered its mouth.

Krishna heard them talking this and that way besides the truth. They did not realise what they were dealing with. He knew that the Rakshasa was very real and was deceiving them and so He arrived at the conclusion that He, the Supreme Lord, the Complete Whole of All Living Beings who is

situated in the heart, should stop His comrades. Meanwhile, all the boys and their calves had entered the belly of the demon, but they were not devoured. The Rakshasa who was thinking of his dead relatives, waited for Baka's enemy to enter. Krishna, who for each and everyone is the source of fearlessness, was amazed to witness that and compassionately felt sorry about this twist of fate. They who had no one but Him now helplessly had moved away from His control to burn as straws in the fire of the belly of Aghasura, death personified. What to do now? This rogue should not exist, nor should the innocent and faithful ones find their end. How could He achieve both ends at the same time? Gathering His thoughts the Lord, the Unlimited Seer, knew what to do and entered the mouth. That very moment all the gods exclaimed from behind the clouds in fear 'Alas, alas!' and Kamsa and the other bloodthirsty friends of Aghasura rejoiced. When He heard that, Krishna, the Supreme Lord who is never vanquished, immediately expanded Himself [see siddhi] within the throat of the demon who tried to crush the boys and the calves in his belly. With that action the airways were blocked and the eyes of the squirming and wrestling giant popped out. The life air was arrested within the internally completely obstructed body and then broke out through the top of the skull. After all life air had left the body and Krishna saw that the boys and calves lay dead, He, Mukunda, the Supreme Lord, brought them back to life whereupon He reappeared from the mouth in their company. From the body a most wonderful bright light issued that all by itself illumined the ten directions. It remained in the sky waiting until the Supreme Personality appeared and then, before the eyes of the demigods, it entered His body [sayujya-mukti]. Everyone most pleased thereupon performed his specific service of worship [see also 1.2: 13]: flowers were showered, the singers of heaven sang, the heavenly girls danced, the demigods played their specific instruments and the brahmins offered prayers. The Unborn One [Lord Brahma] who nearby in his abode heard the wondrous sounds of those for everyone so very auspicious prayers, sweet sounds, songs and different celebrations, came immediately and stood amazed to see the glory of the Supreme Master.

Oh King, after the skin of the python had dried, it became a place of interest for the inhabitants of Vrindavana that for a long, long time afterwards was used as a cave. This incident - of the snake's death and deliverance and the liberation of Him and His associates - that took place when the Lord was five years old [kaumara] - was by the boys in Vraja disclosed one year later [pauganda] as if it had happened that very day. However unthinkable it might be for an impure soul, it is not that astonishing that even Aghasura was liberated from all contamination and [with the light of his soul] could merge with the Supersoul. All he had to do was to associate but for a moment with the Supreme Creator of a higher and lower existence, when He assumed the form of a human child. This destination He even grants those who [like Aghasura] but once got innerly connected to His form because of a certain state of mind in relation to His divinity [thus even being connected in hatred]. What then would that mean for those in whom He is ever present as the remover of illusion, as the One who always grants each and every soul the realisation of transcendental happiness? "

Shri Suta [see 1: 12-15] said: "He [Parikshit] who was protected by the God of the Yadus [Yadavadeva or Krishna] and who this way, oh twice-born one, heard about the so very wonderful activities of his savior [see 1.8], thus being fixed in his consciousness asked the son of Vyasa for more about these meritorious deeds. The honourable king said: 'Oh brahmin how could what happened in the past, be described as having happened in the present? How can that be possible? How could what the Lord did at the age of five years by the boys be described as having occurred at His sixth? Oh great yogi, I am burning with curiosity. Please, explain this incident to me, oh guru, I am certain that it was caused by nothing but the deluding potency of the Lord [yoga-maya]. In this world oh teacher, we as a mundane ruler are most blessed with the opportunity to always drink from the nectar of your sacred talks about Krishna.' "

Shri Suta said: "When the man of penance this way was questioned by him, he had completely lost contact with his senses the very moment that he was reminded of the Infinite One. After with difficulty slowly having regained his external vision, he answered the Lord's most outstanding, finest adherent."

* : Shрила Prabhupada comments: 'The secret of success is unknown to people in general, and therefore Shрила Vyasadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the Shrimad Bhagavatam. Shrimad Bhagavatam puranam amalamb yad vaishnavanam priyam (S.B. 12.13: 1. For Vaishnavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, Shrimad Bhagavatam is a beloved Vedic literature. After all, we have to change this body (tatha dehantara-prapthi). If we do not care about Bhagavad Gita and Shrimad Bhagavatam, we do not know what the next body will be. But if one adheres to

these two books - Bhagavad Gita and Shrimad Bhagavatam - one is sure to obtain the association of Krishna in the next life (tyaktva deham punar janma naiti mam eti so 'rjuna [B.G. 4: 9]). Therefore, distribution of Shrimad Bhagavatam all over the world is a great welfare activity for theologians, philosophers, transcendentalists and yogis (yoginam api sarvesham [B.G. 6: 47]), as well as for people in general'.

BHAGAVATA PURANA CHAPTER 13:

Lord Brahma Steals the Boys and Calves

Shri Shuka said: 'Asking such very good questions you are a most fortunate soul oh best of the devotees, because you with your wish to hear the stories about the Lord again and again, lend them new charm. This is what sets apart the truthful ones who accepted the essence of life: that what is their life's purpose, the aim of their understanding and what comes first to their mind, appears to be new every time they properly discuss matters in relation to the Infallible One, despite the repetition, just like every woman seems to be new to a womanizer. Please listen carefully, oh King, I will relate it to you... even though it is a confidential subject. For gurus describe even hidden matters to a loving disciple.

After He had saved the boys and calves from the mouth of that deadly Agha, the Supreme Lord brought them to the river bank and spoke the following words: 'Oh, how beautiful this river bank is My dear friends! It offers all opportunity to play, with its soft and clean sands, the aroma of the blooming lotuses that attract the bumblebees and the sounds of the chirping birds everywhere in the many trees! Let us eat here. It is late now and we are weak from hunger. After the calves drank from the water, they at ease can eat from the nearby grasses.' They consented, let the calves drink from the water and took them to the tender grasses. Then they opened their lunch bags and happily enjoyed their meal together with the Supreme Lord. In a wide circle happily facing inward, the boys of Vraja grouped in rows around Krishna. Thus sitting down in the forest they looked as beautiful as the petals and leaves that make up the whorl of a lotus flower. Some of them used flower petals as a plate while others used bunches of leaves, twigs, fruits, [the material of] their packets, the bark of trees or a slab of rock. All of them allowed the others a taste of their own favorite food and thus they with the Lord had a good time taking their lunch while laughing and making others laugh. With His flute tucked away in His belt and with the horn and the prod at His left side, He took the yogurt rice and pieces of fruit between His fingers. Keeping Himself in the middle of the circle of His comrades He made them laugh telling His jokes. The denizens of heaven thus witnessed how the Enjoyer of all Sacrifices was enjoying His childhood pastimes. Oh scion of Bharata, while the Infallible One this way in harmony was eating together with the cowherds, the calves looking for grass had wandered deep into the forest. Noticing that, Krishna, the Terror of Fear, said to the worried boys: 'Oh friends, stay where you are, I will bring the calves back to this spot!' Krishna, the Supreme Lord, after saying this, went away with a bit of food in His hand to look everywhere in the mountains, the caves, the bushes and the bowers for the calves of His friends.

He who was born from the lotus and who resides in the beyond [Lord Brahma], was very charmed by the way the Lord had enchanted the boys. Just to see more of it he led the boys and their calves away to hide them elsewhere, oh man of the Kuru bond. This authority from heaven who before had witnessed the deliverance of Aghasura, had become very astonished about the Almighty Personality [see footnote*]. When Krishna nowhere could find the calves nor the cowherd boys after He had returned to the river bank, He searched the entire forest for the both of them. Neither finding the calves nor their caretakers anywhere in the forest, Krishna, well aware of everything going on in the universe, understood immediately that this was the work of Vidhi [Lord Brahma]. In order to please the mothers of the boys and also him [Brahma], Krishna, the Controller managing the entire universe, thereupon expanded Himself to both the forms [of cowherd boy and calf]. With a perfect likeness of the cowherd boys and their tender calves, having the same size of legs and hands and the same bugles, flutes, sticks and bags and such; with the same ornaments and dresses in all respects, with exactly their character, habits, features, attributes and traits and playing the same games and such, Krishna, the Unborn One, manifested Himself in expansions of Vishnu with the same voices and bodies they had. Personally thus in different ways enjoying the company that He offered Himself in the form of the calves and the cowherd boys, He, the Soul of All, thereupon entered Vraja. He brought Himself in the form of the different calves to the different cowsheds and next entered the different houses with the different persons He had become oh King. As soon as their mothers heard the sound of their flutes, they immediately abandoned what they were doing and lifted them as feathers up in their arms. They hugged them and allowed them, being wet from their love, to drink from their nectarean breast milk. In that spirit feeding their sons [they were thus of respect for] the Supreme Divinity [the Supreme Lord]. Every time Madhava thereupon in the

evening came home oh ruler of man, having finished what He had to do, they happily took care of Him with their actions of massaging, bathing, smearing and decorating Him, chanting mantras for His protection, marking Him with tilaka and sumptuously feeding [all the boys He was]. Thereafter the cows, that had arrived in their sheds, immediately loudly mooing called for their calves. These followed them, were time and again licked by them and fed with the milk that flowed from their udders. From cow and gopi there was in this matter the motherly affection as there was before, be it that since this love now was derived from the Lord [in the form of the calves and boys], it was free from the bewilderment of 'this is my child' [free from 'I' and 'mine']. Now that the children of the inhabitants of Vraja, unlike before, were all like Krishna for the time of a year, the creeper of affection for them [and Him] gradually, day by day, increased without a limit. Thus for the period of a year tending Himself in the form of the calves by means of Himself in the form of the cowherd boys, He, the Supersoul, wished to play His game [His lila] in the community and the forest.

One day, five or six days before a whole year had passed, the Unborn Lord, together with Balarama taking care of the calves, entered the forest. In the vicinity of Vraja looking for grass for their calves, they at a distance were spotted by the mother cows that were pasturing on top of Govardhana hill. As soon as they saw them they, urged by their love, forgot about the herd. Despite the difficult path, they broke away from their caretakers and loudly mooing galloped fast [downhill] with their necks raised to their humps, their heads and tails upwards and dripping milk from their udders. The cows united with their calves at the foot of the hill and, despite having calved again, fed them with their flow of milk and anxiously licked their limbs as if they wanted to swallow them. The gopas being frustrated in their efforts to keep them from the difficult and dangerous path, felt greatly ashamed for having gotten angry with them, for when they got there, they found their sons together with the cows and calves. Their minds were steeped in a mood of utter, transcendental love and with that great attraction their anger melted away like snow before the sun. Lifting their boys up in their arms to embrace them, they smelled their heads and experienced the highest pleasure. Thereafter the elderly gopas, overjoyed with the embraces, could only with difficulty tear themselves loose from them and had tears in their eyes upon the memory. When Balarama saw the abundance of love and the constant attachment of all the inhabitants of Vraja, however long ago their children and the calves had left behind their mother's breast, He could not understand the reason for this and wondered: 'What kind of miracle is happening here? The divine love [prema] of Me and everyone here in Vraja for the children and for Vasudeva, the Soul of the Complete Whole, has never been so big! Who would be behind all this? What has caused it? Is it a divine being, is it a woman or a she-devi? In any case it must be the special grace [Maya-devi] of My Sustainer. Who else could bewilder Me like this?' Pondering thus He through His mind's eye saw that all the calves along with their companions were [manifestations of] the Lord of Vaikuntha. [Balarama said to Krishna:] 'These boys are no [incarnated] masters of enlightenment, nor are these calves great sages. You oh Supreme Controller, only You are the One who manifests Himself in all the diversity of existence. How can You be everything that exists at the same time? Tell Me, what exactly is Your word to this?' By saying these words Baladeva then with His Lordship arrived at an understanding of the situation [**].

The selfborn one [Brahma] returning after such a long time, saw that, even though it was but a moment later to his own notion [see kalpa], one year later the Lord was playing together with His expansions like He did before. [He said to himself:] 'Because the many boys in Gokula together with their calves, fast asleep are situated on the bed of my deluding power, it cannot be so that they today would have risen again. I therefore wonder where these boys here came from. They are different from the ones bewildered by my power of illusion. Yet the same number of them is for an entire year playing together with Vishnu!' For a long time thus contemplating what the difference between the two would be, he, the selfborn one, by no means could determine who of them were the real ones and who not. And thus even he, the unseen one, was factually bewildered by his own mystic power, he who wanted to mystify Vishnu, the One who Himself being elevated above all misconception, mystifies the entire universe. As meaningless as the obscurity of a fog is during the night and the light of a glowworm is during the day, a person of a lesser mystic potency will realise nothing but his own destruction when he tries to use this power against a great personality. And even as the selfborn one was looking on, he saw the herders of the calves appearing with the complexion of a rain cloud and in clothes of yellow silk. 7-4 They had four arms and held a conch, a disc, a club and a lotus in Their hands. They wore helmets, earrings, necklaces and garlands of forest flowers. They were marked with the Shrivatsa, carried the [Kaushtubha] jewel about Their conch-striped necks and had bracelets around Their wrists. They had ornaments at Their

feet and bangles on Their ankles. With Their belts around Their waists and Their rings around Their fingers They were most beautiful to behold. From head to toe all Their limbs were covered by strings of fresh, soft tulsī [basil] that had been offered by those [devotees] who are of great merit [see also 10.12: 7-11]. With Their smiles as bright as moonlight and the clear glances of Their reddish eyes, They, being just like [the natural modes of white] goodness and [reddish] passion, were the creators and protectors of the desires of Their devotees [compare 10.3: 20]. The Praiseworthy Primal Being [of Vishnu thus] was by all beings moving and not moving, from the first being [of Brahma] down to the smallest clump of grass, worshiped in different ways, with [for instance] dance and song. The glory of the perfections [siddhis, being like the smallest etc.], the mystic potencies headed by Aja [***] and the twenty-four elements of creation headed by the complete of them [the mahat-tattva] were standing around Them [in a personal appearance]. They were worshiped by the time factor [kala], the individual nature [svabhava], the reform by purification [samskara], desire [kama], fruitive action [karma], the modes [guna] and other powers the glory of whose appearances was defeated by His greatness [see also B.G. 13: 22]. They were embodiments of the complete, one essence full of knowledge, bliss, truth and eternity. In Their glory They were of a greatness beyond the reach of even the seers of philosophy [see also 1.2: 12 and *4]. The selfborn Brahma thus saw Them all instantly as expansions of the Supreme Absolute Truth [para-brahman] by whose effulgence this entire creation, moving or not moving, is manifested. By Their radiance being caught in bliss and shaken in all his eleven senses, the selfborn one thereupon fell silent, just like the doll of a child [is nullified] by the presence of a locally worshiped deity.

The One Never Born [Krishna] understood that the lord of Ira [Brahma's consort Sarasvatī] thus was mystified. Because by [the presence of] Him who is known by the Vedas [as the Supreme Brahman] everything else is nullified, because that self-manifested [multiple] blissfulness above the material energy superseded Brahma's glory and he therefore could not fathom what he was dealing with, the Lord all at once tore away the veil of His yogamaya [see also 7.7: 23]. Then, with his external consciousness revived, he like a dead man with difficulty stood up and opened his eyes to behold this [universe] including himself. That moment looking in all directions he saw Vrindavana situated in front of him with its many trees, a place sustaining and pleasing its inhabitants during all seasons. Man and beast who are inimical by nature, live together like friends in that residence of the Invincible One from which all anger, thirst and all of that has fled away. There the one residing in the beyond [Brahma], saw Him, the Absolute Truth Without a Second, the Supreme Unlimited One of Unfathomable Knowledge who had assumed the role of a child in a cowherd family. He saw Him the way He was before: all alone and searching everywhere for His calves and boys with a morsel of food in His hand [*5]. When he saw that, he quickly came down from his carrier [the swan] and fell with his body flat to the ground like a golden rod. With the tips of his four crowns he therewith touched His feet and bowing down performed a bathing ceremony with the pure water of his tears of joy. Over and over thinking about what he previously had seen, he rose and fell for a long time again and again at the feet of Krishna, the greatness present there. Gradually getting up again he, looking up at Mukunda, wiped his eyes and with his head bent over, a trembling body and a faltering voice extolled Him humbly with folded hands and a concentrated mind.'

*: Shрила Prabhupada comments: 'Anyone materially born is subject to bewilderment. This pastime is therefore called brahma-vimohana-lila, the pastime of bewildering Brahma. Mohitam nabhijanati mam ebhyaḥ param avayam (B.G. 7: 1. Materially born persons cannot fully understand Krishna. Even the demigods cannot understand Him (muhyaṅti yat surayah). Tene Brahma hrida ya adi-kavaye (S.B. 1.1: . Everyone, from Brahma down to the small insect, must take lessons from Krishna.'

** : Shрила Prabhupada comments: 'We should be careful to note that although the supreme source is one, the emanations from this source should be separately regarded as inferior and superior [meaning unconscious and conscious - ed.]. The difference between the Mayavada and Vaishnava philosophies is that the Vaishnava philosophy recognises this fact. Shri Caitanya Mahaprabhu's philosophy, therefore, is called acintya-bhedabhedā - simultaneous oneness and difference.' [see also the dual position taken by Krishna in the Bhagavad Gita 7: 3-6].

***: Ajah means unborn but Aja, the she-goat, is a nickname of His deluding power by Maya-devi or Durga. According to Prabhupada [the parampara] namely the word aja means maya, or mystic power: everything mysterious is in full existence in Vishnu. Aja Taulvali is, according to the Cologne lexicon, the name of a Muni who lived on the milk of a she-goat [an aja]. The term aja [the he-goat] itself refers to the leader of the flock, the driver, mover, instigator, and is

used for indicating Indra, Rudra, one of the Maruts, Agni, the sun, Brahma, Vishnu and Shiva.

*4: Shрила Prabhupada comments: 'Yet although Krishna cannot be seen through the Upanishads, in some places it is said that Krishna can in fact be known in this way. Aupanishadam purusham: "He is known by the Upanishads." This means that when one is purified by Vedic knowledge, one is then allowed to enter into devotional understanding (madbhaktim labhate param [B.G. 18: 54]).'

*5: Shрила Prabhupada comments: 'A similar incident occurred when Brahma went to see Krishna in Dvaraka. When Krishna's doorman informed Lord Krishna that Lord Brahma had arrived, Krishna responded, "Which Brahma? Ask him which Brahma." The doorman relayed this question, and Brahma was astonished. "Is there another Brahma besides me?" he thought. When the doorman informed Lord Krishna, "It is four-headed Brahma," Lord Krishna said, "Oh, four-headed. Call others. Show him".'

BHAGAVATA PURANA CHAPTER 14:

Brahma's Prayers to Lord Krishna

Shri Brahma said: 'My praise for You, oh Son of the Cowherd King, oh worshipable Lord whose beauty is characterised by a resplendent face, soft feet, a body as dark as a raincloud, clothes as bright as lightning, gunja [seed] ornaments [on Your ears], peacock feathers, a garland of forest flowers, a morsel of food [see 10.13: 14], a rod, a bugle and a flute. Oh Godhead so full of mercy for me, even with this body of Yours before me, that to the desire of Your devotees has manifested but at the other hand is not a material product at all, I, Brahma, with my inward mind cannot directly fathom Your greatness, not to mention the happiness You experience within Yourself. Even though You are Invincible in the three worlds, You surrender to the will of those persons who, in maintaining their material positions, regularly exercise their body, words and mind and [are prepared to] listen to the stories about You the way they are described by the devotees - by those truthful souls who, living simply, offer their obeisances and no longer try to be of any intellectual achievement [apart from You]. The so highly beneficial path of bhakti oh Almighty Lord, is rejected by those who struggle exclusively for the achievement of knowledge [enlightenment]. Their efforts though mean nothing but trouble to them, just as empty husks are nothing but a hindrance to the ones threshing. A long time ago, oh Almighty One, there was in this world many a yoga adept who, dedicating all his actions to You, acquired insight by doing his duty. It is indeed so that by performing devotional service someone with the presentation [the chanting and reading] of Your stories easily can achieve Your Supreme Destination, oh Infallible One [see also 7.5: 23-24]! Nevertheless, oh Completeness of Existence, only he is able to understand the potency of You as being without material qualities [nirguna], who is of a pure engagement with a mind and senses that are free from agitations. A person is truly free from attachments to this or that form only when he follows Your love without another instruction for himself, and not otherwise. Great scientists in the long run might succeed in counting all the particles present in the universe of the earth, the sky, the snow and the light of the stars. But who would be able to count all the qualities of You, the Self of All Qualities [gunatma], who descended for the benefit of all living beings [compare 8.5: 6]? Someone who earnestly hopes for Your compassion, endures the consequences of his own actions and offers You his obeisances with his heart, words and body, will lead a life directed at the position of liberation, because he then will be the heir of Your service [see also 1.5: 17, 1.19: 32, 2.1: 12, 3.33: 6, 4.20: 11, 4.29: 38 etc.]. Just see, oh Lord, how I, just to test Your potency, by expanding my illusory power, have behaved myself in an uncivilised manner towards even You, the Deluder of All Deluders, the Unlimited, Original Supersoul. What is my will compared to Yours? But a spark relative to a fire! Therefore oh Infallible One, I offer You my excuses, I, born from passion, who as the unborn one thought himself to be independent from You. My eyes were blinded by the darkness of ignorance. Does someone like me, who accepts You as his master, not deserve Your mercy? What am I with my material nature, with those seven vitasī [± 63 inches] of this body, with this totality of matter, false ego, ether, air, fire, water and earth that surrounds me like a pot? What am I compared to the unlimited universes that like atomic dust move away from the openings and pores of Your body, Your greatness [see also 1.3: 3 and 3: 11]? Oh Lord from the Beyond, does the mother count it as an offense when a child kicks its legs within the womb? What, being labeled with designations as 'existent' or 'nonexistent', would there actually be outside of Your abdomen? Have I, the 'selfborn' Brahma [aja *5] not originated from You? Are the words untrue that state that when the three worlds ended and You Narayana laid down in the waters of devastation, I have appeared on the lotus of the stem that grew from Your abdomen [see 3: 8]? Are You not Narayana the Soul of all living beings? You are the Teacher Within the Heart, the Witness of All Worlds, the Nara-ayana: the lead of man and

the source from which the waters originated. That is what You truly are and not so much your deluding material energy [maya]. If that real transcendental body of Yours that shelters the entire universe is situated upon the water, why then did I not see it oh Supreme Lord [when I was looking for You]? And why did You, when I could not see you clearly in the heart, on the other hand then suddenly become visible again [see 3.8: 22]? In this incarnation, oh Dispeller of Maya, You [by opening Your mouth] have demonstrated to Your mother the illusory nature of this externally visible manifested universe that is also in its entirety present inside of You [see 10.7: 35-36 & 10.8: 37-39]. The way all of this including Yourself is visible within You, it is also fully present outside. This is only possible because of Your inconceivable potency! Did You not just today show me how this all, except for Yourself, is based upon Your bewildering potency? First You were there all alone and then You became all of Vraja's boys and calves. Next You even became a same number of four-handed forms who were served by all [the powers] including me and then You became an equal number of universes [10.13: 53]. Then You again became the One Infinite Absolute Truth without a second... For those who unaware of Your position understand You the material way, You, by expanding Your maya, appear as Me for the matters of creation, as Yourself for the purpose of maintenance and as the Three-eyed One [Lord Shiva] in the end. You, who are [actually] unborn, oh Lord, take Your birth among the enlightened souls and the seers, as well as among the human beings, the animals and the aquatics, oh Master and Creator, to subdue the false pride of the non-devotees and to be of mercy for the devotees [see also B.G. 4: 8]. Who, oh Greatest Supreme Lord, oh Supersoul and Master of Yoga, knows where and how, to what degree or when in the three worlds Your pastimes occur, You expand the play of Your spiritual energy [yoga-maya]? For that reason this complete whole, which is untrue [sat, temporary] in its form, is just like a dream wherein one's awareness is covered by all kinds of distress. While one inside of You finds Your unlimited forms of consciousness, eternity and happiness [sat, permanent, see also B.G. 2: 16 and ***], that what seems to be true [outside] on the other hand originated from the material energy. You are the One Soul, the Original Personality, the Oldest One, the Truth, the Light from Within without a beginning and an end, the eternally unchangeable, unimpeded happiness free from impurities, the Complete Whole Without a Second that is everlasting and defies all description. They who from the sunlike spiritual master received the perfect vision of the confidential philosophy, can see You, the very Soul, the Supersoul of all souls, being described as such. They are the ones who easily cross over the ocean of an untrue worldly existence. For those who do not understand You as being the Supreme Soul, for that reason alone a totally material life unfolds that disappears again with spiritual knowledge, just as with a rope [in illusion the image of] a snake may appear and disappear again. Designations of being bound to matter or being liberated, rise from ignorance. When one realises that the two have no separate existence, one is situated in the true knowledge and unhindered consciousness [as-it-is, free from maya] of the supreme transcendental self. [They at that time lose their meaning,] just as day and night are matters doubtful to the sun itself. Oh, how ignorant the foolishness is of persons who think of You, the Original Soul, as being something else and about the Self as something to be looked for [as someone present] in the outside world [see B.G. 18: 16]! The realised devotees [the sages], who reject everything that is not 'that' [see neti neti 7.7: 23], look for You within themselves, oh Unlimited One. How can such a person of discrimination, appreciate the true nature of the 'rope' he sees before him without rejecting the [therewith associated] illusion of seeing a 'snake' [see also 10.6: 8, and B.G. 18: 37]? It is therefore so my Lord, that someone who is blessed with but a trace of Your lotus feet, can understand the truth of the glory of Your Supreme Personality, while that is not possible for someone else, however long he might speculate. May it therefore be so, oh Lord, that in this birth, a next one or even another type of birth, there will be that greatest fortune in which I, by becoming one of Your devotees, am fully of service at the lotus buds of Your feet? How fortunate are the cows and the gopis of Vraja from whom You, to Your full satisfaction in the form of the calves and boys, have been drinking the nectarine breast milk. Oh Almighty Lord, that satisfaction of You could as yet by no Vedic sacrifice be equaled! What a happiness, oh what a fortune it is for Nanda, the gopas and the other inhabitants of Vraja, to have You as their friend, You the Complete, Absolute and Eternal Truth of Transcendental Happiness. However great the good fortune and glory of these people might be oh Infallible One, we, the eleven [presiding deities of the senses ***], Lord Shiva and the other leading demigods, are very happy to drink, again and again, from the cups of the senses of these devotees, the nectarean beverage of Your sweet lotus feet. Whatever birth I would take here in this forest [even as this or that animal or plant], would bring me the greatest happiness, just because I then would bathe in the dust of the feet of any of

them [out here] whose life is completely devoted to the Supreme Lord Mukunda, the dust of whose feet even today is sought in the Vedic mantras [the Shrutis]. What but Yourself, the source of all benedictions, oh Godhead, would You grant as a reward to these members of the cowherd community? All of their homes, wealth, friends, dear ones, bodies, children, life-air and minds are dedicated to You. When our mind thinks of anything else it falls in illusion. For did You not even arrange it indubitably so that Putana - who dressed up as a devotee - and also her family members [Baka and Agha] could reach You, oh divine personality? As long as the people are not Yours, oh Krishna, their attachments and such are all thieves, their home is a prison and their infatuation is as a pair of shackles to their feet. Despite being completely transcendental You on this earth imitate [and deride] the material ways oh Master, just to increase the amount of happiness of the people of surrender. Let the people [who claim to know] of Your unlimited potency think what they like - why all these words? That is not my way oh Master. Your magnificence is not within the range of my mind, body and words [see B.G. 2: 42-44]! Permit me to leave, oh Krishna. You know everything, You see all, You alone are the master of all universes, I put this universe at Your disposal. Shri Krishna, oh bestower of pleasure of the lotus of the Vrishni dynasty. You are the cause of the development of the seas of this earth, of the demigods, the brahmins and the animals. When there are unsound doctrines You dispel the darkness. You are the opponent of the ogres on earth. For as long as the sun shines, till the end of time, I, oh worshipable Supreme Lord, will offer You my obeisances.'

Shri Shuka said: 'Thus having extolled the Wealth of the World, the creator of the universe, after circumambulating Him three times and bowing down to His feet, returned to his abode. The Supreme Lord granted the one who had originated from Him permission to leave and then brought the calves back to the riverbank where they had been. There, just as it was before, all His friends were present. Although one year had passed and they, without the Lord of their lives, had been covered by Krishna's maya, it was to the conception of the boys but half a moment ago, oh King. What do persons whose minds are under the spell of maya not forget out here? Because of illusion the entire world is perpetually bewildered and forgetful about itself [its soul, its identity]. The friends said to Krishna: 'You have returned quickly, we did not even eat a single bite more, please come here and take Your meal as should.' Smiling at them, the Lord of the Senses thereupon took His meal with the cowherd boys whom He, when they returned from the forest to Vraja, showed the skin of the python Aghasura [see 10.12]. He whose body was decorated with a peacock feather, with flowers and colours from the forest, loudly played the bamboo flute. He called for the calves while the horns sounded and the boys sang about His purifying glories. Thus with His comrades entering the pasture grounds [near Vrindavana] He was a pleasure to the eyes of the gopis. In Vraja the boys sang: 'Today we have been saved by the son of Yashoda and Nanda who killed a great serpent!'

The king said: 'Please, oh brahmin, explain how there could be such an unprecedented amount of love for the child of someone else that Krishna was, a love that even exceeded the love [the gopas and gopis had] for their own offspring?'

Shri Shuka said: 'One's own self is most dear to every living being, oh ruler of man. All the love for others, children, wealth and so on is based upon that. Oh best of kings, the love of embodied beings for their own individual self is therefore not equal to the love they have for that what belongs to them like sons, wealth, homes and so forth. Persons who speak of the body as being their self [see also ahankara], oh best of kings, therefore [also] hold their body as most dear and certainly do not attach an equal value to that what [or the other person] they are associated with [see also B.G. 2: 71]. If one considers the body as something that one possesses [though], it consequently will not be as dear as the soul [the true self]. After all, when it grows old the desire to stay alive remains equally strong. [The self of] one's own soul is therefore most dear to all embodied beings. It constitutes in fact the purpose of existence of all the moving and not moving living entities in the universe. In this you should know Krishna as the Soul of all souls [or the Supersoul]. It is He [that Self] who by His own art appearing as a human being, is present on this planet for the benefit of the entire universe. They who in this world know Krishna as He really is, understand that the moving and not moving living entities [including inorganic matter] are two different manifestations of the Supreme Lord. He is the Complete Whole, the essence outside of which nothing exists out here [compare B.G. 7: 26]. He is even the cause of the transformation [of the unmanifested matter of pradhana] that establishes the manifestation of everything in material nature. Is there anything that can exist apart from Krishna, the Supreme Lord? His lotus feet, that are like a boat, the feet that for the entire universe [even for the greatest gods] constitute the refuge of virtue and merit of Him who is so famous as the enemy of Mura [the demon], constitute for those who seek

shelter with them the Supreme Abode. In this place [named Vaikuntha] none of the material miseries are found. With each step taken with them the ocean of material existence is [not more than the water in] a calf's hoof-print [compare 10.1: 5-7 and 10.2: 30].

Everything you have been asking for concerning that what the Lord did at His fifth year and was declared at His sixth, I have now described to you. The person who hears or sings about these pastimes of Lord Murari annihilating Agha, how He with His friends was taking lunch in an open spot in the forest and about the other-worldly [multiple Vishnu] form that He assumed with the selfborn one who so elaborately offers his prayers, will achieve all the [spiritual] ends he desired.' *4

*: Based upon this verse Shрила Prabhupada in the Caitanya-Caritamrita, Adi-lila, chapter two, text 30 states that Krishna is considered the real source of all other expansions of the Vishnu forms and other demigods originating from them: 'Lord Krishna is Narayana, the father of Brahma, because Lord Krishna's plenary expansion Garbhodakas'ayi Vishnu, after placing Himself on the Garbha Ocean, created Brahma from His own body. Maha-Vishnu in the Causal Ocean and Kshirodakas'ayi Vishnu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.'

** : In his commentary on the Vedanta-sutra, Shрила Madhvacarya quotes the following statement from the Vedic Shruti-mantras: 'satyam hy evadam vis'vam asrijata'. 'This universe, created by the Lord, is real.'

***: The 'eleven' pertains to the demigods ruling over the senses of action and perception plus the mind: the Digdevatas rule audition, the Vayus rule the tactile sense, Surya rules sight, Varuna rules taste, the As'vini-kumaras rule the olfactory sense, Agni rules speech, Indra rules the hands, Upendra rules the feet, Mitra rules the defecation, Prajapati rules the organ of generation and Candra rules the mind. Shiva is the god presiding over ahankara, false ego.

*4: There is a last verse to this chapter identical to the last one of chapter eleven: verse 10.11: 59.

The two boys thus passed their childhood in the cow-community with different children's games like playing hide and seek, building dams and jumping around like they were monkeys.'

[translated by the pupils of Prabhupada as]: In this way the boys spent their childhood in the land of Vrindavana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games.

This verse present in the original Sanskrit probably does not belong here. It must have accidentally been transferred from chapter 11 in the process of manual copying through the ages.

*5: Brahma is in this chapter just like Krishna called the unborn one or aja; not to get confused it is here translated with 'selfborn', svayam-bhu, another name for Brahma as the one directly born from Narayana, while Krishna, contrary to what it seems in His descending in a material form, factually is the never born primeval source [see also footnote *** to the previous chapter].

BHAGAVATA PURANA CHAPTER 15:

The Killing of Dhenuka, the Ass Demon and Poison in the River

Shri Shuka said: 'When They [Rama and Krishna] in Vraja attained the age of boyhood [six to ten years old], the two who rendered Vrindavana most pleasurable with Their footprints, were old enough to be cowherds. Together with Their friends they thereupon were commissioned to tend the cows [*]. Madhava [the Sweet Lord], eager to play, surrounded by the gopas who were chanting His fame, sounding His flute and keeping the animals together with Balarama in front of Him, entered the forest that had many flowers and a lot of nourishment for the cows. The most enchanting forest was filled with the sounds of bees, animals and birds. There was a lake with water as clear as the minds of the great [sages] and it had a fragrance originating from hundred-petalled lotuses that was carried by the wind. When the Supreme Lord saw this He decided to play there. The moment the Original Personality saw the beauty everywhere of the stately trees that with the tips of their branches touched His feet with their heavy load of fruits, flowers and reddish buds, He joyfully, almost laughing, spoke to His elder brother. The Supreme Lord said: 'Oh Best of the Gods, these trees at Your lotus feet that are worshiped by the demigods, with their heads bowing down are presenting offerings of flowers and fruits to put an end to the ignorance because of which they were born in their form. Oh Original Personality, these bees following You, as the most intimate great sages among Your devotees, do - despite Your hiding in the forest - not abandon You as their personal deity oh Sinless One while singing their worship of You, the place of pilgrimage for all the worlds! These peacocks, oh Worshipable One, are dancing with joy. These doe are pleasing You with their glances as if they were the gopis and the cuckoos do Vedic prayers. They as residents of the forest being blessed with such a saintly nature, are all as fortunate as to see You who now arrives at their

place. Blessed is now this earth, her grasses and bushes that receive the touch of Your feet. Blessed are the trees and creepers struck by Your fingernails. The rivers, mountains, birds and animals are blessed with the mercy of Your glances and blessed are the gopis in Your arms that are constantly craved by the Goddess of Fortune.'

Shri Shuka said: 'Lord Krishna this way being satisfied by all of Vrindavana's beauty, took delight in pasturing together with His companions the animals on the river banks at the foot of the mountain [Govardhana]. 0-1 Sometimes, when His companions together with Balarama on their way sang about His glories, He sang along with the humming bees that were blind under His influence. He sometimes imitated the chattering broken speech of the parrots and then cuckooed with the charming cuckooing of the cuckoos. Sometimes He cooed along with the swans and sometimes He danced hilariously in front of a peacock. With a voice [rumbling] like the clouds He sometimes affectionately called the animals that wandered off by their names and spoke endearingly with the cows and their protectors. He cried out in imitation of the cakora birds, the curlews, the ruddy geese, the skylarks and the peacocks and then again acted with the smaller creatures as if He [also] was afraid of the tigers and lions. Sometimes when His elder brother being tired of playing used the lap of a gopa for a pillow, He would personally relieve Him by massaging His feet and performing other services. When the cowherd boys so now and then danced, sang, moved about and wrestled, They stood hand in hand laughing and praised them. At times when He was tired of the wrestling He sought His refuge at the foot of a tree to lie on a bed of twigs and leaves and use the lap of a gopa for a pillow. Some of them, who were all great souls, massaged His feet while others, free from all sin, fanned Him nicely with fans. Others befitting the occasion oh Great King, would sing [songs] reflecting the spirit of the Great Soul while their hearts slowly melted of love. He in His activities pretending to be a cowherd, concealed His personal opulence with the help of His mystic potency. He whose tender feet are served by the Goddess of Fortune, enjoyed like a villager with the villagers, even though He with His heroic deeds had proven Himself to be the Master and Controller.

The gopa Shridama, a friend of Rama and Kes'ava, together with others like Subala and Stokakrishna [one day] lovingly said the following: 'Rama, oh Rama, oh Mighty-armed One, oh Krishna, Destroyer of the Wicked Ones, not far away from here there is a very great forest full of palm trees [called Talavana]. Many fruits there have fallen from the trees, but they are checked by Dhenuka, the evil one. Oh Rama, oh Krishna, he is a very powerful demon who has assumed the form of an ass and he is surrounded by other companions that are as strong as he is. He has killed human beings, everyone is afraid to go there, oh Killer of the Enemies. All kinds of animals and flocks of birds have abandoned it. There are fragrant fruits that we have never tasted. The aroma they spread is noticed everywhere. Please oh Krishna give them to us whose hearts are craving because of the fragrance. The desire is so strong oh Rama, let us go there if You consider it a good idea.'

Having heard these words from Their friends, the two masters laughed and went, wishing to please Their comrades, surrounded by the gopas [compare 3.28: 31-33] to the Talavana forest. Balarama having arrived there, employed His great strength and shook with His two arms the trees to all sides like a mad elephant so that the fruits fell down. When he heard the fruits falling the donkey demon ran hither with a heavy gallop that made the earth and the trees tremble. Meeting Him the powerful demon struck Balarama's chest quickly with his two hind legs and then ran about producing an ugly ass bray. The furious, screaming beast approached Him again and angrily hurled with his back turned forward, his two legs at Balarama, oh King. [But] He seized him by the hooves, whirled him around with one hand and threw him, [being dashed against a palmyra] with his life spun out of him, in the top of a palm tree. The big palm tree shook heavily with its large crown because of that blow and next broke down along with another one that started to shake next to it. That tree on its turn took down another one and so it went further. Balarama with His game of donkey corpse throwing made all the palm trees [of the forest] shake and hit each other as if they were blown about by a hurricane. This feat of war of the Fortunate One is not that surprising at all, for He is the Unlimited, One Controller of the Universe in whom the length and width of the world[s] is [woven] like the threads of [the warp and wool] of a piece of cloth. Then, enraged about the death of their friend, all the asses that were Dhenuka's intimates attacked Krishna and Rama. But attacking Krishna and Rama, oh King, one after the other was easily seized by the hind legs and dashed against the stately palm trees. The earth being covered with heaps of fruits, palm treetops and lifeless daitya bodies, offered a view as radiating as the sky decorated with clouds. When the demigods and other transcendentalists heard about that immense triumph of the Two, they showered a rain of flowers, played music and offered prayers. With Dhenuka being killed the fruits of the

palm trees could be eaten by the people who were no longer afraid and the animals could graze in the forest.

Krishna the Lord with the lotus petal eyes about whom it is so auspicious to hear and chant, returned with His elder brother to Vraja, glorified by the gopas who followed Them. All the gopis with eyes hungry to see Him came to meet Him who still had the dust in His hair that was thrown up by the cows, He with His peacock feather, forest flowers, charming eyes and beautiful smile who played His flute and whose glories were sung by the gopas. Entering the cowherd village He heartily welcomed the ladies of Vraja who in their veneration being bashful, humble and laughing, like bees searching for honey, with sidelong glances were drinking in the face of Mukunda, He who constituted their liberation. And therewith they gave up the grief they had suffered during the day because they had been separated from Him. Mother Yashoda and Rohini most lovingly catered to the desires of their two sons by presenting Them at the right time the finest offerings. The weariness of the road vanished with a bath and a massage and such, after which They were dressed with a charming cloth around Their waist and were decorated with divine garlands and fragrances. With the delicious preparations offered to Them they ate Their fill and thus being pampered by Their mothers They fell happily asleep in Their fine beds in Vraja.

Oh King, Krishna, the Supreme Lord who thus operated in Vrindavana, went one day, without Balarama and in the company of His friends, to the Kalindi [the Yamuna, see also **]. The cows who together with the gopas suffered from the glaring summer sun, tormented by thirst drank from the water of the river, but it was polluted, it was spoiled by poison. 9-5 Because they got in touch with that poisoned water they lost their consciousness and all fell lifeless down at the waterside, oh best of the Kurus. Lord Krishna, the Master of all Masters of Yoga who saw them in that state, thereupon brought them back to life by casting His glance - which is as a shower of nectar - on them who had accepted Him as their master. Regaining their senses [their 'memory'], they got up at the waterside and all stood most surprised looking at each other. They came to the conclusion that they, after having drunk the poison and had fallen dead, oh King, by the grace of Govinda's merciful glance had risen again.'

*: It is stated in the Karttika-mahatmya section of the Padma Purana:

shuklashthami karttike tu
smrita gopashthami budhah
tad-dinad vasudevo 'bhud
gopah purvam tu vatsapah

"The eighth lunar day of the bright fortnight of the month of Karttika is known by authorities as Gopashthami. From that day, Lord Vasudeva served as a cowherd, whereas previously He had tended the calves."

** : The Kalinda is the name of the mountain from which the river Yamuna rises.

BHAGAVATA PURANA CHAPTER 16:

Krishna Chastises the Serpent Kaliya

Shri Shuka said: 'The Black Lord [Krishna], the Almighty One, seeing the black waters contaminated by the black snake, wanted to purge the river of the serpent living there.'

The king said: 'How did the Supreme Lord subdue the serpent in that dangerous water and how could it reside there for so many ages, oh learned one? Please explain. Oh brahmin, you can get enough of sharing the nectar of the magnanimous pastimes of Him, the Supreme Unlimited Lord who as a cowherd boy acted to His own bidding?'

Shri Shuka said: 'In the Kalindi there was a certain pool where Kaliya [as the serpent was called] resided and its water boiled because of the fire of his poison. Birds flying over it would fall [dead] into its waters. All plant and animal life on the shore died because it came into contact with the poisonous vapor that by the wind was carried from the waves. Krishna had descended to subdue the wicked ones. Seeing how severely the river was contaminated by the terribly effective, powerful poison, He climbed in a Kadamba tree, slapped His arms, tightened His belt and jumped into the poisoned water. The water of the serpent's lake in turmoil from the poison that the snake was vomiting, started because of the force of the fall of the Essential Person to overflow on all sides so that its fearsome waves washed over the shore for a hundred bow lengths. What an immeasurable strength that was! My best one, when the snake heard the sound that Krishna produced while He, playing like a big elephant, with His mighty arms was engaged in whirling the waters around, he rushed forward, unable to tolerate the violation of his territory. And while He, so attractive in His yellow garments and as delicate as a glowing white cloud, with the Shrivatsa, His smiling beautiful face and with His feet which resembled the inside of a lotus, thus fearlessly was playing, He was angrily bitten in the chest by him and enveloped in his coils. Seeing Him in the grip of the snake's coils being immobilised, His dear friends, the tenders of the animals, were greatly disturbed. With their intelligence bewildered, in pain and full of remorse and fear, they fell to the ground, for they had dedicated everything,

themselves, their relations, their wealth, their wives and objects of desire to Krishna. The cows, the bulls and the she-cows with their eyes fixed on Krishna, cried out loudly in great distress while they fearfully lamented in shock.

Thereupon most fearsome, ominous disturbances arose in Vraja. Three kinds of signs, to be observed in the sky, upon the earth and in the living beings, heralded imminent danger. 3-1 The cowherds headed by Nanda who saw these signs were beset with fear. They knew that Krishna herding the cows had left without Balarama. Not knowing His prowess, they were overwhelmed by pain, grief and fear. Because of those bad omens they thought that something bad had happened and could only think of Him who was their very life breath. The children, the elderly ones and the ladies my best one, all felt as wretched as a cow missing her calf and anxiously set out to look for Krishna. Balarama the Sweet Supreme Lord seeing them that distressed, gently smiled and did not speak a word, knowing well the power of His younger brother. Searching for their dear most Krishna they followed the trail marked by the footprints of the Lord. They led to the bank of the Yamuna. Quickly they followed the marks of the lotus, the barleycorn, the elephant goad, the thunderbolt and the flag of the Master of their community my best one, that they here and there, dispersed between other footprints saw on the cow path. When they at a distance saw Krishna motionless within the lake enveloped by the coils of the snake body and the cowherd boys lying unconscious in the flooded water with all the animals crying around them, they in their distress were delivered to the greatest despair. Now that their sweetheart was seized by the serpent, the gopis who in their hearts were so attached to Him, the Supreme, Unlimited Personality, while remembering His loving smiles, glances and words were tormented by the greatest agony. Being deprived of their darling, they experienced the three worlds as being completely empty [see also Shikshashthaka verse seven]. Holding back Krishna's mother, they with their eyes fixed upon her son, equally pained shed a flow of tears. Standing there like corpses they stared at Krishna's face and one by one recounted the stories about the Darling of Vraja. Nanda and his men seeing Krishna, their life and soul, were by the All-powerful Lord Balarama who knew well the might of Krishna, withheld to enter the lake. When He, the only one they had, for some time was caught in that position and saw how His cowherd folk on His behalf was standing there in utter despair together with the women and children, He put an end to His imitation of the mortal way [the illusion of His mortality] and rose up from the coils of the serpent. By expanding His body the serpent was forced to let Him go because of the pain. Kaliya thereupon furiously raised his hoods high, breathed heavily through his nostrils that were like two vessels of boiling poison and stared the Lord in the face with eyes like firebrands. Kaliya, moving his double-pointed tongue to and fro between his two lips and with his terrible look full of poisonous fire eagerly spying for an opportunity to strike, was by Him playfully approached from all sides by moving around him like He was the king of the birds [Garuda]. Thus turning around him He exhausted him and forced him to bend down his highly raised shoulders. Krishna thereupon climbed on top of the broad heads and then, as the Original One, the First Spiritual Master of All the Arts, started to dance. His lotus feet in touch [with the snake] therewith turned red from [the light of] the many jewels on the heads. That very moment His servants arrived together with their wives: the heavenly singers and perfected souls, the sages and the venerable ones. Taking notice of Him being engaged in His dancing, they all were greatly pleased [and expressed their joy] with playing two-sided clay drums, smaller drums and large drums, and with songs, flowers and other forms of praise. Whichever of Kaliya's one hundred-and-one heads would not bow down my best one, were immediately trampled down by Krishna. The Lord who with His kicking feet punishes the evil ones, made the serpent that still moved but the life of which ran at its end, spit horrible [poisonous] blood from its mouth and nostrils while it experienced the greatest anguish. Poison oozed from his eyes and whichever vomiting head that he breathing heavily in his anger would rise, Krishna, while dancing, with His foot forced down into submission. Every time that happened He with flowers was worshiped for being the Original Person. Profusely vomiting blood, with his numerous hoods broken and with his body defeated by His amazing dancing oh ruler of man, Kaliya remembered the oldest person, Lord Narayana, the spiritual master of all moving and nonmoving entities. Within his mind he turned to Him for shelter. Seeing that the serpent got tired of the heavy weight of the heels of Lord Krishna in whose abdomen the entire universe is found and that his umbrella-like hoods were shattered by His trampling, his wives in distress approached the Original Lord with their clothing, ornaments and locks of hair in disarray. Innerly totally upset approaching for shelter, they laid their bodies and children on the ground before Him, the Lord and Refuge of All Creatures. They bowed down, saintly joined their hands and solicited the liberation of their sinful husband.

The wives of the serpent said: 'The punishment for this person who acted against the rules is deserved. With an equal vision towards sons and foes, You descended in this world to subdue the wicked ones and punish for the sake of a positive result. This punishment of the falsehood administered by You is actually a form of mercy because by dispelling the contamination, as You did with his appearance as a serpent, You even being angry are of grace in accepting the ones embodied. Of what kind of properly performed penance has he been in his former lives, with which he, free from pride and thinking of others, religiously or otherwise being of compassion with everybody, has satisfied You, the Good Self of all living beings? We don't know what [of his actions] led to this result, oh Lord. To be qualified to touch the dust of Your lotus feet is something for which the Goddess of Fortune, the best of all women, has performed austerities, has given up all desires by keeping to her vow for a long time. They who attained the dust of Your lotus feet neither desire heaven nor rulership over all, neither want to be the topmost creator nor the master of the world and neither wish the perfections of yoga nor freedom from rebirth [see also Shikshashthaka verse 4]. Even though he, the king of the serpents being born in the mode of ignorance, oh Lord, was under the sway of anger, he has achieved that what is so difficult for others to achieve. For those who filled with desires are covered by a physical body and wander through the cycles of material existence [through different lives], all opulence will manifest itself before their eyes because of that [dust]. We offer You, the Supreme Lord, the Original Person and the Greater Soul, You, the Shelter of All that Exists, the Supreme Primordial Cause and the Supreme One in the Beyond, our obeisances. For You, the Ocean of Spiritual Knowledge and Wisdom, for You, the Absolute Truth of an unlimited potency, for You who are free from the modes and free from all changes of form, for You, the Prime Mover, there is our reverence. We pray for You as the Time, for You as the Certainty with the Time and for You as the Witness of all Time measures. Our prayers are there for You in the Form of the Universe, for You as the One Supervising it All, for You as the Creator and for You who are the Final Cause of the Universe. 2-4 Our obeisances for You who are the Soul and refuge for the intelligence, the spirit, the life breath and the senses, for You who constitutes the subtle basis for the perception and the material elements, for You from whom [turned away] one falsely identifies with the three modes so that one's self-awareness is covered. We pray to You, the Unlimited One, the Transcendental One who are the centre to the multitude, You who are the omniscient one and He who accepts the different doctrines [philosophies or dars'anas] and constitutes the power of the expression of ideas and words. Again and again we prove our respects for the foundation of all authoritative proof, for the author of the revealed scriptures and for the source of the Vedic texts that both restrict [nivritti] and incite [pravritti]. We bow before Lord Krishna and Lord Rama [Sankarshana], the sons of Vasudeva, as also before Pradyumna and Aniruddha [Krishna's son and grandson, see 4.24: 35-36]. Our obeisances to the Master of the Satvatas [the devotees of Krishna, Satvata]. Our salutations are there for Him who manifests the various qualities, He who disguises Himself by the modes but also because of the functioning of the modes can be acknowledged, He, who by His devotees is known as the [independent] witness of the modes. Oh Controller of the Senses, let there be our reverence for You who are so inscrutable in Your unmanifest state and so perfect in the state of all Your manifest forms, for You who acts so silently with the silent ones. We worship Him, the Knower of the Higher and Lower Destinations, the Regulator of All Things, You who stands apart from the universe and [yet] are the universe itself, You who are the Overseer of That and the Root Cause of this all. You are the Almighty Lord of the Creation, Maintenance and Destruction of this universe who, beginningless and without acting with the modes, with the potency of Time endeavors [to promote the balance] in relation to the modes. While impeccably playing Your game, You by Your glance awaken the distinctive dormant characteristics of each of these [modes]. The ones of peace, the restless ones and those born in slowness are Your material embodiments [of the modes] in the three worlds. Wishing to maintain the dharma You [therewith being embodied Yourself] are present in this world in order to protect the saintly and the peace-loving ones dear to You. The master for one should tolerate the offense that was committed by his own subject. You, oh Peace Personified, should forgive it this foolish one [our husband] who failed to understand You. Oh Supreme Lord have mercy, the serpent is breathing his last. Since we women are pitied by the saints, our husband should be granted his life. Please tell us, Your maidservants, what we should do. By the faithful execution of Your command one will surely be released from all fear.'

Shri Shuka said: 'He, the Supreme Lord, thus extensively praised by the wives of the stupefied snake, thereupon released him whose heads were defeated by His trampling feet. Slowly he with difficulty regained his senses and vital force. Breathing normally again and miserable, Kaliya spoke

submissively to Krishna. Kaliya said: 'We [snakes] so vicious and ignorant by birth, are of a constant anger. For normal living beings it is difficult to give up the propensities by which they hold on to that what is untrue [their physicality], oh Lord! Oh Creator, oh Lord of the Time and the Seasons, You are the one who generated this universe filled with the appearances of the natural modes endowed with different personal propensities in varieties of talents and physical capabilities, wombs and seeds, with different mentalities and forms. And we present here in this world, oh Supreme Lord, are because of the serpent species bound to anger. How can we in our bewilderment of our own accord get rid of Your insuperable Maya? Let there be from Your good self as the cause in this matter, as the Knower of this All, as the Master of this Universe, for us be the arrangement You think fit, whether it concerns Your mercy or Your punishment.'

Shri Shuka said: 'The Supreme Lord, in the role of a human being thus hearing the words then said: 'You, oh serpent, must not stay here any longer. Go directly to the ocean with your folk, your children and women. May the wealth of the river be enjoyed by the human beings and the cows. Any mortal being who remembers this command of Mine to you and recites it at the beginning and the end of the day, will not become afraid of you. He who at the place of this pastime of Mine bathes and gratifies the gods and others with the water, will, when he remembers Me, is of worship and fasts, be freed from all sins. Afraid of Garuda you abandoned the island Ramanaka and took shelter of this pool, but now that you are marked by My feet he will not devour you.'

The honourable sage said: 'Freed by Krishna, the Supreme Personality whose actions are so wonderful, oh King, the serpent together with his wives worshiped Him with pleasure and reverence. 5-6 Worshiping and satisfying the Lord of the Universe with the finest clothing, strings of flowers and most valuable jewels as also with ornaments, heavenly scents, ointments and with a wreath of lotuses, he was by Him who carries Garuda in His flag permitted to leave, contented as He was by the circumambulating and reverence accomplished by him and his wives, children and friends. Immediately after his departure to the island in the ocean, the nectarean water of the Yamuna became free from poison by the grace of the Supreme Lord who for His pastimes had assumed a human form.'

BHAGAVATA PURANA CHAPTER 17:

The History of Kaliya and Krishna Swallows a Forest Fire

The king said: 'Why did Kaliya give up Ramanaka, the abode of the serpents, and what caused the enmity of Garuda especially towards him?'

Shri Shuka said: 'The snake people of sacrifice here [in Nagalaya] were in the past urged to pay tribute to the serpents every month at the base of a tree, oh mighty-armed one. In order to secure their protection the serpents every new moon each presented their portion to Garuda, the great power over them. Kaliya, the son of Kadru conceited under the influence of his venom and strength, in defiance of Garuda ate those offerings himself. Hearing about it oh King, that mighty and beloved devotee of the Supreme Lord with great speed rushed forward to kill Kaliya. Garuda swiftly attacking fell upon him who, armed with poison and full size raised with his many hoods, looked most fearsome with his tongues and terrible eyes. The snake then bit him with the help of his weapons, the fangs. The carrier of Madhusudana, the son of Tarkshya [see 6.6: 21-22] with his formidable prowess full of anger swiftly moving warded off Kaliya, the son of Kadru and struck him with his left wing that glowed like gold. Beaten by Garuda's wing Kaliya utterly distraught entered a lake of the Kalindi where it was difficult for Garuda to go.

Saubhari Muni [mediating under water] once had denied Garuda the right to desire any of its water creatures, his normal sustenance [see 9.6], but because he was hungry he resisted him and took one. Seeing the fish who lived there in a state of misery, most unhappy because the king of the fish had been killed [by Garuda], Saubhari, in order to set things right, out of compassion for the sake of their welfare said: 'I swear, if Garuda enters this lake to eat the fish, he will immediately lose his life!' Kaliya was the only one who knew this, no other serpent, and therefore hiding in fear of Garuda he dwelled there, the very place from where he was expelled by Krishna.

The moment the cowherds saw Lord Krishna rising up from the lake, divinely clad, with a garland and scented, covered by many fine jewels and decorated with gold, all their senses sprung back to life. Filled with joy they embraced Him affectionately. When Yashoda, Rohini and Nanda, the gopis and the gopas, oh son of Kuru, rejoined with Krishna they regained all their functions and that even happened with the dried up trees. Rama and Acyuta, the Infallible One, embraced each other laughing, well aware of Their potency. Out of love Balarama raised Him on His lap and admired Him from all sides. Thus They together with the cows, the bulls and she-calves experienced the highest pleasure. The learned and respectable personalities along with their wives all came to Nanda and said: 'Your son having been seized by Kaliya has

now by divine ordinance been freed. For the sake of Krishna's safety please make donations to the brahmins', and Nanda, happy minded oh King, gave them cows and gold. The chaste Yashoda who had lost and retrieved her son, the One of Great Fortune, raised Him on her lap, hugged Him and allowed her tears to flow freely.

That night oh best of the kings, the cows and the people of Vraja, weakened as they were because of thirst, hunger and fatigue, remained there at the shore of the Kalindi. Then, because of the summer heat, in the middle of the night from all sides a forest fire arose that closed in the sleeping Vrajasis and began to scorch them. The people of Vraja thereupon woke up. In distress because they would burn they turned to Krishna for shelter, He the Master, who by the power of His spiritual potency had appeared like a human being [compare 10.8: 16]. 'Krishna, Krishna, oh Greatest of Fortune! Oh Rama of Unlimited Power, this most terrible fire is about to devour us who belong to You! Please protect us, Your people, Your friends, against this insurmountable [deadly] fire of Time. Oh Master, we at Your benevolent, blessed feet that drive away all fear, are incapable [to escape from here]!' The Lord of the Universe, the Unlimited One who possesses endless potencies, this way seeing the desperation of His people, thereupon swallowed that terrible fire.'

BHAGAVATA PURANA CHAPTER 18:

Lord Balarama Slays the Demon Pralamba

Shri Shuka said: 'Surrounded by His happy-natured folk singing His glories Krishna thereafter [after the forest fire] entered Vraja that was so beautiful with its herds of cows. While the two [Lords Balarama and Krishna] thus were sporting in Vraja in the disguise of a cowherd, the summer season approached that is not so pleasant for the living beings. Nonetheless because of the special qualities of Vrindavana this place, were the Supreme Lord Kes'ava together with Rama personally was staying, manifested characteristics similar to those of spring. The constant noise of the waterfalls drowned out the sound of the crickets there while the groups of trees embellishing the area were moistened by their spray. From the waves of the lakes and the currents of the rivers cool breezes transported the pollen of the kahlara, kanja and utpala lotuses. Because of them there was for the people living in the forest not the tormenting heat of the sun or the forest fires that belong to the summer season, but instead an abundance of grass. The water of the very deep rivers drenched the shores, which caused muddy banks on all sides. The fierce sun radiating its venomous rays there could not drive away the moist from the earth and the greenery. In the forest that was beautifully filled with flowers, all sorts of animals made their noises, birds were singing, peacocks [cried], bees [hummed] and cuckoos and cranes were cooing. While sounding His flute Krishna, the Supreme Lord intent on playing there, entered the forest area in the company of Balarama, the gopas and the cows. Being decorated with fresh leaves, peacock feathers, bunches of small flowers, garlands and colourful minerals, the gopas headed by Krishna and Rama were singing, dancing and romping about. While Krishna danced, some of them sang, some played on flutes, cymbals and horns while others offered praise. The demigods disguised as cowherd folk oh King, worshiped [see 10.1: 22] Krishna and Rama in their form of cow protectors, just like professional dancers do when they encourage another dancer. Whirling in circles, jumping distances, throwing with things, slapping their arms and pulling with ropes they played and sometimes they held, when they wrestled, each other by the locks of their hair. When so now and then the others danced They were the ones who played the instruments, who sang and who were of praise, oh King by saying: 'How good, how good this is!' At times they played with bilva fruits and then again with kumbha fruits or with palmfuls of amalaka fruits [myrobalan]. They played tag [aspris'ya] or blind man's buff [netra-bandha] and such games and sometimes they mimicked the animals and birds. Then they jumped like frogs, told all kinds of jokes and then again they were playing on the swings or acted like kings. The two this way being engaged in common human play, roamed the forests, mountains, rivers and valleys, bowers, lakes and surrounding groves.

[One day,] while Rama and Krishna together with the gopas were herding the animals in that forest the demon Pralamba arrived there in the form of a gopa who wanted to kidnap Them. Since He who stemmed from the house of Das'arha was the omniscient Supreme Lord, He saw what he was up to. Thinking of killing him, He accepted to be friends with him. Krishna, the knower of all games thereupon called together the gopas and said: 'Oh gopas, let us play and divide us in two equal teams.' For that purpose the gopas appointed Rama and Janardana as their leaders so that some belonged to Krishna's group while others joined the group of Rama. They engaged in several games of 'carrier and carried' [harinakridanam] that were defined by the rule that the winners would climb on the back of the defeated ones who then had to carry them. While carrying and being carried they tended the cows. Led by Krishna, they went to a banyan tree named Bhandiraka [*]. After Rama's party consisting of

Shridama, Vrishabha and others had won the contest, each of them was carried by Krishna and the members of His party, oh King. Because Krishna, the Supreme Lord, was defeated He carried Shridama, Bhadrasona carried Vrishabha and Pralamba [the Asura] carried the son of Rohini [Balarama]. Considering Krishna invincible that foremost demon in great haste set off to carry [his passenger Rama] beyond the finish line where one should dismount. Holding Him high the demon lost his momentum though because Rama became as heavy as the king of the earth and the planets [mount Meru]. As a consequence he resumed his original body that was covered by golden ornaments. He shone like a cloud flashing with lightening that carried the moon. Seeing that body moving fast through the sky with blazing eyes, frowned eyebrows, rows of terrible teeth, wild hair, with armlets, with a crown and with earrings, the Carrier of the Plow being amazed about the effulgence, was a bit put off. Balarama being carried away from His company like He was being kidnapped, regained His wits and fearlessly hit His enemy angrily hard with His fist on the head. That happened as vehemently as the king of the gods hitting a mountain with his thunderbolt. The head of the demon being struck split immediately in two so that he unconscious and lifeless, spitting blood from his mouth, fell to the ground with a loud noise that sounded like a mountain being hit by Indra's weapon. When the gopas saw how Pralamba was killed by the force of Balarama's display of power, they were most astonished and exclaimed: 'Very good, well done!' ['sadhu, sadhu'] Pronouncing benedictions they praised Him for His deserving action. With their hearts overwhelmed by love they closed Him in their arms as if He had returned from death. After the sinful Pralamba had been killed, the demigods, utterly satisfied, heaped flower garlands upon Him and offered prayers exclaiming: 'Bravo, excellent!'

*: Shрила Sanatana Gosvami quotes the following verses from Shri Hariavams'a (Vishnu-parva 11.18 - 2, which describe the banyan tree:

dadars'a vipulodagra-
s'akhinam Shakhinam varam
sthitam dharanyam meghabham
nibidam dala-sancayaih
gaganardhocchritakaram
parvatabhoga-dharinam
nila-citranga-varnais' ca
sevitam bahubhih khagaih
phalaih pravalaish' ca ghanaih
sendracapa-ghanopamam
bhavanakara-vithapam
lata-pushpa-sumanditam
vis'ala-mulavanatam
pavanambhoda-dharinam
adhipatyam ivanyesham
tasya des'asya Shakhinam
kurvanam Shubha-karmanam
niravarsham anatapam
nyagrodham parvatagrabham
bhandiram nama namatah

"They saw that best of all trees that had many long branches. With its dense covering of leaves it resembled a cloud sitting on the earth. Indeed, its form was so large that it appeared like a mountain covering half the sky. Many birds with charming blue wings frequented that great tree whose dense fruits and leaves made it seem like a cloud accompanied by a rainbow or like a house decorated with creepers and flowers. It spread its broad roots downward and carried upon itself the sanctified clouds. That banyan tree was like the lordly master of all other trees in that vicinity, as it performed the all-auspicious functions of warding off the rain and the heat of the sun. Such was the appearance of that nyagrodha tree known as Bhandira, which appeared just like the peak of a great mountain."

BHAGAVATA PURANA CHAPTER 19:

Krishna Swallows Again a Forest Fire

Shri Shuka said: 'With the gopas being absorbed in their games, their cows wandered far off. Grazing on their own they hungry for grass entered the thickets. The goats, cows and buffalo going from one part of the forest to the other entered a cane forest where they, thirsty because of the heat, complained loudly. The gopas led by Krishna and Rama not seeing the animals, regretted it not to have kept an eye on the cows and started searching for their trail. Anxious about the loss of their livelihood they all followed the hoofprints of the cows on the path that was marked by the blades of grass that were broken by the hooves and the teeth of the cows. Their cows and the other animals who had lost their way, they found back in the Munja forest, tired crying because of thirst. Thereupon they all turned back. When they heard the sound of their names being shouted by the Supreme Lord with a voice as loud as the rumbling clouds, they answered most joyfully.

All of a sudden, from all sides a huge and terrible conflagration appeared that with its tongues of fire threatened all moving and non-moving beings in the forest

with a gruesome storm of sparks that was driven by their charioteer, the wind. From all sides being caught by the forest fire the gopas and the cows looked about in fear. Just like anyone else who troubled by the fear of death seeks the Supreme Personality, they thereupon in their distress addressed Krishna and His Strength, Balarama. 'Krishna, oh Krishna, oh Greatest Hero! Oh Rama of a never failing power, please save us surrendered souls from being scorched by the forest fire. We, Your friends, oh Krishna, with You, the perfect knower of all dharma, as our Lord we are devoted to, for sure can never deserve it to suffer destruction!'

Shri Shuka said: 'The Supreme Lord Hari, thus hearing the pitiable words of His friends, said: 'Do not be afraid, just close your eyes.' 'All right', they said and having closed their eyes the Supreme Lord, the Controller of Yoga, delivered them from the danger by swallowing the terrible fire. When they thereupon opened their eyes again, they stood amazed. Together with the cows they had been saved and transported to Bhandira [the banyan tree, see 10.18: 22, ten miles away, so they say]. Having witnessed their deliverance from the burning forest by dint of the yogic power of Krishna's internal control over the deluding material energy, they considered Him an immortal divine being. Together with Rama and the cows returning late that afternoon to the cowherd village, Krishna on the road sounded His flute while He was praised by the gopas. The young cowherd girls were excited to the greatest degree of bliss to see Govinda present again. For them it seemed to take a hundred ages to be without Him but for a moment.'

BHAGAVATA PURANA CHAPTER 20:

The Rainy Season and Autumn in Vrindavana*

Shri Shuka said: 'The cowherd boys described to the ladies [of Gokula] the amazing actions of the two who had delivered them from the forest fire and had killed Pralamba. The elder gopas and gopis were surprised to hear about this and considered Krishna and Rama messengers of God who had come to Vraja.

Then with flashes of lightening at the horizon and rumbling skies, the rains began to fall that bring life to all living beings. The sky being covered with dense, dark clouds accompanied by lightening and thunder was, with its diffuse light, like the spirit soul that manifests along with its material qualities. For eight months in a row the sun with its rays drank the wealth of the earth that consists of water and now the time had arrived for its release. Massive clouds full of lightening and agitated by the fierce winds released their grace, just as persons of mercy give their life in this world. The earth that dried up because of the heat, being sprinkled by the divine water, was fully replenished just like the sensually motivated body of a repentant person restores after obtaining the fruits of that practice. Because of the darkness the glowworm in the evening twilight could shine its light, but that was not true for the luminaries, just like in Kali-yuga because of the sins the heresies are shining and certainly not the Vedas. The frogs at first sitting silently, hearing the sounds of the rain clouds thereupon emitted their sounds, just like the followers of Brahma do [their recitations] after completing their [silent] morning duties [see niyama]. After first having been insignificant streams, the rivers that had dried up strayed from their courses, just like it happens with the body size, the property and the means of a person who is controlled by his senses. Emerald green from the newly grown grass, reddish from the indragopa insects and affording the mushrooms shelter, the earth manifested herself like a person who [suddenly] became rich. The fields rich with grains brought joy to the farmers, but made others, the wealthy ones who were too proud for that type of work, feel sorry not to live by that grace of God. The creatures of the land and water, all reborn from the water they honoured, took on attractive forms, just like people do when they honour the Lord. Where the rivers whirling met the ocean, waves were created that were blown up by the wind, just like the mind of a by desire driven, beginning yogi is agitated who is still bound to material passions. The mountains besieged by clouds filled with rain stood undaunted under their attack, just like the minds of the ones dedicated to the Lord in the Beyond do when they face trouble. The roads no longer used faded away being overgrown by grass, just like written texts do that, not being studied by the brahmins, wither away under the influence of time. The lightening in the clouds that are the friends of all the world, fickle in its friendship, could not keep its position, just like a lusty woman cannot [even] stay with men of merit. When the [rain-]bow of the great Indra unstrung but clearly defined appeared in the sky, it was as if the Supreme Personality Free from the Modes had appeared within the manifest nature that is ruled by the modes. The moon did not shine because its light was covered by the clouds that radiated thereof, the same way the false ego of the living being shines because of its luster. Because of the arrival of the clouds the peacocks cried joyously in celebration, the same way people who are troubled in their household existence are glad when the devotees of Acyuta arrive. The trees that drank the water through their feet, manifested various physical

features [like blossoms, leaves and sprouts], just like [the flourishing that happens] when one, after being emaciated and fatigued because of austerities, [finally] may delight in the object of one's desire. The cranes kept staying at the muddy banks of the lakes my best one, just like the citizens do who with vain hope restlessly engage themselves in their homes. When Indra showers his rains the irrigation dikes break because of the floodwater, just as the paths of the Vedas are broken up by the false theories of the heretics in Kali-yuga. The clouds driven by the winds released their nectarean water over all living beings, just like kings, encouraged by the brahmins, from time to time give their donations in charity.

The Lord and Balarama surrounded by the cows and boys thus for their enjoyment entered that most resplendent forest with its ripe dates and jambu fruits. The cows moved slowly because of their big and heavy udders, but being called by the Lord they came quickly with their udders wet out of affection. He saw the joyful girls who lived in the forest, He saw its trees dripping sweet sap and the waterfalls of the mountain that resounded from the nearby caves. Sometimes when it rained the Supreme Lord entered a hollow tree or a cave to play and eat roots and fruits. The yogurt-rice brought from home He in the company of Sankarshana ate together with the boys, sharing the meal on a stone near the water.

The bulls sat ruminating on a patch of grass, satisfied with their eyes closed, together with the calves and the cows that were tired because of the weight of their udders. It always pleased the Supreme Lord to see the riches of the rainy season that were promoted by His internal potency. That made Him offer His respects.

With Rama and Kes'ava residing this way in Vraja, the fall season manifested itself in full with a cloudless sky, the clearest water and a gentle wind. In autumn the lotuses regenerated and the bodies of water regained their original state [of purity], just as the minds of the fallen are restored by the practice of devotional service. Autumn put an end to the clouds in the sky, cleared the turbid water, dried the muddy condition of the earth and stopped the increase of animals, the way devotion for Lord Krishna puts an end to the troubles of all the spiritual departments [the status groups or ashramas]. The clouds that had given all they had, shone with an effulgence as pure as the effulgence of the sages who, having forsaken desires, freed from sins found peace. At one moment the mountains released their pure water while at another moment they did not, just as the nectar of spiritual knowledge only at times is bestowed by the jnanis [the spiritual philosophers]. The ones moving in shallow waters [the fish] could not appreciate that the water became less and less [after the rains], just like foolish people in a family setting do not appreciate the every day further diminishing of their life span. Moving in shallow water they because of the autumn sun experienced hardship, just as a destitute man occupied by his family life feels miserable when he has no control over his senses. Gradually the land had to give up its mud and the plants had to give up their unripe condition [of bearing no fruits], just like the sober ones have to give up the egotism and possessiveness of being focussed on the non-spiritual nature of the material body and what belongs to it. With the arrival of fall the waters became motionless and the ocean became quiet, just as a fully renounced sage desists from actions and [further] acquiring knowledge [see also avadhuta and 7.13]. The farmers contained the water of the rice fields with strong irrigation banks, the same way yogis stop the stream of consciousness that through the senses reaches outside. The moon removed the suffering of all living beings that was generated by the rays of the autumn sun, just like wisdom removes the suffering based on self-conceit with the body and the way Mukunda [returning home] puts an end to the misery of the ladies of Vraja. The cloudless sky of fall shone brilliantly clear full of stars, just like a mind moved by goodness radiates in the direct experience of the purport of the Vedas. The moon and the stars shone unlimited forth in the sphere of the sky, just like the master of the Yadus, Krishna, did when He walked the earth surrounded by the circle of the Vrishnis [see family-tree]. By embracing the wind that was not too cold and not too hot blowing from the flower-filled forest, the people could forget their hardship, but not so the gopis whose hearts were stolen by Krishna. The cows, the doe, the she-birds and the women were receptive in autumn, just like deeds in service of the Supreme Lord are followed by their respective mates, the good results. Oh King, the lotuses, except for the night-blooming kumut lotus, bloomed abundantly at sunrise, just as the populace, except for the thieves, blossoms with a [righteous] king whom they do not fear. During all the harvest rituals, other mundane celebrations and great festivals in the towns and villages, the fertile earth rich with grains and especially with the two [of Krishna and Balarama], shone beautifully as an expansion of the Supreme Lord. The kings, the merchants, the renunciates and the initiated householders who were checked by the rains, now could venture to achieve their goals, just like those who attain the perfection of life find their ultimate form [svarupa or form of service] when the time has come.'

BHAGAVATA PURANA CHAPTER 21:

The Gopis Glorify the Song of Krishna's Flute

Shri Shuka said: 'Acyuta thus entered with the cows and gopas the place that was cooled by the breezes sweet because of the fragrance of the lotus filled lakes with their pellucid, autumnal waters. The Sweet Lord who between the groups of trees filled with the sounds of maddened bees and flocks of birds was tending the animals in the company of Balarama and the cowherd boys, passed lakes, rivers and hills while playing His flute. When the ladies of Vraja heard the song of the flute that brought to mind the flourishing [of all existence], each of them revealed to her intimate companions her appreciation for Krishna not being visible before their eyes. But once they started that description they, remembering Krishna's deeds and getting excited in rapt attention, could no longer continue, oh ruler of man. [Before their mind's eye] His glories were sung by the group of cowherds and the holes of His flute were filled by the nectar of His lips as He entered the forest of Vrindavana that was so enchanting because of His footprints. [They pictured Him] with a peacock feather on His head, a body like that of the best dancers, a blue karnikara lotus behind His ears, golden, yellow coloured garments and the vajrayanti garland around His neck [the garland 'of victory' with flowers of five different colours]. Oh King, when the women of Vraja heard the sound of the flute that captivates the minds of all living beings, they in their praise all embraced [Him in their mind].

The gopis said: 'Oh friends, we who have eyes know no greater achievement than this: to imbibe the loving glances radiating from the faces of the two sons of the king of Vraja while they play on their flutes and with their companions drive the cows from one forest to another. With the mango sprouts, peacock feathers, garlands of flower buds, lotuses and lilies next to Their colourful garments and Their occasional singing, the two of Them magnificently shine forth in the midst of the cowherd boys, just like two expert dancers on a stage. Oh gopis, how meritorious must the deeds have been of this [bamboo] flute of Krishna to be entitled to enjoy all alone the taste that is left behind by the nectar of His lips that [actually] belongs to the gopis? His forefathers, the bamboo trees, are shedding tears of happiness and also the river [where they grew] is full of shivers of joy. Vrindavana having received the treasure of the lotus feet of the son of Devaki oh friends, adds to the glories of the earth. The sound of Govinda's flute makes the peacocks dance madly and stuns all the other creatures looking down from the hillsides. How fortunate are the doe who, however ignorant they were born, in hearing the sound of the flute of the so very nicely dressed son of Nanda, with their affectionate glances performed worship in the company of their black husbands. It is for the women a festival to listen to the clear song of Krishna's flute and observe His beauty and personality. Of the wives of the gods of heaven flying around in their heavenly vehicles slip, agitated and bewildered as they are by the thought of Him, the flowers tied in their hair and slacken their belts. The cows raise their ears high to catch with those cups the nectar of the sounds emitted by Krishna holding the flute to His mouth. The calves, with mouths full of the milk that exuded from the udders, stand silently with in their eyes and hearts Govinda who moves them and fills their eyes with tears. Dear sisters, the birds in the forest rising to the branches of the trees beautiful with creepers and twigs, sit there like great sages in their eagerness to see Krishna. With their eyes closed they listen to the sweet vibrations produced by His flute that silences other voices. Hearing that song of Krishna the rivers, with their currents broken in whirlpools because of their minds steeped in love, seize and firmly hold the two feet of Murari, while carrying offerings of lotus flowers in the embrace of their wavy arms. While the Lord was herding Vraja's animals together with Rama and the gopas, a cloud seeing Him continually loudly playing His flute in the heat of the sun, out of love expanded itself high above its friend to create with its body a parasol carrying a great number of [cool droplets that descended like] flowers. The aboriginal women of Vraja, the Pulindas, are tormented to see the grass being marked by the red, transcendental kunkuma powder stemming from the lotus feet of this Cupid. But smearing on their breasts and faces that powder that once decorated the breasts of the girlfriends of the widely celebrated Lord, they are fully satisfied and forget that pain. And oh, this [Govardhana] hill my friends, is the Lord His best servant because it, from being touched by the lotus feet of Krishna and Rama, jubilantly proves its respect with offerings of drinking water, tender grass and edible roots for the cows, the calves and the cowherds. The two of Them, who can be recognised by the ropes [*] They have for binding the rear legs of the cows, accompanied in all freedom together with the cowherd boys the cows to every place in the forest. With the vibrations of the sweet tones of Their flutes, oh friends, They therewith wondrously stunned the living entities that can move while They moved the otherwise immobile trees to ecstasy.'

The gopis picturing for each other the pastimes of the Supreme Lord the way He wandered around in Vrindavana, thus being engaged became fully absorbed in Him.'

*: Shri Vis'vanatha Cakravarti Thhakura explains that the ropes of Krishna and Balarama are made of yellow cloth and have clusters of pearls at both ends. Sometimes They wear these ropes around Their turbans, and the ropes thus become wonderful decorations.

BHAGAVATA PURANA CHAPTER 22:

Krishna Steals the Garments of the Unmarried Gopis

Shri Shuka said: 'During the first month of the winter season [hemanta: Nov./Jan.] the unmarried girls of Nanda's Vraja subsisting on unsipped khichri [a mix of rice and lentils] observed a vow of worshipping the goddess Katyayani. - Rising at dawn they took a bath in the water of the Yamuna and made from clay a deity of the goddess. Opulently as well as simple oh ruler of men, they were of worship with sandalwood pulp, fragrant garlands, gifts [of food, clothes etc.], incense and lamps as also with presentations of fresh leaves, fruits and betel nuts. The young girls performed worship repeating a mantra with the words: 'Oh Katyayani, our obeisances unto you, oh great power, greatest yogini, oh supreme control, please make the son of Nanda the gopa my husband!' [*] The girls thus for an entire month executed their vow to be of proper worship before Bhadrakali with: 'May He, Nanda's son become my husband.' Every day at dawn they called each other's names, held their hands and loudly singing their respect for Krishna went to the Kalindi to bathe there. One day arriving at the river singing about Krishna, they left their clothes on the shore as usual and enjoyed sporting in the water.

Krishna, the Supreme Lord, who as the Master of all yoga masters approved this, surrounded by His companions went to that spot to make their actions a success. He stole their clothes away and quickly climbed in a Kadamba tree. Laughing together with the boys He made fun by saying: 'Come here oh girls if you like, and take each your own garment. I am serious, it is not a joke, since you must be tired because of the vow. All these boys know that I have never stated something untrue. Therefore oh slender girls, come [out of the water] one by one or all together to cover yourselves.'

With that prank of Him He saw how the gopis, steeped in love for Him, looked at each other and had to laugh, but being embarrassed they did not come out of the water. Govinda thus having spoken, had with His joking caught the minds of those who, up to their necks shivering in the cold water, said to Him: 'Oh You, do not be unfair, we beg You, behave like the beloved son of the gopa Nanda we know, as the one renowned throughout Vraja, oh dearest one. Please give us our garments, we are cold! Oh Shyamasundara [beautiful dark one] we, Your maidservants will do whatever You say, please give us our clothes back, oh Knower of the Dharma, or else we will tell the king about it!'

The Supreme Lord said: 'If you are My servants, must you then not do what I told you and with your innocent smiles come out of the water to pick out your garments? I will not give them if you do not do so, and with the king being angry, what can he do about it?' Thereupon all the girls, pained by the cold, came shivering out of the water, covering their pubic area with their hands. The Supreme Lord seeing them defeated, put satisfied about the purity of their love their garments over His shoulder and said with a loving smile: 'Because you during the observance of a vow were bathing naked in the water, you have offended Varuna and the other gods. To atone for that sin you must pay your obeisances with your palms joined together over your heads and then take your garments back.'

With this being pointed out by the Infallible Lord, the Vraja girls considered their skinny-dipping a fall from their vow. Intent on successfully completing that vow, they therefore offered their obeisances to the Purifier of All Sins, He who was the directly visible result of their actions as also countless other [pious] activities. The Supreme Lord, the son of Devaki satisfied to see them bowing down, thereupon mercifully gave them back the garments. Despite seriously having been cheated, not being acknowledged in their shame, being laughed at and made to act like puppets on a string with their clothes being stolen, they felt no enmity towards Him, for they were happy to associate with their beloved one. Having put on their garments they, smitten by the association with their beloved, with their minds being captivated, were completely incapable of moving and full of shyness glanced at Him. The Supreme Lord understood from them that they were determined to live up to their vow and that they wanted to touch His feet. Damodara said to the girls: 'Oh pious ones, I understand your motivation to worship Me. That pleases Me and so it must come true. The desire of those whose consciousness is fully absorbed in Me does not lead to material lust, just as roasted and cooked grains as a rule are not capable of causing new growth [see also e.g. 1.6: 35, 3.15: 20, 7.7: 51-52]. Dear girls, go now to Vraja. Having achieved the supreme state of fulfillment, you one of these nights will

enjoy with Me together. That was what you had in mind with the vow to be pure in your worship of the Goddess.'

Shri Shuka said: 'Thus being instructed by the Supreme Lord, the young girls, with their desire fulfilled meditating upon His lotus feet, could only with great difficulty [bring themselves to] return to the cowherd village. The son of Devaki some time later surrounded by the gopas went at a distance from Vrindavana to herd the cows together with His brother. Seeing how the trees in the fiercely hot sun of the season with their shade served Him as parasols, He said to the boys: 1-3 'Oh Stoka Krishna and Amslu, Shridama, Subala and Arjuna, Vis'ala, Vrishabha and Ojasvi, Devaprastha and Varuthapa, just look at these fortunate trees protecting us against rain, wind, heat and snow. Their life is exclusively there for the benefit of others! Oh how superior the birth is of these trees that offer support to all living entities, like great souls do. No one in need of them will ever go away disappointed. With their leaves, flowers and fruits, shade and roots, bark and wood, their fragrance, sap, ashes, pulp and shoots they offer everything you desire. To perform with one's life, wealth, intelligence and words always for the sake of the welfare of all embodied beings, to be in this world of such a kind of birth, is the perfection of life for every living being [see also the Vaishnava Pranama].'

Thus speaking among the trees bowing down with their abundance of leaves, clusters of fruit, flowers and twigs, He arrived at the Yamuna. There the gopas drenched the cows in the crystal clear, fresh and cool, wholesome water, oh ruler, and also themselves drank their fill of the sweet tasting water. In a grove along the Yamuna where they allowed the animals to roam freely, oh ruler of the people, they [the gopas] plagued by hunger approached Rama and Krishna and said the following.'

*: The distinction between the internal of yoga-maya and the external, or illusory, potency of the Lord of maha-maya is described in the Narada-pancaratra, in the conversation between Shruti and Vidya:

janaty ekapara kantam
saiva durga tad-atmika
ya para parama Shaktir
maha-vishnu-svarupini
yasya vijnana-matrena
paranam paramatmanah
mahurtat deva-devasya
praptir bhavati nanyatha
ekeyam prema-sarvasva
svabhava gokules'vari
anaya su-labho jneya
adi-devo 'khiles'varah
asya avarika-s'aktipir
maha-mayakhiles'vari
yaya mudgam jagat sarvam
sarve debhahimanih

"The Lord's inferior potency, known as Durga, is dedicated to His loving service. Being the Lord's potency, this inferior energy is nondifferent from Him. There is another, superior potency, whose form is on the same spiritual level as that of God Himself. Simply by scientifically understanding this supreme potency, one can immediately achieve the Supreme Soul of all souls, who is the Lord of all lords. There is no other process to achieve Him. That supreme potency of the Lord is known as Gokules'vari, the goddess of Gokula. Her nature is to be completely absorbed in love of God, and through Her one can easily obtain the primeval God, the Lord of all that be. This internal potency of the Lord has a covering potency, known as Maha-maya, who rules the material world. In fact she bewilders the entire universe, and thus everyone within the universe falsely identifies himself with the material body." See also 8.12: 40 for Durga.

BHAGAVATA PURANA CHAPTER 23:

The Brahmin Wives Blessed

The gopas said: 'Rama, oh Rama, oh mighty-armed one, oh Krishna, destroyer of the wicked ones, we are troubled by hunger, please do something against it.'

Shri Shuka said: 'Krishna wanted to please some brahmin wives devoted to Him. Thus being informed by the gopas, the Supreme Lord, the son of Devaki said the following: 'Please go to the sacrificial arena of the brahmins who, striving for a place in heaven, in accord with the Vedic injunctions at the moment are performing a sacrifice named Angirasa. Going there dear gopas, ask them for some food and tell them that you have been sent by Bhagavan [Balarama] My elder brother and Me.'

With this order of the Supreme Lord going there, they asked as was told. Petitioning with folded hands, they before the brahmins fell down to the ground like sticks: 'Oh earthly gods, we wish you all the best. Please listen. Know that we cowherd boys, were sent by Rama and have arrived here with a mission from Krishna. Rama and Acyuta graze their cows not far from here and being hungry they want to ask you if you could supply Them with some food oh twice-born ones. So, if you have faith, then please donate, oh finest knowers of the religion. From the beginning of a sacrifice until the end of

sacrificing the animal, oh lovers of the truth, it is, except for when it is a [Sautramani] sacrifice to Indra [*], not even for an initiate an offense to enjoy [or hand out] food.'

Thus hearing about the Supreme Lord's request they nevertheless took no heed. In the trivial pursuit of their ritualistic engagement they, being elder, most childishly thought to know it better. 0-1 Even though the place and time, the items used, the hymns, the rituals, the priests and the fire, the officiating God-conscious ones, the performer of the sacrifice, that what was sacrificed and the dharmic result are all part of the directly visible reality of His Absolute Truth, of Him, the Supreme Lord Beyond the Senses, they with their borrowed intelligence considered Him arrogantly just an ordinary person. The gopas discouraged with them not even giving them a yes or no, oh chastiser of the enemies, thereupon turned back to inform Krishna and Rama about it. Hearing that, the Supreme Lord, the Controller of the Universe, laughed and again addressed the cowerd boys in order to show them the ways of the world: 'Communicate to the wives that I together with Sankarshana have arrived. They will give you all the food needed, for they, with their intelligence residing in Me, are full of affection for Me.'

Next going to the house of the wives they saw them sitting there nicely ornamented. The gopas bowed with reverence before the chaste women of the twice-born ones and said humbly: 'Our obeisances oh wives of the brahmins, please listen to what we have to say: not far from here we are roaming with Krishna who has sent us here. Tending the cows with the gopas and with Rama He came a long way. He with His companions is hungry and should be given some food.'

When they heard that Krishna was nearby whom they, with their minds enchanted by His stories, always had wanted to see, they got very excited. Like rivers flowing towards the ocean the four types of food [to be chewed, sucked, licked and drunk] in the form of all kinds of dishes were brought together and in vessels transported to the One they all loved. 0-2 Even though their husbands, brothers, sons and other relatives tried to stop them, they who for such a long time had heard about Him and longed for Him, headed for the Supreme Lord Praised in the Scriptures. The ladies found Him wandering with the gopas and His elder brother in a grove near the Yamuna full of blooming ashokas. With His dark complexion, golden coloured garment and garland of forest flowers, with His peacock feather, coloured minerals and sprigs of buds, He was dressed like a dancer on a stage. His hand rested on a friend's shoulder and with the other hand He twirled a lotus. His lotus face was smiling, His hair fell over His cheeks and He had lilies behind His ears. Over and over having heard about the glories of their most beloved [Krishna], the gem to their ears in whom their minds were submerged, they embraced Him, now brought within their view, for a long time [within their hearts] and gave up the inner distress, oh sovereign of the people, that had resulted from their identifying with their bodies. With understanding for the state of these women who out of their desire for Him had abandoned all material desires, He who knows each his point of view, with a smile upon His face addressed them. 'You are most welcome, oh finest graceful ladies, please sit down. What can I do for you? How becoming of you to come here to see Me! People of discrimination who are well aware of what is good for them, keep themselves directly focused on Me, their dear most Self. They are then constantly of devotional service, a service that is as it should be when delivered without any ulterior motive. What other object [or who else] would be more attractive than this Self connected to which one's life force, intelligence, mind, relatives, body, wife, children, wealth etc. became so very dear? Go therefore to the sacrificial arena so that your brahmin husbands, as householders together with you, can complete their sacrifices.'

The wives answered: 'Do not speak so harshly with us, oh Almighty One, please be true to Your [scriptural] promise that someone who has attained the basis of Your lotus feet and turned away from all his relations, may carry upon his hair the tulsi garland that was dismissed by Your feet. Our husbands, fathers, sons and brothers, other relatives and friends will not take us back! And how would other people respond then? Would You please therefore grant that us, whose bodies have fallen at Your feet and for who there is no other destination oh Chastiser of the Enemies?'

The Supreme Lord said: 'Your husbands will not be angry out of jealousy nor will your fathers, brothers, sons or other people. Even the demigods will, on My word, regard you favorably. Physical association does not make the people in the world more happy or loving. When you [in stead thereof] then fix your minds upon Me, you will very quickly be with Me. Hearing, attending [to the deity or the gathering of devotees], meditating and singing about Me, you are of love for Me, not so much with being physically close to Me. Therefore return to your homes.'

Shri Shuka said: 'After this was said to the wives of the brahmins they went back to the place of the sacrifice. Having arrived there their husbands were not spiteful and together with them completed the ceremony. One of them was held

back with force by her husband. Hearing from the others about the Supreme Lord, she embraced Him in her heart and gave up the material body that is the source of karmic bondage. The Supreme Lord, who is also known as Govinda, with those four types of food [that were brought by the women] fed the gopas, after which He, the Almighty One, also took a share. He thus in His pastimes delighted to imitate with His transcendental appearance the human ways and please the cows, the gopas and the gopis with His beauty, words and actions. The brahmins afterwards came to their senses and felt great remorse about having been so offensive in their conceit with the humble request of the Lords of the Universe who appeared like human beings. Seeing the high flight of the devotion of their wives for Krishna as the Supreme Personality, a devotion they completely lacked, they condemned themselves lamenting: 'To hell with our threefold births [biological, brahminical and ritual], our vows, our extensive spiritual knowledge, our lineage and our expertise in the rituals, when we are inimical towards the Lord Beyond the Senses. The Supreme Lord's maya, the illusory potency that even deludes the greatest yogis, has been the cause that we, the twice-born ones, the spiritual teachers of society, were bewildered about our true interest. Just see that unlimited devotion of the women for Krishna, the spiritual teacher of the universe, a devotion that even has broken the bonds of death [of their attachment] to family life. 3-4 They never underwent purification rites of rebirth, they did not stay with the guru, did not practice austerities, nor were they of philosophical inquiry into the true nature of the self or of any special cleanliness or pious actions. Nevertheless they, contrary to us so full of all that purification, are firm in their devotional service for Krishna, the Lord Praised in the Verses and the Master of all Masters of Yoga. Oh, how much has He through the words of His cowerd boys not reminded us of the ultimate destination of all transcendentalists, has He helped us who in our bewilderment about our household interests indeed were inattentive! Why else would He, the Master of Liberation and of all other benedictions who is satisfied in every respect, be of this disguise [in the form of a gopa] with us, the ones resorting under His control? The Goddess of Fortune refrains from all others and constantly worships only Him in the hope of touching His feet and putting an end to the faults [of pride and fickleness e.g.] in her own being. His request [for food] really perplexes everyone. 8-4 He constitutes the place and time, the items used, the hymns, the rituals, the priests and the fire, the officiating God-conscious ones, the performer of the sacrifice, the performance and its dharmic result [see verse 10-11]. He, the Supreme Lord Vishnu, the Master of all Yoga Masters, has directly visible taken birth among the Yadus, but despite having heard about this we foolishly failed to understand that. The Supreme Lord Krishna who is of an unlimited intelligence and because of whose illusory power we with bewildered minds are wandering along the paths of fruitive action, we offer our obeisances. He, our Original Lord and Supreme Personality of Godhead whose influence cannot be fathomed by our minds that are bewildered because of His maya, should forgive us our offense.'

Thus thinking about their offense of having disregarded Krishna, they wished to meet Him, but afraid of [drawing the attention of] Kamsa, they decided not to go to Vraja.'

*: It is said that every one consecrated by the Sautramani sacrifice for Lord Indra enters among the gods and is born sarva-tanuh, that is, with his entire body.

BHAGAVATA PURANA CHAPTER 24:

Krishna Defies Indra in Favor of the Brahmins, the Cows and Govardhana Hill

Shri Shuka said: 'The Supreme Lord staying there [in Vraja] in the company of Baladeva, saw how the gopas were busily engaged in arranging a sacrifice for Lord Indra. Even though the Supreme Lord, the Omniscient Soul of Everyone, knew everything about it [see B.G. 9: 23]. He bowed down humbly and inquired with the elderly ones who were headed by Nanda [His stepfather]: 'Tell Me dear father, what is all this goings-on of you about? Where does it lead to, for whom is it done and what are the means by which this sacrifice is accomplished? Please tell Me about it. I have this great desire to hear about it, oh father. Surely it cannot be so that the activities of saintly men who are equal towards everyone in this world, indifferent about mine and thine, and neutral towards friends and foes, are something to be secretive about, is it? A stranger one may avoid like he is an enemy, but a friend one should treat like oneself so they say. When common people do something in the world they sometimes engage with knowledge and sometimes they engage without. Engaging with expertise one achieves an optimal result and with ignorant actions that is not the case. With that being said I ask you whether this combined effort of yours is something that is prescribed [in the scriptures] or just a custom. That you should explain clearly to Me.'

Shri Nanda said: 'Indra is the great lord of the rain and the clouds are his personal representatives. They provide the rain for all living beings. Rain is the gratifying life force, just like

milk. Because of the liquid discharged by this lord and master of the clouds my dear son, we and also other people worship him with fire sacrifices and various paraphernalia. With the remnants of those sacrifices people sustain their lives in three different ways [religiously, economically and sensually]. He is the superhuman being who brings the fruits to those who with their human actions are motivated for a certain yield [like farmers]. Anyone who rejects this dharma [of sacrificing to Indra] that was handed down by tradition, is a person who because of lust, enmity, fear and greed cannot find happiness in life [see B.G. 10: 36].'

Shri Shuka said: 'After having heard Nanda's words and also what the other residents of Vraja had to say, Lord Kesava spoke to His father in a way that made Lord Indra very angry. The Supreme Lord said: 'It is because of karma that a living entity takes birth and it is by [the force of] his karma alone that he meets his demise. Happiness or unhappiness, security and fear are all the result of one's karma. If there would be some controller giving shape to the fruit of the activities performed by others, then that ruler still depends on someone who engages in action. He can after all not be the master of someone who does nothing! Living beings have to face the consequences of their own actions, what have they to do with Indra who is incapable of altering that what is ordained by anyone's personal nature? A person is controlled by his nature - he follows his nature. This entire world with its gods, demons and common men exists on the basis of everyone's personal nature. Living beings as a consequence of their actions obtain and forsake higher and lower evolved bodies. Karma alone is their enemy, friend and impartial judge, their Lord and their teacher [see also B.G. 8: 15 & 16, 4.29: 26-27 and 7.7: 46-47]. One should therefore, keeping to one's duties, exercise respect for the karma of one's own nature [see varnashrama]. One lives rightly by that karma, it is no doubt someone's worshipable deity. The way an unfaithful woman with her lover does not gain any real benefit from resorting to another living being, it is also not to someone's advantage to prefer a thing [or deity] different from the one that is one's livelihood. The brahmanas maintain their life [by teaching and explaining] the Vedas, the kshatriyas by protecting the land, the vaishyas by trading and the Shudras by serving the twice-born ones [the former three, see also 7.11: 21-24]. The fourfold occupational duty of the vaishya consists of farming, trading, cow protection and banking as the fourth. Among these the constant care for the cows is the duty we are engaged in. [The natural qualities of] goodness, passion and ignorance are the cause of the maintenance, creation and destruction [in the world. See guna]. From the mode of passion this universe is generated and from its mutual [sexual] action we find the [biological] diversity of this world. The clouds impelled by that passion pour down their water everywhere and by that water they factually maintain the population. So what would Indra then do? The cities, the cultivated lands and the villages are not the places where we are at home. We are the forest people dear father, we always live in the forests and the hills. Let us therefore begin with a sacrifice for the cows, the brahmins and the hill [Govardhana] and use for this worship the paraphernalia of Indra's sacrifice [see also footnote 10.8*3]! Let us cook all sorts of preparations and soups, beginning with sweet rice, porridge, buns and cakes and let us use all kinds of dairy products. Let there be properly prayed before the fires by brahmins versed in the Vedas whom you should feed with well prepared dishes and reward with cows and other gifts. To act appropriately in respect of everyone, also should be thought of others: fallen souls like dogs and outcasts. After next having given grass to the cows the offerings should be presented to the mountain. After having eaten our fill, we in our best clothes, being smeared with sandalwood pulp and nicely adorned, should circumambulate the cows, the brahmins, the fires and the hill [always kept to the right]. This is my view, oh father, may it be done if you please. This will not only be dear to the brahmins, the cows and the hill, but also to Me.'

Shri Shuka said: 'When Nanda and the elders heard these words being spoken by the Supreme Lord, by the Time in person in order to break the pride of Indra, they accepted them as excellent. 2-3 And so they executed everything Madhusudana had spoken about: they arranged for the auspicious recitations, they all together respectfully paid tribute to the hill and the brahmins with the paraphernalia mentioned, they offered grass to the cows, the bulls and the calves and next they circumambulated the hill with the animals in front of them. The cowerd women nicely ornamented and riding wagons that were yoked with oxen, sang the glories of Shri Krishna while the twice-born ones chanted their benedictions. To instill faith in the gopas, Krishna thereupon assumed another form. Saying 'I am the hill' He devoured the abundance of offerings with the immensity of His body [see yapu and footnote *]. Together with the people of Vraja He by means of Himself offered His obeisances to Himself: 'Oh, just see, how this hill, by assuming its form, has bestowed His mercy upon us!'

*: Shрила Prabhupada writes to this (Krishnabook ch. 2: "The identity of Krishna and Govardhana Hill is still honoured, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Krishna in the temples. Devotees therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship."

BHAGAVATA PURANA CHAPTER 25:

Lord Krishna Lifts Govardhana Hill*

Shri Shuka said: 'Indra who realised that the worship of his person had been rejected, oh King, thereupon got angry with the gopas headed by Nanda who had accepted Krishna as their Lord. In order to put an end to it all, clouds were sent forth by Indra that carried the name Samvartaka. Deeming himself the supreme controller he enraged spoke the words: 'Just see how enormously bewildered about their wealth these forest dwelling cowherds are. Having taken shelter of a mortal being like Krishna, they have committed an offense against the gods! They abandoned the spiritual knowledge and try to cross over the ocean of material existence by performing ritual sacrifices that profit oriented are inadequate to pass as boats [for that ocean]. By taking shelter of Krishna, this prattling, arrogant child, ignorantly thinking Himself to be the wisest, the gopas have acted to my displeasure. Bring [oh clouds] destruction to their animals and put an end to their arrogance, because they, proud and foolish because of Krishna and their wealth, are full of conceit. I also will, riding my elephant Airavata, come along to Vraja. Accompanied by the wind gods I will, moving hither with great power, wipe out Nanda's cowherd community [see e.g. also 6.11 & 12].'

Shri Shuka said: 'The clouds thus on the command of Indra being released from their positions, with all their power tormented Nanda's cowherd village with a massive downpour of rain. Propelled by the wind gods they, illumined by lightning bolts and roaring with thunder, showered down hailstones. With the rain incessantly pouring down from the clouds in curtains, the higher and lower parts of the earth submerged by the flood of water, could no longer be discerned. The gopas and gopis plagued by the abundance of rain and excessive wind, went shivering from the cold together with their cattle to Govinda for shelter. Covering their heads and protecting their children with their bodies they, tormented by the rains, quivering approached the basis of the lotus feet of the Supreme Personality of Godhead: Krishna, oh Krishna, oh Greatest Fortune. You are Your own master, oh Lord, please protect the cow community against the godhead [Indra] who is angry with us, oh Protector of the Devotees! [see also 10.8: 16]'

The Supreme Lord Hari seeing them witness under the attack of the hail, the rain and the extreme winds, considered the anger of Indra responsible for this: [He thought:] 'Because I rejected Krishna's sacrifice he, bent on destruction, is flooding us now with these unusual out-of-season fierce rains and great winds full of hailstones. To counteract that properly I shall by the power of My yoga arrange for the defeat of the pride with the wealth and the ignorance of those who are as foolish to falsely consider themselves Lord and Master over the world. When I eradicate the impurity of the conceitedness of those who consider themselves the controller, it is certainly not meant for countering enlightened beings who are endowed with goodness. I do that for their pacification [see also B.G. 14: 14]. The cowherd community that has taken shelter of Me as their master is My family. Therefore I will protect them with My mystic power. This is the vow I have taken [see also B.G. 9: 22].'

Having said this [to Himself this incarnation of] Vishnu took with one hand [His left one] Govardhana hill and held it up as easily as a child holding a mushroom. The Supreme Lord then said to the gopas: 'Oh mother, oh father, oh residents of Vraja, please enter if you want, together with your cows, the free space below this hill. You should not be afraid that, because of the wind and the rain, the mountain would fall from My hand. You have feared enough and in order to deliver you therefrom I have provided [this solution] for you.'

With their minds thus being pacified by Krishna, they entered the space underneath the mountain where they found ample room for their cows, wagons and everyone belonging to them. Putting aside pain, hunger and thirst and all considerations of personal comfort, He before the eyes of the residents of Vraja held up the mountain for seven days without moving from His place. When Indra saw the result of Krishna's mystic power He most surprised, bereft of his pride and broken in his determination, called back his clouds. With the sky free from clouds and the sun visible again now that the fierce wind and rain had ended, the Lifter of Govardhana Hill said to the cowherds: 'Please go together with your property, women and children away from here. Give up your fear dear gopas, the wind and rain have ceased and the water in the rivers is low again.'

The gopas each took their own cows and left, with their belongings loaded on the wagons and the women, children and old people slowly following. And while all the living

beings were looking on, the Supreme Almighty Lord with ease put down the hill back where it stood before. The residents of Vraja overwhelmed by the pure love they felt for Him came forward with embraces and so on, each reflecting their personal relationship. The gopis joyfully with great affection showered their fine blessings and respected Him with presentations of yogurt, whole grains and water. Yashoda, Rohini, Nanda and Balarama, the Greatest of the Strongest Ones, embraced Krishna and full of affection eagerly offered Him all their blessings. In heaven all the demigods - the perfected ones, the saints, the heavenly singers and the venerable souls - sang the Lord's praises and showered satisfied a rain of flowers, oh earthly ruler. They sounded conch shells and played kettledrums in their abode while the leading Gandharvas headed by Tumburu sang, oh ruler of men. Oh King, Krishna together with Balarama surrounded by the loving animal tenders, thereupon left for the place where they were grazing their animals. The gopis also went away singing about the glories of His heroic deeds, happy as they were with Him who had touched their hearts.'

BHAGAVATA PURANA CHAPTER 26:

Nanda Recapitulates the Words of Garga Before the Puzzled Gopas

Shri Shuka said: 'The gopas witnessing this kind of activities of Krishna [lifting the hill], had no idea how He could have done this and most astonished approached Nanda saying to him: 'How could the boy, considering His extraordinary activities, deserve a birth among simple countryfolk, that for Himself is contemptible? How can a boy of seven years old, playfully with one hand hold up the best of all hills, just like a mighty elephant holds up a lotus flower? As a young child with hardly His eyes open, He sucked [the poisoned milk] from the breast of the greatly powerful Putana, in the process also sucking away her life air, just like the force of time sucks away the youth from a body [see 10.6]. When He, a few months old lying beneath a cart was crying, He with His legs [kicking] upwards turned over the cart that was struck by the tip of His foot [see 10.7]. At the age of one sitting outside He was transported into the sky by the demon Trinavarta. He seized him by his neck, made him suffer and killed him [see 10.7]. One day His mother tied Him to a large mortar because He had stolen butter. He [crawling with the mortar] on His hands moved between the two arjuna trees and caused their crash [see 10.10]. He together with Balarama and the boys grazing the calves in the forest, with His two arms tore apart the beak of the enemy Baka who wanted to kill Him [see 10.11]. Vatsa, [another demon] desirous to kill Him, in the form of a calf hid among the other calves. Krishna killed him and sportively [throwing the corpse in a tree] made kapittha fruits fall down with him [see 10.11]. Together with Balarama killing the jackass demon [Dhenuka] and his jackass companions, He secured the safety of the Talavana forest that was full of ripe fruits [see 10.15]. After arranging that the terrible Pralamba would be killed by the most powerful Balarama, He released Vraja's gopas and their animals from a forest fire [see 10.18 & 19]. Subduing the most venomous chief of the snakes [Kaliya] by climbing on top of him, He managed to defeat his pride and with force send him away from the lake of the Yamuna, the water of which thus was freed from its poison [10. 16 & 17]. Dear Nanda, how can it be that all of us inhabitants of Vraja cannot give up our feelings of love for your son, who on His part is just as natural towards us? The fact that He as a boy of seven years old has lifted the big hill, has with us, oh master of Vraja, raised questions about your son.'

Nanda said: 'Please listen to my words dear gopas. Let go of your doubt concerning the boy. This is what Garga in the past has told me referring to this child [see also 10.8: 12-19 for the same verses]: 'And this one [the son of Yashoda] has according to the yuga accepted forms with a white, a red or a yellow colour. Now He is Krishna [of a dark complexion, see **]. This child previously was born somewhere else as the son of Vasudeva and therefore the ones who know this will speak about this child of yours as the glorious Vasudeva. There are many names and forms according to the qualities and activities of His appearances. These are known to me, but the common people do not know them. Being a Nanda-Gokula cowherd this child will always act to what is most beneficial to all of you. With His support you will easily overcome all dangers [*3] Oh King of Vraja, in the past, when there was a faulty regime, He has protected pious souls who were disturbed by rogues so that they, with those bad elements defeated, could flourish [see also 1.3: 28]. Just like the ones faithful to Vishnu have nothing to fear from the Asuras, those who are as fortunate to associate with this child in love and affection, will not be overcome by enemies. Therefore, oh Nanda, take the greatest care raising this child. As for His qualities, opulences, name and fame this son of yours is as good as Narayana!' After Garga had pointed this out to me, he went home. [Ever since] I consider Krishna, who frees us from all obstacles, an expansion of Narayana.'

Having heard Nanda's words about what Garga had said, the residents of Vraja, enlivened by him and with their

perplexity gone, worshiped Lord Krishna. The demigod [Indra] who caused the rain, made in his anger about the loss of his sacrifice, the cowherds, animals and women suffer by engaging lightning bolts, hail and winds. Krishna considering Himself their only shelter smiled out of compassion and in order to protect the cowherd community picked up the hill with one hand the way a small child picks up a mushroom. May He, the Lord of the Cows, the destroyer of the conceit of the great king of the sky, be satisfied with us!

*: These colours will later in the eleventh BOOK in verses 11.5: 21, 24, 27 and 34 of the Bhagavatam be explained [see also another site about it].

BHAGAVATA PURANA CHAPTER 27:

Lord Indra and Mother Surabhi Offer Prayers

Shri Shuka said: 'After He had upheld the hill Govardhana to protect Vraja against the rains, from the world of the cows mother Surabhi [the celestial cow] came to Krishna. And so did Lord Indra. Indra ashamed of having been offensive approached Him in a secluded place [*] and touched His feet with his helmet that shone like the sun. Having heard about and having witnessed the power of Lord Krishna, whose immeasurable potency had put an end to his arrogance of being the lord of the three worlds, he with folded hands spoke as follows.

Indra said: 'Your majesty, oh You abode of pure goodness, being of peace and the illumination of penance, You destroyed the passion and ignorance that was born from illusion. This continuous stream of the material qualities to which one is bound in one's attachment, is not present in You. How, oh Lord, can in You [as I supposed, see 10.25: 3] the causes be hidden of being entangled - the greed and such matters - that symptomize an ignorant person? Are You not the Supreme Lord who in defense of the dharma exercises Your authority to chastise the wicked ones? You are the father and the guru of the entire universe, the Original Lord and the insurmountable Time who, when You by Your own decision assume Your transcendental forms, strives to be the authority to eradicate the self-conceit of the ones who think they are the Lord of the Universe. Ignorant souls like me who think they are the master of the universe do, the moment they see You fearless at the time [of confrontation], quickly abandon their arrogance. This happens when they, no longer being conceited because of Your lesson for the wicked ones, in full have taken to the path of gentlemen. Therefore please forgive me, oh Master who has assumed this form. Unaware of Your influence I because of my rulership bathed in arrogance. Being offensive my intelligence got bewildered. Please let my consciousness never again be that foul my Lord. Your descent into this world, oh Lord of the Beyond, happened for the sake of the existence of those who serve Your lotus feet oh Godhead, and for the non-existence of warlords who - with the many disturbances they create - constitute a great burden. I offer You my obeisances, the Supreme Lord and Original Personality, the great Soul Shri Krishna, the son of Vasudeva. My respects for the Master of the Servants of the Absolute Truth. My obeisances for Him who assumes physical forms in response to the desires of His devotees, for Him whose form is pure spiritual knowledge, who is the seed of all and everything and the indwelling Soul of all living beings. Oh Lord when the sacrifice was frustrated I was fiercely arrogant and angry and wanted to destroy the cowherd community by means of rain and wind oh Supreme Lord. You, oh Controller, showing Your mercy have shattered my rigidity and rendered my attempts fruitless. I came to You, the True Self and spiritual master, to seek Your shelter.'

Shri Shuka said: 'With Krishna this way being glorified by the munificent Indra, the Supreme Lord smiled and spoke, as grave as the clouds, the following words to him. The Supreme Lord said: 'I have engaged in the arrest of your sacrifice to show you My mercy and to ensure that you, as the king of heaven who was so greatly intoxicated by the opulence, would remember Me forever. He, who blinded by the intoxication of power and opulence, does not see Me standing with the rod in My hand, I, in the wish to promote him, will prepare a fall from his affluent position [see also B.G. 9: 22]. Oh Indra, you may go now, I wish you all good fortune. Executing My order you may, free from false pride, remain engaged in your responsibilities.'

Then mother Surabhi spoke to Krishna. Peaceful of mind offering her respects she together with her cows begged for the attention of the Supreme Lord who had appeared as a cowherd boy. Mother Surabhi said: 'Krishna, oh Krishna, oh Greatest Mystic! Oh Soul and Origin of the Universe, with You as the director of the world, we have found our master, oh Infallible One. You are our Supreme Godhead. Oh Lord of the Universe, can You, for the welfare of the cows, the brahmins and those who are godly and saintly, please be there as our Indra? For You to be our Indra, we shall perform a bathing ceremony to the directions of Lord Brahma, oh Soul of the Universe who descended to relieve the burden of the earth.'

Shri Shuka said: 'Lord Krishna was after this request by Surabhi bathed with her own milk. On the order of the

mothers of the demigods [the daughters of Aditi] He was thereupon by Indra bathed with the heavenly Ganges water carried in Airavata's trunk. He, the descendant of Das'arha, thus in the company of the enlightened souls and the seers received the name Govinda [he who finds the cows]. Tumburu, Narada and the others, the singers of heaven, the scholars, the perfected ones and the venerable ones came to that place and sang the glories of the Lord that eradicate the impurity of the world. The wives of the demigods danced together filled with joy. He as the emblem of all the gods was praised and covered with wonderful showers of flowers. Everyone in the three worlds experienced a supreme satisfaction and the cows saturated the earth with their milk. The rivers flooded with all kinds of liquids, the trees provided honey, the plants developed fully without being cultivated and the mountains produced jewels. Oh [Parikhit,] beloved one of the Kuru dynasty, when Lord Krishna had been bathed all living beings, even the ones that are vicious by nature [predators, false people], became free from enmity. After Govinda, the master of the cows and the cowherd community, thus had been bathed by him, Indra took leave and returned to heaven surrounded by the gods and the others.'

*: The specific "solitary place" where Indra approached Shri Krishna is mentioned by the sage Shri Vais'ampayana in the Hari-vams'a (Vishnu-parva 19: sa dadars'opavishtham vai govardhana-s'ila-tale. "He saw Him [Krishna] sitting at the base of Govardhana Hill").

BHAGAVATA PURANA CHAPTER 28:

Krishna Rescues Nanda Maharaja from the Abode of Varuna

The son of Vyasa said: 'After having fasted the eleventh day [of a lunar fortnight, ekadas'i] and having worshiped the Maintainer of All [Janardana], Nanda entered the water of the Yamuna for a bath on the twelfth day. An obscure servant of Varuna seized him and led him to his master for he had neglected that it was an unfavorable time to enter the water at night. Oh King, the gopas not seeing him cried loudly: 'Oh Krishna, oh Rama!', upon which the Supreme Lord who makes His people fearless, found out that His [step]father had been arrested by Varuna. He went to Varuna's place. As soon as he saw that the Lord of the Senses had arrived, the presiding godhead of that region [of the waters], elaborately honoured Him, being greatly pleased to have Him present.

Shri Varuna said: 'Today I may experience the true wealth of the success of my physical existence, oh Lord, for it is so that those who earned the privilege to serve Your lotus feet, have achieved the transcendence of their material life. I offer You my obeisances, oh Supreme Personality of Godhead, You who are the Absolute Truth and the Supreme Soul free from the influence of the deluding material energy of maya that makes up the material universe. That ignorant servant of mine was a fool who did not know his duty [*] when he brought this man who is Your father to me. I beg Your pardon Your goodness. Towards me, oh Krishna, Govinda, oh You who sees everything, please be of mercy. This person who is Your father decidedly should be with You who care so much about Your parents.'

Shri Shuka said: 'Krishna, the Supreme Lord and Controller of all Controllers, thus being satisfied, took His father with Him and went back to His relatives whom He brought great joy. Nanda who never before had met with the great opulence of the lord of the realm [of the waters] or had witnessed the obeisances they [Varuna and his followers] offered Krishna, spoke most amazed to his friends and relatives. They, the gopas, with Him as their Controller eagerly listening oh King, thought: 'Maybe the Supreme Master is going to bestow upon us His subtle all-pervading spirit, His destination!'

He, the Supreme Lord who sees and understands everything of His devotees, concerning the fulfillment of their desire full of compassion thought: 'The people in this world who ignorantly are engaged in desirous activities, wander between higher and lower purposes without being aware of their actual destination.'

With this consideration the Supreme Lord Hari in His great compassion showed the gopas His abode beyond the darkness of matter: the true, unlimited, spiritual knowing that is the light of the eternal absolute the way it is seen by the sages when they in trance are removed from the material qualities. They were by Krishna brought to the lake of the One Spirit [brahma-brada] and submerged in it. Lifted out again they saw the abode of the Absolute Truth the way Akrua has seen it [3.1: 32, 10.38 & 10.40]. Nanda and the others were overwhelmed by supreme bliss with that vision and were most surprised to see Krishna Himself present there extensively being praised with Vedic hymns.'

*: Prabhupada's pupils comment to the precise execution of ekadas'i fasting matters and auspicious times of bathing: 'Of course, Varuna's servant should have been aware of these technical details, which are meant for strict followers of the Vedic rituals.'

BHAGAVATA PURANA CHAPTER 29:

The Rasa Play: Krishna Meets and Escapes the Gopis at Night

The son of Vyasa said: 'Even though Krishna was the Supreme Lord, He, resorting to His inner potency [see yoga-maya], decided to enjoy those nights in autumn when He saw the jasmine flowers blossoming. The king of the stars [the moon] at the time painted with his action the face of the east red, thus giving comfort to all who longed for him, just like a lover approaching his beloved ends her grief when he after a long time shows up again. Krishna saw how the kumuda lotuses opened to the full disc of the moon that glowed as red as the fresh kunkuma on the face of the goddess of fortune. He saw how the forest was reddened by the gentle rays of that light and sweetly played His flute that enchanted the minds of the [gopis with their] beautiful eyes. That song being heard by the women of Vraja awakened Cupid in their hearts so that each of them, unknown to the others, with her mind seized by Krishna and with earrings swinging in the haste, went to the place where He, her boyfriend, was situated. Some left behind the cows while they were milking them, some abandoned in their eagerness the milk they had on the stove, while others went away without taking the cake out of the oven. - Some put aside the children they were feeding milk and dressed up without thinking of the service they would render to their husbands. Some left during their meals, some while they were oiling themselves, were smearing their bodies or were making up their eyes. Others went to Krishna with their clothes and ornaments in disarray. They were checked by their husbands, fathers, brothers and other relatives but, enchanted by Govinda they, with their hearts stolen, did not turn around [to their duties]. Some gopis who did not manage to get away, stayed at home and closed their eyes to meditate on being [transcendentally] connected in love with Him [see footnote* and 10.1: 62-63]. 0-1 The intolerable, intense agony of being separated from their Beloved One drove away all bad-mindedness. At the same time their material virtue was also reduced to zero because of the joy they obtained from meditating upon Acyuta's embrace. Despite the fact that He was the Supreme Soul they thought of Him as their paramour. Getting His direct association though their karmic bonds were counteracted so that they immediately gave up their physical interest that is ruled by the natural modes.'

Shri Parikhit said: 'They only knew Krishna as their beloved one and not as the Absolute Truth, oh sage. How could there for them being so mindful of the material affair, be an end to the mighty current of the gunas?'

Shri Shuka said: 'I spoke to you about this before [in 3.2: 19 and in 7.1: 16-33]. When the king of Cedi [S'ishupala] could attain perfection even by hating the Lord of the Senses, what then would that mean for those who are dear to the Lord in the Beyond? The personal appearance of the Supreme, Imperishable and Inscrutable Lord who, free from the modes, is the controller of the modes, is there to lead humanity to the perfection of life, oh King. They who towards Him are constantly of lust, anger, fear, affection, unity or friendship will surely achieve absorption in Him. You should not be surprised about this [fact] concerning the Unborn Supreme Personality, the master of all masters of yoga, Krishna, by whose grace this world finds liberation. When the Supreme Lord saw the girls of Vraja coming to Him, He, the best of all speakers, did not use any charming words that would confuse them. The Supreme Lord said: 'All of you, be welcome, oh fortunate ladies. What can I do to please you? Please tell Me whether Vraja is all right and for what reason you came here. This night is full of fearsome looking creatures, so please return to Vraja oh slender girls. You women should not hang around here. Your mothers, fathers, sons, brothers and husbands undoubtedly are looking for you and unable to find you. Do not make your families afraid. 1-2 You have seen Raka [the goddess of the full moon day] resplendent with her moonlight. You have seen the forest full of flowers that is even more pleasurable by the breeze that coming from the Yamuna plays through the leaves of the trees. Go therefore, without delay, back to the cowherd village. You must serve your husbands, oh chaste ladies, the calves and the children are crying for you to give them milk. Or else, if you have come with your hearts overtaken by your love for Me, that is indeed laudable of you since all living beings have affection for Me. For women it indeed is the highest dharma to be diligently of service to her husband, to be simple and honest towards the relatives and to take good care of her family. Unless he fell down [from his belief or being unfaithful] a husband, even being bad-tempered, unfortunate, old, decrepit, sickly and poor, must not be rejected by women who want to go to heaven [see also 9.14: 37 and B.G. 1: 40]. For a well-educated woman to go astray dishonourably in adultery, is in all cases a contemptible weakness that creates fear and harms the reputation. By listening, being in My presence [with the deity and the devotees], by meditation and by narrating [proclaiming and publishing], one is of love for Me, not so much with physical proximity. Therefore, please return to your homes [see also 10.23: 33].'

Shri Shuka said: 'The gopis thus hearing the not so pleasant words of Govinda, being dejected because they were disappointed in their strong desires, felt an anxiety that was hard to overcome. Saddened letting their faces hang down and their bimba-red lips dry up, they sighed while scratching the ground with their feet. With their tears spoiling their make-up and washing away the kunkum on their breasts, they silently carried the burden of their great distress. Their Beloved One, not so loving at all, had addressed them contrarily, while they for His sake had desisted from all their material desires. They wiped their tears and stopped their crying and then, with their voices choked up in the attachment, in agony said something back to Him. The beautiful gopis said: 'You, oh Mighty One, oh Goodness should not speak so harshly. Please reciprocate with our devotion at Your feet for which we have denounced everything else, do not play so hard-to-get rejecting us. Be just like the Godhead, the Original Personality who reciprocates with those who desire liberation. Oh dearest one, You as the Knower of the Dharma thus spoke of the duty of women that would consist of her faithfulness to her husband, children and relatives. So be it, but it is not so that You, oh Lord, You the Godhead, the most appreciated one who as the Soul for all embodied beings is the closest relative, are the real object of this instruction? The experts are constantly of service to You, who always endear them as their very own Self. So, what do our husbands, children and relatives mean to us who give us trouble? Have mercy with us oh Supreme Controller, do not cut down the by us for so long entertained hopes for You oh Lotus-eyed One! You easily stole our minds that were absorbed in our households, as also our hands that were engaged in household duties. Our feet will not move one step away from Your feet. How can we go back to Vraja, what should we do instead? Please oh Dearest One, pour the flood of the nectar of Your smiling glances and melodious songs that [by the flute] escape from Your lips, over the fire in our hearts. Otherwise we will place our bodies in the fire that burns of separation and by meditation on Your feet attain Your abode oh Friend. Oh You with Your lotus eyes, for the goddess of fortune it is a festival whenever she resides at the base of Your feet, the feet that now are held dear by [us] the people dwelling in the forest. Touching them we, being filled by Your joy, from that moment on will never be able to stand in the direct presence of any other man! The goddess of fortune, who together with Tulasi-devi has achieved a position on Your chest, is served by servants and the other gods try to acquire her look of approval. But the same way as even she desires the dust of Your lotus feet, we also have sought the shelter of the dust of Your feet. Therefore be of mercy with us oh Vanquisher of all Distress. Renouncing our homes we have approached Your feet in the hope to worship You. Please allow us to serve You oh gem of all people, oh You with Your beautiful smiles and glances for which our hearts have burned with an intense desire. Seeing Your face encircled by Your hair, the beauty of Your earrings at Your cheeks, the nectar of Your smiling lips, the glances that make one fearless, Your two mighty arms and with seeing Your chest, the only source of pleasure for the goddess, we are delivered as Your servants. Which woman within the three worlds, oh dearest, would, completely being bewildered by the melody lines of the songs You draw from Your flute, not deviate in her civil conduct after seeing this grace of the three worlds, this beautiful form because of which [even] the cows, the birds, the trees and the deer experience a shiver of joy? You clearly have taken birth as the Godhead, the remover of the fear and distress of the people of Vraja, as no one else but the Original Personality who protects all the gods and worlds. Therefore, oh Friend of the Distressed, kindly place Your lotus like hand on the burning breasts and heads of Your maidservants.'

Shri Shuka said: 'Having heard the gopis' despondent words, the Lord of all the Lords of Yoga full of mercy smiled, He who had been satisfied despite His ever being satisfied within. Being together with all of them He was as splendid as the - like the spotted deer - blemished moon surrounded by the stars. He as the Infallible Lord who is so magnanimous in His glances and proofs of affection, made their faces blossom with His broad smiles that beamed His jasmine-like teeth. Being sung and singing Himself as the commander of hundreds of women, He wore the five-coloured [Vajrayanti] garland with which He increased the beauty of the forest where He moved about. 5-4 Together with the gopis He arrived at the riverbank that, served by the waves, was cool with its [wet] sand and was pleasant with the fragrance of the lotuses that was carried by the wind. Together with the Vraja beauties awakening Cupid, He took pleasure in throwing His arms around them in embraces. That way touching their hair, belts, thighs and breasts with His hands, He, challenging striking them with His fingernails, glanced at them and played and laughed with them. This way receiving from Krishna, the Supreme Personality of Godhead, the special attention of the Greater Soul, they, getting proud, considered themselves the best of all women on earth. Observing that they due to their fortune were caught in an intoxicated state of self-conceit,

Lord Kes'ava, as a form of grace, disappeared from the spot in order to abate it.'

*: The different types of gopis suggested here are also mentioned in the Padma Purana:

gopyas tu Shrutayo jneya
rishi-ja gopa-kanyakah
deva-kanyas' ca rajendra
na manushyah kathancana

'It is understood that some of the gopis are personified Vedic literatures (s'ruti-cari), while others are reborn sages (rishi-cari), daughters of cowherds (gopa-kanyas), or demigod maidens (deva-kanyas). But by no means, my dear King, are any of them ordinary humans.' There is also mention of sadhana-siddhas and nitya-siddhas: those perfect of spiritual discipline and those born that way.

BHAGAVATA PURANA CHAPTER 30:

The Gopis Search for Krishna Who Disappeared with Radha

Shri Shuka said: 'When the Supreme Lord thus suddenly had disappeared, the young ladies of Vraja were as sorry not to see Him as she-elephants who miss their bull. The women who in their hearts were overwhelmed by the movements, affectionate smiles, playful glances, charming talks and other graceful gestures of the husband of Rama, absorbed in Him thereupon enacted each of those wonderful activities. The dear ones lost themselves in imitating the movements, smiles, beholding, talking and so on of their Beloved One, who factually thus was expressing Himself through their bodies. Under the influence of Krishna's ways they confided to each other: 'He is completely in me!' Together they sang loudly about Him and searched like mad everywhere in the forest, asking the trees for the Original Personality who, like the ether, is both present inside and outside: 'Oh as'vattha [holy fig tree], oh plaksha [waved-leaf fig tree], oh nyagrodha [banyan], have you seen the son of Nanda who has disappeared after He with His loving smiles and glances stole our hearts? Oh kurabaka [red amaranth], ashoka, naga, punnaga and campaka, have you seen passing the younger brother of Balarama who with His smile vanquishes the pride of every girl who is too haughty? Oh sweet tulasi have you who loves Govinda's feet so very much, seen our dearest Acyuta who carries you with swarms of bees around His neck? Oh malati, jati, yuthika and mallika jimsine, have you seen Madhava pass by who with His touch gives you pleasure? Oh cuta [mango creeper], priyala, panasa and asana [jackfruit trees]; oh kovidara [mountain ebony], jambu [rose-apple], arka, bilva [bel fruit], bakula [mimosas] and amra [mango tree]; oh kadamba and nipa and who else of you who for the sake of others live here near the bank of the Yamuna, please be so kind to tell us whose minds were stolen, the path that Krishna took. Oh [mother] earth, what austerity did you perform to have been touched by Kes'ava's feet with a joy that made your bodily hair [her grasses and such] stand on end? Or do you maybe owe your beauty to being trodden by the feet of Vamanadeva [see 8.18-22] or maybe because you were embraced by the body of Varaha [3.13]? Oh wife of the deer, oh friend, did you encounter Acyuta and His beloved one here, He who with all His limbs is a festival to your eyes? There is the fragrance in the air of the garland of the Master of the Gopis that in touch with the breasts of His girlfriend was coloured by the kunkum. Oh trees, when Rama's younger brother passed by, with His arm placed on the shoulder of His sweetheart, with in His hand a lotus and with the tulasi flowers [around His neck] followed by a swarm of bees blind of intoxication, did He with His loving glances acknowledge that you were bowing down? Let us ask these creepers. Despite embracing the arms of their master tree, they must have noticed the touch of His fingernails. Just see how their skins erupt with joy!'

The gopis thus speaking madly, being distraught in their search for Krishna, got fully immersed in Him when each of them began to act out a certain pastime of the Fortunate One. One of them drank as Krishna with another one acting as Putana like an infant from her breast, while yet another one acting for the cart was kicked over by the foot of another gopi who was crying [see chapters 10.6 and 7]. One gopi acting as Krishna was carried away by another gopi imitating a Daitya [Trinavarta, see 10.7] while yet another one crawling about was tinkling with her ankle bells while dragging her feet behind her. Two behaved like Krishna and Rama with some who acted like the gopas and killed one who played for Vatsasura while yet another couple enacted what happened with Bakasura [see 10.11]. Just like Krishna calling for the cows far away, one gopi, who played like Him and acted like she was vibrating a flute, was praised by the others who said: 'Well done!' One of them walked about with her arm placed over a [friend's] shoulder and declared: 'Look at my gracious movements, I am Krishna!' and was thus keeping her mind fixed on Him. 'Do not be afraid of the wind and rain, your deliverance has been arranged by Me', one of them said while she with one hand managed to lift up her shawl [like it was Govardhana Hill, see 10.25]. Oh master of men, one gopi climbing on top of another one declared with her foot on her

head: 'Oh you wicked snake, go away, I have taken birth as the one to chastise the mischievous ones!' [see 10.16] One of them said: 'Oh gopas, look at this fierce forest fire, quickly close your eyes, I will without any problem arrange for your protection.' One slender gopi was tied up with a flower garland by another gopi who said: 'There You are, I bind You to the mortar, You pot breaker and buttherthief!' and with that being said the other one covered her face and beautiful eyes, pretending to be afraid.

This way being engaged and asking the trees and creepers everywhere in Vrindavana where He was, they at one spot in the forest saw the footprints of the Supreme Soul: 'These are clearly the footprints of the son of Nanda. You can tell by [looking at the marks of] the flag, the lotus, the thunderbolt, the barleycorn and the elephant goad [see *]. The girls who led by the various footprints followed His trail, noticed to their dismay that they all the way were accompanied by the footprints of one of them. They thereupon said: 'Whose footprints are these next to the ones of the son of Nanda? Over whose shoulder has He, as a bull with a she-elephant, placed His arm? He must have been perfectly honoured by her [aradhita, see Radha] as being the Supreme, One Lord and Controller, for Govinda, thus being pleased, has turned us down and taken her separate. Oh girls, how sacred are the particles of dust of Govinda's lotus feet that by Lord Brahma, Lord Shiva and Shri Ramadevi [Lakshmi] are taken on their heads to dispel the [reactions upon the] sins? For us these footprints of her are more unsettling, because, whom of us gopis was taken aside to enjoy Acyuta's lips in seclusion? Look, here we don't see her feet anymore. The blades of grass and sprouts must have hurt the soles of her tender feet so that her love has lifted up His sweetheart. Carrying His sweetheart the footprints pressed much deeper... Just see, oh gopis, how, burdened by the weight, our so intelligent object of desire Krishna has placed His girlfriend down to pick some flowers. And see these half footprints over here. To gather flowers for His sweetheart the One Beloved made this imprint by standing on His toes. Furthermore, in order to arrange the design of her hair the love-stricken friend with His loving girl sat down precisely here in order to make for His sweetheart a crown from the flowers.'

[Shri Shuka said:] 'Even though Krishna was perfectly contented, satisfied and undivided within Himself, He enjoyed with her and thus demonstrated the covetousness and selfhood of man and women who are motivated by lust. 5-3 Krishna in this matter showed for the sake of which gopi He had abandoned the other women, the other gopis who completely bewildered wandered around in the forest. She in her turn then thought of herself: 'He has accepted me, the best of all women, as His beloved and has turned down the gopis who were led by lust!'

Thereupon going to that spot in the forest, she got proud and said to Krishna: 'I cannot move on, please carry me wherever You want to go.'

Thus being addressed Krishna said to His sweetheart: 'Climb on My back.' and then He disappeared. She felt very sorry.

'Oh Master, oh Lover, oh Dearest, where are You, where are You? Oh mighty armed One, please my friend, show Yourself to me, Your wretched maidservant!'

Shri Shuka said: 'The gopis not far away following the trail of the Supreme Lord discovered their unhappy friend in a state of being bewildered about her separation from her Beloved. To their utter amazement they heard her saying that she had received Madhava's respect but that He also had let her down because of her bad behavior. As far as the light of the moon permitted they thereupon entered the forest [to look for Him], but finding themselves in the dark, the women desisted. Absorbed in Him, discussing Him, imitating Him and filled with His presence they, simply singing about His qualities, no longer thought about their homes [see also 7.5: 23-24]. Turning back to the bank of the Yamuna they meditated on Krishna, sang together and eagerly awaited His arrival.'

*: In the Skanda Purana is found an explanation of these [in total nineteen] marks: 'At the base of the large toe on His right foot, the unborn Lord carries the mark of a disc, which cuts down the six [mental] enemies of His devotees. At the bottom of the middle toe of that same foot Lord Acyuta has a lotus flower, which increases the greed for Him in the minds of the beelike devotees who meditate on His feet. At the base of His small toe is a thunderbolt, which smashes the mountains of His devotees' reactions to past sins, and in the middle of His heel is the mark of an elephant goad, which brings the elephants of His devotees' minds under control. The joint of His right large toe bears the mark of a barleycorn, representing all kinds of enjoyable opulences. A thunderbolt is found on the right side of His right foot, and an elephant goad below that.' See the Vedabase of 10.30: 25 for further info.

BHAGAVATA PURANA CHAPTER 31:

The Songs of the Gopis in Separation

The gopis said: 'Because of Your birth the land of Vraja is more and more glorious and the goddess of fortune resides there perpetually. Show Yourself oh dear beloved, You for whom the devotees who search for You everywhere sustain their life breath. Not being here, oh Finest of Grace, You with the beauty of Your glance - which excels the exquisite beauty of the heart of the lotus that so perfectly grew in the pond of autumn - put an end to the life of us, the maidservants who gave themselves to You without expecting anything in return, oh Lord of Love. Is that not murder? Time and again, oh Greatest Personality, we have been protected by You against all that is fearsome: perishing by the water [of Kaliya, 10.16], by the demon [Agha, 10.12], by the rains, the storm and thunderbolts [of Indra, 10.25] and by the bull and the son of Maya [the incidents with Arishthasura and Vyomasura which Shuka discusses later]. Oh Friend, You who appeared in the dynasty of the devotees [the Satvatas] are actually not the son of the gopi [Yashoda]. Your Lordship is the seer, the inner consciousness of all embodied beings, oh You who appeared on the request of Brahma who was praying for the protection of the universe [see also 3.8: 16 and 10.14]. You who took the hand of the goddess, oh best of the Vrishnis, made the ones fearless who in the fear about their material existence approached Your feet. Please, oh Lover, place as an answer to our desires Your lotus like hand on our heads. Oh You who put an end to the suffering of the inhabitants of Vraja, oh Hero of the women who with His smile defeats the false smiles of the people, please oh Friend, accept us, Your eternal maidservants. Please show us Your beautiful lotus face. Your lotus feet that remove the sins of the embodied souls surrendered to You, that follow the cows grazing grass, that are the abode of the goddess and that stood on the hoods of the serpent, please put them on our breasts and dispel the lust in our hearts. Oh You with Your lotus eyes, because of Your sweet charming voice and words that are so attractive to the intelligent ones, these maidservants, oh Hero, are getting bewildered. Please restore us to life with the nectar of Your lips. The nectar of Your talks as described by the great thinkers drive away the sins of the individual souls who suffer [in this material world]. Charged with spiritual power they are a blessing for everyone who hears them. Oh how beneficent are the persons who with song spread those talks all over the world[*].'

We are happy to meditate on Your affectionate smiles full of divine love, Your glances and Your pastimes, but the intimate conversations, which go straight to our hearts oh deceiver, agitate our minds! When You leave Vraja to herd the animals oh Master, we are pained. We feel uncomfortable within, oh Lover, when we think of the husks, grasses and sprouting plants that are sharp to Your feet, oh Master, those feet that are more beautiful than a lotus. When You at the end of the day show again Your bluish black locks and Your lotus face thickly covered with dust, You time and again bring Cupid to our minds, oh Hero. Your lotus feet grant the highest satisfaction in fulfilling the desires of those who bow down to them and in being worshipped by the one born on the lotus [Brahma]. They are the ornament of the earth and the proper object to meditate upon in times of distress. Therefore please oh Lover, oh Remover of the Anxiety, place Your feet upon our breasts. Grief is destroyed and the happiness of love increases by the vibrations of the flute that so perfectly handled [by You] makes us forget the attachments to other persons. So please, oh hero, grant us the nectar of Your lips! When You go to the forest during the day, a single moment becomes like an eon for those who do not see Your curling locks of hair and Your beautiful face. How foolish is he [Brahma] who created the eyelids of the ones who are looking forward to see You! Completely neglecting our husbands, children, ancestors, brothers and other relatives we sought Your presence, oh Acyuta, oh You who know the reasons of our movements. Oh cheater, how could You in the dead of night abandon the women who were bewildered by the clear sound of Your flute? By intimately chatting with You finding the lust rising in our hearts, by seeing Your smiling face, loving glances and Your broad chest that is the abode of the goddess, our minds full of craving, time and again got bewildered. For those living in the forests of Vraja Your so very, for each and all, auspicious appearance constitutes the destruction of their distress oh dearest. Please grant us a bit of that medicine that counteracts the disease in the hearts of Your devotees hankering for You. Your so tender lotus feet we, oh beloved, place gently on our breasts, afraid that the forest You roam might be too rough for them. We who consider Your Lordship our very life, with restless minds are concerned that they do not suffer any harm from small pebbles and so on [see further the Shikshashthaka].'

*: The pupils of Prabhupada here refer to the following story: 'King Prataparudra recited this verse to Shri Caitanya Mahaprabhu during Lord Jagannatha's Ratha-yatra festival. While the Lord was resting in a garden, king Prataparudra humbly entered and began massaging His legs and lotus feet. Then the king recited the thirty-first chapter of the tenth

BOOK of the Shrimad Bhagavatam, the songs of the gopis. The Caitanya-caritamrita relates that when Lord Caitanya heard this verse, beginning tava kathamritam, He immediately arose in ecstatic love and embraced king Prataparudra. The incident is described in detail in the Caitanya-caritamrita (Madhya 14.4 - 1, and in his edition Shri Prabhupada has given an extensive commentary.'

BHAGAVATA PURANA CHAPTER 32:

Krishna Returns to the Gopis

Shri Shuka said: 'The gopis oh King, thus went on singing and speaking deliriously, endearingly weeping loudly and hankering for the audience of Krishna. The son of Vasudeva [for Shauri, 'the Son of the Hero'], the Bewilderer of [Cupid] the bewilderer of the mind, thereupon appeared directly before them, smiling with His lotus like face and wearing a yellow garment and a garland. When they saw that He, their dearest one, had returned to them, the girls full of affection opened their eyes wide and stood all simultaneously up as if life itself had returned to their bodies. One of them joyfully seized the hand of Shauri with her folded palms while another one put His arm, adorned with sandalwood paste, around her shoulder. A slender gopi took the remnants of the betel He had chewed in her joined hands and another one took His lotus feet and placed them on her burning breasts. Another one with frowning eyebrows biting her lips threw, beside herself in her love, agitated, sidelong looks at Him as if she wanted to harm Him. Another one [said to be Radha] staring at Him relished His lotus face but could, despite the full taste, not get enough, just like saints cannot get enough of His feet. One of them placed Him, through the openings of her eyes, in her heart and kept embracing Him there with her eyes closed, while her hairs stood on end being drowned in ecstasy, as if she was a yogi [*]. All of them experienced a supreme jubilation at the sight of Kes'ava and gave up the distress of their separation, just like normal people do when they meet a spiritually enlightened person. My dear King, in the midst of those who were relieved of their sorrow, Acyuta, the Supreme Lord, appeared even more brilliant, as the Original Person complete with all His spiritual potencies. 1-1 The Almighty One took them with Him and arrived at the banks of the Yamuna. There the auspicious river with the hands of her waves had collected soft sands. The kunda and mandara flowers fragrantly bloomed with bees [attracted] by the autumnal breeze, while the moon, plentifully shining, with its rays dispelled the darkness of the night. The pain of the desires in their heart was dispelled by the ecstasy of seeing Him. By arranging a seat for their dear friend with their shawls that were smeared with the kunkuma from their breasts, the gopis attained the ultimate fulfillment of their souls as [described in] the scriptures [see also 10.87: 23]. The Supreme Lord and Controller for whom the masters of yoga arrange a seat in their hearts, present in the assembly of the gopis was seated there resplendently. Thus exhibiting His personal form He was worshiped as the exclusive reservoir of all beauty and opulence in the three worlds. He who awakens Cupid, was honoured with smiles, with playful glances, with sporting their eyebrows, with massaging His feet and hands upon their laps and was thus offered praise, but still being somewhat incensed they addressed Him. The fine gopis said: 'Some follow the example of those who respect them, some show respect without being respected themselves and some have no love for anyone. Oh dear one, can You explain that to us?'

The Supreme Lord said: 'Friends who exclusively to their self-interest reciprocate with respect, are no real friends that way because they in desiring their benefit do not follow the principle. They who are respectful and kind without being respected themselves, like parents e.g., are faultless in their sense of duty and of real friendship, oh slender girls. As for those who have no respect, nor even answer the love they receive from others, one may speak of either [spiritually] self-satisfied souls, people whose material desires were fulfilled, ungrateful, dissatisfied human beings or else persons inimical towards venerable personalities [like spiritual masters and superiors]. But I My friends, despite the respect I receive from other living beings, do not reciprocate that propensity [for pure love] in order to let it increase. Someone will entertain no thought of anything else then, just like a poor man who collected some wealth and is afraid to lose it again [see also B.G. 4: 11 and 10.29: 27]. Because of your for My sake defying of what the people, the scriptures and your relatives all say and because of [My desire to increase] your propensity to love Me, I have answered by disappearing from your sight My dear girls [**]. So do not be displeased with your Beloved, oh dear ones. I will, not even living as long as a god in heaven, be able to repay you for your unadulterated worship of Me. May your own pious activities constitute the answer [be the reward] for that cutting with the so difficult to overcome chains of your household lives.'

*: Shri Vis'vanatha Cakravarti Thakura states that the seven gopis mentioned thus far in this chapter are the first seven of the eight principal gopis of which the Shri Vaishnava-toshani in a verse gives the names as being

Candravali, Shyamala, Shaibya, Padma, Shri Radha, Lalita and Vis'akha. The eighth one is understood to be Bhadra. The Skanda Purana declares these eight gopis to be the principal ones among the three billion gopis and Radha is, as confirmed in the Padma Purana, Brihad-gautamiya-tantra and the Rig-paris'ishtha, the Lord's most beloved one.

** : Intermittent reinforcement as practiced by Krishna so evanescently here, in fact creates the strongest bond, so confirms modern behavioral science. Thus with all His religions everywhere in the world there are days of materially motivated work where we do not see Him as He vanishes into the background, and days of prayer where we do meet Him by His representatives.

BHAGAVATA PURANA CHAPTER 33:

The Rasa Dance

Shri Shuka said: 'When the gopis heard these most charming words of the Supreme Lord, they gave up their lamentation about having been deserted. The touch of His limbs had fulfilled all their desires. Govinda on the spot thereupon engaged in a dance [a rasa, or sport] in which the faithful jewels among women all satisfied joined with their arms linked together.

- The festival of the dance commenced with the gopis positioned in a circle. Krishna, the Controller of the Mystic Union, always keeping Himself situated between two of them, held His arms around the necks of the women next to Him. At that moment the sky was crowded by hundreds of celestial carriers belonging to the denizens of heaven with their wives whose minds were carried away by curiosity. Thereupon kettledrums resounded and a rain of flowers came down, while the chief singers of heaven together with their wives sang about His immaculate glories. In the circle of the dance there was a great rumor of the bracelets, ankle bells and waist bells of the women who were together with their Beloved. The Supreme Lord, the son of Devaki, being together with them appeared as handsomely splendid as an exquisite [blue] sapphire in the midst of golden ornaments. The way they placed their feet, by the gestures of their hands, their smiles, playful eyebrows and their bending waists, by their breasts moving beneath their clothes, their earrings at their necks and their perspiring faces, with the braids of their hair, their tightly tied belts and their singing about Him, they, in the role of Krishna's consorts, shone as streaks of lightning amidst the clouds. They by whose song the entire universe is pervaded, sang loudly with their coloured throats, danced joyfully and were happy in their dedication to be touched by Krishna. One gopi who together with Krishna raised [her voice relative to His] in pure tones of close harmony, was praised by Him who pleased exclaimed: 'excellent, excellent!' And another gopi who vibrated along with them with a special metre, He also showed His great appreciation. A certain gopi [Radha probably] whose bracelets and flowers were slipping, stood fatigued because of the dancing at the side of the Master of the Ceremony [He who holds the club] and grasped His shoulder with her arm. Somewhere else there was one who placed Krishna's arm that was as fragrant as a blue lotus, over her shoulder and kissed it while she smelled the sandalwood with her hair standing on end. Another one, looking beautiful with the glittering of her earrings that were shaking because of the dancing, placed her cheek next to His and received from Him the betel nut He had chewed. One of them who with Acyuta at her side was dancing and singing with tinkling ankle bells and waist bells, feeling tired placed His auspicious lotus hand on her breasts. Now that the gopis had achieved the Infallible Lord, the Exclusive Lover of the Goddess of Fortune, as their lover, they enjoyed it, with His arms around their necks, to sing about Him. With the lotus flowers behind their ears and the wreaths in their hair falling to the ground, with the locks of their hair decorating their cheeks and their beautiful faces perspiring, with the reverberation of the harmonious sounds of their armlets and bells and the bees buzzing around them, the gopis danced together with the Supreme Lord in the arena of the dance. The Master of the Goddess of Fortune, thus with His embraces, the touches of His hands, His affectionate glances and His broad playful smiles, enjoyed it to be together with the young women of Vraja, just like a boy does who plays with His own reflection. From the bodily contact with Him being overwhelmed in their senses, it was for the ladies of Vraja not easy to keep their hair, their dresses and the cloths that covered their breasts sufficiently tidy. Their flower garlands and ornaments were in disarray, oh best of the Kurus. Seeing Krishna thus playing, the goddesses moving through the sky were seized by desires of love and the moon and his followers [the stars] got amazed. Expanding Himself to as many [appearances] as there were cowherd women, He, despite being the Supreme Lord satisfied within, enjoyed the pastime He had with them. In loving compassion He with His most soothing hand wiped the faces of the gopis when they felt tired from the pleasure of the romance, my best one. The gopis greatly pleased by the touch of His fingernails, sang about the exploits of their Hero, honouring Him with the beauty of

their smiles, glances and cheeks that was heightened by the effulgence of their shining locks of hair and golden earrings.

Being tired, He, with His garland crushed and smeared by the kunkuma of their breasts, quickly being followed by the bees, as the leader of the Gandharvas, entered together with them the water [of the Yamuna] in order to dispel the fatigue, just as a bull elephant does when he with his wives has broken the irrigation dikes [in their case: the normal rules of conduct]. In the water He was splashed from all sides by the girls who looked at Him with love and laughter my best one. Thereto being worshiped from the heavenly carriers [of the gods] with a rain of flowers He, who is personally always satisfied within, in that place reveled in playing [with the gopis] like He was the king of the elephants [see also 8.3]. Just like an elephant that is dripping rut with his wives, He then, surrounded by the swarm of His bees and women, passed through a grove nearby the Yamuna that everywhere was filled with the - by the wind carried - fragrance of the flowers in the water and on the land. He, the Truth of all Desires, thus with His many adoring girlfriends spent the night that was so bright because of the moonlight. He thereby controlled within Himself [during that one night] the romantic feelings that He wished to honour during all autumn nights, the nights that so very much inspire for poetic descriptions of spiritual moods [or rasas].'

7-2 Shri Parikhit said: 'In order to establish the dharma and to subdue the defiant souls, He, the Supreme Lord, the Controller of the Universe descended with His plenary portion [Balarama]. How could He, the original speaker, executor and protector of the codes of moral conduct, behave so to the contrary, oh brahmin, by touching the wives of other men? What did He, being satisfied within, have in mind with this no doubt contemptible performance, oh best of the vowed ones? Please dispel our doubt about this.'

Shri Shuka said: 'The transgression of dharma and the boldness that we [sometimes] see of mighty authorities, does not mean they are at fault. They are like an all-consuming fire [that is not affected by what it consumes]. Someone not in control [of himself] must not even think of ever doing a thing like this. Being as foolish to act in such a way, means one's demise, one is not a Rudra who can drink the poison of the ocean [see 8.7]. It are the words of the authorities that are true, their acts should only occasionally be taken as an example. What they do should intelligently be followed only in case they are in agreement with their words [see also B.G. e.g. 3: 6-7, 3: 42, 5: 7]. Just as they who act egolessly do not benefit from the good acts they perform, they neither will suffer any disadvantage when they act contrary to the virtue. How can we in relation to the Controller(s) of those who are controlled - all the created beings, animals, human beings and denizens of heaven - speak in terms of right or wrong? The sages [His representatives] whose karmic bondage has all been washed away by serving the dust of the lotus feet, are satisfied by the power of yoga and act freely, they never get entangled because of Him. In what sense could one speak of a state of bondage with those who act according to the wishes of Him who assumed His wonderful bodies [for their sake, see vapu]? He who within the gopis and their husbands, indeed within all embodied beings lives as the Supreme Witness, assumes a form in this world in order to engage in His pastimes. In order to show His mercy to His devotees, He with assuming a humanlike body engages in [amorous] pastimes, hearing about which one becomes devoted to Him [see also 1.7: 10]. The cowerd men of Vraja who were bewildered by the power of His maya, were not jealous of Krishna. They all thought that their wives had stayed at their side. Even though the gopis did not want to, the sweethearts of the Supreme Lord, on Krishna's advise went home after that [endless] night of Brahma had passed. Anyone who with faith listens to or gives an account of this pastime of Lord Vishnu with the cowerd girls of Vraja, will achieve the transcendental devotional service of the Supreme Lord. He will quickly become sober and forthwith drive away the disease of lust in the heart.'

BHAGAVATA PURANA CHAPTER 34:

Sudars'ana Delivered and Shankhacudha Killed

Shri Shuka said: 'The gopas one day eager for God with bullock carts went on a trip into the Ambika forest. There they took a bath in the Sarasvati and worshiped with paraphernalia devotedly the mighty demigod Pashupati [Shiva as the lord of the animals] and the goddess Ambika [*], oh King. Respectfully donating cows, gold, clothing and sweet grains to all the brahmins, they prayed: 'devo nah priyatam [may God be pleased with us]. Following strict vows only drinking water [see 8.16] the highly blessed Nanda, Sunanda [Nanda's younger brother] and the others stayed that night on the bank of the Sarasvati. Some giant snake that was very hungry happened to live in that forest and slithering on his belly began to swallow the sleeping Nanda. Seised by the python he shouted: 'Krishna, oh Krishna my dear boy, save this surrendered soul. This huge serpent is devouring me!' Hearing his cries the gopas rose immediately and seeing what happened they perplexed took up firebrands to attack the snake. The snake, despite being burned by the torches, did not

release Nanda. But the Supreme Lord, the Master of the Devotees came and touched him with His foot. The divine touch of the Supreme Lord's foot put an end to his badness. He gave up his snake body and next assumed a form that was worshiped by the Vidyadharas [he was their leader]. The Lord of the Senses then questioned the personality who, offering his obeisances and with his body adorned with a golden necklace, brilliantly shining stood before Him. 'Who might you be who, shining so beautifully, are wonderful to behold? Tell Me what led to this terrible fate of having been forced to assume such a ghastly form [7.13: 11]?'

The [erstwhile] serpent said: 'I am Sudars'ana, a certain Vidyadhara well-known for his opulence and appearance. I used to wander all the directions in my celestial carrier. Because I, conceited about my appearance, ridiculed the sages who descended from Angira I, for my sin of deriding them, was made to assume this ugly form. They, in their compassionate nature, with pronouncing their imprecation included the favor that all my viciousness would be destroyed after having been touched by the foot of the Master of All Worlds. I beg You, that same person who for the surrendered souls are the remover of the fear of a material existence, oh You who by the touch of Your foot freed me from the curse, for Your permission [to return to my world], oh Destroyer of All Distress. I am surrendered to You, oh Greatest of All Yogis, oh Supreme Personality, oh Master of the Truthful Ones. Please command me, oh Lord, oh Controller of all the Controllers of the Universe. Seeing You I was immediately freed from the punishment of the brahmins oh Acyuta, oh You whose name being sung instantly purifies all those who may hear it as also the singer himself. How much more then, would it mean to be touched by Your foot?'

Thus circumambulating Him and offering his obeisances, Sudars'ana took leave. He returned to heaven and Nanda was delivered from his awkward position. The men of Vraja witnessing Krishna's personal display of power stood amazed. Thereupon they on the spot finished their duties [unto Shiva] and returned to the cowherd village, oh King, [on their way] with reverence recounting what had happened.

Some day thereafter [at Gaura-purnima so one says] Govinda and Rama, whose deeds are so wonderful, in the middle of the night were playing in the forest with the girls of Vraja. Their glories were charmingly sung by the group of women bound in affection to Them, whose limbs were finely decorated and smeared, next to the garlands and the impeccable clothes they wore. The two of Them [together with them] honoured the nightfall with the appearance of the moon and the stars, the jasmine buds that with their fragrance intoxicated the enjoying bees and the breeze that transported the fragrance of the lotuses. They both, for the mind and ears of all living beings, sang about the fortune, together from high to low producing the entire scale of notes that was available. The gopis who listened to Their singing, in their fascination did not notice oh ruler of man, that their dresses slipped and their hair and flowers got disheveled. While the two thus were amusing Themselves to their heart's content, singing to the point of ecstasy, a servant of Kuvera arrived on the scene carrying the name Shankhacudha ['wealthy-crest']. Right before their eyes, oh King, he shamelessly drove the group of women away in the northern direction, while they were crying out to the Two they had chosen as their Lords. Seeing that they who belonged to Them were seized by a thief like a couple of cows and were crying out 'Oh Krishna, oh Rama, help us!', the two brothers ran after them. Calling 'Do not be afraid!' They comforted them with Their words. They moved quickly with Shala logs in Their hands and soon caught up with that worst specimen of all Yakshas who was speeding away with great haste. When he saw the two approaching like Time and Death personified, he became afraid. In his confusion he left the women behind and ran for his life. Govinda pursued him wherever he fled in order to rob him of his crest jewel, while Balarama stayed behind to protect the women. Overtaking him like it was nothing the Almighty Lord with His fist knocked off the crest jewel of the villain together with his head. After thus having killed Shankhacudha He brought the shining jewel to His elder brother and handed it satisfied over to Him while the gopis were watching.'

*: Ambika means mother, good woman, a name scripturally associated with the femininity of Uma and Parvati in relation to Skanda, Shiva or Rudra, as a term of respect. Ambikavana is found in the Gujarat province, near the city of Siddhapura. Shrla Vis'vanatha Cakravarti Thakura quotes authorities here who claim that Ambikavana is situated at the bank of the Sarasvati river [that does not exist any longer] and is found northwest of Mathura. Ambikavana is notable for its deities of Shri Shiva and his wife, the goddess Uma.

BHAGAVATA PURANA CHAPTER 35:

The Gopis Sing about Krishna as He Wanders in the Forest
Shri Shuka said: 'When Krishna had left for the forest, the gopis, unhappy chasing Him in their mind, passed their days singing loudly about Krishna's pastimes.

- The gopis said [in double verses]: 'With His left cheek put to His left arm He, oh gopis, with His eyebrows moving, places the flute at His lips, while stopping the holes with His tender fingers. Where Mukunda thus sounds His flute the women travel the sky together with the Siddhas. Embarrassed about the desires pursued by their minds, they listen in amazement and forget the sadness they felt, as also their girdles. - Oh girls, listen how wonderfully Nanda's son, the giver of joy to people in trouble, He with His brilliant smile and fixed streak of lightning [the Shrivatsa or the goddess] on His chest, sounds His flute. Groups of bulls kept in the pasture, deer and cows, with their ears pricked up at a distance, with their mouths fluted, stop chewing and, transfixed by His play, dreaming, stand frozen as if it concerned a drawn picture. - When Mukunda dear gopis, looking like a wrestler with an arrangement of [peacock] feathers, [mineral] colours and leaves, together with Balarama and the gopas, calls for the cows, the flow of the rivers is interrupted. They, just like us lacking in piety, trembling out of love with their arms of water stand perplexed, while hankering for the dust of His lotus feet that is transported by the wind. - When He moving around in the forest and on the hillsides, as the Original Person with His flute calls for the cows and He for His prowess and inexhaustible opulences by His company extensively is praised in every way, the creepers and the trees, heavy with flowers and fruits, bend over all by themselves. As if they wanted to reveal Vishnu present within them, they in their love rain down torrents of sweet sap, while the growths on their bodies stand on end in ecstatic love. 0-1 The very moment He as the most attractive one to see raises His flute, with respect for the desirable song of the strongly humming swarm of bees around His divine garland intoxicated by the honey sweet [subtle] fragrance of the tulsi flowers, oh then, the cranes, swans and other birds in the lake with their minds seized by the charm of the song come forward to pay Him homage with their eyes closed, keeping silent with their minds under control. 2-1 Oh Vraja devis, when He, being together with Balarama, for fun wears a garland on His head, at the mountain side gives happiness vibrating on His flute and makes the whole world delightfully enjoy, the deck of clouds then, afraid to offend such a great personality, in return most gentle minded, thundering and raining flowers upon his Friend, offers its shade as a parasol. 4-1 Oh pious lady [Yashoda], when your son, who is an expert in different cowherd matters and a genius in the different styles of playing, places His flute to His bimba-red lips to produce the harmonious sounds of His music, the masters of spiritual authority like Indra, Shiva and Brahma who hear that tonal variety, with their minds confounded bow their heads because they cannot ascertain its essence. 6-1 When He plays His famous flute and, moving with the grace of an elephant, with His flower petal lotus feet marks the soil of Vraja with the different symbols of the flag, thunderbolt, lotus and elephant goad, He with His body relieves the earth from the distress caused by the hooves [of the cows]. As He walks [by] and bestows His playful glances, we get excited in our amorous feelings and stand transfixed like trees, in our bewilderment not knowing anymore [what the condition would be of] our dresses and braids.

At times, when He, with the garland around His neck smelling of the by Him favored tulsi, counts the cows on a string of coloured beads and then, throwing His arm over the shoulder of a loving companion, sings, the wives of the black deer, the doe - just like the gopis who gave up their civil aspirations -, approach that ocean of transcendental qualities to sit at His side with their hearts stolen by the sound produced by Krishna's flute. 0-2 Oh sinless lady, your darling child, the son of Nanda, is now, with His attire ornamented with a garland of jasmine flowers and surrounded by the gopas and the cows, having fun playing with His companions along the Yamuna. The wind gently blowing in His favor, honours Him there with a touch of sandalwood scent, while the lesser divinities [the Upadevas] surrounding Him present Him gifts and offer praise with instrumental music and songs. 2-2 Taking care of the cows of Vraja and at His feet being worshiped as the lifter of the mountain [see 10.25] He, at the end of the day collected the herd of cows. Playing His flute with His companions, He on His way was everywhere worshiped by all adults [and demigods]. This moon, born from the womb of Devaki, who came with a desire to fulfill the desires of His friends, was, even when He was tired and His garland was coloured by the dust raised by the hooves, a feast for the eyes. 4-2 He greets His well-wishing friends while slightly rolling His eyes as if He is intoxicated. With His garland of forest flowers, with His face paled like a jubube plum [a badara], with the soft line of His cheeks and with the beauty of the golden earrings adorning Him, He is the Lord of the Yadus, the Lord sporting just like the lord of the elephants. His joyful face is like the moon, the lord of the night, who at the end of the day drives away the infinite sorrow of the cows [and the gopis] of Vraja after the heat of the daytime.'

Shri Shuka said: 'Oh King, the women of Vraja with their hearts and minds absorbed in Him, thus enjoyed their days, highly spirited singing about Krishna's pastimes.'

BHAGAVATA PURANA CHAPTER 36:

The Bull Arishthasura Defeated and Akura Sent by Kamsa
The son of Vyasa said: 'Some time later the bull demon named Arishtha who had a huge hump, came to the cowherd village. Ripping open the soil with his hooves the earth trembled because of his body. Bellowing very loudly and scraping the ground with his hooves, he with his tail upward, with the tips of his horns tearing up the mud walls and throwing up clouds, with glaring eyes was releasing little bits of urine and stool. - The frightening sight of his sharp horns and his hump, that looked like a mountain with amassing clouds, terrified the gopas and gopis so much my best one, that the women and the cows in their fear untimely lost their fetuses in miscarriages. The animals panicked and ran away from the pasture, oh King, while all the people crying 'Krishna, Krishna', sought Govinda to take shelter. The Supreme Lord, seeing the entire cow-community distraught fleeing in fear, pacified them with the words 'do not fear' and called out to the bull demon: 'You dull-witted, bad creature, how dare you in the presence of Me, the chastiser of foul miscreants like you, to frighten these gopas and their animals?'

Acyuta, the Lord, thus speaking slapped His arms to anger Arishtha with the sound of His palms and assumed a posture thereto in which He threw His serpentine arm over a friend's shoulder. He indeed managed that way to enrage Arishtha who furiously scratched the earth with his hoof and [then] with his tail raised to the clouds attacked Krishna. Bloodthirsty staring from the corners of his eyes he pointed his horns straight ahead and ran full speed toward Acyuta like he was a thunderbolt released by Indra. The Supreme Lord though, seized him by the horns and threw him like a rival elephant eighteen feet back. Warded off he quickly restored to charge again in blind anger, to which he sweating all over breathed heavily. Attacking Him he was [by the Lord] seized by his horns and made to trip by His foot, so that he slapped down to the ground like a wet garment. The Lord thereupon struck him with his [broken off] horn until he fell flat. Vomiting blood, excreting a mass of urine and stool and throwing his legs about, he in pain rolling with his eyes left for the abode of Death. The demigods thereupon scattered flowers upon the Lord in worship. After thus having killed the demon with the big hump He, that feast for the eyes of the gopis, together with Balarama entered the cowherd village while being praised by the twice-born ones.

With the demon Arishtha being killed by the Worker of Miracles, Krishna, the powerful sage Narada who has the vision of God said to Kamsa: [see 1.6: 25-29] 'Devaki's daughter actually was Yashoda's girl, Balarama was the son of Rohini and Krishna was also born from Devaki. Vasudeva out of fear placed them in charge of his friend Nanda, They [Krishna and Balarama] were the two who killed your men.'

The lord of Bhoja hearing that, raging with anger took up a sharp sword to kill Vasudeva. Narada withheld Kamsa [by saying] that Vasudeva's two sons would bring about his death. With that in mind he then chained him and his wife with iron shackles [see also 10.1: 64-69]. After the deva-rishi had left, Kamsa spoke with the demon Kes'i and told him: 'You are the one to kill Rama and Kes'ava.'

Then he called together Mushtika, Canura, Shala, Tos'ala and others as also his ministers and his elephant keepers. The king of Bhoja said to them: 2-2 'Mushtika and Canura, dear mates, please listen to what I have to say, oh heroes. The two sons of Anakadundubhi are living in the cowherd village of Nanda. It was foretold that Krishna and Balarama would cause my death. If we manage to get Them here for the sake of a wrestling match you can kill Them. Build a ring with various stages around it. Let all subjects from inside and outside the city witness an open competition. Dear elephant-keeper, you my good man, should take the elephant Kuvalayapida to the entrance of the arena and destroy there my enemies. It has to commence on the fourteenth [Caturdas'i] of the month with the bow-sacrifice performed according to the injunctions. For the Lord of the Spirits [Shiva], the graceful one, the proper kind of animals should be offered in sacrifice.'

Thus having issued his orders he, well versed in the art of securing one's personal interest, called for Akura [the one not cruel], the most eminent Yadu. He took his hand into his own and then said: 'Dear master of charity please do me a favor. With all respect, there is no one among the Bhojas and Vrishnis to be found who is as merciful as you are. The way Indra, the mighty king of heaven achieved his goals by taking shelter of Lord Vishnu, I have taken shelter of you, oh kind one, for you always carry out your duties respectfully. Go to Nanda's cowherd village where the two sons of Anakadundubhi live and bring Them without delay here on this chariot. These two have been sent by the gods under the protection of Vishnu for the sake of my death. Bring Them together with the gopas headed by Nanda over here and tell

them to take along gifts of tribute. When you have brought Them here I will have Them killed by the elephant that is as mighty as the time itself. And if They manage to escape that, my wrestlers who are as strong as lightning will put an end to Them. After the two of Them are dead I will next kill the pained relatives whose leader is Vasudeva: the Vrishnis, Bhojas and the Das'arhas [see again 10.1: 67]. And my old father Ugrasena so greedy for the kingdom I will give the same treatment, as also his brother Devaka and my other opponents. The thorns of this earth, oh friend, will thus be destroyed. Together with my elder relative [my father-in-law] Jarasandha and my dear friend Dvidiva, as also with determined comrades like Shambara, Naraka and Bana, I will enjoy this earth, killing all those kings who side with the demigods. And now, with this knowledge, bring me quickly the young boys Rama and Krishna to attend the bow-sacrifice here and to respect the glory of the Yadu capital [of Mathura].'

Shri Akrua said: 'Oh King, there is nothing wrong with your approach to free yourself from unwanted elements. One should act irrespective failure or success, destiny after all determines the end result. Even though providence foils his plans, the common man fervently acts to his desires and is unwillingly confronted with happiness and distress. Nonetheless I will execute your order.'

Shri Shuka said: 'After Kamsa thus had instructed Akrua and dismissed his ministers, he entered his quarters and Akrua returned home.'

BHAGAVATA PURANA CHAPTER 37:

Kes'i and Vyoma Killed and Narada Eulogizes Krishna's Future

- Shri Shuka said: 'Then there was Kes'i being sent by Kamsa [in 10.36: 20]. He as a huge horse with his hooves ripped open the earth and with the speed of mind scattered the clouds as also the celestial carriers of the gods. With his manes and neighing he frightened everyone. The Supreme Lord in response to the stir of the clouds created by his tail and his whinnying that terrified His cowherd village, thereupon stepped forward to fight. He called for Kes'i who roaring like a lion was searching Him. The moment he who was hard to conquer and approach and most aggressively with a wide open mouth was swallowing the sky, saw Him before him, he rushed furiously forward to attack the lotus eyed Lord with his legs. The Lord of the Beyond alert to that dodged that attack and seised him with His arms by the legs. He whirled him around indifferently and threw him at a distance of a hundred bow lengths, standing there just like the son of Tarkshya [Garuda] throwing a snake. Regaining his consciousness he stood up in bitter rage and ran, [with his mouth] wide open, full speed at the Lord. With a smile He then put His left arm in Kes'i's mouth, like it was a snake in a hole. As Kes'i's teeth came in touch with the Lord's arm they fell out as if they had come in contact with a red-hot iron. Thereupon the arm of the Supreme Soul swelled within his body so that his belly expanded like a diseased belly does after being neglected. Because Krishna's arm thus expanded his breathing was arrested. Kicking with his legs, perspiring all over, rolling with his eyes and excreting feces, he thereupon fell lifeless to the ground. After the Mighty-armed One had retracted His arm from the dead body that looked like a cucumber [karkathika], He, unassuming as He was in His effortlessly having killed His enemy, was honoured from above by the gods with a rain of flowers.'

The devarishi [Narada], the most exalted devotee of the Lord, oh King, approached Krishna in private and said the following to Him who is so effortless in His actions: 0-1 'Krishna, oh Krishna, oh Vasudeva, immeasurable Soul, oh Lord of Yoga, oh Controller of the Universe, oh shelter of each, oh You master and very best of the Yadus! You alone are the Soul of all living beings who, like fire hidden in firewood, resides within the heart as the Witness, the Lord, the Supreme Personality. You as the refuge of the spiritual soul first of all, through Your energy, produced the modes of nature. Unfailing in Your purpose You through these modes create, destroy and maintain this universe. You, this one [creator] Himself, have descended for the protection of the virtuous ones and for the destruction of the demons [Daityas], the savages [Rakshasas] and tormentors [Pramathas] who have the world of the living beings in their grip. To our great fortune You in person have sportively killed this demon who had assumed the form of a horse and because of whose neighing being terrified the vigilant gods abandoned heaven. 5-2 The day after tomorrow, I will see that Canura, Mushthika and other wrestlers as also the elephant [Kuvalayapida] and Kamsa are killed by You oh Almighty One. Thereafter [the demons] Shankha, [Kala]-jyavana, Mura and Naraka will follow, You will steal the parijata flower and defeat Indra. I will see You marry the daughters of the heroes [the kings] as a reward for Your valor. In Dvaraka You will deliver King Nriga from his curse, oh Master of the Universe and capture the jewel named Syamantaka together with a wife. You will retrieve the deceased son of a brahmin [Sandipani Muni] from Your abode [of death] and then You will kill

Paundraka, burn down the city of Kas'i [Benares] and see to the demise of Dantavakra. Thereafter You will kill the king of Cedi [S'ishupala] at the great sacrifice [see also 3.2: 19, 7.1: 14-15]. The poets on this earth will be singing about these and other great feats that I will see You perform during Your stay in Dvaraka. Then I will see You as the charioteer of Arjuna assume the form of Time in bringing about the destruction of the armed forces of this world. Let us approach [You who are] this Supreme Lord, full of the purest wisdom, who is completely fulfilled in His original identity, whose will in none of His exploits can be thwarted and who by the power of His potency always desists from [identifying with] the flow of things happening with the modes of the illusory, material energy. For You I am bowed down, You the Greatest of the Yadus, Vrishnis and Satvatas, the self-contained Controller who by Your creative potency has arranged for an endless number of specific situations in which You immediately could act and You have taken upon Yourself [the burden of] humanity being divided [in warfare].'

Shri Shuka said: 'The most eminent sage among the devotees thus respectfully having honoured Krishna, the leading Yadu, received permission to leave and went away most delighted about having seen Him. Govinda, the Supreme Lord who in a fight had killed Kes'i, still tended the animals together with the cowherd boys who were most pleased with the happiness He brought to Vraja. One day, when the gopas were grazing the animals, they at the hillside engaged in the game 'stealing and hiding', playing the roles of thieves and protectors. Some of them were the thieves, some were the shepherds, while a couple of them, oh King, played for the unsuspecting sheep. A son of the demon Maya named Vyoma [the sky], a powerful magician, disguised himself as a gopa and then, engaging as one of the many thieves, led away almost all the boys who acted as the sheep. The great demon threw them one by one in a mountain cave the entrance of which he blocked with a boulder so that only four or five of them remained. Krishna, He who offers shelter to all pious souls, finding out what he was doing, seised the gopa carrier as forcefully as a lion would seize a wolf. The demon resumed his original form that was as big as a mountain. By all means he tried to free himself, but held tightly in His grip he, being debilitated, failed. Controlling Him with His arms Acyuta forced him to the ground and while the gods in heaven were watching He killed him like he was a sacrificial animal. He broke through the blocked entrance of the cave and led the gopas out of their awkward position. Praised by the gopas and the gods, He thereupon returned to His cowherd village.'

BHAGAVATA PURANA CHAPTER 38:

Akrua's Musing and Reception in Gokula

Shri Shuka said: 'The high-minded soul Akrua spent the night in the city of Mathura [after 10.36: 40] and then mounted his chariot to go to Nanda's cowherd village. On his way he experienced an exceptional amount of devotion for the greatly fortunate lotus-eyed Personality of Godhead and thus he thought as follows: 'What good works have I done, what severe penance did I suffer or else of what worship have I been or what charity have I given, that I today may see Kes'ava? My attainment of the presence of the One Praised in the Verses is, I think, for someone with a worldly mind as difficult to achieve as the chanting of the Vedas is for someone of the lowest class. But enough of that, even for a fallen soul like me there is a chance to acquire the audience of Acyuta. Some time someone pulled along by the river of time may reach the other shore! Today my impurity will be uprooted and my birth will bear fruit, for it are the lotus feet of the Supreme Lord whereupon the yogis meditate, that I am going to respect. Kamsa sending me here did me a great service indeed by obliging me to look for the feet of the Lord who descended into this world. It is by the effulgence of His rounded toenails that in the past many a soul succeeded in freeing himself from the hard to overcome darkness of a material existence. With these [feet] that, marked by the red kunkum from the breasts of the gopis, are worshiped by Brahma, Shiva and the other demigods, by Shri the goddess of fortune, the sages and the devotees, He with His companions moves about in the forest while tending the cows. The deer are passing me on my right side [an auspicious sign]! I certainly will behold Mukunda's beautiful cheeks and nose, His smiles, the glances of His reddish lotus eyes and the hair curling around His face. Today I no doubt will enjoy the direct sight of Vishnu. I unfailingly will directly behold that paragon of beauty, who of His own accord assumed the form of a human being to diminish the burden of this earth. Even though He is a witness [just like me] to the true and untrue, He is free from [false] ego. By that personal potency of Him He has dispelled the darkness and bewilderment of an existence in separation [see also 2.5: 14, 2.10: 8-9, 3.27: 18-30 and 10.3: 18]. Working from the inside out, He, by the created beings that manifested after He cast His glance upon the material energy of His creation, can [only indirectly] be approached through the vital airs, senses and intelligence of their bodies [see also 2.2: 35]. His auspicious words, in combination with the qualities, activities and the incarnations [of Him and His

expansions], put an end to all sins in the world and bring life, beauty and purity to the entire universe, while words devoid of these are considered as [useful as] things that beautify a corpse. And now He who maintains the codes of conduct has descended in His own dynasty of faithful souls [Satvatas]. He who as the leader of the immortals brings joy and happiness by spreading His fame with His presence in Vraja as the Controller whose all-auspicious nature is glorified by the godly ones. Today I will certainly see Him, the destination and spiritual master of all the great souls in the three worlds, He the real beauty and great feast for everyone endowed with eyes, He who exhibits the form that is the desire of the goddess, He who is my safe haven, the One because of whom all my dawns became [a sign of] His auspicious presence. The moment I alight from my chariot to respect the feet of the two Lords, the Principal Personalities upon whom even the yogis fix their intelligence in their self-realisation, I will certainly bow down to Them as also to the friends [and the others] who live with Them in the forest. And when I have fallen at the base of His feet, the Almighty One will place upon my head His lotus hand that dispels the fear for the serpent of time, the snake because of whose swift force the people terrified seek shelter. By placing in that hand an offering, Purandara [see 8.13: 4] and also Bali [see 8.19] acquired rulership [the position of Indra] over the three worlds. It is the same hand that, fragrant like an aromatic flower, during the pastime with the ladies of Vraja by its touch wiped away their fatigue [see 10.33]. Even though I am a messenger sent by Kamsa, Acyuta will not adopt an attitude of enmity towards me. He, the Knower of the Field [of the body, see B.G. 13: 3], witnessing everything that takes place inside and outside of the heart, sees with a perfect vision. Smiling affectionately He will look upon me, with my joined palms being fixed at the basis of His feet. With the immediate eradication of all my contamination by His glance, I will thus be freed from doubt and achieve intense happiness. With me [standing before Him] as His best friend and as a family member who is exclusively devoted to Him, He will close me in His two large arms. As a result my body will instantly become sanctified and my karma-dependent bonds will slacken. When I, with my head down and palms joined, have achieved physical contact with Him, Urus'rava [the renown Lord] will address me with words like 'Oh Akrua, dear relative...' Because of the Greatest of All Persons my life will thus be a success. How pitiable is the birth of the one who was not honoured by Him this way! No one is His favorite or best friend, nor is anyone disliked by Him, hated or held in contempt by Him [see B.G. 9: 29]. Nevertheless He reciprocates with His devotees [see also 10.32: 17-22] according to their actions, just like a [desire] tree from heaven that upon approach brings whatever one desired [see vaishnava pranama]. In addition His elder brother, the most excellent Yadu [Balarama], smiling at me who stands there with a head bowed down, will embrace me, take hold of my hands and take me into His house to receive me with all respects and then inquire how Kamsa fares together with the members of His family.'

Shri Shuka said: 'Thus on his way with his chariot pondering over Krishna, the son of Shvaphalka [see 9.24: 15] reached the village of Gokula as the sun was setting behind the mountain, oh King. The imprints of His feet, of which the rulers of all worlds hold the pure dust on their crowns, he saw in the earth of the pasture: a wonderful decoration showing the shapes of the lotus, the barleycorn, the elephant goad and so on [see also 10.16: 18 and 10.30: 25*]. The ecstasy of seeing them exited him greatly, made his hair stand on end and filled his eyes with tears. Getting down from his chariot he rolled himself in the footprints exclaiming: 'Oh this is the dust from my master's feet!' This is what for all embodied beings is the goal of life: to give up one's pride, fear and sorrow when one is faced with and hears about and such, the message of the signs of the Lord [see 7.5: 23-24].

In Vraja he saw Krishna and Rama, who, wearing yellow and blue garments and with eyes that looked like autumnal lotuses, were going to the place where the cows were milked. The two boys who are the shelter of the goddess were, bluish-dark and fair skinned, most beautiful to behold with their mighty arms, attractive faces and a gait like that of a young elephant. With Their feet marked by the flag, bolt, goad and lotus, and with Their smiles and glances full of compassion the two great souls increased the beauty of the cow pasture. They whose pastimes were so magnanimous and attractive, were freshly bathed, impeccably dressed, wore flower garlands and jeweled necklaces and had smeared Their limbs with auspicious, fragrant substances. The two original, most excellent persons, who are the Cause and the Masters of the universe [see also 5.25], had for the welfare of that universe descended in Their distinct forms of Balarama and Kes'ava. Oh King, with their effulgence they, as a mountain of emerald and a mountain of silver both decorated with gold, dispelled the darkness in all directions. Quickly climbing down from his chariot Akrua, overwhelmed with affection, prostrated himself at the feet of Rama and Krishna. Seeing the Supreme Personality he, because of the tears of joy overflowing his eyes and the eruptions [of ecstasy] marking his limbs, in his

eagerness could not announce himself, oh King. The Supreme Lord, the Caretaker of the Surrendered Souls, recognised him, drew him near with His hand that is marked with a chariot wheel [the cakra] and happily embraced him. 7-3 Thereupon the magnanimous Sankarshana [Rama] embraced him who stood there with his head bowed down. With His hand taking hold of his two hands He took him together with His younger brother into the house. There He inquired whether he had enjoyed a pleasant journey. He offered him an excellent seat and washed his feet with sweetened milk, as was prescribed as a form of reverential respect. Donating a cow in charity and respectfully giving the tired guest a massage, the Almighty One faithfully served him pure food of different tastes [fit for a sacrifice]. After having eaten Rama, the Supreme Knower of the Dharma, with love further arranged for herbs to serve the tongue and for fragrances and flower garlands for the highest satisfaction.

After thus having honoured him Nanda asked: 'Oh descendant of Das'arha, how are you faring with the merciless Kamsa alive, that boss who is [treating his subjects] just like a butcher [deals] with sheep? If he being cruel and self-indulgent killed the babies of his own sister to her great distress, what then would that mean for the wellbeing of his subjects, for you?'

Thus being properly respected by Nanda with true and pleasing words, Akura shook off the fatigue of his journey.'

BHAGAVATA PURANA CHAPTER 39:

Krishna and Balarama Leave for Mathura

Shri Shuka said: 'After comfortably seated on a couch thus having been honoured that much by Rama and Krishna, he [Akura] saw that everything had taken place what he on his way had pictured in his mind. What would be unattainable when the Supreme Lord, the shelter of Shri, is satisfied? Still, the ones devoted to Him, oh King, do not desire anything. After having enjoyed supper the Supreme Lord, the son of Devaki, asked about the activities of Kamsa towards His friends and relatives, as also what his plans were. The Supreme Lord said: 'Oh gentle one, have you recovered from your trip? I wish you all the best! Are your friends, relatives and other associates all hale and hearty? But why, My dear one, would I ask about the well-being of us, our relatives and the citizens, as long as Kamsa, that disease of the family, who only in name is our maternal uncle, is prospering? Ah! Because of Me there was great suffering for My noble parents: their sons were killed and they were imprisoned. Fortunately, today My wish has been fulfilled to see you, My close relative, oh gentle one. Please uncle, explain the reason why you came here.'

Shri Shuka said: 'On the request of the Supreme Lord the descendant of Madhu [Akura, see 9.23: 29] described everything of the inimical attitude [of Kamsa] towards the Yadus and his murderous intentions in relation to Vasudeva. He disclosed what the message was he was sent for as an envoy and what Narada had told him [Kamsa] about Krishna being born as a son of Anakadundubhi. When Krishna and Balarama, the destroyer of all boldness in opposition, heard what Akura had to say, they laughed and told Nanda, their [foster] father, what the king had ordered. 1-1 Nanda then issued the following official announcement to the gopas and the other people of Gokula: 'Gather all dairy products, take gifts and yoke the wagons. Tomorrow we together with all the people under my care will go to Mathura to offer the king our products and have a great festival.'

When the cowherd girls heard that Akura had come to Vraja to take Rama and Krishna along to the city, they got totally upset. That created in the hearts of some of them such a great pain, that their beautiful faces turned pale because of their sighing, while the knots in the hair, the bracelets and dresses of other girls slipped away. Of other gopis fixed in meditation on Him, all the sensory functions ceased so that they took no notion of this world anymore, just like it happens with those who attained the realm of self-realisation. Others fainted, thinking of how Shauri had touched their hearts by sending His loving smiles and expressing Himself in wonderful phrases. 7-1 Thinking about Mukunda's charming movements, His activities, affectionate smiles, His glances that removed all unhappiness, His jesting words and mighty deeds, they joined in fear of the separation, greatly distressed, in groups to speak with tears on their faces, deeply absorbed, about Acyuta. The fine gopis said: 'Oh Providence, where is your mercy to bring together the embodied souls in love and friendship? Separating you you leave us unfulfilled in our purposes. How uselessly you just like a child toy with us! Having shown to us the face of Mukunda framed in black locks, His fine cheeks and straight nose and the beauty of His modest smile dispelling the misery, you are not doing any good by [now] making this invisible to us. By the name of Akura [not-cruel] you certainly are cruel, in your, like a fool, alas, taking away the Perfection of All Creation in one form, the enemy of Madhu, you formerly allowed our eyes to see. The son of Nanda breaks in a moment with His friendship. He has taken up a new love and has, alas, no eyes for us [anymore], we who under His influence were made to give up

our homes, relatives, children and husbands and directly serve Him. How happy the dawn is after this night, when unflinching the hopes have been fulfilled of the women of the city [of Mathura]! For then they imbibe the face of the master of Vraja arriving there with the nectarean smile that can be seen in the corners of His eyes. However subservient and intelligent Mukunda may be, once His mind is seized by their honey-sweet words, oh girls, what chance is there for us? Would He, spellbound by the enchantments of their bashful smiles, still return to us rustics? Today there certainly will be a great festival before the eyes of the Das'arhas, Bhojas, Andhakas, Vrishnis and Satvatatas and all others out there, when they on the road see the Darling of the Goddess, the reservoir of all transcendental qualities who is the son of Devaki. Such an unkind person, a person as extremely cruel as he, should not be called 'a-krura' because he, without the least excuse, removes from the presence of us people [of Vraja] full of sorrow, the one dearer to us than the dearest. He who so coldly has mounted the chariot [Krishna], is by these foolish gopas followed in their bullock carts. And the elders don't even say a word. Today providence is not working in our favor! Let us go to Him now and stop Him! He cannot do this to us, the family, the elders and our relatives, we who not even for half a second can miss the association of Mukunda. Separated by that fate our hearts will be broken! For us, who by the charm of His loving affection, attractive smiles, intimate discussions, playful glances and embraces, were drawn to the assembly of the rasa dance [10.33], the night passed in a single moment! How, oh gopis, can we without Him ever defeat the insurmountable darkness? How can we ever exist without Him, that Friend of Ananta [Rama] who at the end of the day, surrounded by the gopas entered Vraja with His hair and garland smeared with the dust of the hoofs, He who, playing His flute and smiling from the corners of His eyes, stole our minds with His glances?'

Shri Shuka said: 'Thus speaking in pain about the separation, the ladies of Vraja, in attachment thinking of Krishna, forgot all their shame and cried out loudly: 'Oh Govinda, oh Damodara, oh Madhava!'

While the women were lamenting thus, Akura at sunrise, after having performed his morning duties, set out with his chariot. The gopas who led by Nanda followed Him in their wagons, took along an abundance of offerings and clay pots filled with dairy products. Also the gopis followed their beloved Krishna [for some time] and [then] stood waiting, hoping for some pleasing words from the Lord. The Greatest among the Yadus saw them lamenting at His departure and consoled them lovingly with the message: 'I will do My best!' Sending their minds after Him for as long as the flag and the dust of the chariot were visible, they stood there like painted figures. Without the hope of ever seeing Him back, they returned and free from sorrow spent their days and nights singing about the activities of their Beloved.

With the chariot moving as swiftly as the wind, the Supreme Lord together with Rama and Akura, oh King, arrived at the Yamuna, the river removing all sin. After touching the water there with His hand and drinking the sweet liquid that was as effulgent as jewels, He went behind the chariot to a grove and then climbed [back] on it together with Balarama. Akura asked Them to stay behind on the chariot and went to a pool in the Yamuna to perform a bath in accord with the injunctions. Immersing himself in that water and reciting perennial mantras, Akura saw before him the likeness of Rama and Krishna. 2-4 He thought: 'How can the two sons of Anakadundubhi positioned on the chariot be present here? Let me see whether They are still there...', and rising from the water he saw Them sitting where he had left Them. Again alone entering the water he wondered: 'Was my vision of Them in the water a hallucination maybe?' 4-4 And again he saw in that same place the Lord of the Serpents [Ananta or Balarama], the Godhead with the thousands of heads, hoods and helmets, who by the perfected ones, the venerable ones, the singers of heaven and the ones of darkness was praised with bowed heads. Clad in blue and [with a complexion] as white as the filaments of a lotus stem, He was situated there like He was mount Kailasa with its white peaks. 6-4 On His lap there was situated peacefully, like a dark cloud, the Original Personality with the four arms clad in yellow silk. He had reddish eyes like the petals of a lotus, an attractive cheerful face with a charming, smiling glance, fine eyebrows, ears and a straight nose, beautiful cheeks and red lips. He had high shoulders and a broad chest home to the Goddess, stout, long arms and a conch shell-like neck, a deep navel and a belly with lines like those of a [banyan] leaf. 9-5 He had firm buttocks and hips, two thighs like an elephant's trunk, shapely knees and an attractive pair of shanks. His ankles were high, reddish were the rays emanating from His toenails and the soft toes of His lotus feet surrounding His two big toes glowed like flower petals. 1-5 Adorned with a helmet bedecked with large and precious gems, wearing bracelets, armlets, a belt, a sacred thread, necklaces, ankle bells and earrings, He carried an effulgent lotus, a conch shell, a disc and a club in His hands next to the Shrivatsa mark on His chest, His brilliant Kaustubha jewel and a flower garland. 3-5

He was accompanied by attendants headed by Nanda and Sunanda and was, according to each his different type of loving attitude, praised in sanctified words by Sanaka and the others [the Kumaras], by the leading demigods headed by Brahma and Shiva, by the foremost twice-born ones [headed by Marici] and by the most exalted devotees led by Prahlada, Narada and Vasu. He was served by His [feminine] internal potencies of fortune [Shri], development [Pushthi or also strength], speech [Gir or knowledge], beauty [Kanti], renown [Kirti], contentment [Tushthi or renunciation - these first ones are His six opulences]; comfort [Ila, bhu-s'akti, the earth-element or sandhini] and power [Urja, expanding as Tulasi] as also by His potencies of knowing and ignorance [vidya and avidya, leading to liberation and bondage], His internal pleasure potency [S'akti or hladini], [His marginal potency, jiva-s'akti] and His creative potency [Maya].

Witnessing this to his great pleasure, he [Akura], stood enthused with supreme devotion, with the hairs of his body standing on end and with his eyes and body getting wet because of his loving ecstasy. Getting himself together the great devotee with a choked voice offered his respects with his head bowed down. Joining his hands he attentively prayed slowly.'

BHAGAVATA PURANA CHAPTER 40: Akura's Prayers

Shri Akura said: 'I bow down to You, oh Lord Narayana, Cause of All Causes, oh Original Inexhaustible Person, oh You from whose navel the lotus sprouted on the whorl of which Lord Brahma appeared who generated this world. Earth, water, fire, air, ether and its source [the false ego]; the totality of matter [see footnote 10.13: ***] and its origin [the Purusha]; the mind, the senses, the objects of all the senses and the demigods [belonging to them], together constitute the [secondary] causes of the universe that have generated from Your [transcendental] body. They, under the [outer] direction of the material realm, have because of that lifelessness no knowledge about the true identity of the Supreme Self, Your Soul. Also the unborn one [Brahma] being bound to the modes of material nature, cannot know Your form transcendental to these modes [see also 10.13: 40-56]. It is to the honour of You that the yogis perform sacrifice, You the Supreme Personality and Controller within each, within the material elements and within the ruling gods and saints. Some brahmins worship You, with respect for the three sacred [agni-traya] fires, by means of the mantras of the three Vedas elaborately with various rituals for deities of different names and forms. Some who strive for spiritual knowledge, attain peace by renouncing all fruitive actions and worship the embodiment of knowledge [the guru, the Lord] by means of sacrifices in the field of spiritual knowledge [see e.g. B.G. 4: 28, 17: 11-13, 18: 70]. Others, whose intelligence is purified by the principles [the vidhi] included by You, worship You, absorbed in You, as the one form assuming many forms. Still others worship You, the Supreme Lord, in the form of Lord Shiva, by treading the path described by Lord Shiva that in different ways is presented by many teachers. Even though they as devotees of other divinities are of a different attention, they all worship You who as the Controller comprises all the gods [see B.G. 9: 23]. Just like the rivers that, filled by the rain and springing from the mountains from all sides, enter the ocean, oh master, similarly all these paths [of the demigods] finally lead to You [see B.G. 2: 70, 9: 23-25, 10: 24 and 11: 28]. All the conditioned living beings, from the nonmoving ones up to Lord Brahma, are caught in the qualities [gunas] of goodness [sattva], passion [rajas] and ignorance [tamas] of Your material nature [see B.G. 14]. I offer You, the Soul of All Souls my obeisances who, with a detached vision are present as the witness and the consciousness of everyone, as He who, with this stream of the material modes that was created by Your lower energy, deals with the souls who identify themselves therewith as gods, human beings and animals. 3-1 One considers fire as Your face, earth as Your feet, the sun as Your eye, the sky as Your navel and the directions as Your sense of hearing. Heaven is Your head, the ruling demigods are Your arms, the ocean is Your abdomen and the wind is Your vital air and physical strength. The trees and the plants are the hairs on Your body, the clouds are the hair on Your head and the mountains are the bones and nails of Your Supreme Being. Day and night are the blinking of Your eye, the founding father is Your genitals and the rain is regarded as Your semen [see e.g. also 2.6: 1-11]. Just like the aquatics that move about in the water or the small insects in an udumbara fig, in You all the worlds - including their rulers and the many souls that crowd them -, found their origin, in You, their Inexhaustible, One Personality comprising all mind and senses.

For the sake of Your pastimes You in this world manifest various forms, with which the people, to be purified from their unhappiness, full of joy sing Your glories. 7-1 My respects for You, the Original Cause who in the form of Matsya [the fish, see 8.24] moved about in the ocean of dissolution and for Hayagriva [the Lord with the horsehead, see 5.18: 6]. My obeisances unto You, the slayer of Madhu and Kaithaba, unto the huge master tortoise [Kurma, see 8.7 & 8]

who held the mountain Mandara and all glory to You in the form of the boar [Varaha, see 3.13] whose pleasure it was to lift the earth out of the ocean. My obeisances to You, the amazing lion [Nrisimha, see 7.8 & 9] who removes the fear of every righteous soul, and to You who as the dwarf [Vamana, see 8.18-21] covered the three worlds in one step. All glories to You, the Lord of the descendants of Bhrigu [Parashurama, see 9.15 & 16] who cut down the forest of conceited nobles, and my obeisances to You, the best one of the Raghu dynasty [Lord Rama, see 9.10 & 11] who put an end to Ravana. My obeisances to You, oh Lord of the Satvatas, oh You who are Lord Vasudeva [of His consciousness], Lord Sankarshana [of His ego], Lord Pradyumna [of His intelligence] and Lord Aniruddha [of His mind, see further 4.24: 35 & 36]. My obeisances to Lord Buddha [He as the awakened One], the Pure One, the bewilderer of the demonic descendants of Diti and Danu. My respects for You in the form of Lord Kalki [the Lord descending 'for the wicked ones'], the annihilator of the meat-eaters [the mlechhas] who pose as kings [see also 2.7].

Oh Supreme Lord, the individual souls in this world are bewildered by Your deluding material energy [maya] and are, because of the false conceptions of 'I' and 'mine' [asmita], made to wander along the paths of fruitive activities [karma]. As for my own body, children, home, wife, wealth, followers and so on, I too am deluded in foolishly thinking that they would be true, oh Mighty One, while they are more like dream images [that come and go]. Thus groping in the dark with a mentality of wishing to enjoy a world of opposites, I, in not being of the true self or what is eternal and taking misery for the contrary [of happiness], fail to know You who are my dearest self and soul. Like a fool overlooking water that is covered by plants or like someone running after a mirage, I have turned away from You. With a pitiable intelligence because of material desires and actions, I could not find the strength to check my disturbed mind that by the so very powerful, willfull senses was diverted from one thing to another [see B.G. 13: 1-4 & 5.11: 10].

In this condition, I now approach Your feet that for any impure person, I think, are impossible to attain without Your mercy. Only by serving the truthful [of Your devotees, nature and culture, sat] a person can develop Your [Krishna] consciousness and put an end to the cycle of rebirth in this material world, oh Lord with the lotus navel. I offer my obeisances to You, the Embodiment of Wisdom and the Source of All Forms of Knowledge, You, the Absolute Truth of unlimited potencies who rules over the forces in control of the [conditioned] person. My reverence is there for You, the son of Vasudeva, in whom all living beings reside. You I prove my respect oh Lord of the Senses, please protect me in my surrender oh Master.'

BHAGAVATA PURANA CHAPTER 41:

The Lords' Arrival in Mathura

Shri Shuka said: 'While he [Akrura] was praying, Krishna, the Supreme Lord, having shown His personal form in the water, withdrew Himself the way an actor winds up his performance. When he saw that the image had disappeared, he emerged from the water, quickly finished his different ritual duties and surprised went to the chariot. Hrishikes'a asked him: 'Have you seen something miraculous on the earth, in the heavens or in the water? We gather you did!'

Shri Akrura said: 'Whatever wonderful things there may be out here on earth, in the sky or in the water, are all situated in You who comprise everything; what would I, seeing You, not have seen? Beholding You, the One Person in whom all wonders of the earth, the sky and the waters are found, oh Absolute of the Truth, what else that I see in this world would amaze me?'

With those words the son of Gandini [Akrura] drove the chariot forward to take Rama and Krishna to Mathura [where they arrived] at the end of the day. The people of the villages who here and there on the road approached Them, were pleased to see the sons of Vasudeva oh King, and could not take their eyes off Them. In the meantime, Nanda, the gopas and the rest of the inhabitants of Vraja had arrived there and stayed in a park outside the city to wait for Them. Catching up with them the Supreme Lord, the Master of the Universe, said to the humbly smiling Akrura while taking his hand into His own: 'You go ahead of Us to the city with the chariot and go home. We will rest here and then see the city.'

Shri Akrura said: 'How can I enter Mathura without the two of You oh Master? Do not let me down, oh Lord, oh Caretaker of the Devotees, I am Your devotee! Please, oh supreme well-wisher, come together with Your elder brother, the gopas and Your friends to our house so that it is graced with its Master, oh Lord of the Beyond. I am a householder of sacrifice, please bless our home with the dust of Your feet so that my forefathers, the sacrificial fires and the demigods will be satisfied. The great king Bali by bathing Your two feet became glorious [see 8.19] and achieved unequalled power as also the destination reserved for unalloyed devotees. The pure water washing from Your feet and received by Lord Shiva on his head [9.9], has sanctified the three worlds so that the sons of king Sagara [9.8] attained heaven. [9.9] Oh God of the

Gods, oh Master of the Universe about whom one piously hears and chants, oh Best of the Yadus, oh Lord Praised in the Verses, oh Lord Narayana, let there be the obeisance unto You.'

The Supreme Lord said: 'I will come to your house accompanied by My elder brother. After killing My enemy in the midst of the Yadus [Kamsa], I will grant My well-wishers the satisfaction.'

Shri Shuka said: 'After thus being addressed by the Supreme Lord, Akrura somewhat disheartened entered the city. He informed Kamsa on his efforts and thereupon went home. Later in the afternoon Krishna together with Sankarshana [Rama] and the gopas entered Mathura to take a look around. 0-2 There He saw the high gates and doorways of crystal, front doors and immense archways of gold, storehouses of copper and brass and inviolable moats, [everywhere] beautified by public gardens and attractive parks. The intersections decorated with gold, the mansions with their pleasure gardens, the assembly halls of the guilds and the houses with their columned balconies as also the ornate paneled rafters, were bedecked with vaidurya gems, diamonds, quartz crystals, sapphires, coral, pearls and emeralds. Sounds vibrated of the pet doves and peacocks that sat in the openings of the lattice windows and on the gem-studded floors. The avenues, streets and courtyards were sprinkled with water and [for a welcome] were strewn with garlands, new sprouts, parched grains and rice. The doorways of the houses were nicely decorated with pots filled with yogurt smeared with sandalwood paste, ribbons and flower petals, rows of lamps, leaves, bunches of flowers, trunks of banana trees and betel nut trees and flags. As the sons of Vasudeva entered there surrounded by Their friends oh King, the women of the city, eager for a look, all hurried to stand along the main road and climb on top of the houses. Some had put on their clothes backwards and forgotten one of their pair of ornaments, putting on only one earring or one set of ankle bells. Other ladies made up one eye but not the other one. Some in their excitement had abandoned the meals they were taking or did not finish their massage. They left their bathing or, hearing the commotion, got up not finishing their nap. Others as mothers put aside the infant they were feeding milk. Walking like a bull elephant in rut, He boldly stole their minds with the glances of His lotus eyes and the game of His smiles. With His body, that source of pleasure to the Goddess of Fortune, He afforded their eyes a festival. Seeing Him whom they repeatedly had heard about, their hearts melted. Receiving the honour of being sprinkled by the nectar of His glances and broad smiles, they, with goose pimples, through their eyes innerly embraced their idol, this embodiment of ecstasy, and gave up their endless distress [of missing Him], oh subduer of the enemies. Having climbed the rooftops of their mansions, the playful women, with faces blooming like lotuses because of their love, showered Balarama and Kes'ava with flowers. With yogurt, barleycorns and pots filled with water, fragrant substances and other items of worship the Two were joyfully worshiped at every step by the brahmins. The women of the city said: 'Oh what great austerity the gopis must have performed to may constantly witness these Two, who for human society are the greatest source of pleasure.'

Krishna, the elder brother of Gada [see 9.24: 46] approached a certain washerman engaged in dyeing and asked him for first class, clean garments. 'Please, oh best man, give the two of Us some suitable clothes. When you donate them to Us, who deserve it, that will bring You the highest benefit, that suffers no doubt!'

Requested by the Supreme Lord who is complete and perfect in every way, he most falsely proud as a servant of the king, indignantly said full of anger: 'Is it no impudence of You who roam the mountains and the forests, to desire to wear garments like these belonging to the king? Get lost You fools, do not beg like this if You want to live! I swear, people as bold as You, are arrested, looted and killed by the king's men!'

Thus humiliating Them he raised the anger of the son of Devaki who with the side of one hand hit his head from his body. When his assistants fled in all directions, they left behind bundles of clothes. Acyuta took the garments. Krishna and Balarama dressed Themselves with a set of clothes to Their liking, threw several of them on the ground and gave the rest to the gopas. Thereupon a weaver came who full of love for Them befittingly ornamented Their clothes with pieces of cloth of different colours. Krishna and Rama with each His own specific high quality outfit and nice decorations, looked as resplendent as a pair of young elephants, one light and one dark, adorned for a festival. The Supreme Lord being pleased with the weaver, granted him sarupya, in this world to be liberated with the same supreme opulence, physical strength, influence, memory and sense control [the grace of His characteristics, see also mukti].

They both next went to the house of Sudama ['well-giving'], the garland-maker. Seeing Them he stood up and bowed down putting his head to the ground. He brought seats for Them, water to wash Their feet and hands, presents and such

and honoured Them and Their companions with garlands, betel nut and sandalwood paste. He said: 'Our birth has been worthwhile and the family has been purified, oh Master. Together with me, my forefathers, the gods and the seers are satisfied that You came here. You two, who constitute the Ultimate Cause of the Universe, have with Your plenary portions descended to this world for its protection and happiness. Even though You reciprocate with those who are of worship, with You there is no bias in Your vision. You as the Soul of the Universe, are as well-wishing friends equal to all living beings. You Two should order me, Your servant, what I should do for You. For this is for anyone the greatest blessing: to be appointed by You.'

Shuka said: 'Thus understanding what to do oh best of kings, Sudama, steeped in love, presented garlands made of fresh and fragrant flowers. Beautifully adorned with them the two benefactors Krishna and Rama, who together with Their companions were most satisfied, granted the surrendered soul who bowed down, every benediction that he wished for. He chose for an unshakable devotion unto Him alone, the Supreme soul of the Complete Whole, for friendship with all living beings and for the blessing of transcendence. Thus blessing him with prosperity, a thriving family, strength, a long life, renown and beauty, He left together with His elder brother.'

BHAGAVATA PURANA CHAPTER 42:

The Breaking of the Sacrificial Bow

Shri Shuka said: 'Walking the king's road, Krishna saw a woman carrying a tray with ointments for the body. She was hunchbacked [*], was young and had an attractive face. The Bestower of the Essence with a smile asked where she was going. 'Who are you with your nice thighs? Ah dear woman, look at those ointments! Please tell Us honestly for whom this all is meant. Offer, if you want, the two of Us that ointment for the body, then there will soon be the supreme benefit for you.'

The maidservant said: 'Oh handsome One, I am a servant of Kamsa known as Trivakra ['three-bend'] respected indeed for my work with ointments. Prepared by me they are very dear to the chief of the Bhojas. But okay, who else but the two of You would deserve them?'

With her mind overwhelmed by the beauty, charm and sweetness of Their talks, smiles and glances, she gave Them plenty of ointment. Adorning Their bodies with the colours that contrasted with Their complexions, the ointments proved to be of the highest quality. Thus being anointed They appeared beautifully. To deliver proof of the benefit of meeting Him, the satisfied Supreme Lord decided to straighten the crooked back of Trivakra who had such an attractive face. With both His feet pressing down on her toes, Acyuta with both His hands took hold of her chin and raised her up with two fingers pointing upwards. Thereupon all of a sudden straight by Mukunda's touch, she had become a most perfect woman with evenly proportioned limbs, large hips and breasts. Thus endowed with beauty, quality and good feelings she was roused to the notion of sleeping with Him. With a smile she addressed Kes'ava while pulling at the end of His upper garment. 'Come oh hero, let us go to my house. I cannot bear to leave You here, please have mercy, oh Best of All Men, with me whose head is reeling.'

With this request of the woman Krishna glanced at Balarama who watched what happened and then at the gopas. He laughed and said to her: 'Oh you with your beautiful eyebrows, I will visit your home, where men may find relieve of their anxieties, when I have accomplished what I came for. That will do us, travelers far from home, good. For you are the best one might wish for.'

After leaving her behind with these sweet words, He, walking down the road with His brother, was by the merchants honoured with various offerings of betel nut, garlands and fragrant substances. With Him before their eyes the women could not think straight any longer. Agitated by Cupid, they stood nailed to the ground with their clothes, bangles and hair in disorder. After asking the residents for the place of the sacrificial bow, Acyuta entered there. It was a bow as magnificent as a rainbow, the bow of Indra. The bow was guarded by many men and worshiped with the greatest wealth. Krishna forced His way past the guards who blocked Him and picked it up. Before the eyes of the guards He lifted it easily with His left hand and pulled the string in a second. Lord Urukrama ['giant-step'] broke it in two like He was an elephant eager for a piece of sugar cane. The sound of the breaking bow penetrated all directions of the sky and the earth and made Kamsa who heard it, tremble with fear. Trying to get hold of Him, He and His comrades were surrounded by the guards who enraged had taken up their weapons and shouted: 'Grab Him, kill Him!' Seeing their evil intentions Balarama and Kes'ava each took up a piece of the bow and vehemently struck them down.

After They had also slain an armed force that was sent by Kamsa, the Two walked out of the gate of the arena, happy to observe the exciting riches of the city. The citizens who had witnessed Their amazing heroic act deemed Them, because of

their strength, boldness and beauty, the finest among the gods. Freely wandering around, the sun began to set and Krishna and Rama accompanied by the gopas returned to the place outside the city where they had left their wagons. The [predictions of] benedictions in Mathura, spoken by the gopis that were tormented by feelings of separation when Mukunda left, [10.39: 23-25], all came true for those who had the full vision of the body of this paragon of male beauty, of Him, the shelter so much desired by the Goddess of Fortune that she forgot about the others worshipping her. After the both of Them had washed Their feet and eaten boiled rice with milk, They, fully aware of Kamsa's scheme, spent the night there quite comfortably. 6-2 But Kamsa stayed awake a long time having heard of the game Govinda and Rama had played in breaking the bow and killing his small army of guards. In his fear he saw with his bad mind, in his sleep as also being awake, many bad omens and messengers of death. 8-3 In the mirror he could not see the reflection of his own head and for no reason he saw a double image of the heavenly bodies. In his shadow he saw a hole and he could not hear the sound of his breath. He saw a golden hue over the trees and could not spot his own footprints. In his sleep he was embraced by ghosts, he rode a donkey and swallowed poison. He saw someone going about naked being smeared with oil and wearing a garland of nalada flowers [indian spikenards, a Valerian type]. In his sleep as also awake seeing these and similar omens, he was mortally afraid and could not sleep anymore.

When the night had passed, oh descendant of Kuru and the sun rose above the water, Kamsa had the great wrestling festival he organised. The king's men ceremoniously vibrated musical instruments and drums in the arena and decorated the galleries with garlands, flags, ribbons and arches. The citizens and the people from elsewhere, headed by the state officials and the brahmins, were comfortably seated upon them, while the royalty received special seats. Kamsa surrounded by his ministers sat on the royal dais, but positioned there in the midst of his governors, his heart trembled. As the musical instruments played in rhythms appropriate for the wrestling, the richly ornamented wrestlers proudly entered together with their instructors and sat down. Canura, Mushthika, Kutha, Shala and Tos'ala, being enthused by the pleasing music, took their place on the wrestling mat. The gopa Nanda and the cowherds he led were called forward by the king of Bhoja [Kamsa] to present their offerings and next sat down in one of the galleries.'

*: The pupils of Prabhavarta elucidate: 'According to Shri Vis'vanatha Cakravarti Thhakura, the young hunchbacked girl was actually a partial expansion of the Lord's wife Satyabhama. Satyabhama is the Lord's internal energy known as Bhu-s'akti [see 10.39: 53-55], and this expansion of hers, known as Prithivi, represents the earth, which was bent down by the great burden of countless wicked rulers. Lord Krishna descended to remove these wicked rulers, and thus His pastime of straightening the hunchback Trivakra, as explained in these verses, represents His rectifying the burdened condition of the earth.'

BHAGAVATA PURANA CHAPTER 43:

Krishna Kills the Elephant Kuvalayapida

Shri Shuka said: 'After Krishna and Rama had washed themselves, oh chastiser of the enemies, they heard the vibrations of kettledrums for the wrestling match and went hither to take a look. When Krishna reached the gate of the arena He saw the elephant Kuvalayapida standing there, directed by his keeper. Tightening His clothes and tying together His curly locks, He spoke to the elephant keeper with words as grave as the rumbling clouds: 'Elephant keeper, oh elephant keeper, let Us pass, move aside right now or else I will send you, together with your elephant, today to the abode of Yama [the lord of death].'

Thus being threatened the elephant keeper got angry and goaded the furious elephant that was like Yama, Time and death, in the direction of Krishna. The master elephant ran toward Krishna and violently seised Him with his trunk, but Krishna dealing him a blow, escaped from the grip and disappeared between his legs. Angry for not seeing Him anymore, he spotted Him by his sense of smell and grabbed Him with the end of his long nose, but Krishna used force and freed Himself once more. Krishna seised him by the tail and dragged him, that mountain of power, for twenty-five bow-lengths with the ease with which Garuda plays with a snake. Acyuta moving him to the left and the right was also moved about by him, just like a calf does with a young boy [at its tail. See also 10.8: 24]. The moment they came standing face to face, He slapped the elephant with His hand and then quickly moved away again. Thus He hit him at every step and then made him trip. Running away He pretended to fall to the ground, but then He suddenly got up so that the elephant angrily came to strike the earth with his tusks. With his prowess foiled that lord of the elephants was driven into a frenzy and urged on by his keepers, he furiously attacked Krishna again. The Supreme Lord, the killer of Madhu, confronting him in his attack, seised him by his trunk and made him fall to the ground. With the ease of a lion jumping

on the fallen giant, the Lord yanked out a tusk and killed the elephant and his keepers with it.

Leaving aside the dead elephant He, being sprinkled with drops of the elephant's blood and sweat, took the tusk on His shoulder and entered [the arena] with His lotus face shining with the fine drops that had appeared by His own perspiring. Oh King, Baladeva and Janardana surrounded by several cowherd boys, thus appeared before the audience with the elephant's tusks as their chosen weapons. For the wrestlers He was lightning, for the men He was the best and for the women He was Cupid incarnate. For the cowherds He was a relative, for the impious rulers He was a chastiser and for His parents He was a child. For the king of Bhoja He was death, for the unintelligent ones He was merely a material form, for the yogis He was the Supreme Reality and for the Vrishnis He was the most worshipable deity. In these ways being regarded differently, He entered the arena together with His brother [see * and rasa]. When Kamsa saw that Kuvalayapida had been killed and that the two of Them were invincible, his mind was overtaken by a very great anxiety, oh ruler of man. The two mighty-armed Lords, the way They were dressed in each His own garments, with ornaments and garlands, looked in Their excellent costumes like two actors and radiated, being present in the arena, with an effluence that overwhelmed the minds of all onlookers. The people sitting in the galleries, the citizens and the people from outside, oh King, seeing the two Supreme Personalities, in sheer delight opened their eyes and mouths wide and drank in the vision of Their faces, never getting enough of Them. 1-2 As if they were drinking Them through their eyes, licking Them up with their tongues, smelling Them through their nostrils and embracing Them with their arms, they spoke with each other commemorating the beauty, qualities, charm and bravery they had seen and heard from Them: 'These two who descended to this world in the home of Vasudeva, are no doubt the direct expansions of Hari, the Supreme Personality. This one here was born from Devaki and brought to Gokula where He, growing up in the house of Nanda, lived in secret all the time. He put an end to Putana and the whirlwind-demon and also ended the lives of others like the Arjuna trees, Shankhacuda, Kes'i and Dhenuka. 6-2 He saved the cows and their tenders from the forest fire, He subdued the serpent Kaliya and sobered up Indra by delivering all the residents of Gokula from rain, wind and hail when He for seven days with one hand held up the best of all mountains. The gopis seeing His always cheerful, smiling face and glance that are free from fatigue, could transcend all sorts of distress and live happily. They say that because of Him this Yadu dynasty will become very famous and, being protected in every way, will achieve all riches, power and glory. And this brother of His, the lotus-eyed Rama, He is of all opulence and killed Pralamba, [and we think... **] Vatsasura, Bakasura and others.'

With the people thus speaking and the musical instruments resounding, Canura addressed Krishna and Balarama and spoke the following words: 'Oh son of Nanda, oh Rama, You two heroes are well respected and skillful at wrestling; the King hearing of it wanted to see that and called for You. When citizens in mind, deeds and words perform to the pleasure of the King, they will acquire good fortune, but not acting so they achieve the opposite. The gopas evidently are always very happy to tend their calves and play and horse around in the forests while grazing the cows. Let us together with the two of You therefore act to the pleasure of the King. Everybody will be pleased with us, for the King embodies the interest of all living beings.'

When Krishna heard this He, welcoming the fight and [thus] considering it desirable, spoke words befitting the time and place [see also 4.8: 54]: 'Even though we wander in the forest, we are also subjects of the Bhoja King. Therefore we must always do whatever pleases him, for that will bring us the supreme benefit. We young boys should, befittingly, contest with those equal in strength. The wrestling match should take place in such a manner that the assembled audience in this arena will not fall from its belief.'

Canura said: 'You and Balarama are no boys or youngsters, You are the strongest of the strong who sported to kill the elephant that had the strength of a thousand elephants! Therefore the two of You should fight with those who are strong. There surely is no injustice in that, it is Your prowess against mine oh descendant of Vrishni, and let Balarama take it up with Mushthika.'

*: Aldus spreken men van tien rasa's, houdingen of gemoedsgesteldheden in relatie tot Krishna: strijdlust [zoals waargenomen door de worstelaars], bewondering [door de mannen], geslachtelijke aantrekkings [de vrouwen], lachen [de koeherders], ridderlijkheid [de koningen], genade [Zijn ouders], schrik [Kamsa], afschuw [de dommen], vredige neutraliteit [de yogi's] en liefdevolle toewijding [de Vrishni's].

** : Vatsasura, Bakasura werden in feite door Krishna gedood.

BHAGAVATA PURANA CHAPTER 44:

The Wrestling Match and the Killing of Kamsa

Shri Shuka said: 'The Supreme Lord Madhusudana thus firmly determined positioned Himself opposite to Canura and so did the son of Rohini with Mushthika. Locking their hands with their hands and their legs with their legs, they pulled and pushed each other with force to attain the victory. With their elbows against their elbows, their knees against their knees, their head against their head and their chest against their chest they dealt one another their blows. Wheeling, shoving, crushing and throwing down, releasing, running in front and running behind, they offered each other resistance. Desiring the victory they harmed themselves, lifted each other up and carried each other, pushed each other away and held each other fast.

Compassionate about that fight between the weak and the strong, the women assembled in groups oh King, and said: 'Alas, what an enormous lack of responsibility on the part of the people present in the king's assembly. Together with the king they wish to see a fight between the strong and the weak! On one side we see the appearances of these two mountains of master wrestlers with limbs as strong as lightning, while on the other side there are these two youths with tender limbs who have not reached maturity yet! This association violates the rules of dharma. There where unrighteousness rises, one should not remain a moment longer! A wise person should not attend an assembly where the members are bent on improprieties. When a human being in silent consent with false pretenses subscribes to wrong assumptions, he incurs sin. Just see how wet Krishna's lotus like face is from the effort of dancing around his opponent. He looks like the whorl of a lotus flower with drops of water. Look how Balarama's face is even more beautiful the way He laughing and with eyes like copper in His anger is focussing on Mushthika. How meritorious indeed are the tracts of Vraja where the Original Personality in this disguise of human traits, with a wonderful variety of forest flower garlands, together with Balarama vibrates His flute, moves about in different pastimes and herds the cows, while His feet are worshiped by the lord on the mountain [Shiva] and the goddess of fortune. What would the austerities have been that the gopis have performed to be allowed to drink in through their eyes the form of such an essence of unequaled, unsurpassed loveliness perfect in itself, ever new and difficult to attain as the only abode of fame, beauty and opulence? The fortunate ladies of Vraja with their milking, threshing, churning, smearing [with the dung], swinging on swings, with their crying babies, their sprinkling, cleaning and so on, sing with their minds attached and choked up with tears about Him and thus find their way thanks to their consciousness of Urukrama. The women who hear Him playing the flute, while He together with the cows early in the morning leaves and late in the evening returns to Vraja, hurry outside to meet, in utter piety, Him on the road with His smiling, merciful face and glances.'

While they were speaking thus, the Supreme Lord, the Controller of Mystic Power, decided to kill His enemy, oh hero of the Bharatas. When their parents [in prison] heard about the women's words of concern about their sons, they, full of remorse, burned in their love being overwhelmed with sorrow, for they did not know how strong their sons were. As Acyuta and His opponent fought each other with all the different wrestling techniques, Balarama and Mushthika did the same. Due to the crushing, lightning hard blows dealt by the hands and feet of the Supreme Lord, Canura felt more and more pained and exhausted and was physically completely broken. Clenching both his hands into fists he with the speed of a hawk fell upon the Supreme Lord Vasudeva and enraged struck Him on His chest. 2-2 No more being moved by his blows than an elephant hit with a flower garland, the Lord seised Canura by his arms, whirled him several times around and threw him with great force to the ground. Crashing like a massive festival column he, with his clothes, hair and garland all scattered, lost his life. 4-2 Likewise did also Mushthika, after striking the powerful Lord Balabhadra with his fist, receive a violent blow from His palm so that he trembling, giving up blood from his mouth, right where he stood fell lifeless to the ground, like a tree struck down by the wind. Then Kutha stepped forward. Nonchalantly he oh King, with great ease was killed by the fist of Rama, the best of all fighters. Thereupon Shala was struck in the head by the toes of Krishna and Tos'ala was torn apart by Him, so that they both fell. After Canura, Mushthika, Kutha, Shala and Tos'ala had been killed, the remaining wrestlers all fled away hoping to save their lives. Krishna and Rama joining with Their young cowherd friends sported together with them, played musical instruments and danced about tinkling with Their ankle bells. Except for Kamsa all the people rejoiced in the accomplishment of Rama and Krishna, while the leading brahmins and sadhus exclaimed: 'Excellent, excellent!'

Seeing the best of his wrestlers killed or fled away, the Bhoja king silenced his instrumental music and spoke the words: 'Expel the two sons of Vasudeva who behaved so badly from the city, seize the gopas' wealth and tie up that fool Nanda! And Vasudeva who is so ignorant, that darn dullard

and my father Ugrasena and his followers, should all, for their siding with the enemy, be killed right away.'

While Kamsa thus most angrily was raving, the Imperishable Lord with ease jumped up and quickly climbed up to the high royal dais. Seeing Him, his own death, approaching, Kamsa, smart as he was, immediately stood up from his seat and took up his sword and shield. Kamsa, sword in hand moved about from the left to the right as quick as a hawk in the sky, but he was seized by the force of the Lord's irresistible and fearsome strength, like a snake by the son of Tarkshya [Garuda]. Grabbing him by the hair, the crown slipped from his head. The Lord with the Lotus Navel then hurled him from the high platform down into the wrestling arena, whereupon He, the Independent Support of the Entire Universe, threw Himself on top of him. Like a lion with an elephant, He dragged him dead along the ground before the eyes of all the people, from whom then loudly arose an 'Ooo..h, ooooo' sound, oh King of the humans. Since he, constantly being filled with anxiety, had seen Him, the Controller with the cakra in His hand, before his mind's eye whenever he drank or ate, walked, slept or breathed, he [being liberated] thus obtained that very same so most difficult to acquire form [see also sarupya 10.41: 42 and 10.29: 13]. His eight younger brothers Kanka, Nyagrodhaka and the rest, then infuriated attacked to avenge their brother. Thus rushing forward ready to strike they were beaten down by Balarama who wielded His club like the lion king ruling the animals. Kettledrums resounded in the sky and Brahma, Shiva, the other gods and expansions of the Lord, being pleased chanted praises and showered flowers upon Him while their wives were dancing.

The wives [of Kamsa and his brothers], oh Emperor, grieving over the death of their well-wishers, approached the spot with tears in their eyes and beating their heads. Embracing their husbands lying on the hero's bed, the women lamented loudly, shedding a river of tears: "Alas oh master, my dearest, oh defender of the holy duty, oh kindness, oh you so full of compassion for the ones unprotected! The very moment that you found your death we, your household and offspring, have found our death. This city bereft of you, its master, does, just like us, oh most heroic of men, not appear as beautiful now that its festivity and bliss has all ended. The terrible violence you have committed against innocent living beings, has brought you in this condition, oh dearest. How can he who causes harm to other living beings end well? He who is neglectful of Him, the One who for certain is the origin, maintenance and disappearance of all living beings in this world, can never prosper in happiness.'

Shri Shuka said: 'The Supreme Lord, the Maintainer of All the Worlds, consoled the wives of the king [and his brothers], and arranged as prescribed the funeral rites for the ones deceased. Krishna and Rama thereupon freed Their father and mother from their fetters and proved Their respect for them by touching their feet with Their heads. Devaki and Vasudeva offered, in recognition of [Them as being] the Controllers of the Universe, their obeisances with joined palms and - apprehensively - did not embrace their sons.'

BHAGAVATA PURANA CHAPTER 45:

Krishna Rescues His Teacher's Son

Shri Shuka said: 'Knowing that His parents had arrived at the notion that He would be the Supreme Personality, He said to Himself: 'This should not be so'. And thus He expanded His personal illusory potency [His yogamaya] that bewilders the people. Approaching them together with His elder brother, the Greatest Devotee of All [the Satvatas], with humility bowed down to His parents in order to satisfy them and respectfully said: 'Dear father and mother! Oh father, because of Us you were always afraid and have never seen anything of the toddler age, the boyhood and youth of your two sons [*]. As ordained by fate We, being deprived of living in your presence, could not experience the joy of the happiness of children who live at home with their parents. A mortal person may never, not even for a lifespan of a hundred years, be able to repay the debt to his parents. He took his birth from them and by them he is maintained. They are the source of the body that is suitable for all goals of life [all purusharthas, compare 10.32: 22]. A son who, even though capable, with his resources and wealth does not provide for their sustenance, will after his death be forced to eat his own flesh [see also 5.26]. When one is capable of, but not maintains one's mother and father, the elderly, one's chaste wife, one's very young child, one's spiritual master, a [depending] brahmin or anyone seeking one's protection, one is a person who is dead even though he breathes [see B.G. 11: 33]. Because of Kamsa who always disturbed Our minds, We could not honour you and have spent Our days [of youth] without having been of any use to you. Please oh father and mother, forgive Us the fact that, falling under the control of others, We from Our part could not serve you so that the hardhearted one [Kamsa] could give you such a great pain.'

Shri Shuka said: 'Thus bewildered by the words of Him, the Lord and Soul of the Universe who through His maya appeared as a human being, they raised Them upon their laps to experience the joy of closing Them in their arms. Bound

by the rope of affection crying a river they, with their throats full of tears being overwhelmed, could not say a word, oh King. The Supreme Lord, the son of Devaki, who thus comforted His parents, then made His maternal grandfather Ugrasena, King over the Yadus. He told him: 'Please, oh great King, with Us as your subjects, take command, for because of the curse of Yayati [see 9.18: 42] one being born as a Yadu should not sit on the throne. When I am there as a servant to attend to you, the demigods and such will bow down before you to offer you tribute. Then what to speak of the other rulers of men?'

All His close relatives and other relations, the Yadus, Vrishnis, Andhakas, Madhus, Das'arhas, Kukuras and other clans, who disturbed in their fear of Kamsa had fled in all directions, were honoured and consoled, for living in foreign regions had made them weary. He, the Maker of the Universe, brought them back to their homes and satisfied them with valuable gifts. 7-1 Protected by the arms of Krishna and Sankarshana they in their homes enjoyed the complete fulfillment of their desires because, now that they day after day saw the loving, always cheerful, beautiful lotus face and merciful, smiling glances of Mukunda, with Krishna and Balarama the fever [of a material existence] had ended. Even the eldest ones were youthful and full of strength and vitality, now that they there [in Mathura] time and again through their eyes could imbibe the nectar of Mukunda's lotus face. Thereupon the Supreme Lord, the son of Devaki, and Sankarshana approached Nanda oh great King. They, embracing him, said: 'Oh father, with the great affection and the fondling of the two of you, you have cared for Us in a great way. The love the parents have for their children is truly greater than even the love they have for each other. Those persons are father and mother who nourish, like they were their own sons, the children who were abandoned by relatives unable to maintain and protect them. Please return all together to Vraja dear father, We will come to see you relatives unhappy in your love, after having made Our friends [out here] happy.' The Supreme Lord, the Infallible One thus appealing Nanda and the people from Vraja, thereupon respectfully honoured them with clothing, jewelry and pots and such.

Thus being addressed by the two of Them, Nanda engulfed by affection, embraced Them with tears filling his eyes and went together with the gopas to Vraja. The son of Shurasena [Vasudeva], oh King, then arranged for a priest and brahmins to properly perform the second-birth initiation of his sons. For their remuneration he donated in worship fully decorated cows with golden chains and ornaments, complete with calves and linen wreaths. Magnanimously he gave them in charity the cows that were stolen away by Kamsa, the same cows he previously had donated within his mind the very day that Krishna and Rama were born [see 3.10: 11-12]. After having been initiated into the twice-born status, They, of proper vows, took the vow of celibacy [to be a student] from Garga, the preceptor of the Yadus [see also gayatri and brahmacharya]. 0-3 The Lords of the Universe who are the source of any form of knowledge, concealed in Their human activities the perfection of Their omniscience that is not founded on any knowledge from the outside. They [nevertheless] then desired to reside in the school of the guru and approached a native of Kasi [Benares] called Sandipani, who dwelt in the city of Avanti [Ujjain]. Thus obtaining [the company of] these self-controlled souls, he was by Them respected as if he was the Lord Himself. Doing this They in Their devotion formed an irreproachable example of service to the teacher. That best of the twice-born souls as Their guru, taught Them, contented as he was with Their pure love and submissive acts, all the Vedas with their corollary literatures and philosophical treatises [Upanishads], [***] the Dhanur-veda [military science, archery] along with all its secrets [the mantras], the dharma [the codes of human conduct, the laws] and the nyaya [the methods of logic] as also the anvikshikim [the knowledge of philosophical debate or tarka] and the six aspects of the raja-nitim [political science, see ***], 5-3 As the best of all first class persons and as the promulgators of all knowledge They, oh ruler of man, fixed in concentration, fully assimilated with simply having heard it only once, the complete of the sixty-four arts in as many days and nights [*4] and satisfied Their preceptor, oh King, by offering him compensation [gurudakshina]. Oh King, the brahmin in consideration of the amazing greatness of Their superhuman intelligence, after consulting with his wife, arrived at the wish to see his child again that had perished in the ocean at Prabhasa [see also 1.15: 49, 3.1: 20, 3.3: 25]. 'So be it' the two great warlords of unlimited prowess said and next mounted a chariot to head for Prabhasa. Having arrived there, they walked up to the shore and sat down for a moment. The [god of the] ocean recognised Them and offered Them tribute [compare 9.3: 13]. The Supreme Lord said to him: 'Present Us at once the son of Our guru, a young boy you have seized here with a mighty wave.'

The person of the ocean said: 'It was not I who took him away, oh Lord, it was a powerful Daitya named Pancajana, oh Krishna, a demon who moves through the water in the form of a conch. He who lives here indeed has kidnapped

him.' Hearing that the Master quickly entered the water and killed him, but He could not find the boy in his belly. 2-4 Taking the conch shell that had grown as a part of the demon, He returned to the chariot and went to the beloved city of Yamaraja [the lord of death] known as Samyamani [*5]. [Arriving there,] Janardana together with the Lord who has a plow for His weapon [Balarama] blew loudly on His conch shell [see also B.G. 1: 15] so that Yamaraja, he who restrains the living beings, could hear the sound. Overflowing with devotion Yamaraja worshiped Them elaborately and humbly bowing down said to Krishna who dwells in each his heart: 'What can I do for the two of You, oh Vishnu who, for Your pastime, has appeared in the form of [two] human beings?'

The Supreme Lord said: 'Please bring Me the son of My guru who was brought here because of his karmic bondage, oh great King. It is My command that should be given priority.'

'So be it' he said and brought forward the preceptor's son. The Best of the Yadus gave him back to Their guru whom They then said: 'Please make my wish.'

The honourable guru said: 'My dear Boys, I am completely fulfilled by the remuneration for the guru the two of You have offered. What else would there be left for the spiritual master to desire from Persons like You? Please go home, oh heroes, may Your fame purify [the entire world] and may the mantras [Your appearance and delight] ever be fresh in this life and in the next [see also 10.13: 2]'

Thus by Their guru permitted to leave, They, on Their chariot as fast as the wind and thundering like a cloud, reached Their city. The citizens who had not seen Balarama and Janardana for many days, all rejoiced to see Them again, like having regained a lost treasure.'

*: Shri La Vis'vanatha Cakravarti points out: 'The kaumara stage lasts until the age of five, pauganda up to age ten and kais'ora to age fifteen. From then on, one is known as yauvana.' According to this statement, the kais'ora period ends at the age of fifteen. Krishna was only eleven years old when He killed Kamsa, according to Uddhava's words: ekadas'a-samas tatra gudharchi sa-balo 'vasat. 'Like a covered flame, Lord Krishna remained there incognito with Balarama for eleven years' (S.B. 3.2: 2. The three years and four months that Lord Krishna stayed in Mahavana were the equivalent of five years for an ordinary child, and thus in that period He completed His kaumara stage of childhood. The period from then to the age of six years and eight months, during which He lived in Vrindavana, constitutes His pauganda stage. And the period from the age of six years and eight months through His tenth year, during which time He lived in Nandis'vara [Nandagrama], constitutes His kais'ora stage. Then, at the age of ten years and seven months, on the eleventh lunar day of the dark fortnight of the month of Caitra, He went to Mathura, and on the fourteenth day thereafter He killed Kamsa. Thus He completed His kais'ora period at age ten, and He eternally remains at that age. In other words, we should understand that from this point on the Lord remains forever a kis'ora.'

** : These are the so-called angas and Upanishads. The six angas are: Shiksha (phonetics), chanda, (prosody), vyakarana (grammar), jyotisha (astronomy), kalpa (content and rules for the rituals) and nirukta (etymology).

***: The six aspects of political science are: sandhi, making peace; vighraha, war; yana, marching or expedition; asana, sitting tight or encampment; dvaidha, dividing one's forces or separating one's allies; and sams'aya, depending on allies or seeking the protection of a more powerful ruler.

*4: The Lords learned: gitam, singing; vadyam, playing on musical instruments; nrityam, dancing; nathyam, drama; alekhyam, painting; vis'eshaka-chedyam, painting the face and body with coloured unguents and cosmetics; tandulakusuma-bali-vikaraha, preparing auspicious designs on the floor with rice and flowers; pushpastaranam, making a bed of flowers; das'ana-vasananga-ragah, colouring one's teeth, clothes and limbs; mani-bhumika-karma, inlaying a floor with jewels; Shayya-racanam, covering a bed; udaka-vadyam, ringing waterpots; udaka-ghatah, splashing with water; citra-yogah, mixing colours; malya-grathana-vikalpah, preparing wreaths; Shekharapada-yojanam, setting a helmet on the head; nepathya-yogah, putting on apparel in a dressing room; karna-patra-bhangah, decorating the earlobe; sugandha-yukti, applying aromatics; bhushana-yojanam, decorating with jewelry; aindrajalam, jugglery; kaucumara-yogah, the art of disguise; hasta-laghavam, sleight of hand; citra-s'akapupa-bhaskhya- vikara-kriyah, preparing varieties of salad, bread, cake and other delicious food; panaka-rasa-ragasava-yojanam, preparing palatable drinks and tinging draughts with red colour; suci-vaya-karma, needlework and weaving; sutra-krida, making puppets dance by manipulating thin threads; vina-damarukavadyani, playing on a lute and a small X-shaped drum; prahelika, making and solving riddles; 9a) pratimala, capping verses, or reciting poems verse for verse as a trial of memory or skill; durvacaka-yogah, uttering statements difficult for others to answer; pustaka-vacanam, reciting books; and nathikakhyayika-dars'ana, enacting short plays and writing anecdotes. kayya-samasya-puranam, solving enigmatic verses; paththika-vepra-bana-vikalpah, making a bow from a strip of cloth and a stick; tarku-karma,

spinning with a spindle; takshanam, carpentry; vastu-vidya, architecture; raupya-ratna-pariksha, testing silver and jewels; dhatu-vadah, metallurgy; mani-raga-jnanam, tinging jewels with various colours; akara-jnanam, mineralogy; vrikshayur-veda-yogah, herbal medicine; mesha-kukkutha-lavaka-yuddha-vidhih, the art of training and engaging rams, cocks and quails in fighting; Shuka-s'arika-pralapanam, knowledge of how to train male and female parrots to speak and to answer the questions of human beings; utsadanam, healing a person with ointments; kes'a-marjana-kaus'alam, hairdressing; akshara-mushthika-kathanam, telling what is written in a book without seeing it, and telling what is hidden in another's fist; mlechchita-kutarka-vikalpah, fabricating barbarous or foreign sophistry; des'a-bhasa-jnanam, knowledge of provincial dialects; pushpa-s'akathika-nirmiti-jnanam, knowledge of how to build toy carts with flowers; yantra-matrika, composing magic squares, arrangements of numbers adding up to the same total in all directions; dharana-matrika, the use of amulets; samvacyam, conversation; manasi-kavya-kriya, composing verses mentally; kriya-vikalpah, designing a literary work or a medical remedy; chalitaka-yogah, building shrines; abhidhana-kosha-cchando-jnanam, lexicography and the knowledge of poetic meters; vastra-gopanam, disguising one kind of cloth to look like another; dyuta-vis'esham, knowledge of various forms of gambling; (so) akarsha-krida, playing dice; balaka-kridanakam, playing with children's toys; vainayiki vidya, enforcing discipline by mystic power; vajiyiki vidya, gaining victory; and vaitaliki vidya, awakening one's master with music at dawn. [see also Krishna book chapter 45].

*5: Samyama means self-control, restraint, holding together, the integration of concentration [dharana], meditation [dhyana], and absorption [samadhi] in yoga.

BHAGAVATA PURANA CHAPTER 46:

Uddhava Spends the Night in Gokula Talking with Nanda
 Shri Shuka said: 'The best adviser of the Vrishnis was Krishna's beloved friend Uddhava [see also 3.2], a direct disciple of Brihaspati and a man of the finest intelligence. One day the Supreme Lord Hari, who removes the distress of the surrendered souls, grabbed his hand and spoke to him, His dearest and most faithful devotee. 'Please Uddhava, oh gentle one, go for the satisfaction of My parents to Vraja and relieve through My message the gopis from the mental pain of being separated from Me. With their minds fixed on Me, they, absorbed in Me, have made Me the purpose of their lives and abandoned all their material ties [with their husband, home and children, see 10.29: 4]. Understanding the ones who for My sake left behind this world and its moral obligations, I sustain those who have only Me as their beloved and dearest Self. When My best one, the women of Gokula remember Me, their dearest object of love being far away, they become stunned being overwhelmed by the anxiety of separation [see also B.G. 2: 62-64]. With My promises to return, the cowherd women who are fully dedicated to Me, with great difficulty manage to hold on and in some way keep their lives somewhat going.'

Shri Shuka said: 'After having said this oh King, Uddhava respectfully accepted the message of his Maintainer, mounted his chariot and set off for the cowherd village of Nanda. Just as the sun was setting, the fortunate soul reached Nanda's pastures, passing there unnoticed because of the dust of the hooves of the animals coming home. -1 With the sounds of the bulls in rut fighting each other for the fertile cows, with the cows with filled udders running after their calves, with the beauty of the white calves capering here and there and with the milking and the loud reverberation of flutes, the finely ornamented gopis and gopas, auspiciously singing about the deeds of Balarama and Krishna, were resplendent to behold. It was all most attractive with the homes of the gopas filled with incense, lamps and flower garlands for the worship of the fire, the sun, the guests, the cows, the brahmins, the forefathers and the gods [see also 10.24: 25]. The forest flowering on all sides echoed with the swarms of bees, singing birds, the karandava ducks and the swans crowding around the adorning bowers of lotuses. After having arrived there Nanda approached the dear follower of Krishna and embraced him, happy to be reverential with Lord Vasudeva in mind. He fed him with the finest food, had him comfortably seated on a nice sofa to be relieved of the fatigue and had his feet massaged and so on. Then he inquired: 'Oh dear and most fortunate one, does our friend the son of Shura [Vasudeva] who is so devoted to his well-wishers, fare well now that he is released and was reunited with his children? What a luck that the wicked Kamsa, who constantly hated the always righteous and saintly Yadus, together with his followers has been killed because of his sins! Is Krishna still thinking of us, His mother, His well-wishers and friends, the gopas of Vraja of whom He is the master, the cows, Vrindavana forest and the mountain [see 10.24: 25]? Is Govinda coming back to see His relatives once again, so that we may glance upon His face, His beautiful nose, His nice smile and eyes? Krishna, that so very great Soul, has protected us against insurmountable mortal dangers

like a forest fire, the wind and rain, as also against a bull and a serpent. The memory of Krishna's valorous deeds, playful sidelong glances, smiles and words, my dear, made all of us forget our material actions. In Him the mind of those who see the locations where He played, the rivers, the hills and the different parts of the forest that were decorated by His feet, finds its total absorption. I think that Krishna and Rama who arrived here for a great and divine cause of the gods, as confirmed by Garga [see 10.8: 12], are the two most elevated ones among the demigods. Kamsa, who had the strength of ten thousand elephants, the wrestlers and the king of the elephants, after all have been playfully killed by the both of Them, as easy as animals are by the lion king. A solid bow as long as three talas [three lengths] was by Him, regal as an elephant, broken like a stick and for seven days He with one hand held up a mountain! Pralamba, Dhenuka, Arishtha, Trinavarta, Baka and other demons who had conquered both Sura and Asura, were by Them killed out here with ease.'

Shri Shuka said: 'Nanda fully immersed in Krishna thus over and over remembering Him, became extremely anxious and fell silent, overcome by the force of love. Also mother Yashoda overhearing the descriptions of her son's activities in her love gave way to her tears with her breasts moistened. When Uddhava saw the two of them in their love for the Supreme Lord in this condition of supreme attraction, he filled with joy spoke to Nanda. Shri Uddhava said: 'Having developed a mentality like this for Narayana, the spiritual master of all, the two of you are for certain the most praiseworthy of all embodied beings on the planet oh respectful souls. The two of Mukunda and Balarama are the seed and womb of the universe, They are the Original Male Principle [purusha] and His Creative Primeval Energy [pradhana] who with knowledge and control guide the living beings in their confused state. 2-3 The person who, giving up his life, but for a moment immerses his impure mind [in Him], that very instant will immediately eradicate all traces of his karma and find himself heading for the supreme destination in a spiritual form with the luster of the sun. With you good souls giving Him, Narayana, the Soul and Cause of All, the purest and most exceptional love, what other good deeds would there for you remain to perform? Before long Acyuta, [as] the Lord Supreme, the Master and Protector of the Devotees, will satisfy His parents and return to Vraja. In the [wrestling] arena having killed Kamsa, the enemy of all Yadus, Krishna will be true to His word that He would return to you. Please do not falter, oh most fortunate souls, you will see Krishna in the near future. He is present within the hearts of all living beings like fire in firewood. No one is dear or not dear to Him, nor does He, who is free from false pride, regard anyone superior or inferior. He is of an equal respect for everyone [compare Shri Shri Shikshashthaka and B.G. 9: 29]. For Him there is no father and mother, no wife, no children and so forth. No one is related to Him, nor is anyone strange to Him and with Him there is neither a question of a [material] body or birth [compare B.G. 10: 3]. For Him there is no karma in this world obliging Him to appear in wombs of a pure, impure or mixed nature. Yet He for the sake of His pastimes manifests to redeem His saintly devotees [see B.G. 3: 22; 4: 7; 13: 22]. Even though He is transcendental beyond the modes called goodness, passion and ignorance, He accepts it to play by the modes. He, the Unborn One, is thus of creation, maintenance and destruction. Just as for someone when he whirls around, the ground seems to be whirling, so too it appears that - when one thinks to be one's body - oneself is the doer, while it is the mind that is acting [*, compare B.G. 3: 27]. He is not just the son of the two of you, He is the Supreme Lord Hari, the Lord of Control who is the Son, the Soul, the Father and the Mother of everyone. That what is seen or heard, what is in the past, the present or in the future, that what is stationary, mobile, large or small, can in no way be assigned a status separate from Acyuta. He, the Supersoul, is the reality and welfare of all and everything.'

While Nanda and Krishna's messenger were speaking this way, the night came to an end oh King, and the gopis who had risen, lighted the lamps in the house for the worship and began to churn the butter. As the women were moving their hips and breasts while pulling the ropes, they radiated in the light of the lamps, with the rows of bangles on their arms, with their jewels, with their faces red of the kunkum and glowing from their earrings and necklaces. All inauspiciousness was dispelled in every direction with the loud singing of the lotus eyed women of Vraja whose reverberating sound, mixed with the sounds of churning butter, filled the air. When the almighty sun rose, the residents of Gokula saw the golden chariot outside the house of Nanda and wondered: 'Whose chariot is this? Maybe Akura has come, that servant of Kamsa's desires who took our lotus-eyed Krishna to the city of Mathura. Would he, with his master satisfied, be here now to perform the funeral rites with us?' And while the women were speaking thus, Uddhava came walking who had finished his morning duties.'

*: Srila Visvanatha Cakravarti gives a parallel idea: Although our happiness and distress are caused by our own

interaction with the material qualities, we perceive the Lord to be their cause.

BHAGAVATA PURANA CHAPTER 47:

The Gopi Reveals Her Emotions: The Song of the Bee
 - Shri Shuka said: 'When the women of Vraja saw him, the servant of Krishna, with his long arms, with his lotus eyes, wearing a yellow garment and a lotus garland, with his effulgent lotus like countenance and polished earrings, they were quite astonished and wondered where this handsome, young man came from and to whom he belonged who wore clothes and ornaments like those of Krishna. Talking like this they all eagerly crowded around him who enjoyed the protection of the lotus feet of Uttamas'loka [the Lord Praised in the Scriptures]. With due respect bowing down before him in humility and shyly smiling with their glances, sweet words and such, they asked it him, after first having taken him separate and offered him a seat, for they had understood that he was an envoy of the Husband of the Goddess of Fortune. 'We know that you arrived here as the personal associate of the chief of the Yadus who, as your Master, has sent you here to satisfy His parents. We really would not know why else He should have thought of this cow place. Even for a sage the bonds of affection with one's relatives are difficult to relinquish. The interest in others manifested out of self-interest proves itself as friendship for as long as it takes; it is a pretense as good as the interest of bees for flowers or of men for women. Prostitutes abandon a penniless man, citizens deny an incompetent king, graduates leave behind their teacher and priests leave [their attendants] after being compensated. Birds abandon a tree rid of its fruits and guests leave the house where they ate. Animals leave the forest that burned down and a lover likewise leaves the woman he enjoyed to unite with.'

-1 Now that Uddhava, the messenger of Krishna, had arrived in their midst, the gopis who thus with their words, bodies and minds were focussed on Krishna, put aside their worldly concerns. Without restraint they sang and cried in the constant remembrance of the youth and childhood activities of their Sweetheart. One gopi [noted as Radha, see also *] seeing a honeybee as she meditated on the association with Krishna, imagined it to be a messenger sent by her Beloved and spoke as follows. The gopi said: 'Oh honeybee, you friend of a cheater, do not touch my feet with your whiskers still carrying the kunkum from His garland, the powder that rubbed off from the breasts of a rival lover. One who sends a messenger like you is derided in the assembly of the Yadus. Let the Lord of Madhu [Himself] be of mercy with the women [instead] [prajalpa **]! One time He made us drink the nectar of His bewildering lips and then suddenly abandoned us like we were some flowers. I wonder why the goddess of fortune [Padma] serves His lotus feet just like you [oh bee]. That must be so because her mind, alas, has been stolen by Krishna's chitchat [parjalpa ***]. Oh mister sixlegs, dear bee, why are you singing so busily about the Master of the Yadus in front of us who are old friends of this Friend of Vijaya [Arjuna] who left behind their homes? You better sing of His topics before His [new] girlfriends, the pain of whose breasts He [now has] relieved. His sweethearts will provide you the charity you seek [vijalpa *4]. Which women in heaven, on earth and below would not be available to Him who, so unattainable, can deceive you with His charming smiles and arching eyebrows? When the wife of the Fortunate One is of worship in the dust of His feet, what then would be our value? Luckily for those feeling bad about it, there is the sound vibration [to be chanted of] huttamas'loka' [ujjalpa *5]. Keep your little head away from my feet! I know you, you expert who as a messenger from Mukunda learned the diplomacy of flatter! Why should I make amends with Him who, so ungrateful, has abandoned us, we who for His sake in this life have left behind their children, husbands and everything else [sanjalpa *6]? Against all rules He [as Rama, see 9.10 & 11] as cruel as a hunter shot the king of the monkeys [Vali], was conquered by a woman [Sita], disfigured a woman driven by lust [Shurpanakha, the sister of Ravana] and, after consuming His tribute, [as Vamana] bound up Bali like a crow [see 8.21]. Therefore enough of all friendliness with that Black Boy who impossibly can be given up when we keep talking about His stories [avajalpa *7]. Those ears are freed from all sins, who just once enjoyed but a drop of the nectar of the pastimes that He constantly performed. Such a one is completely liberated from the duality, wherefrom any [personal, material] sense of duty is instantly ruined. For that reason many people here [in Vrindavana], by therewith rejecting their miserable homes and families, end up wretched and, just like birds, practice the livelihood of begging [abhijalpa *8]. We, taking His deceptive words for true, just like the black deer's foolish doe wives who trust the hunter's song, repeatedly experienced this sharp pain of lust that was caused by the touch of His fingernails. Oh messenger, I beg you, talk of something else [ajalpa *9]! My sweet little friend, have you been sent back here by my Beloved? Please ask me what you want, you are to be honoured by me my dearest. Why are you here raising in us these [amorous] feelings for Him that are so impossible to

relinquish? For is, oh gentle one, His consort the goddess of fortune Shri, not always present with Him on His chest [pratijalpa *10]? What a pity that the son of Nanda resides in Mathura now. Does He think so now and then of the household affairs of His father, His friends and the cowherd boys, oh great soul? Or else, does He still talk about us, His maidservants? When will He lay His aguru-scented hand on our heads [sujalpa *11]?"

Shri Shuka said: huddhava, having heard how the cowherd girls were longing to see Krishna, in order to pacify them thereupon related to them the message of their Sweetheart. Shri Uddhava said: 'You have dedicated your minds unto the Supreme Lord Vasudeva and are thus honourable to all people because you, good selves, therewith fulfilled your life's purpose [of modeling the emotions of relating to Him]. By means of donations, vows [of poverty, celibacy and fasting], sacrifices, using prayer beads [japa], studying and by turning inward, concentrating and meditating, as also by other kinds of auspicious practices [see also yama, niyama, vidhi and bhagavata dharma], the bhakti, the devotional service is realised unto Krishna. The unexcelled [standard of] devotion unto the Supreme Lord Uttama'sloka, that by you good people fortunately has been established, is even hard to attain for the sages. To your great fortune you have chosen to leave your sons, husbands, physical comforts, relatives and homes for the sake of that superior, male personality called Krishna. By the wholehearted love that ruled you because of your separation from Adhokshaja [the Transcendental Lord] oh glorious ones, you have done me [the Lord and everyone] a great favor. Please, good ladies, listen to the message that I as a faithful servant of my master came bringing to you from your Beloved for the sake of your happiness.

The Supreme Lord has said: 'You women are actually never separated from Me ever being present as the Soul of All. Just as all the elements, the ether, the fire, the air, the water and the earth are part of all beings, I am there as the union of all the elements of the mind, the life air, the senses and the natural modes. By means of Myself I create, destroy and sustain Myself in Myself, through the power of My deluding potency consisting of the material elements, the senses and the modes of nature. The soul full of pure spiritual knowledge, that separately exists free from the association of the modes, is perceived [as the constant witness] in the operations of deep sleep, dream sleep and waking consciousness. The mind by which one meditates upon the objects of the senses constitutes a mirage, just as a dream constitutes an illusion when one wakes up. Staying alert one should bring that what [in the mind] gathers from the input of the senses under control [compare B.G. 2: 68 and 6: 35-36]. Just as the ocean is the end station for all the rivers, this [insight] is the end conclusion of all Vedic literatures, analysis and yoga, of all intelligent people, renunciation, penance, sense control and truthfulness [compare B.G. 2: 70]. The fact then that I, so dear to your eyes, am situated so far away from you, is according to My wish that your mind - that is subjected to attraction - meditates upon Me. The mind of a woman remains absorbed more when her lover is far away than when she has him present before her eyes. Because in the constant remembrance of Me your minds are totally absorbed in Me and free from all restlessness, you will see Me appear soon. Those remaining here in Vraja while I was sporting at night in the forest [see 10.29: 9] and for that reason did not experience the rasa dance, were as fortunate to achieve Me by thinking of My luster.'

Shri Shuka said: 'The women of Vraja hearing the instructions thus imparted by their Beloved, pleased as they were to have their memories revived by the message, thereupon addressed Uddhava. The gopis said: 'The cause of the suffering, Kamsa, the enemy of the Yadus, has fortunately together with his followers been killed. What a blessing that Acyuta at present lives happily with His well-wishers who [therewith] achieved everything they desired. Oh gentle one, maybe the elder brother of Gada [Krishna, see 9.24: 46] gives the women of the city the love that belongs to us, we who affectionately revere Him bashfully with inviting smiles and glances. How will our Darling, so versed in all the matters of love, not become bound by the bewildering gestures and words of the city women, who are also [just as we] constantly of worship? And... does Krishna, oh pious one, remember us; does He ever mention us, village girls, when He freely talks in the company of the city women? Does He recall those nights in which He enjoyed in Vrindavana, that place so enchanting because of the lotus, the jasmine and the moon? He at the time with tinkling ankle bells danced with us, His beloved girlfriends, who glorified Him for His attractive stories. Will that descendant of Das'arha return to this place and with His touch bring us back to life who are tormented by the sorrow He gave rise to Himself? Will He do that just as Indra with his clouds would [replenish] a forest? But why would Krishna come here now that He, surrounded by all His well-wishers, is happy having attained a kingdom, having killed His enemies and having married the daughters of kings? What purpose would there, for us forest-dwellers or for other women, be to

fulfill unto Him, the great Soul and husband of the goddess of fortune, whose every desire is already fulfilled? He is complete in Himself! The greatest happiness is found in non-expectancy, so even the unchaste Pingala stated [a courtesan, see 11.8]. Yet, for us focused on Krishna who very well know this, it is most difficult not to cherish any hope. Who is capable of forgetting the intimate talks with Uttama'sloka, He from whose body the goddess never moves away despite Him not desiring her? In the company of Sankarshana, oh prabhu, Krishna with the cows and the sounds of the flute passed through the different places in the forest, by the rivers and the hills. Ah, time and again those places carrying the glory of His footprints, remind us of the son of Nanda we can never forget. Oh, how can we ever forget Him with our hearts being stolen by His lovely gait, His playful glances, His generous smiles and nectarean words? Oh Master, Master of the Goddess and Master of Vraja; oh Destroyer of the Suffering, oh Govinda, lift Gokula out of the ocean of misery it is submerged in!'

Shri Shuka said: 'With their fever of separation removed by Krishna's messages, they thereupon worshiped him, Uddhava, recognizing him as Adhokshaja Himself. Remaining there for some months he, singing about the topics of Krishna's pastimes, gave joy to Gokula by dispelling the sorrow of the gopis. All the days that Uddhava dwelled in Nanda's cowherd village, passed for the residents of Vraja in a single moment, because they were filled with discussions about Krishna. Seeing the rivers, forests, mountains, valleys and flowering trees, the servant of the Lord took pleasure in reminding the people of Vraja of Krishna. Noticing how confused and such the gopis were in their absorption in Krishna, Uddhava was extremely pleased and offered them all respect while singing the following: 'On this earth these young cowherd women are the only ones of [real success] in acquiring a body, for they achieved the perfection of an exclusive love for Govinda, the Soul of All - a love that is desired by sages, by ourselves and by those afraid of a material existence. Of what use would the [three] brahminical births be [of deriving an existence from one's parents, one's guru and one's sacrifices] for someone who has a taste for the topics of the Unlimited Lord? What is one compared to these women who, impure in their conduct towards Krishna, wander in the forests? What is one's position compared to this stage of perfect love for the Supreme Soul? For the one who is of constant worship, even when he is not very learned, most certainly the Lord directly bestows the highest good, the good that imbibed works like the king of all medicines [that is: irrespective of the person]. The blessing the Vraja ladies found in the embrace of Uttama'sloka in the rasa dance, was not bestowed on the goddess on His chest who is so intimately associated with Him, was not His mercy for the heavenly damsels with their lotus flower scent and luster, nor was it granted to any other kind of woman [10.33]. Oh, let me be devoted to the dust of the lotus feet of the gopis in Vrindavana! Let me be any of the bushes, creepers or herbs there [in relation] to them, to those women who in worship of the feet of Mukunda, whom one seeks with the help of the Vedas, abandoned the path of civil correctitude and left behind the family members that are so difficult to give up. The feet of the Supreme Lord where the goddess, Lord Brahma and the other gods with all their desires fulfilled, just like accomplished masters of yoga, can only dream of, were by Krishna in the gathering of the rasa dance placed on their breasts, so that they by embracing them could overcome their anguish. I offer my obeisances again and again to the dust of the feet of the women of Nanda's cowherd village, whose loud chanting of Krishna's glories purifies the three worlds.'

Shri Shuka said: '[Uddhava,] the descendant of Das'arha thereupon took leave of Yashoda, Nanda, the gopas and the gopis, mounted his chariot and was about to leave. But when he left, Nanda and the others approached him with various items of worship in their hands and said affectionately and with tears in their eyes: 'May our mental activities be founded on Krishna's lotus feet, may our words be an expression of His names and may our bodies when they bow down and such, do so for His sake. May there, wherever we for our work have to wander to the Lord's will, may there, with whatever we do and give away in charity, be the attachment to Krishna our Lord.'

After the gopas thus had honoured him with Krishna bhakti, oh first among men, Uddhava returned to Mathura, the city that [now] enjoyed the protection of Krishna. After bringing Krishna his obeisances, he told Him about the intense devotion of the residents of Vraja and next gave Vasudeva, Balarama and the king [Ugrasena] the gifts sent along for them.'

*: To substantiate the claim that this concerns Radha, quotes Shri Jiva Gosvami the following verses from the Agni Purana: "At dawn the gopis inquired from Krishna's servant, Uddhava, about the Lord's pastimes and recreation. Only Shrimati Radharani, immersed in thought of Krishna, withdrew Her interest in the talks. Then Radha, who is worshiped by the residents of Her Vrindavana village, spoke up in the midst of Her girlfriends. Her words were full of pure

transcendental knowledge and expressed the ultimate portion of the Vedas."

**: Shri Rupa Vis'vanatha Cakravarti points out that this and the following nine verses exemplify ten kinds of impulsive speech [citra-jalpa or strange chatter] spoken by a lover as expressions of godconscious folly or divine madness [divyonmada]. Shri Rupa Gosvami in the Ujjvala-nilamani 4.18 says to this expression: "Prajalpa is speech that denigrates the tactlessness of one's lover with expressions of disrespect. It is spoken in a mood of envy, jealousy and pride."

***: Ujjvala-nilamani 4.18: 'Parijalpa is that speech which, through various devices, shows one's own cleverness by exposing the mercilessness, duplicity, unreliability and so on of one's Lord.'

*4: Ujjvala-nilamani 4.18: "According to learned authorities, vijalpa is sarcastic speech that is addressed to the killer of Agha and that openly expresses jealousy while at the same time hinting at one's angry pride."

*5: Ujjvala-nilamani 4.18: "The declaration of Lord Hari's duplicitous nature in a mood of spite born of pride, together with jealously spoken insults directed against Him, has been termed ujjalpa by the wise."

*6: Ujjvala-nilamani 4.19: "The learned describe sanjalpa as that speech which decies with deep irony and insulting gestures the beloved's ungratefulness and so on."

*7: Ujjvala-nilamani 4.19: "Saintly persons have concluded that when a lover, impelled by jealousy and fear, declares that Lord Hari is unworthy of her attachment because of His harshness, lustiness and dishonesty, such speech is called avajalpa."

*8: Ujjvala-nilamani 4.19: "When a lover indirectly states with remorse that her beloved is fit to be given up, such speech, uttered like the plaintive crying of a bird, is called abhijalpa."

*9: Ujjvala-nilamani 4.19: "A statement spoken in disgust, describing how the male lover is deceitful and brings one misery, and also implying that He gives happiness to others, is known as ajalpa."

*10: Ujjvala-nilamani 4.19: "When the lover humbly states that although she is unworthy of attaining her beloved she cannot give up hoping for a conjugal relationship with Him, such words, spoken with respect for her beloved's message, are called pratijalpa."

Shri Rupa Vis'vanatha Cakravarti explains that the goddess of fortune, Shri, has the power to assume many different forms. Thus when Krishna enjoys other women, she stays on His chest in the form of a golden line. When He is not consorting with other women, she puts aside this form and gives Him pleasure in Her naturally beautiful form of a young woman.

*11: Ujjvala-nilamani 4.20: "When, out of honest sincerity, a lover questions Shri Hari with gravity, humility, unsteadiness and eagerness, such speech is known as sujalpa."

BHAGAVATA PURANA CHAPTER 48:

Krishna Pleases His Devotees

Shri Shuka said: 'The Supreme Lord, the Soul of All who Sees Everything, with understanding [for Uddhava's report of desirous women] wished to please the serving girl [Trivakra, as He had promised 10.42: 12] and went to the house of the woman who was troubled by lust [see 10.42: 10]. It was richly endowed with expensive furnishings, replete with sensual articles and was beautified with strings of pearls and banners, canopies, beds and seats as also fragrant incense, oil lamps, flower garlands and sandalwood. Seeing Him arriving at her house, she immediately rose to her feet and together with her female companions hurried to receive Acyuta properly, who respectfully was welcomed with an excellent seat and so on. The saintly Uddhava was also worshiped, but he touched his seat and sat on the floor. Krishna, faithful to the ways of human society, then laid Himself without delay upon a luxurious bed [in the inner chambers]. She prepared her body by bathing, anointing, dressing up with ornaments, garlands and perfume, betel nut and drinking fragrant fluids and such, and then shyly and with playful smiles approached Madhava with tempting glances. Calling forward the lovely woman, who was shy in fear of the novel contact, He took hold of her two with bangles ornamented hands and placed the beauty on the bed to enjoy together with her, she whose only proof of piety consisted of having offered ointment. Smelling the feet of the Unlimited Lord and embracing within her arms, between her breasts, her Lover, the Personification of All Ecstasy, wiped away the pain that because of Cupid burned in her breasts, chest and eyes. Thus she succeeded in letting go of her so very long standing distress. Because she had offered body ointment to Him, the Master of Enlightenment, she had obtained the Lord who is so hard to obtain. But unfortunately [compare 4.9: 31] she begged the following: 'Please Beloved, stay here for a few days together with me! Enjoy, for I cannot bear to give up Your association, oh Lotus flower-eyes.'

He who is of Respect for Others, considerate with her, granted her the boon she desired [in the form of a promise], whereupon the Lord of All together with Uddhava returned to His own supremely opulent residence. The one who, in full worship of Vishnu, the Controller of All Controllers who is so

difficult to honour [other than by pure devotion], choses for a benediction that is spiritually too easy, is with that superficiality not engaged very intelligently [see also 7.15: 36].

Krishna, the Master, also desired to please Akrua and engage him in some business as well, and thus He went together with Uddhava and Balarama to his house. 3-1 When he saw Them coming, the greatest of all illustrious personalities who were his relatives, he joyfully rose to his feet to embrace Them for a welcome. Bowed down to Krishna and Rama he was greeted by Them whereupon he, after They had taken their seats, worshiped Them as was prescribed. 5-1 The water he had used to wash Their feet he sprinkled all over his head, oh King, after which he presented gifts, the finest clothing, sandalwood, garlands and excellent ornaments. With his head bowed down he in worship placed His feet on his lap to massage them, and addressed with humility, facing down, Krishna and Rama as follows: 'To our good fortune the two of You have killed the sinful Kamsa as also his brothers and followers. Thus delivering Your dynasty from endless troubles You have made it prosperous. You two are the pradhana and purusha [material and efficient] causes of the universe that are one with the universe and apart from whom not a single cause or effect [para-apara] can be found. This universe You created from Your energies, You have subsequently entered. Thus You can be perceived in the many [forms], oh Absolute Truth, that we know about from listening to the scriptures and by direct experience. Just as the earth element and the other elements differently manifest themselves in various species of living mobile and immobile beings, You, the Single One Self-reliant Self, the Supersoul, manifest in a multitude [of souls] within those different life forms. You create, maintain and then again destroy the universe, but You are, with the qualities of Your potencies: [respectively] the passion, the goodness and the ignorance [the gunas], not bound to those actions or their modes. For what could for You now, who are the Soul of All Knowledge, constitute a cause of bondage? Because it has never been proven that You are determined by physical matters and such, there is with You no question of a literal birth or of material opposites. For that reason there exists for You in fact no bondage or any liberation [compare 10.14: 26]. And if that happens to be so according to Your sweet will [see e.g. 10.11: 7], it is the consequence of our mistaken notion about You [like in 10.23: 10-11]. For the benefit of this universe You proclaim the classical path of the Veda and assume forms in the mode of goodness the very moment the path is obstructed by wicked persons adhering to godlessness. You as that very same person, oh Master, have now descended in the home of Vasudeva together with Your plenary portion [Balarama]. This You have done in order to spread the fame of the [Yadu] dynasty and to remove from this earth the burden of the hundreds of armies present there by killing their kings [see also 1.11: 34], kings who are expansions of the adversaries of the god-fearing souls [see e.g. 7.1: 40-46]. Today oh Lord, our residence has been most blessed by the arrival of You, Adhokshaja, the Spiritual Master of the Universe who are the embodiment of all the gods, forefathers, living beings and humans, You from whose feet the water [of the Ganges, see 5.17] washes that purifies the three worlds. What other scholar would there be for us? To whom else should we turn for shelter but to You, the well-wisher whose loving words for His devotees are always faithful? For grateful to the supporters who worship You, You give all that they desire, even Yourself with whom there is never any diminution or increase [see also B.G. 2: 40]. We to our fortune have, with us here, before our eyes You who even for the masters of yoga and the most prominent among the enlightened ones are a goal hard to attain. Please swiftly cut through the ties of our delusional existence that result from Your material energy: our children, wife, wealth, honourable friends, our home, body and so on.'

Thus extensively being worshiped by His devotee, Krishna the Supreme Lord smiled at Akrua and spoke with words that practically swept him of his feet. The Supreme Lord said: 'You, Our paternal uncle and praiseworthy friend, are Our spiritual master. We are always the ones depending on you and [like your sons] need to be protected, maintained and graced by you. Someone like you belongs to the most elevated among the honourable ones and deserves it to be served by anyone desiring the saintliest and highest good. Demigods are always after their own interests, but pure devotees are not. Not to decry the sacred places that consist of water [rivers] or the deities that are made of clay and stone: they purify in the course of time, but the saints [themselves] bring purification after just once having met them. You certainly are the very best of all Our well-wishers. I would like you to go for Us to the city named after the elephant [Hastinapura] and find out what it is that for the sake of the welfare of the Pandavas needs to be done. When their father died, they as young boys together with their mother were in great distress. They were by the king [Dhritrashtra] taken to his capital, where they are residing since, so I have heard. The King, the son of Ambika [see 9.22: 25], was blind and was, under the control of his wicked sons [one hundred of them led by Duryodhana,

9.22: 26], weak-minded so that the sons of his brother [Pandur] certainly were not treated equally by him. Go and find out whether his actions are good or bad at present, so that we with that knowledge can make arrangements for the benefit of Our dear friends.'

After Akrua fully having instructed with these words, the Fortunate One, Lord Hari, returned to His residence with Uddhava and Sankarshana.'

BHAGAVATA PURANA CHAPTER 49:

Akrura's Mission in Hastinapura

- Shri Shuka said: 'He [Akrua] went to Hastinapura, the city marked by the glory of the kings of the Puru dynasty [see family-tree], and saw there the son of Ambika [Dhritrashtra, see 9.22: 25] together with Bhishma, Vidura and Pritha [Kunti], as also Bahlika and his son [Somadatta], Dronacarya and Kripacarya, Karn, Duryodhana, the son of Drona [Ashvatthama], the Pandavas and other friends. After the son of Gandini [Akrua, see 9.24: 15] appropriately had greeted his relatives and friends, they inquired with him for news about their kin whereupon he in his turn asked how they were faring. He stayed there for a couple of months in order to find out what the king, who could not raise his voice against his wicked sons, was doing in following the advise of mischievous persons [like Karn]. - Both Vidura and Kunti told him everything about the unbecoming acts - like the administering of poison - that the sons of Dhritrashtra had perpetrated in their intolerance for the influence, skill, strength, bravery, humility and so on of the sons of Pritha, whose excellent qualities were loved by the citizens. Now that Pritha saw her [Vrishi]-brother Akrua before her, she, remembering her place of birth [Mathura], addressed him and said with tears in her eyes: 'Oh gentle one, do our parents and brothers, my sisters, nephews and the women of the family as also my [old girlhood] friends still remember us? Do the son of my brother, Krishna, the Supreme Lord, the shelter full of care for the devotees and Balarama with His lotus petal eyes, still think of the sons of His father's sister? And... will He come to console me with His words, I who with young boys deprived of their father in the midst of enemies am lamenting like a doe between the wolves? Krishna, oh Krishna, oh Greatest Yogi, oh Soul and Protector of the Universe, please watch over this surrendered soul who together with her children is drowning in distress oh Govinda! [see also 1.8: 17-43] For mankind in fear of death and rebirth, I see no other shelter than Your lotus feet, oh Master and Controller granting liberation. My obeisances unto Krishna, the pure Absolute Truth and Supersoul, the Lord of Yoga and Unifier of Consciousness, unto You whom I approach for shelter.'

Shri Shuka said: 'Oh King, Your own great-grandmother thus remembering her relatives and Krishna, the Controller of the Universe, began to cry loudly over her misfortune. Akrua, equanimous in distress and happiness, and the illustrious Vidura consoled Kunti by reminding her of those [the gods] who fathered her sons [see family-tree]. When it was about time to leave he approached the king amidst his supporters, who was fully determined by his sons [and his foster sons] whom he treated unequally. He wanted to relate to him what in friendship was communicated by his well-wishing relatives [Krishna and Rama]. Akrua said: 'Oh dear, beloved son of Vicitravirya [9.22: 21-25], to the greater glory of the Kurus you, after the demise of your brother Pandu, have now assumed the throne. Dutifully protecting the earth and the citizens, delighting the people with your good character and treating your relatives equally, you will achieve perfection and renown! Acting to the contrary however, you will be condemned in this world and land in darkness. Therefore always be equal toward both the Pandavas and your own sons. No one in this world, oh King, is given an enduring association with whomever. Not even with one's own body the association endures. So what to say about a wife, children and so on? A living being is born alone and dies alone. Alone one enjoys the good consequences [of one's actions] and also has to face the bad consequences. The wealth that lacking in dharma was acquired by an unintelligent person, is stolen by others disguised as dependents [like relatives], just like the water of a fish [will be occupied by its own offspring]. Those lacking in wisdom maintain their life, wealth and children in disrespect of dharmic matters and think 'I am the owner', but frustrated in their purposes they end up destitute and abandoned [see 4.31 6.15: 21-23 and 7.15]. Left to his own devices [by his relatives] carrying his load [all alone], not conversant with the purpose of life and with his goals unfulfilled, he blind to his own dharmic duties enters the deepest darkness [see also 3.30; 5: 26; 6.1: 40]. Therefore, seeing this world, oh King, as a dream, as something magical, as a thing of the mind, bring that mind under control with intelligence and thus find your balance and peace, prabhu.'

Dhritrashtra said: 'I can never get enough of the auspicious words you are speaking, oh master of charity, they are for a mortal like me, as the nectar of immortality! But however pleasing they might be, oh gentle one, they are, just like lightening in a cloud, not fixed in my wavering heart,

because I am partial in my attachment to my sons. What person can defy what is ordained by the Lord, who has descended in the Yadu family to diminish the burden of the earth? [see B.G. 9: 8] He whose path is inconceivable, creates this universe by His own creative energy, distributes the modes and enters them. My obeisances unto Him whose actions are inscrutable, the Supreme Lord with whom we find liberation from the cycle of birth and death.'

Shri Shuka said: 'The descendant of Yadu [Akrua] thus being apprised of the mentality of the king, took leave of his well-wishers and returned to the capital of the Yadus. According to the purpose for which he was sent, he reported to Rama and Krishna what position Dhritrashtra had taken toward the Pandavas, oh descendant of Kuru.'

BHAGAVATA PURANA CHAPTER 50:

Krishna Uses Jarasandha and Establishes the City of Dvaraka

Shri Shuka said: 'Asti and Prapti, the two queens of Kamsa, oh hero of the Bharatas, were unhappy that their husband had been killed and distressed went to their father's house. They told their father, the king of Magadha named Jarasandha [see also 1.15: 9, 9.22: 8, 10.2: 1-2, 10.36: 36], everything about the cause of their widowhood. Hearing those bad tidings, oh King, he full of sorrow and indignation embarked upon the extreme endeavor of ridding the earth of the Yadavas. With twenty-three akshauhini he amassed around Mathura to besiege the royal capital of the Yadus on all sides. - When Krishna, the Supreme Lord Hari, saw how his army, like an ocean that overflowed its boundaries, besieged His city and filled His subjects with fear, He as the Ultimate Cause in a Human Form, considered what, to the purpose of His descent into this world, would be the best course of action considering the time and place: - 'I will surely annihilate his army, this burden of the earth gathered by the king of Magadha, in which he brought together all who subservient to him have assumed leadership and now can be counted in akshauhini of infantry, cavalry, chariotry and elephantry. Jarasandha however, I should spare so that he again will try to assemble an army. For this purpose I have descended: to remove the burden of this earth, to protect the virtuous ones and put an end to the rest [that is bad]. As soon as after a certain period of time injustice predominates, I also assume other bodies in order to protect the dharma [see also 2.7 and B.G. 4: 7].'

While he was thinking this way that very instant two chariots [from Vaikunthha] approached from the sky as effulgent as the sun, complete with drivers and equipment. Also the Lord's ancient and divine weapons appeared of their own accord. Seeing them the Lord of the Senses said to Sankarshana: 3-1 'Oh Respected One, please take notice of this imminent danger for the Yadus who are protected by You Prabhu. This is Your chariot that arrived with Your favorite weapons. We indeed were born for this purpose: to act oh Lord, for the benefit of the saintly souls. So please remove now from this earth the burden of these twenty-three armies.'

After thus having invited Him, the two descendants of Das'arha in armor, resplendent with Their weapons, left the city in Their chariots accompanied by a very small contingent. Appearing [from the city], the Supreme Personality with Daruka at the reins, blew His conch shell so that the hearts of the enemy soldiers trembled with terror. Jarasandha looked at the two of Them and said: 'Krishna You worst of all persons, I do not desire to contest with You. It is shameful to fight with someone who is but a boy, a fool like You hiding away. Get lost You murderer of Your relatives! And Rama, if You dare to fight, then muster courage. You either cut by my arrows drop Your body and go to heaven or You kill me!'

The Supreme Lord said: 'Truly, heroes don't have to vaunt, they simply show their prowess. How oh King, can We take serious the words of a man who facing his death is delirious?'

Shri Shuka said: 'The son of Jara, then marched with his gigantic number of mighty forces toward the two descendants of Madhu who thereupon were surrounded by the soldiers, chariots, flags, horses and charioteers, just like the wind covers the sun with clouds or a fire with dust. When the two chariot banners of Hari and Rama, that were marked by the palm tree and by Garuda, could not be seen anymore in the fray, the women of the city who were positioned on the watchtowers, the palaces and gateways, swooned, being stricken by grief. The Lord witnessing how His army was harassed by the most fearsome clouds of arrows that the enemy forces repeatedly rained upon them, then twanged His most excellent bow the Sharnga, that is worshiped by Sura and Asura. From His quiver He fixed, pulled back and released floods of sharp arrows with which He, whirling around like a burning torch, relentlessly stroked the chariots, elephants, horses and foot soldiers. Elephants fell down with their foreheads split open, many a horse had its neck severed, chariots including their horses and flags were destroyed and the arms, legs and shoulders of the charioteers, their masters and the foot soldiers were cut by the arrows. 5-2 From the cut off limbs of the two-legged ones, the elephants and the horses the blood flowed in hundreds of streams that were filled with

arms that looked like snakes, people's heads that looked like turtles, dead elephants that resembled islands and dead horses that resembled crocodiles. Hands and thighs appeared like fish, human hair like water weeds, bows like waves and weapons like separate bushes. The rushing streams frightening to the timid and inspiring to the intelligent, were crowded with chariot wheels that were like frightening whirlpools and full of precious gems and fine jewelry that looked like stones and gravel. Sankarshana, with His unbounded potency stroke with His plow His furious enemies down one after the other. The military force dear King, that was supervised by the king of Magadha for destruction and that was as unfathomable, frightening and unsurpassable as the limitless ocean, was for the Lords of the Universe, the two sons of Vasudeva, but a plaything. Despite the fact that one describes Him [in response to philosophers who proclaim His being unconcerned] as playing His game in imitation of the human ways, it is not at all surprising that He, who with His Unlimited Qualities effects the maintenance, creation and annihilation of the three worlds, subdues an opposing party. The so very strong Jarasandha whose army had been destroyed and who, deprived of his chariot, was left with only his breath, was seised by Balarama as forcibly as one lion seizing another lion. But, as He who had killed so many adversaries was tying him up with the ropes of Varuna [compare 5.24: 23] and of normal man, He was checked by Govinda, for He needed Jarasandha for another purpose.

He, honoured by heroes, was ashamed to be released by the two Lords of the Universe and considered to perform penances, but he was on that path checked by the rest of the nobles who explained to him in clear terms, with meaningful words and practical arguments: 'Your being defeated by the Yadus occurred as a consequence of your karmic bondage.' The son of Brihadraatha all of whose soldiers had been killed and who had been left alone by the Supreme Lord, then dispirited returned to Magadha.

Mukunda who had overcome the ocean of enemy forces without losing His army, was showered with flowers by the servants of the three worlds who praised Him. Then He met the citizens of Mathura who, with their fever allayed felt great joy, and His glory was sung by bards, heralds and panegyrist. As He entered the city with its sprinkled roads, many banners and festively decorated gateways, conch shells and kettledrums, drums and horns together with vinas, flutes and mridangas [two-sided devotional drums] resounded while the elated citizens loudly recited Vedic verses. The women gazed at Him affectionately with wide open eyes full of love and covered Him with flower garlands, yogurt, parched rice and sprouts. The countless valuables consisting of the ornaments of the heroes fallen on the battlefield, were by the Lord all presented to the king of the Yadus [Ugrasena]. And so it happened that the king of Magadha thus with his akshauhini seventeen times fought against the Yadus who were protected by Krishna's military strength. The Vrishnis with the help of Krishna's power entirely destroyed the forces of the king. And every time his soldiers lay dead, he was abandoned and then went away. Just as the eighteenth battle was about to take place, a foreign fighter [Kalayavana] appeared who was sent by Narada. Having heard about the Vrishnis he arrived with three crores of barbarians [mecchas] and besieged Mathura, for among the human beings he had found no one who could match him. Seeing him, Krishna together with Sankarshana [Balarama] thought: 'Ah, [an attack] from two sides. A great problem has risen for the Yadus! This Yavana who opposes Us today is of the same great strength as Jarasandha, who will also get here either today, tomorrow or the day after tomorrow. While the two of Us are fighting with him the son of Jara, when he comes, will kill our relatives or else move them to his own stronghold. Let us therefore today kill the barbarians and build a fortress to house our intimates, that is impenetrable to human beings.'

After deliberating on the matter, the Supreme Lord arranged for a fortress [with a circumference] of twelve yojanas within the sea, where He had a city built [called Dvaraka or 'many-gated', see also 1: 11] that had all kinds of wonderful facilities. 0-5 The science of the architecture of Tvashta [Vis'vakarma] could be admired there, who with his expertise constructed the main avenues, courtyards and service roads to the plots of land. It contained splendid gardens and parks with the trees and creepers of the gods and gateways made of quartz with upper levels that with their turrets of gold touched the sky. The service buildings fitted with silver and brass were decorated with pots of gold and had jeweled rooftops. It had houses with floors with precious emeralds that were occupied by people from the four varnas, it had watchtowers and temples housing the presiding deities and radiated with the palaces of the Lord of the Yadus. Lord Indra delivered to the Lord the parijata [coral-tree] as also the Sudharma-hall ['good law'] situated in which a mortal is not affected by the laws of mortality. Varuna delivered horses as swift as the wind that had a white and exclusively dark-grey colour. The treasurer of the gods [Kuvera] delivered the eight mystic treasures [see nidhi] and the local rulers contributed with each their own wealth. Whatever powers of control the

Supreme Lord had delegated to them as their own perfections, were all offered back to Krishna, now that He had come to earth. After Krishna by the power of His yoga had transported all His subjects to that place [*], He consulted with Balarama, the protector of the citizens, and then went out of the city gate unarmed, wearing a garland of lotus flowers.'

*. Shрила Vis'vanatha Cakravarti quotes the following verses here from the Shri Padma Purana, Uttara-khanda: "In the middle of the night, as the citizens of Mathura slept, Lord Janardana suddenly removed them from that city and placed them in Dvaraka. When the men awoke, they were all amazed to find themselves, their children and their wives sitting inside palaces made of gold."

BHAGAVATA PURANA CHAPTER 51:

The Deliverance of Mucukunda

- Shri Shuka said: 'Seeing Him coming out [of the city see 50: 57] like the rising moon, most beautiful to behold, with a dark complexion, a yellow silk garment, the Shrivatsa on His chest, the brilliant Kaustubha gem decorating His neck, His mighty, long four arms and eyes as pink as newly grown lotuses, His always effulgent, clean, joyful smile to His beautiful cheeks, His lotus like face and the display of His shark-shaped earrings, he [Kalayavana] thought: 'This person indeed with the Shrivatsa, the four arms, the lotus eyes, wearing forest-flowers and with a great beauty, must be Vasudeva. Considering the marks as mentioned by Narada He, going there without weapons on foot, can be no one else. I'll fight Him without weapons!' The Yavana in pursuit thus decided to catch up with Him who had turned His face and fled away, He, who is unattainable even to the mystic yogis. With every step He seemed to be within the reach of his hands, but after thus being taken a great distance by the Lord, the leader of the Yavanas was led to a mountain cave. In his pursuit he insulted Him with words like 'Fleeing does not behave someone like You born in the Yadu dynasty!' Yet he, whose mischief had not found its end, could not get hold of Him. Despite being insulted thus way, the Supreme Lord entered the mountain cave. The Yavana followed Him, but saw another man lying there. 'And now, bringing me this long distance, He is lying down here like a saint!' Thus erroneously thinking that the man was Acyuta, he struck him full force with his foot. The man woke up after a long period of sleep and slowly opened his eyes. Looking around in every direction, he saw him standing at his side. Oh descendant of Bharata, by the glance the angered man cast on him, he was instantly burned to ashes by a fire that was generated from within his own body [*].'

The honourable king [Parikshit] said: 'Who precisely was that person, oh brahmin, of which family was he and of what powers? Why had he retreated into the cave to sleep and from whose seed was that destroyer of the Yavana born?'

Shri Shuka said: 'He is known as Mucukunda. He was born in the Ikshvaku dynasty as a son of Mandhata [see 9.6: 38 and 9.7]. He is a great personality devoted to the brahminical order and someone true to his vow in battle. On the request for help of the gods headed by Indra who were terrified because of the Asuras, he for a long time was of service to assure them their protection. After having secured Guha ['from the cave'; Skanda or Kartikeya] as their guardian of heaven, they said to Mucukunda: 'Oh King, please desist from the difficult task to protect us. Forgetting all your personal desires, you oh hero, with the abandoning of a kingdom in the world of man, have removed those [asura] thorns for our protection. Your children, your queens and your other relatives, ministers, advisors and subjects do not live anymore. Time has swept them away. The Supreme, Inexhaustible Lord of Control is the Time itself, more powerful than the most powerful ones, who, playing a game of herdsman and flock, sets the mortal beings in motion. We wish you all good fortune, please choose today any benediction from us, except for the boon of liberation that can only be conferred by the Supreme Inexhaustible Lord Shri Vishnu.'

He who for his great fame thus was addressed by the demigods, respectfully saluted them and entered a cave to enjoy the sleep the gods had granted him [**]. After the barbarian was burned to ashes, the Supreme Lord, the great hero of the Satvatas, revealed Himself to sage Mucukunda. 3-2 He as dark as a cloud, was clad in a yellow, silken garment, carried the Shrivatsa on His chest and the brilliant Kaustubha gem that radiated. With His four arms and the beautifying Vaijayanti garland, with His attractive, calm face and glittering shark-shaped earrings, with His affectionate smile appealing to all mankind and His glance, with His youthful handsome form, His noble gait and His fire that was like that of a lion, He formed an appearance of an overwhelming effulgence. Facing this unassailable splendor he who was highly intelligent, filled with awe hesitantly posed a question. Shri Mucukunda said: 'Who are You to join with me in the wilderness in a mountain cave, while You with Your feet, that are like the petals of a lotus, walk the thorny ground? Maybe You are the Supreme Lord, the origin of all empowered beings, or else the god of fire, the sun god, the moon god, the

king of heaven or perhaps a ruler from another planet. I think You are the leading godhead [Vishnu] among the three principal demigod personalities [Brahma, Shiva and Vishnu], the Greatest One, for You dispel the darkness of this cave [the 'heart'] like a lamp with its light. Oh Most Eminent Among All Men, if You like, please describe truthfully for us eager to hear, Your birth, activities and lineage. We from our side, oh tiger among men, are descendants of Ikshvaku, a family of kshatriyas. And I was born from the son of Yuvanas'va and am called Mucukunda, oh Lord. Because I remained awake for a long time and my fatigued senses were overwhelmed by sleep, I for my comfort lay down in this solitary place. Then I was awakened by someone. That person because of his sinful mentality turned to ashes. Immediately thereafter I then saw Your good Self so glorious, oh Chastiser of the Enemies. Because of Your unbearable effulgence we, being diminished in our faculties, cannot behold You, oh most Gracious One, You deserve it to be honoured by all embodied beings!'

Thus being addressed by the king, the Supreme Lord and Origin of the Entire Creation replied with a broad smile using words rumbling as deep as the clouds. The Supreme Lord said: 'There are thousands of My births, activities and names My dear one, limitless as they are, they cannot even be enumerated by Me! Some time, after many lives, one may succeed in counting all the dust particles of the earth, but that will never be accomplished with My qualities, activities, names and births. Not even the greatest sages enumerating My births and activities that take place in respect of the three aspects of time [past, present, future], oh King, can reach the end [compare 8.5: 6 and 8.23: 29]. 9-4 Nonetheless oh friend, just listen to what I have to tell you about My current birth. In the past I was beseeched by Lord Brahma [see 3.9 and also 10.14] to secure the dharma and destroy the demons who constituted a burden to the earth. Thus I descended into the Yadu dynasty in the home of Vasudeva and because of that fact the people call Me Vasudeva, the son of Vasudeva. I killed Kalanemi [see 10.8: 56] as also Kamsa [10.44], Pralamba [10.18] and others who were hateful with the virtuous souls. This Yavana, oh King, was burned by your scorching glance. I, the one person caring for the devotees, approached this cave for the sake of favoring you, for in the past you have often prayed for it. Tell Me what blessing you want from Me, oh saintly King. I will fulfill all your wishes. Any person who has satisfied Me, will never again need to lament.'

Shri Shuka said: 'Thus being addressed Mucukunda bowed down to Him and spoke. Knowing He was Narayana, the [original] Godhead, he filled with joy remembered the words of Garga [***]. Shri Mucukunda said: 'Man being cheated by Your bewildering potency maya oh Lord, is not of worship for You. Not understanding the true purpose of life he - whether he is male or female - seeking his happiness gets entangled in household affairs that make him unhappy. The person who somehow or other in this world attains the rarely obtained, highly evolved human form of life and not an idle [animal] form oh sinless one, will, with an impure mind, not be of worship and like an animal be fallen in the blind well of his home. Oh Unconquerable One, I thus have wasted my time with building a kingdom and acquiring opulence, which now is all gone. Intoxicated like an earthly ruler who mistakes his mortal frame for himself, I suffered endless anxieties because of having gotten attached to children, wives, riches and land. Minding this body, which is a confinement like a pot or a wall, I thus thought myself to be a god among man. Surrounded by chariots, elephants, horses, infantry and generals I traveled around on this earth, but, in my great pride, I never seriously regarded You. Forgetful about what needs to be done, hankering for sense objects and endlessly ruminating with an ever growing greed, one is suddenly placed before You, who are as attentive as a hungry snake licking its fangs to kill a mouse. The same vehicle of time, the body that first was called 'the king' riding in chariots furnished with gold or on fierce elephants, is unavoidably in the course of time named 'feces', 'worms' and 'ashes' [see also 16.4: 2-6]. Full circle having conquered the directions, without further conflicts, being seated on a throne and praised by rulers alike, the person in his home is led about like a pet animal while deriving his happiness from intercourse with women oh Lord. Reaching in that situation for more than another possesses he, by strictly avoiding pleasures, performs his duties with penance, but thinking of himself as 'I am mightier, I am my own master' he, whose urges are so pronounced, cannot attain happiness. When the wandering person reaches the end of his material existence, he, oh Infalible One, will find the association of those who are good and honest [the sat-sanga]. Thereupon the devotion for Him will come about. He who, as the Lord of the Higher [cause] and Lower [effects], is the only object for the pious souls. Oh Lord, I think that with the spontaneous disappearance of my attachment to my kingdom, You have shown me Your mercy. For that is what the saintly rulers of endless stretches of land pray for when they enter the forest in want of their solitude. I do not desire anything else but to be of service at Your feet, for they are to those not desiring a material life the object of desire, the boon that is sought, oh Almighty One. Which faithful man of worship for

You, the Bestower of the Path of Emancipation, oh Lord, would choose as a boon for that which causes his bondage? Therefore oh Lord, entirely putting aside the worldly blessings because of which one is entangled in the modes of passion, ignorance and goodness, I approach You, the Original Person of Pure Knowledge, who free from mundane designations and duality, is transcendental to the modes. Tormented by disturbances I, for a long time, was full of sorrow being distressed in the world. With my six enemies [the senses and the mind] never being satisfied there was no way to find peace oh Bestower of the Shelter. Please oh Lord, protect me who, facing these dangers oh Supreme Soul, has approached Your lotus feet, the truth that is free from sorrow and fear.'

The Supreme Lord said: 'Oh great King, emperor of all, you have a pure and capable mind, for, even though you were tempted to ask for benedictions, you were not spoiled by desires. Please know that I tempted you with benedictions to ascertain whether you are free from bewilderment. The exclusively [to Me devoted] intelligence of the bhaktas is never diverted by material blessings. Those not devoted to Me who occupy themselves with breathing exercises and such, did not diminish their material desires [the vāsanas], oh King, so that one sees that their minds again assert themselves [materially]. Wander this earth at will and may there, with your mind fixed on Me, for you thus always be an uninterrupted devotion unto Me. Following the dharma of the ruling class you have killed living beings when you were hunting and with other actions. That sin you should now uproot completely by fully immersing yourself in penances with Me as your shelter. In your birth following this one oh King, you, becoming a supreme well-wisher to all living beings, will be a fine brahmin and attain Me for certain [see also B.G. 5:29].'

*: Mucukunda, the man asleep, as stated hereafter fought for a long time on behalf of the demigods and finally took as his benediction the right to sleep undisturbed. The parampara by Shriḷa Viś'vanātha Cakravartī quotes the Hari-vams'a that explains he secured the further benediction of being able to destroy anyone who disturbed his sleep. He further elucidates that Mucukunda made this rather morbid request to scare Lord Indra, who, so Mucukunda thought, might otherwise wake him up repeatedly to request his help in fighting Indra's cosmic enemies. Indra's consent to Mucukunda's request is described in the Shri Vishnu Purana as follows: "The demigods declared, 'Whoever awakens you from sleep will suddenly be burnt to ashes by a fire generated from his own body.'"

**.: Shriḷa Bhaktisiddhānta Sarasvatī Thākura gives the following lines from an alternate reading of this chapter. These lines are to be inserted between the two halves of this verse:

nidram eva tato vavre
sa raja Shrama-karshitah
yah kas'cin mama nidraya
bhangam kuryad surottamah
sa hi bhasmi-bhaved ashu
tathoktas' ca surais tada
svapam yatam yo madhye tu
bodhayet tvam acetanah
sa tvaya drishtha-matras tu
bhasmi-bhavatu tat-kshanaḥ

"The King, exhausted by his labour, then chose sleep as his benediction. He further stated, 'Oh best of the demigods, may whoever disturbs my sleep immediately be burned to ashes.' The demigods replied, 'So be it,' and told him, 'That insensitive person who wakes you in the middle of your sleep will immediately turn to ashes simply by your seeing him.'"

***.: The parampara states: 'Shriḷa Shridhara Svami informs us that Mucukunda was aware of the prediction of the ancient sage Garga that in the twenty-eighth millennium the Supreme Lord would descend. According to Acarya Viś'vanātha, Garga Muni further informed Mucukunda that he would personally see the Lord. Now it was all happening.'

BHAGAVATA PURANA CHAPTER 52:

The Lords Leap from a Mountain and Rukmini's Message to Lord Krishna

Shri Shuka said: 'Thus being blessed by Krishna, the descendant of Ikshvaku [Mucukunda] circumambulating Him bowed down and left through the mouth of the cave. Noticing that the human beings, the animals, plants and trees were all in a poor condition [were small], he concluded that the Age [the yuga] of Kali had arrived and went in the northern direction [compare 1.15: 44]. He had faith in the process of penance, was of self-control and free from attachments and doubts. With his mind thus absorbed in Krishna he entered the realm of the mountain Gandhamadana [the nice smell]. Reaching Badarikashrama [see e.g. 3.4: 4, 4.12: 16, 5.4: 5, 7.11: 6], the residence of Nara-Narayana, he who conquering all duality had found peace in his austerity, worshiped the Lord.

The Supreme Lord returned to His city Mathura that was surrounded by the Yavanas, killed the barbarian army and brought their riches to Dvaraka. As Acyuta was engaged in

taking the wealth with oxen and men, Jarasandha arrived on the scene leading twenty-three armies. Seeing the mighty waves of soldiers of the enemy armies, the two Madhavas adopting a human course, quickly ran away, oh King. Abandoning the load of riches They, appearing afraid but factually being free from fear, on Their lotus petal feet covered many yojanas. Seeing the Two escape, the mighty ruler of Magadha loudly laughed and pursued the Lords with charioteers and soldiers, not being quite aware of Their special nature. Exhausted from full speed having run a long distance, They climbed a very high mountain known as Pravarsana [the rainy one] where the mighty Lord [Indra] is always showering rains. Knowing that They were hiding on the mountain, but not exactly where, oh King, he [Jarasandha], with firewood set ablaze the mountain on all sides. Quickly leaping down from the eleven yojanas high, everywhere burning mountain, They fell to the ground. Not being seen by Their opponent or his helpers, the two finest Yadus returned to Their city that had the ocean as its moat, oh King. The king of the Magadhas mistakenly thought that Balarama and Keś'ava had burned in the fire, pulled back his huge force and returned to Magadha. As previously stated, the opulent sovereign of Anarta, named Raivata, on the order of Brahma gave Balarama his daughter Raivati in marriage [9.3: 33-36]. 6-1 The Supreme Lord Govinda, oh hero among the Kurus, married with Vaidarbhi [Rukmini] the daughter of Bhisḷmaka, on her own request. She was a plenary portion of the Goddess of Fortune. With force overruling Shalva and the other kings in support of Shishupala, He accomplished this [by stealing her away] before the eyes of all the people, just like the son of Tarkḷsya [Garuda, stole] the nectar from heaven.'

The honourable king said: 'In the manner of a Rakḷshasa [by kidnapping thus], so I heard, the Supreme Lord thus married Rukmini, the daughter of Bhisḷmaka with the charming face. Oh lord, I would like to hear how Krishna, He with His immeasurable potency, stole away His bride and [therewith] defeated such kings as Jarasandha and Shalva. Which intelligent person oh brahmin, can ever get enough of listening to the righteous, enchanting and always new stories [see 10.45: 48] we hear about Krishna which remove the worldly contamination?'

The son of Vyasa said: 'There was a king named Bhisḷmaka, the great ruler of Vidarbha, who had five sons and one daughter with an exceptionally pretty face. Rukmi was the first born son, followed by Rukmaratha, Rukmabahu, Rukḷmaka's and Rukḷmamali. Rukmini was their chaste sister [rukḷma means: 'what is bright or radiant']. Hearing Mukunda's beauty, prowess, character and opulences being sung by those who came to her family home, she deemed Him a suitable husband. Krishna knowing her to be a repository of intelligence, auspicious marks, magnanimity, beauty, good behavior and other qualities, likewise considered her a suitable wife and decided to marry her. But Rukmi, who hated Krishna, prevented this, even though his family wanted to give his sister to Krishna, oh King. He preferred Shishupala. The princess of Vidarbha with her dark eyes, was unhappy with that knowledge. She pained her mind and quickly sent a certain dependable brahmin to Krishna. After arriving in Dvaraka he was ushered in by the gatekeepers and saw the Original Personality sitting on a golden throne. The moment the Lord who is good to the brahmins, saw him, He came down from His throne, seated him and performed worship the same way the residents of heaven worship Him. With him having eaten and rested, He who is the goal of the devotees approached him to personally massage his feet. Patiently He asked him: 'Oh My best one, are the religious activities supported by your first-class, twice-born seniors, proceeding without too much difficulty and are you always happy within? When a brahmin remains satisfied with whatever [comes his way] and does not fail in his religious duty, that will bring him all he desires. Dissatisfied he, even as a master of the enlightened ones, will keep moving from world to world, while he satisfied, even when he possesses nothing, will sleep well with all his limbs [and mind] free from distress. I bow My head again and again to those brahmins who are satisfied with what they get, for they, peaceful and free from false ego, are the best well-wishers of all living beings [see also B.G. 2: 71, 12: 13-14]. Are you faring well as a subject to your king? He in whose kingdom one being protected leads a happy life, is very dear to Me. Where have you come from crossing the [ocean of] troubles and for what purpose have you come here? Please tell Us everything if it is not a secret. What is it that We may do for you?'

After the Supreme One who for the sake of His pastimes assumes His bodies, thus had asked these questions, the brahmin related everything to Him. 'Shri Rukmini told me: 'Oh Most Beautiful One of all the Worlds, I heard about Your qualities. For all who listen and whom You have entered through the openings of their ears, You thus remove the distress of their bodies. To those who have eyes, the sight of Your beauty constitutes the complete fulfillment of their life's purpose. Therefore I have without any shame devoted my mind to You Acyuta! Who oh Mukunda, compares to Your

greatness, Your lineage, character, beauty, knowledge, youth, property and influence? Which sober and marriageable girl of a noble birth would, coming of age, not choose You for her husband, oh lion among men, oh You who fills the mind of every member of society with joy? I thus have chosen Your good Self, oh dear Lord, for my husband. I offer myself hereby to You as Your wife Oh Omnipotent One. Please accept me! May the king of Cedi [Shishupala], who like a jackal wants to steal away the portion belonging to the king of the animals, never touch what is allotted to the [real] hero. When I sufficiently have worshiped the Supreme Personality of Godhead, the Lord, by the performance of pious works, with sacrifices, charity, observances and vows, by honouring the gods, the gurus and the brahmins and with other activities, may [Krishna] the elder brother of Gada [9.24: 46] then [please] come and take my hand and not the son of Damaghosa or others like him? Come tomorrow when the marriage takes place, unseen to Vidarbha, oh Invincible One. Fight surrounded by Your officers then to crush the armed resistance of the kings of Caidya and Magadha and next, as the reward for Your valor, marry me in the rakḷshasa style [by taking me with You]. You may wonder how, with me moving within my quarters, You can carry me away without killing my relatives. Let me tell You how: the day before there is a large ceremonial procession outside [the palace] for the presiding deity of the family. In that ceremony the new bride approaches the goddess Gīrijā [Ambika in her temple]. Great souls like [Shiva] the husband of Uma, in order to overcome their own ignorance, long to bathe in the dust of Your lotus feet. When I, oh Lotus-eyed One, cannot obtain Your mercy, I should, being weakened by vows, give up my life to attain You [only] after hundreds of births.' The brahmin ended with: 'This is the confidential message I bring you, oh Lord of the Yadus, please consider what needs to be done right now in this matter.'

BHAGAVATA PURANA CHAPTER 53:

Krishna Kidnaps Rukmini

Shri Shuka said: 'When [Krishna] the descendant of Yadu heard the confidential message of the princes of Vidarbha, He took the hand of the messenger into His own and addressed him with a smile. The Supreme Lord said: 'I am in My mind also fixed on her and cannot sleep at night. I know that Rukmi in his enmity is against My marriage with her. I will bring her, that indisputable beauty who deems Me the best, over here and crush in battle that half-breed royalty, the way one ignites a fire from firewood!'

Shri Shuka said: 'Knowing the exact [astronomical] time of Rukmini's marriage, Madhusudana told His charioteer: 'Daruka, get the chariot immediately ready.' He brought the chariot yoked with the horses Shaibya, Sugriva, Meghapuḷsa and Balahaka [*] and stood with folded palms before Him. Shauri mounted His chariot together with the brahmin and [Rukmi] obeyed his control, was about to give his daughter away to Shishupala and saw to it that the required duties were performed. - The city was thoroughly cleansed and its avenues, streets and intersections were abundantly sprinkled with water. It was decorated with banners on flagpoles and with archways. The women and men of the city in their opulent homes aromatic with aguru, arrayed in spotless clothing, wore their jewels, smeared their bodies with fragrant substances and decorated themselves with flowers and other ornaments. He [Bhisḷmaka] saw to it that the forefathers, the demigods and the brahmins were worshiped according to the rules oh King, that they were properly fed and that the auspicious mantras were recited. The bride properly bathed, cleaned her teeth, put on her auspicious marriage necklace as also a brand-new set of clothes and adorned herself with the most excellent jewels. For the protection of the bride, the best among the brahmins recited mantras from the Sama, Rig and Yajur Veda and the priests expert in the Atharva mantras poured oblations of ghee to pacify the ruling planets. The king, very well versed in the vidhi, donated gold, silver, clothing and sesame seeds mixed with raw sugar to the brahmins. King Damaghosa, the lord of Cedi, the same way arranged that the knowers of the mantras for his son [the bridegroom] performed everything that was conducive to his prosperity. He traveled to Kundina [Bhisḷmaka's capital] accompanied by hordes of elephants dripping with mada, golden chariots decorated with garlands and many regiments infantry and cavalry. The master of Vidarbha met him half way to prove his respects and with pleasure settled him in a specially constructed residence. Shalva, Jarasandha, Dantavakra and Viduratha who sided with Shishupala, came together with Paundraḷka and thousands of others. 8-1 Those who were inimical towards Krishna and Rama had decided on the following: 'When Krishna together with Rama and the other Yadus comes to steal Shishupala's bride we, in order to secure her, together will join to fight Him.' All the kings thus had arrived with a complete contingent of troops and vehicles.

When Lord Balarama heard about these preparations of the hostile kings and that Krishna had set off alone to steal the bride, He, fearing a fight, filled with love for His brother swiftly went to Kundina together with a mighty force of

elephants, horses, chariots and soldiers on foot. The daughter of Bhismaka with her lovely hips who awaited the arrival of Krishna, did not see the brahmin return and then wondered: 'Alas only three yamas [nine hours] remain before I will marry. How unlucky I am, the Lotus-eyed One does not come and I do not know why, nor has as yet the brahmin carrying my message returned. Perhaps the One Faultless in Mind and Body, in His initial willingness saw something contemptible in me, so that He does not come to take my hand. What a misfortune! The creator is not favorably disposed towards me, nor is the great Lord Shiva... or maybe Devi, his consort [known as] Gauri, Rudrani, Girija or Sati, has turned against me.'

Ruminating this way the young girl, whose mind had been stolen by Krishna, closed her eyes brimming with tears, aware of the time [that was left]. While the bride thus was waiting for Govinda's arrival, oh King, her left thigh, arm and eye twitched, foretelling something desirable. That very moment that purest one among the brahmins following the command of Krishna, saw the divine princes who stayed in the inner chambers of the palace. Noticing his joyful face and the relaxed movements of his body she, as an expert in telling signs, inquired with a pure smile. He told her about the arrival of Yadunandana [the 'Child of the Yadus'] and related the words He had said to assure her that He would marry with her. Realizing that He had come, the mind of Vaidarbhi cleared whereupon she gladdened knew no better answer than to bow down to the dear brahmin. [The king] hearing that Rama and Krishna had arrived eager to witness his daughter's marriage, accompanied by the sounds of instruments came to welcome Them with abundant offerings. He as was prescribed performed worship with desirables like honey-milk [madhuparka] and brought new clothes. Generously arranging for an opulent place to stay he afforded Them, Their soldiers and associates, proper hospitality. Thus he with all that was wanted, according to each his power, age, strength and wealth, was of respect for the kings who had assembled. The residents of Vidarbha-pura hearing that Krishna had arrived, all came to drink in His lotus face with the cupped palms of their eyes [and said]: 'He who has also such a perfect body is the only one who deserves Rukmini as a wife. He is the most suitable husband for princes Bhaismi! May Acyuta the Cause of the Three Worlds, be pleased with whichever of our good deeds and be as merciful to accept the hand of Rukmini.' This is what the citizens bound to their increasing pure love said.

The bride protected by guards left the inner palace and went to the temple of Ambika [see also 10.52: 42]. 0-4 Going there on foot to see the lotus petal feet of Bhavani, she, totally absorbed in meditating on Krishna's lotus feet, kept silent in the midst of her mothers and female companions. She was guarded by the valiant, armed soldiers of the king, and while they stood prepared with their weapons raised, cymbals and mridangas, conch shells, horns and other wind instruments were played. 2-4 The bride was accompanied by the well ornamented wives of the brahmins, thousands of prominent courtesans carrying various items of worship and presents, flowergarlands, fragrances, clothing and jewelry, as also by singers who sang and offered prayers, by musicians and bards and by chroniclers and heralds. Reaching the temple of the goddess she washed her feet and lotus like hands, sipped water for purification and entered, sanctified and peaceful, the place where Ambika resided. The so very young girl was by the elderly wives of the brahmins, who were well acquainted with the injunctions, accompanied in offering her respects to Bhavani who was there together with her consort Lord Bhava [Shiva]. [She prayed:] 'Again and again oh Ambika, I offer you and also your children [Ganes'a and Kartikeya] my obeisances. Please allow Krishna, the Supreme Lord, to be my husband.'

With different offerings of water, fragrant substances, whole grains and incense, gifts of clothing, garlands, necklaces and ornaments and an array of lamps she offered worship, as also did the wives of the brahmins with savories, cakes, prepared betel nut, sacred threads, fruits and sugar cane. The women gave her what remained of the offering as also their blessings, whereupon the bride bowed down to them and to the deity and ate some of the food that was sacrificed. Then she ended her vow of silence and left the temple of Ambika, while she with her hand, beautified by a jeweled ring, held on to a maidservant. 1-5 With her well-formed waist, the earrings that decorated her face, her pure beauty, the gem-studded belt on her hips and her budding breasts, she was just like the illusory potency of the Lord that bewilders even the sober ones [Mayadevi, see also 8.12: 38-40; 10.2***]. Seeing her pure smile, her bimba red lips reflected in her jasmine-bud teeth, her gait like a royal swan as she walked her feet that were tinkling and beautified by the effulgence of her finely crafted ankle bells, the assembled and respectable heroes were bewildered and distressed by the lust she generated. With her, on the pretext of the procession, offering her beauty to Lord Krishna, the minds of the kings who saw her broad smiles and shy glances, were stolen and their weapons dropped to the ground as they fainted and fell from their horses, elephants and the chariots on which they were

seated. Slowly walking, she put the two whorls of her lotus flower feet one before the other, meanwhile eagerly expecting the arrival of the Supreme Personality. Throwing aside her hair with the nails of her hand she, coyly looking at the kings present, from the corners of her eyes that very moment spotted Acyuta. Right before the eyes of His enemies Krishna then seized the king's daughter who stood prepared to mount His chariot. He lifted her onto His chariot that was marked with [the flag of] Garuda, drove back the circle of kings and slowly left the place with Balarama in front, just like a lion would do removing his prey from the midst of jackals. The adversaries headed by Jarasandha, could in their conceit, with their honour ruined, not bear the defeat: 'We archers are damned with those cowards like a bunch of puny animals stealing the honour of us, the lions!'

*: Shрила Vis'vanatha Cakravarti quotes the following text of the Padma Purana describing Lord Krishna's chariot horses: "Saihya was green like a parrot's wings, Sugriva yellow-gold, Meghapuspa the colour of a cloud, and Balahaka whitish."

BHAGAVATA PURANA CHAPTER 54:

Rukmi's Defeat and Krishna Married

Shri Shuka said: 'And so they all [realizing that they had been robbed], most angrily and in armor, mounted their vehicles and with each surrounded by his own troops, holding their bows, went after Them. When the Yadava army noticed that they were being followed, the officers stopped to face them, oh King and twanged their bows. From the backs of their horses, the shoulders of their elephants and the seats of their chariots, the [enemy] masters of arms released a rain of arrows the way the clouds release their water over the mountains. The moment the slender-waisted girl saw the army of her Lord being covered by heavy rains of arrows, she embarrassed looked at His face with eyes full of fear. The Supreme Lord laughed and said: 'Do not be afraid, oh you with your beautiful eyes, your troops will destroy this enemy force right now.' The heroes Gada [Krishna's younger half-brother], Sankarshana and the others could not tolerate the display of power of the enemy forces and thus they struck their horses, elephants and chariots down with arrows of iron. The heads of those riding the chariots, the horses and the elephants, fell by the thousands to the ground, complete with earrings, helmets and turbans. One could see the heads of horses, donkeys, mules, elephants and camels as also [loose] heads of humans, clubs and bows, hands with swords, hands without fingers, thighs and legs. The kings headed by Jarasandha who eager for the victory saw that their armies were annihilated by the Vrishnis, lost their courage and left. They approached and addressed Shishupala who, with the wife of his choice being stolen away, was dispirited and perturbed with a dried up face that had lost all its colour. [Jarasandha said:] 'Oh Sir, tiger among men, please give up your gloom, for the embodied beings there is no permanence of desirable or undesirable matters. The way a woman that is made of wood dances to the desire of a puppeteer, this world, which is concerned with joy and sorrow, is controlled by the Lord. I myself with twenty-three armies have lost seventeen battles with Shauri [Krishna]. Only one I have won. Nevertheless I never lament or rejoice, for I know that the world is driven by Time and fate combined. Also now we all, leaders of the commanders of heroes, have been defeated by Yadus with a meager entourage who were protected by Krishna. Our enemies, with the time in their favor, have won now, but then again, when our time has come, we will win.'

Shri Shuka said: 'S'ishupala thus persuaded by his friends, went back to his city with his company and so too each of the surviving kings returned to his own place. The mighty Rukmi however, who hated Krishna and could not bear the fact that his sister got married in the rakshasa style, pursued Krishna surrounded by an entire akshauhini. 9-2 Rukmi, mighty armed with his bow and armor, most angrily full of resentment swore to all the kings listening: 'Let me tell you this: I truly will not return to Kundina without having killed Krishna in battle and having retrieved Rukmini.' After having said this he climbed on his chariot and told his charioteer: 'Quickly, drive the horses to the place where Krishna is, there must be a fight between Him and me. Today I, with my sharp arrows, will break the pride of that evil-minded Cowherd who so violently abducted my sister!'

Thus vaunting foolishly he, not realizing what the Lord was all capable of, thereupon with a single chariot came forward and shouted at Krishna: 'Stand still, stop!' Drawing his bow he most firmly struck Krishna with three arrows and said: 'Wait a minute, You corrupter of the Yadu dynasty! Where do You think You are going, having stolen my sister like a crow stealing the sacrificial butter? Today I will put an end to Your false pride, You foolish cheater, You deviant fighter! If You do not want my arrows to kill You, lay off and release the girl!'. But Krishna smiled and struck Rukmi with six arrows that broke his bow. After Krishna had fired eight arrows at his four horses, two at his charioteer and three at his lagpole, he took up another bow and struck Krishna with five arrows. Even though He was struck by all these arrows

Krishna broke his bow again, and when Rukmi picked up yet another one, Acyuta also broke that one. The spiked bludgeon, the trident, the lance, the shield and sword, the pike, the javelin or whatever weapon he took up were all broken by Him, the Lord. He then leaped from his chariot and ran, sword in hand and as furious as a bird in the wind, forward with the intent to kill Krishna. With His arrows Krishna broke the sword and shield of His attacker to pieces and next, ready to kill Rukmi, took up His own sharp sword. When the saintly Rukmini saw that He wanted to kill her brother, she, beset with fear, fell at the feet of her husband and spoke piteously.

Shri Rukmini said: 'Oh Lord of Yoga, oh Inscrutable Soul, oh God of Gods, oh Master of the Universe, oh Auspicious One, please don't kill my brother, oh Mighty-armed One.'

Shri Shuka said: 'As she, with her limbs trembling with fear, her mouth dry of sorrow, her throat choked and her golden necklace disheveled in her agitation, was holding His feet, He desisted out of compassion. He tied him up with a piece of cloth and shaved him, making a mess of him with only little bits of his hair and mustache remaining. Meanwhile the amazing army of the Yadu heroes crushed their opponents the way elephants crush a lotus flower [compare 1.7]. When the Yadu soldiers approached Krishna they found Rukmi in a sorry condition, as good as dead. The almighty Supreme Lord Sankarshana, feeling pity, thereupon released him from his ties and said to Krishna: 'Oh Krishna, what a terribly bad shaving job You have done with his mustache and hair! Disfiguring a family member like this equals to killing him!'

[To Rukmini:] 'Oh saintly lady, please do not be angry with Us for making such a mess of your brother. To the matter of the one who brings happiness and grief no one else can be held accountable but the person in question. A human being after all has to face the consequences of his own actions.'

[And to Krishna again:] 'Even though a relative because of his wrongdoing deserves to be killed, he should not be killed by a relative but rather be banned [from the family]. Why should he who because of his evil deeds ended his own [honourable] life, be killed a second time?'

[To Rukmini:] 'The code of conduct for warriors as established by the founding father [Brahma] is that a brother must not even hesitate to kill his own brother. And that indeed is something most dreadful.'

[Back to Krishna again:] 'Blinded as they are in their infatuation about the wealth, those who are proud of a kingdom, land, riches, women, honour, power or something else [other than the soul], do therefore commit offenses.'

[And to Rukmini again:] 'In this attitude of you toward all living beings, of always wishing evil to foes and wishing good to friends [and family], you are just as partial as an ignorant person. Because of the Lord's illusory power the people are bewildered about the Real Self [the soul]. [In maya] taking the body for their self, they speak in terms of having a friend, an enemy or someone neutral. Being bewildered one perceives the One and Only Supreme Soul of Every Inanimate and Animate Being as many, just like seeing different luminaries [in stead of one radiating fire] or considering the air [as different in case of an enclosed space, see also B.G. 18: 20-21 and 1.2: 32]. The physical body having a beginning and an end is composed of the physical elements, the senses and the modes of nature. In a state of ignorance it is something [that through conditioning is] imposed upon the soul and produces [the experience of] the cycle of birth and death. For the soul [who knows though] there is no oneness with or separation from anything material in the manifest world, oh chaste one, since matter is caused and arranged by the soul. It is like the witnessing and the form witnessed with the sun [that cannot separate from or unite with the manifest world]. Being born and such are but transformations of the body and not of the soul, just as the lunar phases do not imply that the moon has died on the day of a new moon [see B.G. 2: 20]. An unintelligent person undergoes his material existence the way a sleeping person for the purpose of the unreality [of a dream] experiences himself, the objects of his senses and the results of his actions [see also 6.16: 55-56]. Oh you with the pristine smile, please be therefore yourself again [as the goddess of fortune] and dispel, with the knowledge of the essence, the sadness born from ignorance that drained and confused you.'

Shri Shuka said: 'Slender-waisted Rukmini thus being enlightened by the Supreme Lord Balarama, gave up her resignation and with intelligence regained her composure. Left with only his life air, expelled by his enemies and deprived of his strength and luster, he [Rukmi] had to think constantly of the way he had been mishapen. Frustrated in his personal desires he then built a residence, a city named Bhojakatha [having experienced the vow']. Because he had said: 'I will not return to Kundina without having killed the evil-minded Krishna and having brought back my sister', he in his anger resided at that very spot [where he was humiliated]. The Supreme Lord, thus defeating the earthly rulers, took the daughter of Bhismaka to His capital and married her according to the vidhi oh protector of the Kurus. To that occasion there was a great rejoicing among the citizens in each and every home of the Yadu city, oh King,

where no one else but Krishna, the leader of the Yadus, was the great love. The men and women filled with joy, with shining jewels and earrings, respectfully presented wedding gifts to the celebrated couple that was exquisitely dressed. The city of the Vrishnis appeared beautifully with the festive columns that were erected, the variety of flower garlands, the banners, the gems, the arches and at every doorway an arrangement of auspicious items as pots full of water, aguru incense and lamps. Its streets were sprinkled and the entrances were beautified with plantain and betel nut stems that were placed by elephants dripping with mada belonging to the popular personalities who were invited. The members of the Kuru, Srinjaya, Kaikeya, Vidarbha, Yadu and Kunti families enjoyed the occasion of being together in the midst of the people who excitedly ran about. When they heard about the kidnapping of Rukmini that was being sung all around, the kings and their daughters were greatly impressed. Oh King, all the citizens in Dvaraka were overjoyed to see Krishna, the Master of All Opulence joined in marriage with Rukmini, the goddess of fortune.'

BHAGAVATA PURANA CHAPTER 55:

The History of Pradyumna

Shri Shuka said: 'Cupid [Kamadeva], an expansion of Vasudeva who previously got burned by the anger of Rudra, had returned to Him in order to obtain a body again [see also 3.1: 28 and 8.10: 32-34 and B.G. 10: 28]. Born from the seed of Krishna in the daughter of the king of Vidarbha [Rukmini] He was thus known as Pradyumna [the prominently mighty one', see also vyuha]. He was in no respect inferior to His Father. Shambara [the juggler' see 7.2: 4-5, 10.36: 36], who could assume any form he wanted, stole the child away that was not even ten days old yet. Recognizing Him as his enemy, he threw Him in the ocean and returned home. Pradyumna was swallowed by a mighty fish that, together with others being trapped in a huge net, was seized by fishermen. The fishermen presented it to Shambara who sent the gift to the cooks who with a knife cut it open in the kitchen. The child they found in its belly was given to Mayavati who was astonished. From Narada she heard the facts about the child's birth and how it had ended up in the belly of the fish. - She was by Shambara appointed to prepare rice and vegetables, but she in fact was Cupid's famous wife named Rati. She [after pleading with Lord Shiva and being directed to Shambara] was waiting for her burned husband to obtain a new body. Understanding that the infant was Kamadeva, she developed love for the child. He, the son of Krishna, soon attained full youth and became very enchanting to the women who saw Him. o) Dear King, full of love she with a bashful smile, raised eyebrows, glances and gestures of conjugal attraction approached Him, her husband, the most beautiful one in society with His long arms and eyes the size of a lotus petal. The Lord in the form of Krishna's own son said to her: 'Oh mother, you in your attitude acting differently like a girlfriend, therewith overstep the [standards for the] mood of motherly affection.'

Rati replied: 'You are the son of Narayana in Shambara stolen from Your home and I am Your legitimate wife Rati, oh Cupid my master! Not yet being ten days old You were by that demon Shambara thrown into the ocean, where a fish devoured You from the belly of which we received You here, oh master! Please put an end to that hard to approach and difficult to conquer enemy of Yours who knows hundreds of magic spells. This You can realise with the help of bewildering magic and such! Your mother with her son gone is distressed like a cow missing her calf. Overwhelmed with love for her child she is pitifully crying like an osprey.'

Speaking thus Mayavati gave the great soul Pradyumna the mystic knowledge called Mahamaya [the great bewildering potency] that puts an end to all magic spells. Thereupon He approached Shambara to call him to battle. He reviled him with intolerable insults and thus provoked a fight. Offended by the harsh words he, with eyes red as copper, infuriated like a snake being struck by a foot, came forward holding a mace. Whirling his club swiftly, he threw it at the Great Soul Pradyumna, producing a sound as sharp as a stroke of lightning. The weapon was in its flight by Lord Pradyumna knocked away with His club oh King. Gotten angry He thereupon hurled His club at the enemy. The demon resorted to the daitya magic he had learned from Maya Danava and released, moving through the sky, a downpour of weapons over the son of Krishna [compare 3.19: 20]. Harassed by the rain of weapons the powerful warrior, the son of Rukmini, implemented the great charm that, rooting in goodness, supersedes all magic. The demon then used hundreds of weapons belonging to Kuvera's guardians [Guhyakas], the heavenly singers [Gandharvas], the ogres [Pis'acas], the celestial snakes [Uragas] and the man-eaters [Rakshasas], but the son of Krishna stroke them all down. Drawing His sharp-edged sword He with one violent blow severed Shambara's head, complete with helmet, earrings and his red mustache, from his body. As the gods full of praise from above rained flowers upon Him, He was by His wife who traveled the sky, through the air brought to the city [of Dvaraka]. Together

with His wife He, like a cloud with lightning, from the sky entered the inner spaces of the most exquisite palace, oh King, that was crowded with hundreds of women. 7-2 When they saw Him, dark as a cloud, dressed in yellow silk, with long arms, reddish eyes, a pleasing smile, His charming countenance, His nicely decorated lotus like face and His bluish-black curling locks, the women, who thought He was Krishna, bashfully hid themselves here and there. Gradually the ladies noticed slight differences in His appearance, whereupon they delighted and most surprised approached Him and [Rati,] that jewel among women. When the sweet-voiced and dark-eyed Rukmini saw Him, she remembered her lost son and her breasts got wet out of affection.

[She thought:] 'Who would this gem among men be, whose son is He, what lotus-eyed woman has carried Him in her womb and what is more, who is this woman won by Him? If the son I lost who was taken from the maternity room were alive somewhere, He would be of the same age and appearance! How can He have the same physical appearance, have the same gait, limbs, voice, smile and glance as the Wielder of the Sharnga [Krishna's bow]? Considering my great affection for Him and the trembling in my left arm, He no doubt for sure is - He must be - the child I carried in my womb!'

While the daughter of the king of Vaidarbha thus was conjecturing, the Lord Haired in the Scriptures arrived there together with Devaki and Anakadundubhi. Even though the Supreme Lord knew all about the matter He, Janardana, remained silent. It was Narada who told the whole story, beginning with the kidnapping by Shambara. When the women of Krishna's residence heard about that great miracle they cheered in ecstasy to welcome Him who had been lost for so many years, as if someone had returned from death. Devaki, Vasudeva, Krishna, Balarama and also the women [of the palace] and Rukmini embraced the couple and rejoiced. Hearing that Pradyumna who had been lost had returned, the residents of Dvaraka declared: 'Oh, by providence the child we thought dead has come back!'

It was not that surprising that they, who constantly thought of the resemblance with His father their master, in the full of their attraction as His mothers backed off out of respect for Him. When they acted that way when He appeared before their eyes as the spitting image of the form of the Shelter of the Goddess of Fortune, as Cupid the God of Love in person, what would one expect then of [the feelings of] other women?'

BHAGAVATA PURANA CHAPTER 56:

How the Syamantaka jewel Brought Krishna Jambavati and Satyabhama

Shri Shuka said: 'Satrajit [always victorious', see 9.24: 13] who had offended Lord Krishna, did his best for Him and gave Him his daughter and the jewel Syamantaka.'

The honourable king said: 'What offense committed Satrajit against Krishna, oh brahmin? Where did the Syamantaka come from and why gave he his daughter to the Lord?'

Shri Shuka said: 'Satrajit was a devotee of the sun god. The godhead was very satisfied with him and gave him, his best friend, out of affection the jewel called Syamantaka. He, who wore the jewel that shone as brilliant as the sun around his neck, was upon his arrival in Dvaraka, because of its effulgence not recognised, oh King. The people blinded by the glare thought, when they saw him from a distance, that he was Surya and reported that to the Supreme Lord who was engaged in a game of dice. 'Oh Narayana, our obeisances unto You oh Holder of the Conch, Disc and Club, oh Damodara, oh Lotus-eyed One, oh Govinda, oh son of the Yadus! Savita [the radiant one]', he who with the intense radiation of his glowing disc robe the people of their vision, has arrived to see You, oh Lord of the Universe. Knowing that You at the moment are hiding among the Yadus, the leaders of the demigods in the three worlds are eagerly looking for You. And now the one unborn [Surya], has come to see You, oh Master.'

Shri Shuka said: 'When He with the lotus-eyes heard these innocent words He said with a smile: 'This person is not Ravidave, it is Satrajit who glows because of his jewel.'

Arriving at his opulent home Satrajit festively executed auspicious rituals in the temple room where he with the help of scholars installed the jewel. Day after day that brought him eight bharas [of about 9.7 kg] of gold, oh prabhu, and nothing inauspicious like food scarcity, a premature death, catastrophes, snakebites, mental and physical disorders and cheaters, occurred there in the presence of the correctly worshiped gem. Once Shauri [Krishna] on behalf of the king of the Yadus [Ugrasena] asked for the gem, but Satrajit, greedy for the wealth, considered it no offense not to hand it over.

Prasena [Satrajit's brother] one day hung the intensely radiating jewel around his neck, mounted a horse and went hunting in the forest. A lion killed Prasena and his horse and took the jewel into a cave, where he in his turn was killed by Jambavan [he from the Jambu-trees' the king of the bears] who wanted the jewel. In the cave he gave the jewel to his offspring as a toy to play with. Satrajit meanwhile not seeing

his brother, got deeply troubled. He said: 'My brother who disappeared in the forest wearing the jewel around his neck, is probably killed by Krishna.' The people hearing this whispered it in each other's ears. When the Supreme Lord heard about this He, in order to exonerate Himself from the imputation, together with some citizens followed the path that Prasena had taken. In the forest they discovered that he and his horse were killed by a lion and that, further up on a hillside, the lion in his turn had been killed by Riksha [Jambavan]. The Supreme Lord positioned His men outside the terrifying cave of the king of the rikshas [the bears] and then entered the pitch-dark place alone. When He saw that that most precious of all jewels was used as a child's toy, He decided to take it away and approached the child. Seeing the stranger the nurse cried in fear so that Jambavan, that strongest of the strong hearing it, infuriated came running. Not aware of whom he was dealing with, he took Him for a worldly person and angrily fought against Him, the Supreme Lord, his own Master [compare 5.6: 10-11 and B.G. 16: 18]. A most furious fight ensued between the two, who each tried to win with the help of stones, trees, their arms and with weapons, as if they were two hawks fighting over some meat. They continued the fight day and night without interruption for twenty-eight days, with fists against fists dealing blows as hard as lightning. Jambavan with the muscles of his huge body pummeled by the blows of Krishna's fists, perspired all over and exhausted addressed Him in great amazement: 'I know You, You are the life air, the physical and mental strength of all living beings, Lord Vishnu, the Primeval Personality, the All-powerful Supreme Controller. You are the Eternal Creator of All Creators and Created Ones of the Universe, the Subduer of the subduers, the Lord, the Supreme Soul of all Souls [compare 3.25: 41-42]. You are the One because of whose commanding glances, manifesting a slight anger, the crocodiles and whale-eaters [timgilas] became agitated and the ocean was directed to give way. You are the One to whose glory a bridge was built and by whose arrows the heads of the Rakshasha [Ravana] were severed and fell to the ground [see 9: 10].'

9-3 Oh King, Acyuta, the lotus-eyed Supreme Lord, the son of Devaki, then, from His great compassion for His devotees, addressed the king of the bears who had understood the truth. He touched him with the hand that bestows all blessings and said with a voice as deep as the [rumbling] clouds: 'Oh lord of the bears, We came here to this cave because of the jewel. I want to disprove the false accusation that is held against Me with this jewel.' Thus being addressed he [Jambavan] happily presented to Krishna, as a respectful offering, his maiden daughter Jambavati together with the jewel.

When His people did not see Shauri coming out who had entered the cave, they, after waiting for twelve days, most unhappily returned to their city. Devaki, Rukmini devi, Vasudeva and all His friends and relatives lamented after they heard that Krishna had not reappeared from the cave. The residents of Dvaraka full of sorrow cursed Satrajit and then worshiped Candrabhaga [the 'fortune of the moon'], Durga, in order to retrieve Krishna. After having worshiped the goddess she thereupon granted them the benediction. To their great jubilation the Lord who had achieved His purpose then directly appeared together with His [new] wife. Greatly aroused on finding out that Hrishikes'a had come with a wife and the jewel around His neck, they all rejoiced as if someone had risen from death. Satrajit, summoned by the Supreme Lord to the royal assembly, was in the presence of the king informed that the jewel had been recovered which then was presented to him. Most ashamed he with his head down, accepted the gem and went home, leaving full of remorse about his sinful behavior. 0-4 Pondering over his offense [of having kept it for himself and having accused Krishna] he, apprehensive about a conflict with the ones in power thought: 'How will I cleanse myself of the contamination and how can I satisfy Acyuta? What good should I do so that the people will not curse me for being narrow-minded, petty, befooled and avaricious after the wealth? I will give Krishna the [Syamantaka]-jewel and also my daughter, that jewel among women. That is the way to make it up with Him and nothing else!'

Thus intelligently having taken a decision Satrajit set himself to it and presented his fair daughter and the jewel to Krishna. Satyabhama, who was sought by many men for her qualities of a fine character, her beauty and the magnanimity she was blessed with, married the Lord according to the customs. The Supreme Lord said: 'We do not wish to have the jewel back, oh King. You are devoted to the godhead [Surya], let it be yours so that We may also be the enjoyers of its fruits.'

BHAGAVATA PURANA CHAPTER 57:

Satrajit Murdered, the Jewel Stolen and Returned Again

The son of Vyasa said: 'When Krishna heard [the rumor] that the sons of Pandu and queen Kunti had burned to death [in the house of lac], He who exactly knew what had transpired, together with Balarama went to the Kuru kingdom for His family obligations. Meeting Bhisma, Kripa,

Vidura, Gandhari and Drona They equally sorrowful said: 'Ah how painful this is!'

[Meanwhile in Krishna's absence in Dvaraka] Akrura and [the Bhoja] Kritavarma saw an opportunity and said to Shatadhanva [hundredbow, a bad character]: 'Why not take the jewel? He [Satrajit] promised us his gem of a daughter, but ignoring us he gave her to Krishna. Why then should Satrajit not follow his brother [in death, see 10.56: 13 and *]?' Thus influenced by the two that most wicked man, in his sinfulness shortening his lifespan, killed out of greed Satrajit while he was sleeping [compare 1.17: 39]. As the women [in Satrajit's residence] helplessly cried calling for help after he had killed him like a butcher kills animals, he took the jewel and disappeared.

When Satyabhama saw that her father had been killed, she thrown in grief lamented: 'Oh father, alas oh father, with you being killed I am killed!' and then she fainted. Putting the corpse in a large vessel of oil she went to Hastinapura to Krishna who [already] knew of the situation, and related sorrowfully the murder of her father. The Lords hearing that, oh King, imitating the human ways both lamented with eyes full of tears: 'Oh what a tragedy fell upon us!'

The Supreme Lord then went back to His capital with His wife and elder brother, prepared to kill Shatadhanva and take the jewel from him. When he heard about it, he in fear took action to save his life and asked Kritavarma for assistance. But he told him: 2-1 'I cannot commit such an offense against the Lords Rama and Krishna. How can anyone who causes Them trouble find happiness? Kamsa and his followers lost their wealth and lives because they hated Them and Jarasandha lost after seventeen battles [even] his chariot!'

Turned down by him, he next begged Akrura for help. But he said likewise: 'Who, knowing the strength of the Lordships, can oppose Them? 5-1 He who maintains, creates and destroys this universe as a pastime. He whose purpose is not even known to the secondary creators [headed by Brahma] who are bewildered by His invincible [māya] potency, He who playing as a child of seven years old uprooted a mountain that He held up with a single hand like a boy holds a mushroom [see 10.25], Him, Krishna the Supreme Lord to whose wondrous acts there is no end, I worship. I offer my obeisances to Him who, as the source of all existence, is the Supreme Soul, the immovable centre.'

Shatadhanva also being rejected by him, left the precious jewel with him, mounted a horse that could cover a hundred yojanas and took off. Krishna and Rama mounted the chariot with the emblem of Garuda and pursued the murderer of Their respected senior with the fastest horses, oh King. In a park in a suburb of Mithila Shatadhanva's horse collapsed. He abandoned it and continued on foot in terror, with a furious Krishna after him who also ran. With him on the run the Lord, on foot, severed with His sharp edged disc, his head from his body and then searched his upper and lower garments for the gem. Not finding the stone, Krishna went near His elder brother and said: 'Satadhanva was killed in vain, he did not carry the jewel.'

Balarama then said: 'Satadhanva must have left the rock with some person, therefore go [back] to the city [of Dvaraka] and search for him. I myself wish to pay a visit to the king of Videha [the later Janaka, see 9.10: 11] who is most dear to me.' Having said this the descendant of Yadu oh King, entered Mithila [the capital of Videha]. Seeing Him, the king of Mithila immediately, with a mind full of love, rose to his feet and honoured Him who was so worshipable with all available means, as was prescribed. He, the Mighty One, honoured by the affectionate great soul Janaka, lived there in Mithila for several years. During that time He taught Duryodhana to wield the club.

When Kes'ava the Almighty Lord arrived in Dvaraka, He, to comfort His beloved [the grieving Satyabhama], told her about the demise of Shatadhanva and the failure to get hold of the jewel. He, the Supreme Lord, together with all friends then saw to it that the necessary ritual duties for the funeral of the deceased relative [Satrajit] were performed. As soon as the ones responsible, Akrura and Kritavarma, heard that Shatadhanva had been killed, they out of fear went into exile, somewhere outside of Dvaraka. With Akrura in exile ill omens arose for the residents of Dvaraka. They continually experienced physical and mental troubles and had problems with other living beings and the higher powers [natural disasters included, compare 1.14: 1.17: 19 **]. Some citizens my dear, were thus lost in guesses, forgetting completely what traditionally was said about Him, the refuge of the sages. How can with Him being present any calamity arise? [They said:] 'When Indra withheld the rains, the king of Benares [Kasī], see also 9.17: 4] gave his daughter Gandini to Shvaphalka [Akrura's father, 9.24: 15] who visited him. Thereupon it indeed rained in Kasī. Wherever Akrura stays, his son who has his [father's] prowess, lord Indra will shower rains and no painful disturbances or untimely deaths will be seen.'

Hearing these words of the elders, Janardana, convinced that this [absence of Akrura] was not the only explanation for the omens happening [***], ordered that Akrura should be

brought back. 5-3 Greeting him with respect and honour and pleasantly discussing topics, He, fully aware of everything that went on in his heart, smiled and said: 'We of course, oh master of charity, are already familiar with the fact that you at present are in the possession of the opulent Syamantaka jewel that Shatadhanva entrusted to you. Since Satrajit had no sons it are his daughter's sons [she and her sons] who should receive his inheritance after having presented water, offerings and having cleared his remaining debts. 8-3 Nevertheless, the jewel should stay with you, because it is for others impossible to manage, oh trustworthy keeper of the vows. My brother however, does not fully believe Me concerning the gem. To bring peace to My relatives, please show it to Us now oh most fortunate soul who with your altars of gold uninterrupted continue with your sacrifices.' Thus won over by the conciliatory words, the son of Shvaphalka took the gem hidden in his garment and handed over the jewel that shone as brilliant as the sun. After showing the Syamantaka jewel to His relatives, [and thus] doing away with the emotions [of the accusations] against Him, the Lord returned it to him. Whoever recites, hears or remembers this narration full of the prowess of the Supreme Controller Vishnu that most auspiciously removes all distress, will attain peace and drive away his sins and bad reputation.'

*: Being pure devotees they could not actually be unhappy about this match, nor could they become jealous rivals of the Lord. Therefore they had an ulterior motive in behaving like His rivals. So there are speculations in the parampara about Akrura being cursed for his taking Krishna away from Gokula [see 10.39] or about Kritavarma being a member of Kamsa's family, or that the two might have been angry with the victim because he spoiled Krishna's good name by slandering that He would have killed his brother.

** : According to Shri Shridhara Svami, reasoning after verse 32 and 35-36, took Akrura the Syamantaka jewel and went to reside in the city of Benares, where he became known as Danapati, "the master of charity." There he executed elaborate fire sacrifices on gold altars with assemblies of qualified priests.

***: Also concerning this there are speculations on why there could have been this trouble despite the Lord's gracious presence. Some suggest that Krishna would deliver the bad times because He was compromised by Akrura who took the jewel elsewhere in rivalry with His rule. At the other hand it is not that unusual that murder in a community to the rule of God and Krishna, delivers that community a bad time, as one often sees taking place after major wars as pointed out in the Bhagavatam with its description of the bad times when Krishna after the great Kuru-war Himself departed for His heavenly abode [1.14].

BHAGAVATA PURANA CHAPTER 58:

Krishna also Weds Kalindi, Mitravinda, Satya, Lakshmana and Bhadra [*]

Shri Shuka said: 'One day the Supreme Personality, the Possessor of all Opulence, went to Indraprastha accompanied by Yuyudhana [Satyaki, His charioteer] and others to visit the sons of Pandu who had surfaced again [after the fire in the house of lac]. When they saw Him, Mukunda, the Lord of the Entire Universe arriving, the heroes all stood up at once, as if He, the master of their senses, their life air, had returned. The heroes who embraced Acyuta found all their sins annihilated by the contact with His body and experienced the joy of beholding His affectionately smiling face. After Krishna first had offered His obeisances at the feet of Yudhishtira and Bhima [because they were older] and firmly had embraced Phalgunā [for Arjuna who was only eight days older], He next respectfully greeted the twin brothers [Nakula and Sahadeva, who were younger], Krishna sitting on an elevated seat was slowly, step by step, shyly approached by the impeccable, newly [to the Pandavas] wed [Draupadi], to offer her obeisances. Satyaki was similarly welcomed, honoured and seated by the sons of Pritha as were also the others who found a seat around Him. He thereupon approached Queen Kunti [His aunt] to offer His obeisances and was by her embraced with eyes wet because of her intense affection [see also 1.8: 18-43]. Inquiring after the welfare of her and her daughter-in-law [Draupadi], she in her turn, as the sister of His father [Vasudeva], inquired in detail after His relatives. With tears in her eyes and with a throat choked up by emotion, she in her love for Him who shows Himself to dispel the distress, remembering the many trials and tribulations, said: 'We only fared better when You oh Krishna, remembering us, Your relatives, protected us by sending my brother [Akrura, see 10.49]. For You, the Well-wisher and Soul of the Universe, there is never the delusion of 'ours' and 'theirs'. Nonetheless do You, situated in the heart, put an end to the sufferings of those who remember [You] continuously [see also B.G. 9: 29].'

Yudhishtira said: 'I do not know what good deeds we, who have but a poor intelligence, have performed to [be allowed to] see You, oh Supreme Controller rarely seen by [even the] masters of yoga.'

Upon the request of the king to stay with them, the Almighty One happily was their guest during the months of

the rainy season [see also 10.20] and thus for the eyes of the residents of Indraprastha constituted a source of joy. 3-1 One day [*] Arjuna, the killer of powerful enemies, in armor mounted his chariot with the monkey [or Hanuman] flag, holding his Gandiva [his bow] and taking his two inexhaustible quivers of arrows and entered together with Krishna a large forest filled with many beasts of prey to have a good time there [see also B.G. 1]. There he with his arrows pieced tigers, boars, wild buffalo, rurus [a kind of antelopes], Sharabhas [a kind of deer], gavayas [a kind of oxen], rhinoceroses, black deer, rabbits and porcupines [see also 4.28: 26 and 5.26: 13]. Servants carried the animals to the king [to Yudhishtira] to be sacrificed at a special occasion [otherwise the hunt would have been forbidden, see 9.6: 7-8]. Bibhatsa [the frightening one', Arjuna] fatigued was overcome by thirst and went to the Yamuna. As the two great chariot fighters took a bath and drank from the clear water, the two Krishnas [see B.G. 10: 37] spotted a maiden charming to behold walking there. Sent by his Friend, Phalguna approached the exquisite woman who had fine hips and teeth and an attractive face. He inquired: 'Who are you, to whom do you belong, oh slender-waisted girl, where do you come from and what are your plans? I think you are looking for a husband. Tell me all about it, oh beauty!'

Shri Kalindi said: 'I am the daughter of the demigod Savita [the sun god]. I want Vishnu, the most excellent granter of boons, to be my husband and am engaged in severe penances. I accept no other husband but Him, the Abode of Shri [the goddess]. May He, the Supreme Lord Mukunda, the shelter of the helpless, be satisfied with me. Until I meet Acyuta, I am living in a mansion built by my father in the Yamuna waters and am thus named Kalindi [see also bhajan verse 2 and 10.15: 47-52].' Gudakesa's [thick-haired' Arjuna] related this to Vasudeva who already knew this. He lifted her up on His chariot and drove back with her to king Dharma [Yudhishtira].

Krishna [in the past] at the request of the sons of Pritha, had ordered Vis'vakarma to build a most amazing colourful city for them [Indraprastha]. The Supreme Lord resided there for the pleasure of His devotees. [Before the city was built] He wanted to give the Khandava forest [at Kurukshetra] to Agni and for that purpose [of burning down the forest he] became Arjuna's charioteer. Pleased with that offer oh King, Agni gave to Arjuna a bow and a chariot with white horses, two inexhaustible quivers of arrows and an armor impenetrable to whatever armed opposition. Maya [the demon who was] delivered from the fire presented [out of gratitude] an assembly hall to his friend [Arjuna], in which Duryodhana mistook the water he saw for a solid floor [so that he fell into it, see 10.75]. After He [Krishna] from him [from Arjuna] and his well-wishers received permission to leave, He returned to Dvaraka accompanied by Satyaki and the rest of His entourage [see also 1: 10]. Then He who was so very meritorious married Kalindi on a day when the seasons, the stars and the other luminaries were most favorable for spreading the greatest happiness among His people.

Vindya and Anuvindya, two kings from Avanti [Ujjain] subservient to Duryodhana, forbade their sister [Mitravinda] who was attracted to Krishna, [to choose for Him] during her svayamvara [ceremony for selecting a husband]. Mitravinda, the daughter of Rajadhivehi, His father's sister [9.24: 28-31] oh King, was by Krishna with force abducted before the eyes of the kings [compare 10.53].

From Nagajit the most religious ruler of Kaus'alya [Ayodhya, see 9.10: 32] there was a divine daughter named Satya who was also called Nagajiti, oh King. None of the kings would marry her if he could not defeat seven uncontrollable, vicious bulls that with the sharpest horns could not tolerate the smell of warriors. When the Supreme Lord heard that she was available for the one who defeated the bulls, the Master of the Satvatas, surrounded by a large army went to the Kaus'alya capital. The lord of Kos'ala joyfully rose to his feet [upon His arrival] and seated Him with substantial offerings and such, and he was greeted in return. As soon as the daughter of the king saw that the suitor of her choice had arrived she expressed the wish: 'May He, the Husband of Rama, become my husband! When I have fulfilled my vows, let the fire [of sacrifice] then make my hopes come true. The Goddess of Fortune, the one on the lotus [Brahma] and the master of the mountain [Shiva] hold, together with the various rulers of the world, the dust of His lotus feet on their heads. How can He be pleased by me, that Supreme Lord, He who for His pastime assumes a body with the desire to protect the codes of dharma, the fixed rules that He Himself has instigated every time [He descended]?'

He [Nagnajit] said to the One worshipped further the following: 'Oh Narayana, oh Lord of the Universe, what may I, who am so insignificant, do for You who are filled with the happiness of the Soul?'

Shri Shuka said: 'Oh child of the Kurus, the Supreme Lord being pleased accepted a seat, with a smile spoke to him in a voice as deep as a [rumbling] cloud. The Supreme Lord said: 'Oh ruler of man, for a member of the royal order who follows his dharma, to beg for something is condemned by the learned

ones. Nevertheless I beg you for your friendship. This with an eye for your daughter for whom We offer nothing in return though.'

The King said: 'Who else but You, oh Supreme Lordship, would in this world be a desirable groom for my daughter? You, on whose body the Goddess resides and whose side she never leaves, are the only One who possesses the qualities! But in order to secure a [suitable] husband for my daughter oh best of the Satvatas, previously a condition has been set by us to test the prowess of the suitors of my daughter. These seven wild bulls, oh hero, are untamable. A great number of princes broke their limbs being defeated by them. If You manage to subdue them oh descendant of Yadu, You have my permission as the bridegroom for my daughter, oh Husband of Shri.'

Hearing of this condition, the Lord tightened His clothes, divided Himself into seven and subdued the bulls as if it concerned a simple game. Shaurya tied them up with ropes and dragged them, broken in their pride and strength, behind Him like He was a boy playing with a wooden toy. The king was astonished and pleased gave Krishna his suitable daughter. The Supreme Lord, the Master, thereupon accepted her in accord with the Vedic injunctions. The queens [of king Nagnajiti] were exhilarated to attain Krishna as the dear husband of the princess and that led to great festivity. Conch shells, horns and drums resounded together with songs and instrumental music. The twice-born ones pronounced blessings and joyful men and women in their finest dresses adorned themselves with garlands. 0-5 The mighty king gave away ten thousand cows as a wedding gift, including three thousand excellently dressed maidens with golden ornaments around their necks, nine thousand elephants, a hundred times as many chariots with a hundred times as many horses completed by a hundred times as many men. The king of Kosala, placed the couple on a chariot and then, with his heart melting by affection, sent them off surrounded by a large army. The [rival] kings who heard about it could not accept the frustration. In their strength just as broken by the Yadus as they were before by the bulls, they blocked the road along which He was taking His bride. They released volleys of arrows at them, but were, like vermin, driven back by Arjuna, the wielder of the Gandiva who acted like a lion in his desire to please his Friend. The son of Devaki, the Supreme Lord and Chief of the Yadus, having obtained the dowry, arrived in Dvaraka and lived there happily with Satya.

Bhadra was a princess of Kaikeya. She was the daughter of Shrutakirti, a paternal aunt of the Lord. She was by her brothers headed by Santardana [see 9.24: 38] given in marriage to Krishna.

The Lord also married Lakshmana, the daughter of the king of Madra. She was endowed with all good qualities and was by Krishna single-handedly carried away at her svayamvara ceremony, just like the nectar of the demigods once was stolen by Garuda [see also 10.83: 17-39].

After Krishna had killed Bhaumasura [***], thousands equally beautiful women who were taken captive by the demon, also became His wives.'

*: In sum Krishna wed 16008 wives: 1: Rukmini, 2 Jambavati, 3 Satyabhama, 4 Kalindi, 5 Mitravinda, 6 Satya (Nagnajiti), 7 Bhadra, 8 Lakshmana, as discussed in 10.83: 17 and the 16000 wives held captive by Bhaumasura.

** A date after the burning of the Khandava forest that is referred to later in verse 25.

***: A demon according to the Vishnu-purana born as a consequence of Lord Varaha touching mother earth when He lifted her up from the ocean [see 3.13: 31].

Chapter 59: Mura and Bhauma Killed and the Prayers of Bhumi

The honourable king said: 'Please tell me about this adventure of the wielder of the Sharnga [Krishna]. How was Bhaumasura [the demon Naraka], who captured these women, killed by the Supreme Lord?'

Shri Shuka said: 'Bhauma had stolen lord Indra's Varuna parasol, the earrings of his relative [his mother Aditi, see 8.17] as also a certain location [called Mani-parvata] on the mountain of the gods [Mandara hall, see 8.6: 22-23]. Lord Indra then informed Him [Lord Krishna] about what Bhaumasura all had done. Together with His wife [Satyabhama see **] seated on Garuda He thereupon traveled to the city of Pragjyotisha [Bhauma's capital, now Tejpur of Assam], which lay protected surrounded by mountains and weapons, fire, water and wind. The place was fortified by a [mura-pasa] fence consisting of tens of thousands of tough and dreadful wires on all sides. With His club He broke through the rock fortifications, with His arrows He defeated the weapon systems, with His disc He forced a way through the fire, the water and wind defenses and with His sword He likewise got through the fence. Resounding His conch shell He broke the seals [of the fortress] as also the hearts of the brave warriors and with His heavy mace Gadadhara broke through the ramparts. Hearing the vibration of the Lord's Pancajanya that sounded like the thunder at the end of the universe, the five-headed demon Mura rose up who lay asleep in the water [of the moat]. With his trident raised and with an

effulgence as terrible as the fire of the sun most difficult to behold, he, as if he with his five mouths would swallow the three worlds, launched his attack the way the son of Tarkshya [Garuda] would attack a snake. Whirling his trident he threw it with all his strength at Garuda with such a tumultuous roar from his five mouths, that the earth, the sky and the outer space in all directions of the egg like shell of the universe reverberated. Lord Krishna then with two arrows broke the trident flying at Garuda in three pieces and next with great force hit his faces with more arrows. The demon furiously hurled his club at Him. That club flying at Him on the battlefield was by Gadagraja [Krishna as the Elder Brother of Gada] broken into thousands of pieces [by His own club]. But when he next with his arms raised rushed forward at Him, the unconquerable One with ease sliced off his heads with His disc. Lifeless he with his heads severed fell into the water, as if Indra with his force had split off a mountain peak. His seven sons, feeling greatly distressed upon their father's death, thereupon angrily moved into action to retaliate.

Incited by Bhaumasura, Tamra, Antariksha, Shrivana, Vibhvasu, Vasu, Nabhasvan and the seventh son Aruna with their weapons stepped forward on the battlefield headed by their general Pithha. In their attack they furiously used swords, clubs, spears, lances and tridents against the Invincible One, but the Supreme Lord of Infallible Prowess with His arrows cut their complete mountain of weapons into tiny pieces. Cutting off their heads, thighs, arms, legs and armor, He sent the ones who were headed by Pithha all to the abode of Yamaraja. Bhauma, the son of mother earth, who saw that his army and leaders succumbed to the arrows and disc of Krishna, could not accept that and marched forward with elephants in rut that were born from the milk ocean. Seeing Lord Krishna with His wife sitting on Garuda like a cloud with lightning sitting above the sun, he released his Shataghni [spiked missile] at Him while at the same time all his soldiers attacked. The Supreme Lord, the Elder Brother of Gada, turned their bodies as also the bodies of the horses and elephants of Bhaumasura's army, with differently feathered sharp arrows into a collection of severed arms, thighs and necks. 7-1 Each of the sharp and shafted weapons that the warriors employed, oh hero of the Kurus, were by Krishna with three arrows at a time cut to pieces. Garuda who carried Him, stroke the elephants with his two large wings and thus defeated them. Harassed by his wings, beak and talons they moved back into the city while Naraka [hell or Bhauma] continued with the battle. Bhauma, annoyed to see his army forced in retreat because of Garuda, struck him with the spear that [once] withstood the thunderbolt [of Indra]. But he was not shaken more by it than an elephant being hit with a flower garland. Bhauma, frustrated in his endeavors, next took up his trident to kill Acyuta, the Infallible One, but before he could even release it, the Lord with the razor-sharp edge of His cakra cut off the head of Naraka as he was sitting on his elephant. That head, complete with its brilliant, shining decorations of earrings and a nice helmet, fell to the ground. [There were exclamations of] 'Alas, alas' and 'Bravo bravo!', while the sages and ruling demigods showered Lord Krishna with flower garlands.

Mother earth thereupon approached Krishna and presented golden earrings glowing with shining jewels and a Vijayanti garland of forest flowers. She gave Him the parasol of Varuna and the Great Gem [the peak of Mandara]. Oh King, the goddess with a mind full of devotion then folded her palms, bowed down and praised the Lord of the Universe who is worshiped by the best of the demigods. Bhumi said: 'I offer You my obeisances, oh God of Gods, oh Lord, oh holder of the conch, the disc and the club who to the desire of Your devotees have assumed Your forms, oh Supreme Soul. Let there be the praise unto You. I worship Him with the lotus-like depression in His belly, my reverence for the One with the garland of lotuses, my respects for He whose glance is as cool as a lotus, my praise unto You who have feet that are like lotuses [as in 1.8: 22]. My obeisances unto You, the Supreme Lord, Vasudeva, Vishnu, the Original Person, the Primeval Seed and the Complete of Knowledge, unto You my salutations. May there be the veneration for You, the Unborn Progenitor, the Unlimited Absolute, the Soul of the higher and lower energies, the Soul of the Creation, the Supersoul! Desiring to create, oh Master, You stand out as being the Unborn One [as Brahma], for the purpose of annihilation You adopt the mode of ignorance [as Shiva] and for the sake of maintenance You are [manifested as] the goodness [as the Vishnu-avatars] of the Universe. [Yet You are] not covered [by these modes], oh Lord of Jagat [the Living Being that is the Universe]. Being Kala [time], Pradhana [the unmanifested state of matter, the primal ether] and Purusha [the Original Person] You nevertheless exist independently thereof. This self of mine [the earth], the water, the fire, the air and the ether, the sense objects, the demigods, the mind, the senses and the doer, the total material energy - in sum everything that moves around or does not move around, constitutes the bewilderment of Supreme Lord [when one supposes that it would exist independently of You]. Everything after all resides within You, the One Without a Second [see also

siddhanta]! This son of him [called Bhagadatta, son of Bhauma, Bhumi's grandson] has in his fear approached the lotus feet of You who removes the distress of those who take shelter. Please protect him and place on his head Your lotus hand that eradicates all sins.'

Shri Shuka said: 'The Supreme Lord, with these words being entreated by Bhumi with devotion and humility, took his fear away and entered the residence of Bhauma that was equipped with all conveniences. The Lord found there sixteen thousand [***] maidens of the royal order who by Bhaumasura by force were taken away from the kings. When the women saw Him enter, the most excellent of all men, they enchanted chose for Him, who by fate was brought to them, as the husband of their desire. Absorbed in Krishna they thought: 'May providence make that He becomes my husband.' Thus contemplating they, one after the other, all installed Him in their heart. After they were properly washed and clad in spotless clothes, He sent them off in palanquins to Dvaraka together with the enormous treasure of chariots, horses and a great number of other valuables [that was captured]. Kesava also dispatched sixty-four swift white elephants with four tusks from the family of Airavata [Indra's elephant]. 8-3 Thereupon He went to the abode of the king of the gods and gave Aditi her earrings. Then He together with His beloved [Satyabhama] was worshiped by Indra, the head of the thirty [chief] demigods, and the great king's wife. Urged by His own wife He uprooted the [heavenly tree, the] parijata and placed it on Garuda. He defeated the demigods including Indra [who wanted to prevent that] and brought it to His city. All the way from heaven being followed by the bees that were greedy for its sweet fragrance and juice, the tree beautified the garden of Satyabhama's residence after being planted there. [Indra] that great soul among the demigods, had bowed down, touched His feet with the tips of his crown and begged Acyuta to fulfill his desire, but now that he had achieved his purpose [viz. the Lord], he nevertheless started to quarrel with Him [about the parijata]. To hell [those demigods] with their wealth, what an ignorance [see also: 3.3: 5]! The Supreme Lord then properly married with all those women, at the same time living in various residences with them and for that purpose the Imperishable One assumed as many forms [see 10.58: 45, 10.69: 19-45 and B.G. 9: 15; 13: 31]. Happily engaged with the women who were eager to please Him, He who performs the most inconceivable deeds, never left their unequalled and superior palaces. Even though He is perfectly satisfied within, He carried out His duties as a householder and enjoyed life like any other man [see also 1.11: 37-39]. The women shared in an ever-increasing pleasure the always fresh, loving attraction of associating with Him in smiles and glances, intimate talks and bashfulness. Thus having obtained the Husband of Rama they this way managed to attain Him in a manner that is not even available to Brahma and the other gods. Even though they had hundreds of maidservants, they were personally of service to the Lord by approaching Him to offer a seat, be of first-class worship and wash His feet as also to serve Him with betel nut, massages and fanning, fragrances, garlands and dressing His hair, arranging His bed, bathing and presenting gifts.'

*: The acaryas explain that Satyabhama would accompany Krishna to give permission to kill Bhauma despite the promise He once made to Bhumi, the earth-goddess, not to hurt her son Bhauma without her permission. She would also come along to procure the parijata flower tree Krishna had promised her after He brought Rukmini one such flower [see also 10.50: 54 and 3.3: 5]

** As to the number of Krishna's queens there is no absolute agreement. Here is written 16000. The Vishnu Purana V.19 - 9.31 mentions 16100 while even others speak of 16001. Not counting the verse 10.90: 29 which again mentions over 16100 of them, would, reasoning from the Bhagavatam stories only, there be 16008 queens [see also previous footnote *].

BHAGAVATA PURANA CHAPTER 60:

Lord Krishna Teases Queen Rukmini

The son of Badarayana [of Vyasa] said: 'He, the Spiritual Master of the Universe one day comfortably being positioned on Rukmini's bed was served by her who together with her female companions was fanning Him, her Husband. He, the Unborn Lord, the Supreme Controller who sends forth, protects and devours the universe, now was born among the Yadus to play His game and defend His rule [*], see also 6.3: 19]. - That private part of the palace was brilliantly decorated with strings of pearls and resplendent with a canopy, with lamps made out of jewels and with jasmine flower garlands swarming with humming bees. The light of the spotless moon was filtered through the openings of the lattice windows, the wind carried the fragrance from the grove of parijata trees and thus transported the atmosphere from the garden and the exciting scent of aguru incense oh King was escaping through the window openings. There she served her Husband, the Controller of All Worlds, who was comfortably seated on an excellent pillow on the bed that shone white as milk foam. The goddess took a yak-hair fan with a jeweled handle from the

hand of a maidservant and, performing worship, fanned her Master with it. Standing at Krishna's side making sounds with her jeweled ankle bells, she appeared beautifully with her rings, bangles and fan in her hand, with her garment that with its tip concealed her breasts red of the kunkum, with the glow of her necklace and with the priceless belt she wore around her hips. As she pleased smiled with her locks, earrings and jewels around her neck, her bright and happy face and sweet lips, He recognised her as an appearance of the goddess of fortune who, with no other purpose in life, for the sake of His pastime corresponds with bodies befitting the forms that He assumes [**]. The Lord then spoke.

The Supreme Lord said: 'Oh princess you were desired by kings, rulers of the world of beauty, strength and generosity who were abundantly endowed with great powers, influence and opulence. Rejecting suitors at your disposition like Shishupala and others who, mad because of Cupid were offered to you by your brother and father, I wonder why you have chosen for Us, so different from them. In fear of the kings oh lovely-browed one, and having moved to the ocean for shelter [to Dvaraka], We were of enmity with the ones in power and have well-nigh relinquished the throne. Oh beautiful eyebrows, women concerned with men whose behavior is uncertain, usually have to suffer. They follow a path that is not acceptable to normal society. We with no possessions are dear to those people who have nothing themselves and therefore we as a rule are not very popular among the rich who rarely pay Me any respect, oh fine-waisted lady. Marriage and friendship is there between two people equal in property, birth, influence, physique and prospects and never between a superior and an inferior [in this!]. Oh princess of Vidarbha, you could not foresee this, you did not know when you chose for Us who miss the good qualities, We who are praised by beggars out of their mind! Now, please accept for yourself a husband that is suitable, a first class noble capable of fulfilling all your wishes in this life and the next. Shishupala, Shalva, Jarasandha, Dantavakra and other kings all hate Me, oh you with your beautiful legs, and so does your elder brother Rukmi. I took you with Me oh good one, in order to dispel the pride and arrogance of those who are blinded by the intoxication of their power. We wanted to restrain the power of the wicked ones [see also B.G. 4: 7]. Indifferent about a home and a body We do not really care about wives, children and wealth; free from any endeavoring We remain completely satisfied within Ourselves, just like a light doing nothing more.'

Shri Shuka said: 'After the Supreme Lord had said this as the destroyer of the pride of she who as His beloved one thought herself inseparable, He stopped. From the Master of the Lords of the Three worlds, her own Beloved, she, the goddess, had never before heard such an unpleasant thing. With fear growing in her heart she, trembling with a terrible anxiety, then began to sob [see Shri Shri Shikshashthaka verse 6 & 7]. With her most delicate foot that glowed red of her nails, she scratched the earth and, while she with her tears smeared the makeup of her eyes and sprinkled the red kunkuma powder on her breasts, she froze, face downward, with her speech checked by her extreme sorrow. Because of her great grief, fear and anguish not thinking clearly anymore, her bangles slipped and her fan fell from her hand. With her mind disrupted she suddenly swooned. Her body fell to the ground with her hair scattered, like she was a plantain tree blown down by the wind [see rasa]. The moment He, not being understood by her, saw what the full import of His joking meant to the bond of divine love with His beloved, the Supreme Lord, merciful Krishna, felt sorry for her. He quickly got down from the bed and picked her up with His four arms. Gathering her hair, He wiped her face with His lotus hand. 7-2 Wiping her tear-filled eyes and smeared breasts, oh King, He put His arm around her who, chaste as she was, had no other object of desire. The Master, the Expert in Pacification, compassionately consoled her who so pitifully was confused by His clever joking. [Being motivated] for the Goal of All Pure Souls she did not deserve this. The Supreme Lord said: 'Oh Vaidarbhi, do not be unhappy with Me, I know you are fully dedicated to Me My dearest. I acted in jest to hear what you would say. This is how I wanted to see the face of love: with lips trembling in agitation, glances cast from the corners of reddish eyes and beautiful eyebrows knit together. To spend time joking with one's beloved is indeed for a mundane householder the greatest achievement in family life, oh timid one of temperament.'

Shri Shuka said: 'Vaidarbhi oh King, thus completely pacified by the Supreme Lord, understood that His words had been playful and gave up her fear of being rejected by her Beloved. Bashfully, with a charming smile looking the Supreme Lord in the face, she oh descendant of Bharata, with affectionate glances addressed the Best of All Men. Shri Rukmini said: 'Well, so be it, it is as You said oh Lotus-eyed One. I am different from You who are the Supreme Lord. Who am I compared to the Almighty One who takes pleasure in His own glory? Who am I compared to the Controller, the Supreme Lord of the Three [principal deities]. What now would be my position as someone whose feet are held by fools

because of her material qualities? It is true, You, oh Urukrama [Lord of the Greater Order], laid Yourself down in the ocean as if You would be afraid of the modes. You always in the pure awareness of the Supreme Soul, battle against the badness of the material senses and, with Your servants, have rejected the position of a king because it means blind ignorance [see also Shri Shri Shadgosvami-ashtaka verse 4 and Shri Shri Shikshashthaka verse 4]. For sages who relish the honey of Your lotus like feet, Your path is not that apparent, while it is even impossible to comprehend for animals in a human form [materialists]. For, as uncommon as the activities of You, the Supreme Controller are, oh All-powerful One, just as unusual are the actions of those who follow You. You are without possessions, for beyond You there is nothing to be found. To You even enjoyers of offerings like Brahma and others carry offerings. Materially satisfied persons who are blinded by their status, do not know You as their death, but You are most dear to the great enjoyers, just as they are dear to You [see also 1.7: 10]. You are the ultimate goal comprising all the goals of human life, You are the very Self longing for whom intelligent persons discard everything. They are the ones who delight in Your association oh Omnipotent One, and not the man and woman who in their mutual attraction [their lust] experience pleasure and pain. You are the Supreme Soul of all the Worlds who gives Himself away and about whose prowess the sages speak who gave up their staff [for wandering around, becoming Paramahansas, see 5.1*]. You were for that reason chosen by me in rejection of those masters of heaven - the one born on the lotus [Brahma] and the one ruling existence [Shiva]. What would my interest be in others whose aspirations are destroyed by the force of Time that is generated by Your eyebrows? How foolish were the words You used saying that You have taken shelter in the ocean out of fear, oh Gadagraja, oh You who by twanging Your Sharna drove back the kings when You abducted me, Your deserved tribute, the way a lion snatches his share away from the animals [see also jalpa 10.47: 12-21]. The kings Anga [father of Vena, 4.13: 47], Vainya [Prithu, 4.23], Jayanta [Bharata, 6.7: 11], Nahusha [Yayati, 9.19], Gaya [15.15: 6-7] and others, for want of You have abandoned their crown, their absolute sovereignty over their kingdoms and entered the forest, oh Lotus-eyed One. Would they, being fixed on Your path, have suffered in this world [see text 13]? Which woman would take shelter of another man, once she has smelled the feet of the saints described aroma of Your lotus feet, the feet where Lakshmi resides and that for all people bestow liberation? Which mortal woman with the insight to ascertain what's best for her, would not take You seriously as the Abode of All Qualities, and would chose for someone who is always of great fear [because of his false ego]? I have chosen for Him, Yourself, the Ultimate Master and Supreme Soul of All Worlds, as the one suitable to fulfill my desires in this life and the next [see last verse Shri Shri Shikshashthaka]. May there for me, who wandered on different paths [or in births], be the shelter of Your feet that, when they approach their worshiper, award with liberation from all falsehood. Leave the kings You mentioned [in verse 10] oh Acyuta, to the mercy of those women in whose homes they are like asses, oxen, dogs, cats and slaves, because these women never put their ears close to the core that You as the plague of Your enemies are, oh You who are sung and discussed in the scholarly assemblies of Mrida ['the gracious one' or Shiva] and Virinca ['the pure one beyond passion' or Brahma]. The woman who is not smelling the honey of Your lotus feet, is of a totally bewildered notion. She worships as her partner a living corpse containing flesh, bones, blood, worms, stool, mucus, bile and air, that is covered by skin, whiskers, bodily hair, nails and head hair. Oh Lotus-eyed One, let there be my love for the feet of You who take more pleasure in the True Self than in me. The very moment You in order to expand this universe assume a predominance of passion and glance upon Me [as prakriti], You show us the greatest mercy [see also 10.53: 2]. I think Your words are not entirely untrue, oh Killer of Madhu, an unmarried girl once in a while may feel attracted [to another man], like it happened to Amba [daughter of the king of Kas' who was attracted to Shalva, see Mahabharata and note 9.22: 20*]. Even being married the mind of a promiscuous woman is attracted to yet another man. When one is intelligent one should not keep such an unfaithful woman, for when one stays attached to her, one will have fallen in both [this and the next life, see also 9.14: 36].'

The Supreme Lord said: 'All that you replied is correct. What I have said fooling you, oh princess, I did because I wanted to hear you speak about this, oh virtuous lady! Oh fair lady, you can always count on whatever benedictions you desire from Me in order to be freed from the lust, oh gracious one, oh You who are exclusively devoted to Me. Oh sinless one, I have understood your pure love and adherence to your husband in vows, for being disturbed by My words, your mind attached to Me, could not be diverted. They who with lust in their hearts fall for civil status and worship Me with penances and adherence to vows, are bewildered by the illusory energy of Me, the Controller of the Final Beatitude

[see also B.G. 2:42-44]. Oh sweetheart, unfortunate are they who having achieved Me, the Master of both Emancipation and Riches, only desire material benefits. These are even available for persons living in hell and therefore is for those who are obsessed with sense gratification, hell the most suitable place [see also 3.32, and 7.5: 32]. Fortunately, oh mistress of the house, you constantly rendered the faithful service to Me that grants liberation from material existence. That service is most difficult for mischievous characters, especially women with bad intentions, who only care for their own life breath and derive pleasure from breaking off [relations]. Oh respectful one, in my palaces I can find no wife as loving as you are, you who at the time of her marriage disregarded the kings who had arrived; you who, having heard the stories about My truth, sent a brahmin carrier to Me with a confidential message. When your brother who was defeated in battle and disfigured [10.54], on the day of the marriage ceremony [of Aniruddha, her grandson, see next chapter] got killed during a gambling match, you suffered unbearable grief, but afraid to be separated from Us, you did not say a word and that is how You conquered Us. When I did not show up after you sent a messenger with the most confidential bidding to obtain My person, you considered this world all empty and wanted to give up this body that would not be of anyone else's service [see 10.53: 22-25]. May you always be that way [of fortitude] and may We always rejoice in it.'

Shri Shuka said: 'Thus in intimate conversations following the course of the human world, the Supreme Lord and Ruler of the Universe, took pleasure in enjoying Himself with Rama. In the residences of the other queens He, the Almighty Lord and Spiritual Master of All the Worlds, behaved similarly like a householder and carried out the duties of a family man.'

*: The Sanskrit word used here is setu: it means bridge, dam, boundary limit, thus in this context His guidance, religion, rule and law.

** : Spoken by Shri Paras'ara in the Vishnu Purana there is, so Shri Shridhara Svami reminds us, a verse confirming this one:

devatve deva-deheyam
manushyatve ca manushi
vishnor dehanurupam vai
karoty eshatmanas tanam

"When the Lord appears as a demigod, she [the goddess of fortune] takes the form of a demigoddess, and when He appears as a human being, she takes a humanlike form. Thus the body she assumes matches the one Lord Vishnu takes."

BHAGAVATA PURANA CHAPTER 61:

Lord Balarama Slays Rukmi at Aniruddha's Wedding
Shri Shuka said: 'Each of the wives of Krishna gave birth to ten sons not inferior in any respect to their Father's personal opulence. Never seeing Acyuta leave their palaces, every one of the princesses considered herself the dearest one. The women had no notion of His truth. Fully enchanted by the Supreme Lord's face that was as beautiful as the whorl of a lotus, His long arms, His eyes and loving glances, His witty approach and charming talks, the women with their appeal, could not conquer the mind of the Almighty One. Despite the romantic signs they beamed from their arched brows, their hidden looks and coy smiles that so charmingly displayed their intentions, the sixteen thousand wives were not capable of agitating His senses with their arrows of Cupid and other means. These women who obtained the Lord of Rama as their partner and thus achieved what not even Lord Brahma and the other gods can attain, first of all eagerly looked forward to enjoy His ever-fresh intimate association and exchanged with pleasure, incessantly and with an increasing loving attraction, smiles and glances with Him [as in 10.59: 44]. Even though they [as stated] had hundreds of maidservants, they personally approached Him to offer Him a seat, to be of first-class worship, wash His feet and serve Him betel nut. They gave massages, fanned Him, and served the Almighty Lord with fragrances, garlands, dressing His hair, arranging His bed, bathing and presenting gifts [as in 10.59: 45]. Among those [16008 *] wives of Krishna who each had ten sons, there were, as I previously stated, eight principal queens. I will sum up their sons beginning with Pradyumna.

- He was by the Lord begotten in Rukmini [see 10.54: 60] and was in no way inferior to Him, just as were Carudeshna, Sudeshna and the powerful Carudeha, Sucaru, Carugpta, Bhadracaru and another son called Carucandra as also Vicaru and Caru, the tenth son. 0-1 The ten sons of Satyabhama [10.56: 44] were Bhanu, Subhanu, Svarbhanu, Prabhanu, Bhanuman and Candrabhanu, as also Brihadbhanu and the eighth son Atibhanu followed by Shribhanu and Pratibhanu [bhanu means luster, splendor]. Samba, Sumitra, Purujit, Shatajit and Sahasrajit, Vijaya and Citraketu, Vasuman, Dravida and Kratu were the sons of Jambavati [10.56: 32]. These sons headed by Samba were the ones favored by their Father [see also 7.1: 2 & 12]. Vira, Candra and As'vasena, Citragu, Vegavan, Vrisha, Ama, Shanku, Vasu and the mighty Kunti were the sons of Nagajiti [or Satya, see 10.58: 55]. Shruta, Kavi, Vrisha, Vira, Subahu, the one called

Bhadra, Shanti, Dars'a, Purnamasa and Somaka the youngest one, were the sons of Kalindi [10.58: 23]. Praghosha, Gatravan, Simha, Bala, Prabala, and Urdhaga were together with Mahas'akti, Saha, Oja and Aparajita the sons of Madra [see *]. Vrika, Harsha, Anila, Gridhra, Vardhana, Unnada, Mahamsa, Pavana, Vahni and Kshudhi were the sons of Mitravinda [10.58: 31]. The sons of Bhadra were Sangramajit, Brihatsena, Shura, Prabarana and Arijit, Jaya, Subhadra, Vama, Ayur and Satyaka [10.58: 56]. Diptiman, Tamratapta and others were the sons of Lord Krishna and Rohini [*]. Oh King, Pradyumna living in the city of Bhojakatha [Rukmi's domain] begot in Rukmavati, the daughter of Rukmi, the greatly powerful Aniruddha [see also 4.24: 35-36]. From these sons and grandsons of the sixteen thousand mothers, tens of millions descendants of Krishna took their birth, oh King.'

The king said: 'How could Rukmi give his daughter in marriage to the son of his Enemy? Defeated by Krishna in battle he waited for an opportunity to kill Him. Please, oh learned one, explain to me how this marriage between the two enemies could be arranged. Yogis [like you] are perfectly able to see the past, the present and what has not happened yet, as also things far away, things blocked by obstacles and matters beyond the senses.'

Shri Shuka said: 'At her svayamvara ceremony she [Rukmavati] choose the, for her manifest, Cupid [Pradyumna] who took her away after He with a single chariot in battle had defeated the assembled kings. In order to please his sister [Rukmini], Rukmi granted his daughter his nephew, even though he always thought of his enmity with Krishna who had insulted him [10.54: 35]. Oh King, the young large-eyed daughter of Rukmini, Carumati, married with the son of Kritavarma named Bali. Rukmi, despite being bound in enmity to the Lord, gave to Aniruddha - who was his daughter's son, his granddaughter named Rocana in marriage. Knowing that it was against the dharma [not to side with one's enemy], he, constrained by the ropes of affection, preferred to please his sister with that marriage. Oh King, on the occasion of that happy event, Rukmini, Balarama and Kes'ava [Krishna], Samba, Pradyumna and others came to the city of Bhojakatha.'

After the ceremony, some arrogant kings led by the ruler of Kalinga said to Rukmi: 'You should defeat Balarama in a game of dice. He, oh King, is really not that good at it but is nevertheless greatly fascinated by it.' Thus being addressed Rukmi invited Balarama to play a game of dice with him. In that match Balarama accepted a wager of first hundred, then thousand and then ten thousand [gold coins]. But it was Rukmi who won. The king of Kalinga thereupon loudly laughed at Balarama baring his teeth freely. The Carrier of the Plow could not tolerate this. When Rukmi next accepted a bet of a hundred thousand coins that was won by Balarama, Rukmi resorted to deceit and said: 'I have won!'

With a mind boiling like the ocean on the day of a full moon, the handsome Balarama whose naturally reddish eyes were burning with anger, accepted a wager of a hundred million coins. Balarama fairly also won that game, but Rukmi again resorted to deceit and said: 'It is won by me. May these witnesses confirm that!'

Then a voice spoke from the sky: 'It was Balarama who fairly won the wager, what Rukmi said is a lie!'

Discarding that voice the prince of Vidarbha, urged on by the wicked kings to head for his death, derided Sankarshana by saying: 'You cowherds roaming in the forest are no experts in playing dice. To play dice and shoot arrows is something for kings and not for the likes of you!'

Thus being insulted by Rukmi in the ceremonial assembly [of the marriage] and laughed at by the kings present, He angrily raised His club and struck him dead. Quickly He seized the fleeing king of Kalinga on his tenth step and in His rage knocked out the teeth he had bared while laughing at Him [see also 4.5: 21]. Tormented by Balarama's club the [other] kings fled in terror, drenched in blood with their arms, legs and heads broken. The fact that his brother-in-law, Rukmi, had been slain, oh King, was by the Lord neither welcomed nor protested out of fear to break the bond of affection with Rukmini and Balarama. The descendants of Das'arha whose purposes under the shelter of Madhusudana all had been fulfilled, thereupon placed the groom Aniruddha together with His bride on a chariot and led by Balarama left Bhojakatha to head for Kus'asthali [another name of Dvaraka].'

*: This one called Madra is the eighth principal wife of Krishna not mentioned before; she is the daughter of the ruler of Madra, called Brihatsena, and also known as Lakshmana. From the Bhagavatam knowing her story as told in 10.83: 17, it is clear that she belonged to the eight queens He married before. Thus there were the 16008 of them. Rohini [not to confuse with Balarama's mother who has the same name], not to be considered as a principal wife, seems to have been the one heading the sixteen thousand princesses. So taking Madra as the cause for speaking of 16001 wives in stead of 16000, do we in sum have: 1 Rukmini, 2 Jambavati, 3 Satyabhama, 4 Kalindi, 5 Mitravinda, 6 Satya (Nagnajiti), 7 Bhadra and 8

Madra (Lakshmana) and then the sixteen thousand headed by Rohini who came second [see also footnote 10.59** and the list of them in 10.83].

** : Srila Sridhara Svami explains that every queen of the Lord had one daughter.

BHAGAVATA PURANA CHAPTER 62:

Usha in Love and Aniruddha Apprehended

The honourable king said: 'Bana's daughter named Usha [dawn] married the best of the Yadus [Aniruddha]. Because of the marriage a great and terrible battle took place between the Lord and Shankara [Shiva as 'the auspicious one']. Oh great yogi, it is up to you to explain all this.'

Shri Shuka said: 'Bana [arrow], the eldest son of the one hundred sons born from the semen of Bali [gift] - the great soul who donated the earth to the Lord who had appeared in the form of Vamana [see 8.19-22] -, was respectable, magnanimous, intelligent and truthful in his vows and always fixed in his devotion for Lord Shiva. In the charming city known as Shonita [resin] he founded his kingdom, where the immortals served him like menial servants. They did that because Shambhu [the beneficent one] or Shiva in the past had been pleased by him as he, endowed with a thousands arms, had played musical instruments while Mrida [Shiva as 'the gracious one'] was dancing. He, the great lord and master of all created beings, the compassionate one offering shelter to his devotees, rewarded him with a benediction of his choice. Bana then chose for him [Shiva] as the protector of his city. Intoxicated by his strength, Bana one day being present at his side said to Giris'a [Shiva as the lord of the mountain] while touching his lotus feet with a helmet as bright as the sun: 'I bow down to you Mahadeva [great god], oh controller and spiritual master of the worlds, who, like a tree from heaven, fulfills all the wishes of the people who feel unfulfilled. The one thousand arms you gave me have become but a burden to me. Except for you I do not find an equal opponent in the three worlds. With my arms itching to pulverize mountains, I proceeded to fight the elephants of all directions, oh primeval one, but terrified of me they all ran away.'

Hearing that the great lord said infuriated: 'Your flag will be broken when, oh fool, your pride is vanquished in that battle of yours with someone like me.' Thus being addressed the foolish character went home full of delight, oh king, unintelligently waiting there for the demise of his heroism as was predicted by the lord of the mountain [compare 2.1: 4].

His virgin daughter named Usha, in a dream had an amorous encounter with the son of Pradyumna, a lover thus found whom she never before had seen or heard of [see *]. Not seeing him anymore in her dream, she - being among her girlfriends - rose up disturbed and was most embarrassed to hear herself say: 'Where are you my lover?' The daughter Citralekha [the fine sketch-artist] of a minister of Bana named Kumbhanda, thereupon as a friend of hers most curiously questioned her companion Usha. 'Who is it you are looking for, oh beautiful eyebrows, and what do you expect from him, for we as yet have not seen anyone winning your hand, oh princess.'

'In my dream I saw a certain man with a dark complexion, lotus like eyes, yellow garments and mighty arms - one of the kind that stirs a woman's heart. He is the one I am seeking. That lover made me drink the honey of his lips, went elsewhere and left me hankering for him, being thrown in an ocean of distress.'

Citrlekha said: 'I will take your distress away! If he can be found anywhere in the three worlds, I will bring him to you, that [future] husband, that thief who stole your heart. Please point him out to me.'

Thus having spoken she accurately drew for her the demigod and the heavenly singer, the one perfected, the venerable one and the lowlife serpent, the demon, the magician, the supernatural being and the human being. 8-1 Of the humans she drew Vrishnis like Shurasena, Vasudeva, Balarama and Krishna, but seeing Pradyumna Usha became bashful and with Aniruddha being drawn she bent down her head in embarrassment, oh great lord, and said smiling: 'That is Him, that one here!' Citralekha, the yogini, recognised Him as Krishna's grandson [Aniruddha], oh King, and then traveled by the higher spheres [the mystical way] to Dvaraka, the city under the protection of Krishna. Using her yogic power, she took Pradyumna's son who was sleeping on a fine bed, to Shonitapura and showed her girlfriend her Beloved. Seeing Him, that most beautiful man, her face lit up. Together with the son of Pradyumna she then enjoyed in her private quarters that men were not allowed to see. 3-2 She worshiped Him in faithful service with priceless garments, garlands, fragrances, lamps, sitting places and such, with beverages, liquid and solid food and with words. Thus continuously keeping Him hidden in the maiden quarters He, who because of Usha's greatly increasing affection was diverted in His senses, lost count of the days. 5-2 Thus enjoyed by the Yadu hero she, in breaking her vow [of chastity], could not conceal the symptoms of her extreme happiness. They were noticed by her governesses who reported [to Bana, her father]: 'Oh King, we have noticed that your daughter is of a conduct

not respectable for an unmarried girl, she besmirches the family. She was well guarded by us within the palace and never left, oh master. We have no idea how she, hidden from the looks of men, could have been spoilt.'

When Bana heard that his daughter had been defiled, he most disturbed quickly headed for the maiden quarters. Arriving there he saw the most superior Yadu, 9-3 He stood perplexed to behold that son of Cupid sitting in front of her. That exclusive beauty of all the worlds, dark-skinned in yellow clothes, with His lotus eyes, mighty arms, earrings and locks, sat there with a face lit up by His glowing ornaments and smiling glances. He was playing dice with His all-auspicious sweetheart, the red kunkuma of whose breasts was found all over the, by her manufactured, springtime jasmine garland that hung between His arms. Seeing him entering surrounded by many armed guards, the Sweet Lord raised His club made of muru [a type of iron] and stood firm ready to strike, like death personified holding the rod of punishment. Closing in from all sides to apprehend Him, He attacked them like a dominant boar cornered by a pack of dogs, so that they all with their heads, arms and legs crushed, being hurt ran away to escape from the palace. But even as He was striking down the guards, the son of Bali himself furiously captured Him with the [mystical] snake-ropes [of Varuna, see also 8.21: 28]. Usha, utterly defeated and discouraged, was overwhelmed by sorrow upon seeing the arrest and cried bitter tears.'

*: Here Srila Vis'vanatha Cakravarti Thhakura quotes the following verses from the Vishnu Purana, which explain Usha's dream: 'Oh brahmana, when Usha, the daughter of Bana, happened to see Parvati playing with her husband, Lord Shambhu, Usha intensely desired to experience the same feelings. At that time Goddess Gauri [Parvati], who knows everyone's heart, told the sensitive young girl, 'don't be so disturbed! You will have a chance to enjoy with your own husband.' Hearing this, Usha thought to herself, 'But when? And who will my husband be?' In response, Parvati addressed her once more: 'The man who approaches you in your dream on the twelfth lunar day of the bright fortnight of the month Vais'akha will become your husband, Oh princess.'

BHAGAVATA PURANA CHAPTER 63:

The Fever in Conflict and Bana Defeated

Shri Shuka said: 'Not seeing Aniruddha any longer, oh son of Bharata, His relatives passed the four months of the rainy season in sadness. Hearing from Narada the news of what He had done and that He had been captured, the Vrishnis, who had Krishna as their worshipable deity, went to Shonitapura. - The best of the Satvatas, knowing Pradyumna, Yuyudhana [Satyaki], Gada, Samba, and Sarana, Nanda, Upananda, Bhadra and others, being led by Balarama and Krishna assembled with twelve akshauhinis and besieged on all sides Bana's city completely. Seeing the city gardens, the city walls and watchtowers ravaged he, fuming with anger, came out to meet them with an army equally big. Bhagavan Shiva appeared together with his son [Kartikeya, his general] from the city on the back of Nandi, his bull, in order to fight, accompanied by the Pramathas [his different mystic attendants], at the side of Bana against Rama and Krishna. Oh King, a most tumultuous, astonishing and hair-raising fight took place of Krishna against Shankara and Pradyumna against Kartikeya. Balarama fought against Kumbhanda and Kupakarna, Samba fought against Bana's son and Satyaki fought against Bana himself. To be a witness, the leaders of the godly headed by Lord Brahma came in their celestial vehicles as also the sages, the perfected souls and the venerable ones, the singers and the dancing girls of heaven and the spirits. 0-1 Discharging sharp-pointed arrows from His bow, the Sharnaga, Shauri [Krishna] drove away the Bhutas [spirits of the dead], the Pramathas [mystic spirits], the Guhyakas [the wealth-keepers of Kuvera], the Dakinis [female imps of Kali] the Yatudhanas [practitioners of black magic], the Vetalas [vampires], the Vinayakas [demons of education, distractors, humiliators], the Pretas [ghosts, hobgoblins], the Matas [demonic mothers], the Pis'acas [child-demons], the Kushmandas [meditation-disturbers, disencing demons] and the Brahma-rakshasas [fallen brahmins as in 9.9: 25] who all followed Shankara. The holder of the trident [Pinaki or Shiva] using different types of weapons against the Wielder of the Sharnaga, saw them all neutralised with befitting counter weapons. They could not daunt the Carrier of the Sharnaga. He used a Brahmastra against a Brahmastra, a mountain weapon against a wind weapon, a rain weapon against a fire weapon and His narayanastra [His personal weapon] against Shiva's [personal] pashupatastra [the 'beast strap'-weapon]. After Shauri next had bewildered lord Shiva by making him yawn with a yawning weapon, He attacked Bana's army with His sword, club and arrows. Kartikeya distressed by Pradyumna's arrows that rained down from all sides, with blood streaming from his limbs fled from the battlefield on his pea cock carrier. Kumbhanda and Kupakarna tormented by the club [of Balarama] fell and their armies, whose leaders were killed, fled in all directions.'

Bana seeing his troops torn apart, left aside Satyaki whom he was fighting, crossed with his chariot the battlefield and most furiously attacked Krishna. Bana, in a frenzy because of the fighting, fixed two arrows on each of his bows and simultaneously pulled back all five hundred of them. These bows were by Bhagavan all split at the same time, and after He had hit the chariot, the horses and the charioteer, He blew His conch shell. [then] Hoping to save her son's life, his mother, named Kothara, positioned herself naked, with her hair loosened, in front of Krishna. When Lord Gadagraja thereupon turned His face away not to look at the naked woman, Bana, without his chariot and with his bow broken, took the opportunity to escape into the city. But after Shiva's followers had been driven away, Jvara, the [personification of Shiva's hot] fever with three heads and three feet, attacked the descendant of Das'arha like he wanted to set fire to the ten directions [see *]. Seeing him Lord Narayana thereupon released His own fever [of extreme cold] so that the two Jvaras of Mahes'vara and Vishnu came to fight each other. The one of Mahes'vara tormented by the force of Vishnu's fever cried out in pain. Not finding a safe refuge anywhere Mahes'vara's Jvara thirsting for protection thereupon with folded hands devout began to praise Hrishikes'a. The Jvara said: 'I bow down to You, the Supreme Lord Unlimited in His Potencies, the Soul of All of Pure Consciousness, the Cause of the totality of the creation, dissolution and maintenance of the universe, to You, the Absolute Truth of Perfect Peace to whom the Vedas indirectly refer. I approach You for being the negation of this maya, this material bewilderment of time, fate, karma, the individual propensities, the subtle elements, the field [that is the body], the life force [prana], the self, the transformations [the eleven senses] and the aggregate of all of this [in the form of the subtle body called the linga]. That illusory reality constitutes a never ending flow [like that] of seeds and sprouts. With various intentions you engage in divine missions [lilas] in order to maintain the pious ones, the sages, and the codes of conduct in the world and put an end to those who abandoned the path and turned to violence. This incarnation of Yours is there to remove the burden from this earth [see also B.G. 9: 29 and 4: 8]. I am tormented by this most terrible fever of Your power that is unbearably cold but, nevertheless, is burning, for indeed, as long as the embodied souls are caught in their desires and do not serve the soles of Your feet, they must suffer continually.'

The Supreme Lord said: 'Oh three-headed one, I am satisfied with you, may your fear that was raised by My fever leave you. For anyone who remembers our conversation there will be no reason to be afraid of you.'

Thus being addressed the fever weapon of Mahes'vara bowed down to Acyuta and went away, but Bana, riding his chariot, came forward with the intent to fight Janardana. Thereupon oh King, the demon with his thousand arms carrying numerous weapons, fuming with anger, released arrows at Him who Carries the Cakra. As he again and again was hurling weapons, the Supreme Lord with the razor-sharp edge of His disc cut off his arms like they were the branches of a tree. While Bana's arms were being severed, the great lord Bhava [- of existence, Shiva] approached out of compassion for his devotee and spoke to the Wielder of the Disc. Shri Rudra said: 'You alone are the Absolute Truth, the Light of the Supreme hidden in the language of the Absolute [of the Veda]. They whose hearts are spotless can see You being as pure as the blue sky. 5-3 The atmosphere is Your navel, the fire Your face, the water Your semen, heaven Your head and the directions are Your sense of hearing. The earth is Your foot, the moon Your mind and the sun Your sight. I am Your awareness of Self, the ocean is Your abdomen and Indra is Your arm. Your good self, with the plants as the hair on Your body, the clouds as the hair on Your head, with Virinca as Your intelligence, with the Prajapati as Your genitals and the religion as Your heart, are the Purusha from whom all the worlds originated. You, oh unbounded glory, are present in this descent to defend the dharma in favor of the Complete of the Living Being [the universe] and we [demigods] all manifest and develop, enlightened by You, the seven worlds [see dvipa]. You are the Original Supreme Person without a second, the Transcendental, Self-manifesting Cause without a prior cause, the Lord. Yet You, for the sake of the full manifestation of Your qualities, come here as an apparition of Your illusory potency [in different lifeforms, gods and avatars]. Just as the sun in its own shade [behind the clouds] is hidden from sight and illumines the visible forms, You, Almighty One, similarly self-luminous, are covered by the modes of nature [by false ego] and illumine the reality of the modes as also the beings who have these qualities. Those who, being fully entangled in their respect for their children, wife, a home and so on, in their intelligence are bewildered by maya, [like drowning persons first] rise to the surface [of the ocean of misery] and [then] sink [to the bottom. See B.G. 9: 21]. Pritiful is the person who, by the grace of God having attained this human world, has no control over his senses and is not willing to honour Your feet, for he is someone who fools himself. The mortal being who, opposing [politically e.g.] because of the sense-objects, rejects You, his True Self and dear most Guide,

is eating the poison and avoiding the nectar. I, Brahma as also the demigods and the sages with a pure consciousness have surrendered themselves wholeheartedly to You, the Master, the dear most Self. Let us worship You, the Godhead, the cause of the rise, the maintenance and the demise of the Living Being that is the Universe [jagat], You who perfectly in peace equipped, are the unique, unequalled Friend, True Self and worshipable Lord of all the worlds and all the souls, the shelter to find liberation from one's material existence. This person [Bana] is my favorite, my dearest follower whom I awarded with fearlessness, oh Lord, please grant him therefore Your grace, the way You were also of mercy for the master of the Daityas [Prahlada].'

The Supreme Lord said: 'We shall do what you told us you would like oh great lord, I fully agree with your conclusion. This son of Virocana [Bali] will be spared by Me, for I granted Prahlada the benediction that his descendants would not be killed by Me [see 7.10: 21]. His arms were severed by Me in order to subdue his pride and I destroyed his huge military force because it had become a burden to the earth. The Asura left with four of his arms, will become your principal associate, he will not age and be immortal, he has nothing to fear on any account.'

The Asura thus attaining freedom from fear, bowed his head down to Krishna, brought the son of Pradyumna and His wife and placed them on a chariot. Putting Him and His wife, ornamented and with fine clothes, in front, He [Krishna] with the permission of Shiva left, being surrounded by an akshauhini [a military division]. When He entered His capital that was fully decorated with flags, arches of victory and with its streets and crossroads sprinkled, He was respectfully welcomed by the people of the city, His relatives and the twice-born souls, with the sounds of conch shells, side drums and kettledrums. For the person who rises at dawn and remembers this victory of Krishna in the battle with Shankara, there will be no defeat.'

*: Here Shрила Vis'vanatha Cakravarti Thhakura quotes the following description of the Shiva-jvara: "The terrible Shiva-jvara had three legs, three heads, six arms and nine eyes. Showering ashes, he resembled Yamaraja at the time of universal annihilation."

BHAGAVATA PURANA CHAPTER 64:

On Stealing from a Brahmin: King Nriga a Chameleon

The son of Vyasa said: 'One day [in their youth], oh King, the Yadu boys Samba, Pradyumna, Caru, Bhanu, Gada and others went to a park to play. Playing there for a long time they, being thirsty, looked for water and discovered an amazing creature in a dry well. They saw there a chameleon that was as big as a mountain and with a mind filled with wonder they, moved by compassion, tried to lift it up. With straps of leather and twisted ropes attached to it, the boys failed to lift the creature out of the well and so they reported it excitedly to Krishna. The lotus-eyed Supreme Lord, the Maintainer of the Universe, taking a look saw it and picked it easily up with His left hand. Being touched by the hand of Uttamas'loka, the chameleon form was immediately given up for the one of a beautiful heavenly being with a complexion of molten gold and wonderful ornaments, clothes and garlands. Even though He was very well aware of what had led to this situation, Mukunda asked, so that the common man (also) could know: 'Who are you, oh fortunate soul? Considering your excellent appearance I dare say you are an exalted demigod! What action has brought you oh good soul, in this condition that you certainly did not deserve? Please tell Us, eager to know, all about yourself - that is to say, if you deem this the proper place to speak about it.'

Shri Shuka said: 'The king thus being questioned by Krishna whose forms are unlimited, with his helmet as brilliant as the sun bowed down to Madhava and addressed Him. Nriga said: 'I, the ruler of man called Nriga [see 9.1: 11-12, 9.2: 17], am a [grand]-son of Ikshvaku, oh Master. Maybe You have heard that I am counted among the men of charity. What would be unknown to You oh Master, oh Witness of the Mind of all Beings whose vision is not impeded by time? Nevertheless I will speak as You wish. I have donated as many cows as there are grains of sand on earth, as there are stars in the sky or as there are raindrops in a shower of rain. I gave away dairy cows that were honestly acquired, that were young, sweet, of beauty, brown and fair and endowed with many other qualities, together with their calves, with gold on their horns, silver on their hooves and adorned with fine fabrics and garlands. 4-1 I, of pious works and performing worship with fire sacrifices, was of charity and gave ornaments to truth-loving, young and talented brahmins with families in need, who were known for their austerity and vast knowledge of the Vedas and who had good qualities and a good character. I donated cows, land, gold, houses, horses and elephants, marriageable girls with maidservants, sesame seeds, silver, bedding and clothing, jewels, furniture and chariots. Unknowingly I gave a cow owned by a certain first class dvija [a brahmin not accepting gifts anymore, see 7.11] away to another twice-born soul. Having wandered off, the

cow had mingled with my herd. As the cow was led away she was spotted by her master who said: 'She is mine!' But he who had accepted the gift said thereupon: 'Nriga gave this one to me!'

The two learned ones arguing in defense of their own interest said to me: 'You sir, as a giver have been a thief!' Hearing this I was dumbstruck.

Thus being embarrassed in respect of my religious duty, I begged the two men of learning: 'Please give me this one cow and I will give you a hundred thousand of the best quality in return! Please you both, have mercy with your servant. I did not know what I was doing. Save me from the danger of falling down into a dirty hell!'

'I do not want that at all, oh King!' the owner said and went away.

'I am not interested in all those other cows', the other one said and left.

After this had happened I was by the messengers of Yamaraja taken to his abode and there oh God of Gods, oh Master of the Universe, questioned by the Lord of Death and Retribution [as follows, see also 5.26: 6, 6.1: 31 and 6.3]. 'Do you first want to face the consequences of your bad deeds oh King, or those of your good deeds? As for your unlimited deeds of charity, I see a splendid world.'

I thus said: 'Let me first experience my bad deeds, oh Godhead.' He then said: 'Then fall!' and as I was falling, oh Master, I saw myself as a chameleon! Being Your servant generous towards the brahmins and hankering for Your presence, oh Kes'ava, not even today the memory of You has left me [see also 5.8: 28]. Oh Almighty One, how can You now in person be visible to me, You, the Supreme Soul, upon whom the masters of yoga within their spotless hearts meditate through the eye of the scriptures? How, oh Adhoks'aja, can I, whose intelligence was blinded by severe troubles, now be able to perceive You? Is that not reserved for those whose material life in this world has ended? 7-2 Oh God of Gods, Master of the Universe, Lord of the Cows and Supreme Personality! Oh Path Laid out for Man, Master of the Senses, Grace of the Verses, oh You Infallible and Undiminishing One! Please permit me to leave for the world of the gods oh Krishna, oh Master, may, wherever I reside, my mind take to the shelter of Your feet! My obeisances unto You, the Source of All Beings, the Absolute of the Truth and the Possessor of Unlimited Potencies. I offer You, Krishna [*], the son of Vasudeva, the Lord of all forms of yoga, my respects.'

Thus having spoken and having circumambulated Him he, after touching Krishna's feet with his crown, received permission to leave and boarded, for all humans to see, a most excellent celestial chariot. Krishna, the Supreme Lord, the son of Devaki, the God and Soul of Dharma devoted to the brahmins, addressed His personal associates and was as follows of instruction for the royalty: 'If even for someone, who is of a greater potency than fire, the smallest amount of property that he consumes [steals or denies] of a brahmin, is difficult to enjoy, what then to say of kings who think they are the Lord Himself? The halahala poison [that was churned with Mandara] I do not consider real poison because there was a remedy for it [namely Shiva, see 8.7]. That what belongs to a brahmin though, I call real poison [when it is misappropriated], for that has no antidote in the world. Poison destroys the one who ingests it and fire is extinguished with water, but the fire that burns with the kindling wood of the belongings of a brahmin burns one's community down to the ground. When one enjoys a brahmin's property without his permission, that will destroy three of one's generations [in a family line see **], but when one enjoys it with force by means of an external power [as by governmental actions or by corporate interests], ten previous and ten subsequent generations will be affected [with a contamination of one's honour, see also 9.8]. Members of the royal class, do, blinded by royal opulence [see also B.G. 1: 44], not foresee their downfall into hell, when they childishly covet the property of a good natured brahmin. 7-3 Those kings and other members of the royal family who, failing in their control, usurped the share of a brahmin, will for as many years be cooked in the hell called Kumbhipaka [5.26: 13], as there were particles of dust touched by the teardrops of generous brahmins who, for the sake of their beloved ones, had to cry over the means of support that were stolen from them. He who deprives a brahmin of his livelihood, whether it was provided by oneself or someone else, will for sixty thousand years be born as a worm in feces. May I never acquire the wealth belonging to a brahmin. They who desire such a thing are short-lived and will be defeated. They will lose their kingdom and turn into horrifying snakes. Dear followers, do not be inimical towards a man of learning, not even when he has committed a sin. Whether he strikes you physically time and again or curses you, you should always honour him. The way I always take care to bow down to persons of learning, all of you should be of the same respect. He who acts otherwise, qualifies for being punished by Me. The property taken away from a brahmin leads to the downfall of the taker, even done unknowingly.

Just like we saw it happen to the person of Nriga with the brahmin's cow.'

After thus having exhorted the residents of Dvaraka, the Supreme Lord Mukunda, the Purifier of All Worlds, entered His palace.'

*: In the Mahabharata (Udyoga-parva 71., is stated to the name of Krishna: "The word krish is the attractive feature of the Lord's existence, and na means 'spiritual pleasure.' When the verb krish is added to na, it becomes krishna, which indicates the Absolute Truth."

** According to Shрила Shridhara Svami, does tri-purusha, the Sanskrit term used here, refer to oneself, one's sons and one's grandsons.

BHAGAVATA PURANA CHAPTER 65:

Lord Balarama in Vrindavana and the Stream Divided

Shri Shuka said: 'Oh best of the Kurus, the Supreme Lord Balarama mounted [one day] His chariot eager to see His friends and traveled to Nanda's cowherd village. Balarama was by the gopas and gopis, who for a long time indeed had missed Him, embraced. After offering His respects to His parents He was joyfully greeted with prayers: 'Oh descendant of Das'arha, Lord of the Universe, please always protect us together with Your younger brother [Krishna].' Having said this they pulled Him close on their laps and embraced Him, wetting Him with the water from their eyes. - In accordance with the scriptures He headed for the elder gopas following which He was welcomed by the younger ones. Next He approached the cowherds whom He, according to each his age, friendship and family relationship, greeted with smiles and taking their hands into His. After having offered Him a comfortable seat so that He could rest a while and such, they, who had dedicated their all and everything to the service of their lotus-eyed Krishna, gathered around Him and asked Him, with voices faltering because of their love, questions relating to the welfare of their loved ones [in Dvaraka]. 'Oh Balarama are all our relatives faring well? Are Your wives and children all remembering us still, oh Rama? To our great fortune the sinful Kamsa was killed and our relatives were freed! Luckily, they took shelter in a fortress [Dvaraka] and managed to kill and conquer our enemies!' Honoured to see Balarama in their midst, the gopis asked with a smile: 'Is Krishna, the darling of the city women, living happily? Is He still thinking of His people, His [foster] father and His mother? Will He ever come to see His mother personally and does He with the mighty arms remember our enduring service? 1-1 For His sake oh Lord, we have detached ourselves from those who are so difficult to give up: our mothers, fathers, brothers, husbands, children and sisters, oh descendant of Das'arha. Suddenly rejecting us and leaving us, He broke with the friendship, but which woman would not trust His words [that He would return]? How can those smart city women, who are attracted by His eloquence, nice smiles and the lust He raises in their hearts, put faith in the words of Him who so ungrateful has His heart easily elsewhere and breaks off contact? But why would we dilate about Him any longer, oh gopis? Let us talk about something else. If He wants to pass His time without us, we will do the same [and try to live without His presence. See also 10.47: 47].'

Thus speaking together the women remembered Shauri's laughing, conversations, attractive glances, gait and loving embrace and that made them cry. Sankarshana, the Supreme Lord, being an expert in different kinds of conciliation, consoled them with Krishna's confidential messages which touched their hearts. Rama resided there during the two months Madhu and Madhava [the first two of the vernal equinox] and also at night brought [amorous] delight to the gopis [see also 10.15: 8]. In a grove near the Yamuna [known as Shrirama-ghaththa] where the wind carried the fragrance of kumuda [night-blooming] lotuses and the full moon bathed the place in its light, He enjoyed it to be served in the company of the many women. From the hollow of a tree the divine [intoxicating liquor] Varuni flowed that was brought by Varuna and, with its aroma, made the entire forest even more fragrant. Balarama, smelling the fragrance of that honey flow carried by the wind, sought the place where it could be found and drank from it together with the women. As the singers of heaven sang His glory He, beautified by the circle of young women, enjoyed just like Indra's bull elephant with a herd of females. Kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers and the sages praised Balarama for His heroic deeds. While His pastimes were sung by the women, Halayudha [Balarama as 'armed with the plow'], inebriated with His eyes heavy from the intoxication, wandered through the forest.

He with His flowers, with a single arrow, mad with joy, carrying His Vijayanti garland and with His smiling, lotus like face covered by beads of perspiration like it were snowflakes, then called for the Yamuna with the purpose to play in the water. But when the river thereupon ignored His drunken words and did not come, she was by Him angrily dragged with the tip of His plow. 'Being called by Me oh sinful one, you did not come. Because you, in disregard of Me,

are moving about as you like, I will bring you here with the tip of My plow in a hundred little streams!'

The [goddess of the] Yamuna thus being chided, fell afraid at His feet, oh King and spoke trembling the following words to the Yadu descendant [*]: 'Rama, Balarama, oh mighty armed one, what do I know about Your prowess, oh Master of the Universe who with a single portion of Yourself [S'esh] holds up the earth? Please, Supreme Lord, let me go, I surrender myself to You. I was not aware of Your status as the Supreme Personality, oh Soul of the Universe taking care of the devotees!'

Balarama, the Supreme Lord, being entreated by the Yamuna then released her and together with the women entered the water, like He was the king of the elephants with his wives. After having played to His heart's content He came out of the water, whereupon Kanti [the female beauty, the brightness of the moon], a name of Lakshmi presented Him a set of blue garments, most valuable ornaments and a splendid necklace. He put on the blue clothes and hung the golden necklace around His neck. Excellently being ornamented and anointed, He looked as resplendent as the elephant of the great lord Indra. Oh King, even today the currents of the Yamuna, the way they were drawn by the unlimitedly powerful Balarama, are considered a proof of His prowess. This is how

*: The parampara comments: 'According to Shрила Jiva Gosvami, the goddess who appeared before Lord Balarama is an expansion of Shrimati Kalindi, one of Lord Krishna's queens in Dvaraka. Shрила Jiva Gosvami calls her a "shadow" of Kalindi, and Shрила Vis'vanatha Cakravarti confirms that she is an expansion of Kalindi, not Kalindi herself. Shрила Jiva Gosvami also gives evidence from Shri Hari-vams'a - in the statement pratyuvacarnava-vadhum - that Goddess Yamuna is the wife of the ocean. The Hari-vams'a therefore also refers to her as Sagarangana.'

BHAGAVATA PURANA CHAPTER 66:

The False Vasudeva Paundraka and His Son Consumed by Their Own Fire

Shri Shuka said: 'After Balarama had left for Nanda's cowherd village oh King, the ruler of Karusha [called Paundraka] who foolishly thought 'I am Vasudeva', sent a messenger to Krishna. People childishly had suggested: 'You are Vasudeva, the Supreme Lord who has descended as the Master of the Universe!' and so he thought of himself as the Infallible One. Like a boy of little intelligence who by kids was appointed king, he being silly, sent a messenger to Krishna who resided in Dvaraka, to Him whose ways are inscrutable. The envoy arriving in Dvaraka, relayed in the royal assembly to Krishna Almighty with the Lotus petal Eyes, the message of his king: 'I am the one and only Vasudeva and no one else. I have descended to this world with the purpose of showing mercy to the living beings, You however, have to give up Your false claim on that title! Oh Satvata, give up my symbols that You carry out of ignorance. You better come to me for shelter! If You do not, then give me battle instead.'

Shri Shuka said: 'Hearing that boasting of the stupid Paundraka, the members of the assembly headed by Ugrasena laughed out loud. The Supreme Lord, after the joking was done, said to the messenger: 'I will hurl at you oh fool, the symbols you so boast about. You will be the shelter of dogs, you ignoramus, when you lie dead with that face of yours covered by flocking herons, vultures and vathas.'

Thus being addressed the messenger conveyed that insulting reply in full detail to his master. Krishna with His chariot rode to the vicinity of Kas'i [Varanasi]. As soon as the mighty warrior Paundraka noticed His preparations for battle, he appeared from the city joined by two akshauhinis. 2-1 He was followed by his friend the king of Kas'i who covered his back with three akshauhinis. Oh King, Krishna saw Paundraka complete with a conch, a disc, a sword and a club, a Sharnga bow, a Shrivatsa mark and other symbols, including a Kaustubha gem and the decoration of a garland of forest flowers. Wearing a pair of fine silken yellow garments and carrying Garuda in his banner, he wore a valuable crown and had ornamented himself with gleaming, shark-shaped earrings. The sight of him dressed up as His spitting image, like he was an actor on a stage, made the Lord laugh heartily. The enemies attacked the Lord with tridents, clubs and bludgeons, pikes, blades, barbed missiles, lances, swords, axes and arrows. Krishna however, with His club, sword, disc and arrows, fiercely tormented the military force of elephants, chariots, horses and infantry of Paundraka and the king of Kas'i, like He was the fire at the end of the age tormenting the different kinds of living beings. The battlefield, strewn with the chariots, horses, elephants, bipeds, mules and camels cut to pieces by His disc, shone like the horrible playground of the Lord of the Ghosts [Bhutapati, or Shiva], who pleases the wise therewith. Shauri then said to Paundraka: 'Those weapons you mentioned by mouth of your messenger, I will now release at you. I will force you to renounce My name and everything that you falsely assumed, oh fool! And today I will turn to you for shelter [as you wanted], when I do not wish to fight you.'

Thus deriding him, He drove Paundraka out of his chariot with His sharp arrows and with His disc lopped off his head, just like Indra with his thunderbolt splits a mountain top. So too He with His arrows severed the head of the king of Kas'i from his body, sending it flying into Kas'i-puri like the wind transporting the flower-cup of a lotus. Thus having killed both the envious Paundraka and his friend, the Lord entered Dvaraka where He was honoured by the Siddhas [the perfected souls] who recited His nectarean stories. By assuming the personal form of the Supreme Lord and [thus] constantly meditating upon Him oh King, he [Paundraka] had destroyed all his material ties and became fully immersed in Him [viz. Krishna conscious, also see sarupya]. Seeing the head with the earrings that had landed near the palace gate, the people wondered: 'Whose head would this be?' Recognizing it as the head of the king, the ruler of Kas'i, his queens, his sons, his other relatives and the citizens loudly cried: 'Alas master, oh master, oh King, we are killed!' 7-2 His son named Sudakshina executed the funeral rites for his father, reflected and said: 'In order to avenge my father I will kill my father's murderer'. And thus 'the excellence of charity', with great attention together with the priests prayed to Mahes'vara [Lord Shiva]. At [the holy place of] Avimukta the great lord, being satisfied, offered him the choice of a benediction. He asked the mighty demigod for the benediction of a means to slay the One who had killed his father. 0-3 [Shiva said:] 'Be together with the brahmins and the leading priest of service to the dakshina [southern] fire following an abhicara ['hurting'] ritual. It is a ritual used against an enemy of the brahmins. That ritual fire together with the Pramathas [Shiva's attendants, see also 10.63: 6] will fulfill your desire.' Thus being instructed he observed the vows in order to harm Krishna. 2-3 Thereupon from the fire of the altar pit rose an impressive most horrendous figure with a tuft of hair, beard and mustache red like molten copper, hot radiating cinders of eyes, terrible teeth and a harsh face with arched and furrowed eyebrows. With his tongue licking the corners of his mouth, he was naked waving with a blazing trident [see also 4.5: 3 and 6.9: 12]. With legs as big as palm trees shaking the earth he, accompanied by ghosts, ran to Dvaraka while setting fire to all the directions. Seeing the [creature risen from the] abhicara fire approaching, all the residents of Dvaraka were struck with fear, just like animals facing a forest fire. Frightened they upset ran to the Supreme Personality of Godhead who at the royal court was playing a game of dice [and said to Him]: 'Save us oh Lord of the Three Worlds, save us from the fire burning down the city!'

Hearing the despondency of the people and seeing how upset His own men were, Sharanya, the Protector, laughed loudly and said: 'Do not be afraid of this, I will protect you!'

The Almighty Lord, everyone's Witness within and without, understood that the creature came from Mahes'vara and then, in order to put an end to him, sent off the cakra that He always carries with Him. This weapon of Krishna, the Sudars'ana cakra, that like a million suns was blazing with an effulgence like the fire at the end of the universe, tormented with its heat both the sky, the heavens, the earth in its ten directions and the fire [of the demon; see also 9.4: 46]. Frustrated by the power of the weapon of Him with the Disc in His Hand, the fire that was created turned around oh King. In its deference it from all sides closed in on Varanasi and burned to death Sudakshina and all his priests. He [finally] was consumed by the abhicara[fire] that he had created himself. The cakra of Vishnu directly thereafter in pursuit entered Varanasi with its gateways and watchtowers and its many raised porches, assembly halls, market places, warehouses and the buildings housing the elephants, horses, chariots and grains. Having burned all of Varanasi to ashes, Vishnu's Sudars'ana disc returned to the side of Krishna, He whose actions are effortless. Any mortal being who in full attention recounts or hears this heroic pastime of the Supreme Lord Praised in the Verses will be released from all sins.'

BHAGAVATA PURANA CHAPTER 67:

Balarama Slays the Ape Dvidiva

The honourable king said: 'I wish to hear more about Balarama, the Unlimited and Immeasurable Lord whose activities are so amazing. What else did He do?'

Shri Shuka said: 'There was a certain ape named Dvidiva ['the two-faced one'], a friend of Naraka [or Bhaumasura, see 10.59]. He was the mighty brother of Mainda and an advisor of Sugriva [the monkey-chief, see also 9.10: 32, *]. In order to avenge his friend [who was killed by Krishna] this ape wreaked havoc by setting fire to the cities, villages, mines and cowherd communities of the kingdom. Sometimes he tore loose rocks and devastated with them all regions, especially the province of Anarta where the Lord resided who had killed his friend. Then again he stood in the middle of the ocean and, with a force of ten thousand elephants, with his arms churned the ocean water, thus flooding the coastal regions. At the ashramas of the exalted seers he wickedly broke down the trees and fouled the sacrificial fires with urine and stool. In a mountain valley he, like a wasp hiding an insect, brutally threw men and women in caves that he sealed with large

boulders. Thus ravaging the lands and [even] defiling women of standing he, [one day] heard very sweet singing originating from the mountain named Raivatata and went hither. -1 There he saw Balarama the Lord of the Yadus who, most attractive in all His limbs and wearing a lotus garland, was positioned in the midst of a bevy of women. Intoxicated from drinking varuni [see also 10.65: 19] He rolled with His eyes and was singing, while His body shone as magnificently as an elephant in rut. The mischievous tree-dweller climbed on a branch and presented himself by shaking the tree and crying out frantically. Seeing his impudence Baladeva's consorts laughed out loud. The women in for some fun at first thought little of it. The ape ridiculed them with odd gestures of his eyebrows and such and showed them while Rama was watching, his bare behind right in front of them. 4-1 Balarama, the best of all launchers, angrily threw a rock at him, but the rascal ape made fun of Him dodging it, seized the jar of liquor and further aggravated Him. Wickedly laughing he broke the jar and pulled at the ladies' clothes. Full of false pride about his power, he thus with his insults offended the Strong One. Faced with the rudeness and the ravage this terror created all around, He full of anger determined to kill the enemy took up His club and plow. The mighty Dvidiva did that also. He uprooted a Shala tree with one hand, ran towards Balarama and struck Him on the head with it. But as it descended on His head Sankarshana unperturbed like a mountain, with His great strength took hold of it and struck back with His Sunanda [His club]. 9-2 Hit on his skull by the club the ape, with the resulting downpour of blood, looked as nice as a mountain red of oxide. Ignoring the blow he next charged in his turn, again violently uprooting and stripping another tree, but Balarama now really getting angry smashed it into a hundred pieces, just as He did with yet another one that by the ape was taken up in great fury. Time and again being beaten by the Supreme Lord, he thus raging with everywhere uprooting the forest, stripped it of all its trees. Frustrated about it he thereupon released a hail of stones over Baladeva, but the Wielder of the Club pulverised them all with ease. With both his arms as big as palm trees, the champion of the apes clenching his fists, attacked the Son of Rohini and beat Him on the chest. The Great Lord of the Yadus thereupon threw aside His club and plow and hammered with His hands him furiously on the collarbone so that Dvidiva vomited blood and came down. Because of the fall he made, the mountain with all its cliffs and trees shook oh tiger among the Kurus, just like a boat tossed about in the water by the wind. 'Jaya!', 'All glories!' and 'Excellent!', the enlightened souls, the perfected ones and the great sages residing in heaven exclaimed and poured down a shower of flowers.

Thus having finished Dvidiva who wreaked havoc in the world, the Supreme Lord upon entering the city was glorified by the people singing hymns.'

*. According to Shri Jiva Gosvami, the Mainda and Dvidiva mentioned in this verse are empowered expansions of the same Ramayana deities, who as residents of Lord Ramacandra's Vaikuntha domain fell down because of an offense against Lakshmana. Shri Vis'vanatha Cakravarti compares the fall out of bad association with Naraka, made by Dvidiva and Mainda - whom he considers eternally liberated devotees - to that of Jaya and Vijaya.

BHAGAVATA PURANA CHAPTER 68:
The Marriage of Samba and the Kuru City Dragged Trembling of His Anger

Shri Shuka said: 'Oh King, the daughter of Duryodhana named Lakshmana was by Samba [with the mother'], the son of Jambavati who was always victorious in battle, abducted from her svayamvara. The Kauravas became angry and said: 'How ill-behaved this boy is, insulting us with his by force taking the maiden against her will. Arrest him who is so undisciplined. What can the Vrishnis do against it? By our grace they enjoy the land that we gave them! When the Vrishnis find out that their son has been captured, they will come here. Then we will break their pride so that they will find peace, just as the senses do when they are firmly controlled.'

Having said this Karna, Shala, Bhuri, Yajnaketu [or Bhuris'rava] and Duryodhana, with the permission of the eldest Kuru [Bhishma], set out to fight Samba. The moment the great warrior Samba saw the followers of Dhritarashtra rushing at him, he took up his splendid bow and singlehandedly stood his ground like a lion. Determined to capture him, they who were headed by Karna filled with anger said: 'You there stop, stand and fight!', upon which the bowmen, getting in front of him, showered him with arrows. He, the descendant of the Yadus, oh best of the Kurus, unjustly attacked by the Kurus [all against one], could, as the son of the Inconceivable One [Krishna], not accept that any more than a lion would tolerate an attack from lower animals. -1 Twanging his wonderful bow, the hero all by himself, in one move, pierced the six warriors of Karna in their chariots with as many arrows. Four arrows he employed for each team of four horses and one arrow for each its charioteer and

warrior. For that feat of arms he thereupon was honoured by the great bowmen. But then four of them pierced his horses, one pierced his charioteer and one split his bow. Thus they drove him out of his chariot. Now that the Kurus in the fight had gotten the young boy out of his chariot, they tied him up with difficulty and returned, victoriously with their girl, to their city.

Hearing from Narada Muni about this oh King, [the Yadus] got very angry with the Kurus [see also 10.49: 27] and, on the command of Ugrasena, prepared for war. 4-1 But Balarama, He who purifies the Age of Quarrel [Kali-yuga], calmed down the Vrishni heroes who already had put on their armor, for he did not wish a quarrel between the Vrishnis and the Kurus. On His chariot that shone like the sun, going to Hastinapura, He, surrounded by the brahmins and the elders of the family, looked like the moon surrounded by the seven planets [then known, see also 5.22]. After reaching Hastinapura, Balarama remained outside in a park and sent Uddhava ahead to find out what Dhritarashtra had in mind. According to the rules offering his respects to the son of Ambika [Dhritarashtra], to Bhishma and Drona, Bahlika and Duryodhana, he informed them that Balarama had arrived. Extremely pleased to hear that He, Balarama, their Dearest Friend had arrived, they all, after duly having paid Uddhava their respects, went to meet Him with auspicious offerings in their hands. Meeting Balarama they, as was proper, presented cows and water to welcome Him. They who knew about His [true] power bowed down their heads to Him. Asking each other whether their relatives were hale and hearty, Balarama next straight from His heart spoke the words: 'After with undivided attention having taken notice of what Ugrasena our master, the ruler of the rulers of the earth, asks of you, you without delay should act accordingly. [He tells you:] As for now I have tolerated that you in defiance of the rules, with the many of you have defeated and tied up but a single man who did respect the codes [of war], for I wish to keep the unity among my relatives...'

Hearing the words of Baladeva that befitting His power were filled with potency, courage and strength, the Kauravas answered angrily: 'Look how wondrously inescapable Time moves on. That what is a shoe now wants to step on a head that is ornamented with a crown! These Vrishnis who are connected to us by marital ties, share with us our beds, seats and meals. We treated them as equals and gave them their thrones. Because we looked the other way, they could enjoy the yak-tail fan, the conch shell, the white sunshade, the crown, the throne and the royal bed [compare 10.60: 10-20]. The Yadus no longer should be allowed to carry the divine insignia of kings. Those symbols work as much to the disadvantage of the giver [that we are] as when one gives nectar to a snake! The Yadus now assuming the command could prosper through our grace. They have lost all shame! How would even Indra dare to appropriate what was not granted by Bhishma, Drona, Arjuna or the other Kurus? It is like a sheep claiming a lion's kill!'

The son of Vyasa said: 'Oh best of the Bharatas, the low men intoxicated by their birth, relations and the opulence that gave them their status, thus used these harsh words against Balarama and then entered their city. Faced with the bad character of the Kurus and hearing their unbecoming words, the Infallible Lord became angry and then said, while He repeatedly laughed and not bothered to present Himself nicely: 'Given the big mouth these impudent, dishonest people have to their various passions, they clearly do not aim at peace. They apparently need to be pacified by corporeal punishment, like animals that one has to beat with a stick! 2-3 Oh, looking for peace with these people, I have come here, after tactfully having calmed the Yadus who boiled with anger, as also Krishna who was mad. And those very same dull-headed people addicted to quarreling, now full of conceit, in their wickedness of not respecting Him - Me thus -, have the audacity to use harsh words! And Ugrasena would not be fit to command the Bhojas, Vrishnis and Andhakas, while Shakra [the powerful one' or Indra] and other rulers follow his orders?? And He [Krishna], sitting in Sudharma [the heavenly council-hall], thanks to whom the parijata tree is enjoyed that was brought down from the immortals [see 10.59: 38-39], not even He would deserve an elevated seat??? He, the Ruler of the Complete Whole, whose two feet are worshipped by the Goddess of Fortune herself, He, truly the Lord of Shri, would not even be worth the paraphernalia of a human king?!? He of whom all the exalted rulers of the world hold the dust of His lotus like feet on their helmet, the feet that constitute the place of worship of all holy places and of whom Brahma, Shiva and also I, next to the goddess, as portions of a portion, also constantly carry the dust with care... where would His royal throne stand????? The Vrishnis may enjoy whatever small piece of land granted to them by the Kurus and... We would be the so-called shoes, while the Kurus would be the head!!!!? Ah those proud madmen intoxicated by their would-be power of rule..., which man in command can tolerate their inconsistent, dismal drive! Today I will rid the earth of the Kauravas!', and speaking thus

He enraged took His plow and rose up as if He would set fire to the three worlds.

With the tip of His plow He infuriated pulled up the city of Hastinapura and dragged her along with the intention to throw her into the Ganges. 2-4 When the Kauravas saw how the city, about to fall in the Ganges, being dragged tumbled about like a raft, they got very agitated and, in order to save their lives, together with their families went to the Master for shelter. Led by Lakshmana and Samba they folded their hands: 'Rama, oh Balarama, oh Foundation of Everything [Akhiladhara], we the infatuated, who poor of understanding do not know Your Majesty, beg You to forgive us our offense. You alone are the unique, original cause of the generation, continuation and reuniting [of this universe]. Oh Lord, one says that the worlds are the playthings You play with. You oh Unlimited One, playfully carry on Your head the globe of the earth oh Thousand-headed One [see also 5.25] and when the creation ends, You, the One Without a Second, withdraw the universe into Your body, remain alone and lie down [see also 6.16: 29-64]. Your anger is meant for the instruction of everyone, oh Bhagavan, Sustainer of the Mode of Goodness. It is not there out of hatred or envy, but is there for the purpose of maintaining and protecting the living being. We bow down to you oh Soul of All Beings, oh Holder of [the symbols of] All Energies, oh Inexhaustible One and Maker of the Universe, our obeisances for You whom we sought for shelter.'

Shri Shuka said: 'Lord Bala being propitiated by the surrendered souls in distress because of their trembling place of refuge, thus being satisfied relieved them of their fear by the words: 'Do not be afraid.' 0-5 As a dowry for his daughter, Duryodhana as a loving father gave away twelve hundred sixty-year-old elephants and hundred and twenty thousand horses, sixty thousand golden chariots shining like the sun and a thousand maidservants with jeweled lockets around their necks. The Supreme Lord, the chief of the Satvatas, accepted all of that and then departed together with His son and daughter-in-law, being bid farewell by His well-wishers. After entering His city and having met the relatives who carried Him, the Wielder of the Plow, in their hearts, He in the midst of the assembly of the Yadu leaders related everything that had passed between Him and the Kurus. And truly, even today this city shows the signs of Balarama's prowess. It can be seen down by the Ganges where it is being prominently elevated to the south.'

BHAGAVATA PURANA CHAPTER 69:

Narada Muni's Vision of Krishna in His Household Affairs

- Shri Shuka said: 'Hearing that Lord Krishna had killed Naraka [see 10.59] and that He alone had married so many women, Narada wanted to see that with his own eyes [and thought]: 'How wonderful it is that He with a single body is married to that many women, at the same time in sixteen thousand separate residences being alone with each of them.' Thus eager to take a look the sage of the gods came to Dvaraka, the place so flowery with its parks and pleasure gardens resounding with the noise of flocks of birds and swarms of bees. Blooming blue lotuses [indivaras], day-blooming ones [ambhojas], white esculent ones [kahlaras], moonlight-blooming lotuses [kumudas] and water lilies [utpalas] filled the lakes where the sounds were heard of swans and cranes. There were nine hundred thousand palatial mansions embellished with crystal glass, silver and great emeralds, that were splendidly furnished with gold and jewels. The city was systematically planned with many avenues, roads, intersections and squares, assembly houses and charming temples for the gods. Its paths and courtyards, shopping streets and patios were all sprinkled with water while the sun was warded off by banners that waved from the flagpoles. - In the city there was an opulent quarter honoured by all the local authorities. Tvashtha [the architect Vis'vakarma], had there for the Lord [who resided there], in full exhibited his talents by making the sixteen thousand residences for Shauri's wives as beautiful as he could. Narada entered one of the great palaces. -1 The building was supported by coral pillars that were excellently decorated with vaidurya ['cat-eye' gemstone]. The walls were covered with sapphires and the spotless floors shone everywhere. It was built with canopies that by Tvashtha were constructed with hangings of pearls and had seats and beds made of ivory that were decorated with the finest jewels. There were well-dressed, adorned maidservants with lockets around their necks and finely clad men with turbans and armor, jewels and earrings. Many gem-studded lamps dispelled with their light the darkness and on the carved eaves my best, the peacocks danced, crying loudly taking the aguru smoke they saw curling upwards from the latticed windows for a cloud. Inside, the man of learning saw the Lord of the Satvatas together with His wife who fanned Him with a yak-tail fan with a golden handle. She in her turn was every instant supported by a thousand maidservants equal to her in personal qualities, beauty, youth and fine dress. The Supreme Lord, the best defender of all dharma, noticing him, immediately rose from Shri's couch and offered him His own seat while bowing down with joined palms. Even though He

was the Supreme Guru of the Living Being, He washed his feet and took that water on His head. He as the master of all saintly souls justly carries the transcendental name of 'the Well-wisher of the Brahmins' [Brahmanya deva] because one by dint of the holy shrine of His feet finds full purification [see also the stories of the Ganges flowing from His feet. 5.17 & 9.9]. Having been of full worship for the devarishi as was prescribed by the scriptures, He, the Greatest Sage, the Original Narayana, the friend of Nara, conversed with him in weighed words that were as sweet as nectar and asked: 'Oh Master, oh Fortunate One, what may We do for you?'

Shri Narada said: 'It is not that surprising that You show friendship for all people, oh Almighty Ruler of All the Worlds who subdues the envious ones. We very well know that You who are universally praised, out of Your own will have descended for the highest good of the continuation and the protection of the Living Being [*]. Having seen Your two feet, that for Your devotees are the path of liberation upon which Lord Brahma and the other gods of unfathomable intelligence meditate in the heart and which for those, who are fallen in the well of a material existence, are the shelter for deliverance, I ask for Your blessing to remember You so that I during my travels may constantly think of You.'

Narada my best, thereupon entered another residence of a wife of Krishna, with the wish to know the mystical power of illusion [yogamaya] of the Master of All Masters of Yoga. 0-2 And there he saw Him also. He was playing a game of dice with His beloved and Uddhava. He stood up for him, honoured him with transcendental devotion and seated him etc., asking him - as if He did not know: 'When has your good self arrived? How can those [householders] who are not so fulfilled like Us, do what should be done for those [sannyasis] who are fully satisfied [within]? Anyway, please tell Us oh brahmin, how We can make a success of this birth.' But Narada who was astonished, stood up, said nothing and went to another palace. And there he saw Govinda cuddling His small children. Next in another palace, he saw Him preparing for a bath. In one place he saw Him offering oblations, elsewhere he saw Him worshipping the five sacrificial fires [see maha-yajnas] with the obligatory rituals, then again He was feeding brahmins and in yet another place He was eating the remnants [of sacrifices]. Somewhere He was of sunset-worship while controlling His speech with reciting the mantra [for it, see Gayatri and japa] and elsewhere He moved about with His sword and shield in areas of practice. Here the Elder Brother of Gada rode horses, elephants and chariots and there He was lying on His sofa being praised by bards. This place He was consulting with advisers, Uddhava and others and that place He was engaged sporting in the water surrounded by dancing girls and other women. Somewhere He donated excellent, well ornamented cows to brahmins and elsewhere He listened to the auspicious classical stories [Puranas] and epic histories [Itihasas]. Laughing and joking with His beloved in this mansion, He elsewhere practiced the religion [dharma], the economy [artha] and the [regulation of] physical lusts [kama, see also purusharthas]. Sitting alone in one place to meditate on the Original Person Transcendental to Material Nature, He in another place rendered menial service to the elders, serving them attentively with things they liked. Planning for war with certain people here, and there again making peace, Kes'ava together with Balarama elsewhere minded the welfare of the pious souls. [He saw Him] arranging opulent weddings for daughters and sons in accordance with the vidhi, at the right time, with wives and husbands compatible to them. [He saw] the people astonished to witness the grand celebrations in which the Master of the Masters of Yoga sent away from home His children and welcomed in-laws in the family. With elaborate sacrifices in worship of all the gods being busy at one place, He was at another place of dharma in civil service arranging for wells, parks and monasteries and such. For a hunting expedition He somewhere was mounting a horse from Sindh while He elsewhere, surrounded by the most valorous Yadus, was killing the animals to be offered in sacrifice [see **]. At another place the Yoga master was moving about in disguise in the city and in other homes, eager to find out what the mentalities of the different people were. Narada almost laughed about that what of His yogamaya, of assuming the human role, had unfolded before his eyes and said to Hrishikes'a: 'From the service delivered at Your feet the knowledge could rise of Your mystical potencies, potencies that even for the great mystics are hard to envision, oh Lord of Yoga, oh Supreme Soul. Permit me to follow You in humility, oh Godhead, I will wander about the [fourteen] worlds that are flooded with Your glory and loudly sing about Your pastimes that purify all the worlds.'

The Supreme Lord said: 'Oh brahmin, I am the spokesman of the dharma and its performer. I am also the sanctioner of dharma as I teach it to the world. Do not be bewildered acknowledging it my son [when I set an example].'

Shri Shuka said: 'He [Narada] thus saw [as no one else could see ***] Him present in one and the same form in all the palaces where He performed the spiritual principles of dharma that purify the householders. After repeatedly having witnessed Krishna's unlimited prowess in the elaborate

manifestation of His yogamaya, the seer filled with wonder stood amazed. With [his witnessing of] the artha, kama and dharma [civil duties of household life, see also 7.14], thus by Lord Krishna's faithful heart thoroughly honoured, he satisfied went away with Him constantly in his mind. Narayana who for the welfare of everyone had manifested His potencies my dear, thus following the path of human existence, enjoyed the shy affectionate glances and satisfied laughter of His sixteen thousand most excellent women. Anyone, oh dear King, who chants, listens or appreciates [to read about] the unequalled activities performed by the Lord in this world, by Him who is the cause of the generation, continuation and dissolution of the universe, will become devoted to the Supreme Lord who constitutes the path of liberation.'

*. The parampara adds here: 'As pointed out by Shрила Vis'vanatha Cakravarti, all living beings are in fact servants of the Lord. The acarya quotes the following verse from the Padma Purana to elucidate:

a-karenocyate vishnuh
Shrir u-karena kathyate
ma-karas tu tayor dasah
panca-vims'ah prakrititah

"[In the mantra AUM] the letter a signifies Lord Vishnu, the letter u signifies the goddess Shri, and the letter m refers to their servant, who is the twenty-fifth element." The twenty-fifth element is the jiva, the living being. Every living being is a servant of the Lord, and the Lord is the true friend of every living being. Thus even when the Lord chastises envious persons like Jarasandha, such punishment amounts to real friendship, since both the Lord's chastisement and His blessing are for the benefit of the living being.

** Even though this activity for the common people and the brahmins is forbidden by the vidhi rule of daya for the sake of being compassionate with all living beings, it is in certain cases allowed to kill animals in Vedic society. Shрила Prabhupada comments: "According to Vedic regulations, the kshatriyas were allowed to kill prescribed animals on certain occasions, either to maintain peace in the forests or to offer the animals in the sacrificial fire. Kshatriyas are allowed to practice this killing art because they have to kill their enemies mercilessly to maintain peace in society." [see also e.g. 4: 26, 7.15, 10.1: 4, 10.56: 13 and 10.58: 13-16].

***. The parampara adds to this: 'As stated in text 2 of this chapter, all the Lord's activities in the many palaces were performed by the Lord's single spiritual form (ekena vapusha), which manifested in many places at once. This vision was revealed to Narada because of his desire to see it and the Lord's desire to show it to him. Shрила Vis'vanatha Cakravarti points out that the other residents of Dvaraka could see Krishna only in the particular part of the city they themselves occupied, and not anywhere else, even if they would sometimes go to another precinct on some business. Thus the Lord gave a special view of His pastimes to His beloved devotee Narada Muni.'

BHAGAVATA PURANA CHAPTER 70:

Krishna's Routines, Troubles and Narada Pays Another Visit

Shri Shuka said: At the break of dawn the crowing roosters were cursed by the wives of the Sweet Lord who, with the arms of their husband [the One Yogamaya Lord in Many] around their neck, were disturbed over the [consequent] separation. The birds awakened from their sleep by the bees in the breeze of the parijata trees, woke up Krishna with their noisy singing like they were the poets at the court. But Vaidarbhi [Rukmini] did not like that most auspicious time of the day because she then would have to miss the embrace of her beloved [Krishna]. - Madhava rose during the brahmamuhurta [the hour before sunrise], touched water and cleared His mind to meditate upon the unequalled, exclusive, self-luminous Self beyond all dullness of matter. This True Self dispels, infallible as it is, by its [His] own nature perpetually the impurity and gives the joy of existence. It is known as the Brahman that, with its [His] energies, constitutes the cause of the creation and the destruction of this universe [see also 3.29: 31 & 36-37, B.G. 7: 5 & 6 and *]. After according to the vidhi having bathed in pure water, He, the most truthful One, first dressing in lower and upper garments, performed the entire sequence of the worship at dawn and such and then, after offering oblations in the fire, quietly controlling His speech, chanted the Vedic mantra [the Gayatri, see also **]. - He faithful to His own nature in worship of the rising sun propitiated His own expansions. With due respect for the gods, the sages and forefathers, His elders and the ones of learning, He donated day after day many, many good-natured cows with gold on their horns, silver on their hooves and pearl necklaces around their necks, cows that were rich with milk and had given birth to one calf only. Nicely caparisoned they were presented to the learned brahmins together with linen, deerskins, sesame seeds and ornaments [see also ***]. Paying His respects to the cows, the men of learning, the godly souls, the elders, the spiritual teachers and to all living beings who were but expansions of Himself, He [giving darshan], laid His hand on all [persons and] auspicious

matters. He, the very ornament of society, decorated Himself with the clothes, divine garlands, fragrant pastes and jewelry that befitted Him. He cared for both the ghee [used in the sacrifices] and the mirror and attended to the cows, the bulls, the twice-born souls, the gods and the objects of desire. He provided gifts to the satisfaction of all societal classes living in the city and in the palace and welcomed His ministers responding to all their needs in full. After first having distributed garlands, betel nut and sandalwood paste to the learned ones, [and then] to His friends, His ministers and His wives, He next would take His own share. His driver, who by then had brought His supremely wonderful chariot yoked with the horses Sugriva and so on [see 10.53: 5], stood bowing before Him. Holding the hand of the charioteer He then together with Satyaki and Uddhava mounted the chariot like He was the sun rising over the mountains in the east. With difficulty leaving the women behind in the palace who looked at Him with shy and loving glances, He departed, displaying a smile that seised their minds. Awaited by all the Vrishnis He entered the assembly hall named Sudharma [see also 10.50: 54] that for those who enter, fights the six waves [of material life], my dear [see shath-urmi]. The Almighty One, the Best of the Yadus seated there high on His throne in the midst of the Yadus who were the lions among men, illuminated all the quarters with His effulgence that shone like the moon in the sky surrounded by the stars. There were jesters, oh King, who served the Almighty One with various forms of amusement, professional entertainers [like magicians] and women who dancing energetically were of service. They danced to the sounds of vinas, mridangas and muraaja-drums, flutes, cymbals and conches, while the bards, storytellers and panegyrists sang and offered praise. Some brahmins sitting there continually recited Vedic mantras while others recounted stories about kings from the past famed for their piety.

Some day a person arrived, oh King, who was never seen there before. Announced by the doorkeepers he was given access to the Fortunate One. After his reverence before Krishna, the Supreme Lordship, he with joined palms submitted that [a certain number of] kings were suffering because they were being held captive by Jarasandha. During a conquest of all the directions by him, those kings had been captured who had not accepted him in complete subservience. They - about twenty thousand of them - were forcibly detained in the fortress of Girivraja. The kings had sent the message: 'Krishna, oh Krishna, oh immeasurable Soul, oh You who takes away the fear of the surrendered souls. We being so different in mentality, afraid as we are in our material existence, have come to You for shelter! The whole world delighting in misconduct is bewildered about the duties out here to be of one's own worship for You according to Your [varnashrama] command. May there be the obeisances unto You, the Ever Vigilant [hunbinking eye of Time] who all of a sudden [at the time of one's death] cuts off that headstrong hope for longevity in this life. You, the predominating authority of this universe, have descended together with Your expansion [Balarama] in order to protect the saintly and to subdue the wicked. We would not know oh Lord, how anyone transgressing Your law [like Jarasandha] or anyone else by his own creativity [like us] could achieve such a thing. With the burden of this mortal frame carried by us with a constant fear, our happiness is like the conditional happiness of kings, oh Lord, that is [as ephemeral] as a dream. When we reject the happiness of the soul that is obtained by selfless service unto You, we have to suffer the greatest misery with Your bewildering material reality of maya out here. Therefore, oh Goodness whose two feet remove the sorrow, please release us, the surrendered souls, from the fetters of karma formed by the king named Magadha. Like the king of the animals capturing sheep, he all by himself wielding the prowess of a ten thousand mad elephants, has imprisoned us in His palace. Eighteen times [facing him] You [seventeen times] raised Your cakra and crushed him. Only once he managed to defeat You in battle when You, confiding in Your unlimited power, were absorbed in human affairs [see 10.50: 41 & 10.52: 7]. And now he filled with pride torments us, Your subjects, oh Unconquerable One. Please rectify that!' The messenger said: 'Those who are held captive by Jarasandha thus hanker to see You in their surrender to the base of Your feet. Please bestow Your welfare on these poor souls!'

Shri Shuka said: 'After the envoy of the kings thus had spoken, the supreme rishi [Narada] appeared who with his yellowish mass of matted locks had an effulgence like that of the sun. As soon as the Supreme Lord Krishna, the Supreme Controller of the controllers of all the worlds, saw him, He together with His followers and the members of the assembly gladdened stood up and bowing His head proved His respects. After the muni had accepted a seat, He pleased him with worship according to the rules and spoke next the truthful, pleasing words: 'It is a fact that the three worlds today are completely freed from all fear, for that is the quality of you, the great and fortunate soul traveling the worlds. Within the three worlds created by the Lord there is nothing you do not

know, let us therefore hear from you what the plans of the Pandavas are.'

Shri Narada said: 'I often witnessed [the different appearances of] Your inscrutable maya oh Almighty One, oh Bewilderer of [even] the Creator of the Universe [see 10.14]. It does not amaze me oh All-encompassing One, that You, being covered by Your own energies, are moving among the created beings like a fire with its light covered. Who is able to properly understand the purpose of You who by Your material energy creates and withdraws this universe [that for its beings is] manifested to exist in relation to You [to experience the essence]. My obeisances for You whose nature is inconceivable. For the individual soul in samsara, who knows no liberation from the trouble that the material body brings, He lights His torch of fame through the pastimes of His avatars. You, that Lord, I approach for shelter. I will nonetheless tell You, oh Highest Truth who imitates the human ways, what Your devotee the king [Yudhishtira], the son of Your father's sister, intends to do. The king, the son of Pandu desires the sovereignty and wants to perform for Your sake the greatest sacrifice that is called the Rajasuya. Can You please give Your blessing to this? Oh Lord, that best of all sacrifices will be attended by all the enlightened and likewise souls eager to see You, as also by all the kings of victory and glory. When the dregs of society find purification from just hearing about, chanting and meditating on You, the Full Manifestation of the Absolute, what may then be expected in case of those who [factually may] see and touch You? The spotless reputation of You that is expanding in all directions, is proclaimed in heaven, in the lower regions and on earth, oh Bringer of Good Fortune to All the Worlds. In the form of the water washing from Your feet that purifies the entire universe, that grace is called the [river] Mandakini in the divine spheres, the Bhogavati in the lower worlds and the Ganges here on earth.'

Shri Shuka said: 'When His supporters [the Yadus] did not agree with this proposition [for a Rajasuya] because they desired the defeat [of Jarasandha], Kes'ava with a smile and a charming use of words addressed His servant Uddhava. The Fortunate One said: 'You, as the apple of Our eye and Our well-wishing friend, from that position know perfectly well what expression would be of use in this regard. Please tell Us what should be done, We have full faith in you and will do what you say.'

With that request from his Maintainer who acted as if He, the all-knowing One, was puzzled, Uddhava humbly accepting the order on his head, gave a reply.'

*: Concerning the matter of Brahman relating to the person of Krishna the parampara adds: 'One who is favored by the Lord's internal potency can understand the nature of the Absolute Truth [or Brahman]; this understanding is called Krishna consciousness.'

** According to Shridhara Svami Lord Krishna, before sunrise first offering oblations and then doing the mantra, in this would follow the disciplic succession of Kanva Muni [mentioned in 9.20].

***: With the M.W. dictionary confirming to the term badva used here the meaning of 'a great number' Shridhara Svami quotes several Vedic scriptures to show that in the context of the Vedic ritual, a badva here refers to 13,084 cows and further gives evidence that the usual practice for great saintly kings in previous ages was to give away 107 such badva, or groups of 13,084 cows. Thus the total number of cows given in this sacrifice, known as Mancara, could have amounted to 14 lakhs, or 1,400,000.

BHAGAVATA PURANA CHAPTER 71:

The Lord Travels to Indraprastha on the Advice of Uddhava

Shri Shuka said: 'The gifted Uddhava hearing what this was stated by the devarishi, spoke with understanding for the stance taken by Krishna and the royal assembly. Shri Uddhava said: 'Oh Lord, You should do what the rishi said and assist Your cousin who wants to perform the sacrifice. You should also protect those [kings] who seek their refuge. Since the Rajasuya sacrifice should be performed by someone who gained the upper hand in all directions, oh Almighty One, You to my opinion will serve both the purposes [of the sacrifice and the protection] when you triumph over the son of Jara. This way releasing the imprisoned kings, there will be a great advantage for us as also glory for You oh Govinda. He [Jarasandha] is a king as strong as a thousand elephants and cannot be defeated by other men in power, save for Bhima who is equally strong. He can only be defeated chariot-to-chariot, not when he is together with a hundred akshauhinis. Devoted as he is to the brahminical, he will also never refuse what the men of learning ask from him. Bhima visiting him wearing the dress of a brahmin, must beg for charity and without hesitation kill him in a one-to-one fight in Your presence. Hiranyagarbha [the one of the golden light' or Brahma] and Sharva [he who kills by the arrow, Shiva, see 7.10: 67] are but the instruments, in universal creation and annihilation, of the Supreme Lord of the Universe, of You in the form of formless Time. The godly wives of the [imprisoned]

kings sing in their homes about Your spotless deeds. They sing about You killing their enemy and delivering them. They sing about You just as the gopis do [missing You, see 10.31] and the lord of the elephants [Gajendra did being captured see 8.3], just as the daughter of Janaka [Sita] did [for Ramacandra, see 9.10] and Your parents [prayed for Your grace being imprisoned by Kamsa, see 10.3], just as the sages do upon having obtained Your shelter [see e.g. 9.5] as also we now do singing about You. The killing of Jarasandha, oh Krishna, will surely bring us an immense advantage, namely the consequent excellence [of the kings] as also the sacrifice favored by You.'

Shri Shuka said: 'The words Uddhava thus spoke, in every way auspicious and infallible, oh King, were by the devarishi, the Yadu elders and also by Krishna praised in response. The Almighty Supreme Lord, the son of Devaki, took leave from the ones He owed respect [following the human ways] and next ordered His servants Daruka, Jaitra and others to prepare for His departure. He assembled His wives, sons and luggage, said goodbye to Sankarshana [Balarama] and the Yadu king [Ugrasena], oh killer of the enemies and then mounted His chariot brought by His driver, from which the flag of Garuda waved. Then, surrounded by His chiefs and fierce guard, chariots, elephants, infantry and cavalry - His personal army - He moved out, with from all sides the vibration of the sounds of mridangas, bheri horns, gomukha horns, kettledrums and conch shells. In golden palanquins carried by strong men, Acyuta's wives along with their children well guarded by soldiers with shields and swords in their hands, followed their Husband clad in fine clothes, ornamented and with perfumed oils and garlands. Next came the ornamented women of the household and the courtesans on human carriers, camels, bulls, buffalo, donkeys, mules, bullock carts and she-elephants that [further] were fully loaded with garts, blankets, clothing and more items like that. The huge army carrying a choice of long flagpoles, banners, luxurious sunshades, yak-tail fans, weapons, jewelry, helmets and armor, appeared that day glittering and shining in the rays of the sun. With the rumour of its sounds it sounded like an ocean restless with timingilas and waves. After having heard and approved His plan, the muni [Narada], being honoured by the Lord of the Yadus and feeling happy over his meeting with Mukunda, bowed down to Him, placed Him in his heart and then left through the sky. In order to please him with His word the messenger of the kings was told the following by the Supreme Lord: 'Do not fear oh envoy, I wish you [and your kings] all good fortune. I will see to it that the king of Magadha will be put to death.'

Thus being addressed the messenger departed and informed the kings in detail. And so they, eager for their liberation, awaited the moment they would meet Shauri. The Lord traveling through Anarta [the region of Dvaraka], Sauvira [eastern Gujarat], Marudes [the Rajasthan desert] and Vinas'ana [the district of Kurukshetra], on his way passed [many] hills, rivers, cities, villages, cow pastures and quarries. After first crossing the river Drishadvati, Mukunda next crossed the Sarasvati, then passed through the province of Pancala and Matsya and finally reached Indraprastha. Hearing that He had arrived whom one sees but rarely among human beings, the one whose enemy still had to be born [king Yudhishtira, in order to welcome Him], joyfully came out [of his city] surrounded by priests and relatives. With an abundance of sounds of songs and instrumental music and the vibration of hymns he headed for Hrishikes'a, as much filled with reverence as the senses are tuned to life. The heart of the Pandava seeing Lord Krishna after so long a time, melted with affection whereupon he embraced Him, his dearest friend, over and over. The ruler of man closing the body of Mukunda, the shining abode of Rama in his arms, found all his ill-fortune destroyed and achieved the highest bliss. In his exhilaration having tears in his eyes he forgot the illusory affair of being embodied in the material world. Bhima filled with joy embraced Him, his maternal nephew and laughed out of love with eyes brimming with tears. And also from the eyes of the twins [Nakula and Sahadeva] and of Kiriti [he with the helmet' or Arjuna] flowed profusely the tears as they with pleasure embraced Acyuta, their dearest friend. After being embraced by Arjuna and having received obeisances from the twins, He, according to the etiquette, bowed before the brahmins and the elders and honoured [the rest of] the honourable Kurus, Srinjayas and Kaikayas. The bards, the chroniclers, the singers of heaven, the eulogists and jesters with mridangas, conches, kettledrums, vinas, small drums and gomukha horns, all sang, danced and glorified with hymns the Lotus-eyed one, as also did the brahmins. The Supreme Lord, the Crest Jewel of all Souls of Pious Renown, thus being glorified by His well-wishers around Him, entered the decorated city. 1-3 In the city of the king of the Kurus He saw, on the roads sprinkled with water that were fragrant of the mada [the rut-liquid] of elephants, colourful flags, gateways decorated with golden pots full of water and young men and women all clad in new apparel who wore ornaments, flower garlands and had sandalwood on their bodies. In each home lamps were lit and offerings of tribute displayed. The smoke of incense drifted through the latticed windows and banners

waved from the rooftops that were adorned with golden domes with large silver bases. Hearing of the arrival of Him who for the eyes of man is a reservoir to drink from, the young women in order to witness that, went onto the king's road. Thereby they immediately abandoned their households - or their husbands in bed -, with [sometimes] in their eagerness, the knots in their hair and their dresses loosened. On that road very crowded with elephants, horses, chariots and soldiers on foot, they caught the sight of Krishna with His wives. And while they embraced Him in their hearts, the women who [because of the commotion] had climbed onto the rooftops, scattered flowers and prepared Him a heartfelt welcome with broadly smiling glances. Seeing Mukunda's wives on the road like stars around the moon, the women exclaimed: 'What have they done that the Foremost of Men with but the small portion of His glances and playful smiles grants their eyes the [greatest] joy?' Citizens here and there approached Him with auspicious offerings in their hands and the masters of the guilds, who had banned their sins, performed worship for Krishna. As He entered the king's palace the members of the royal household all approached in a hurry to greet Mukunda filled with love and with blossoming eyes. The moment Pritha [queen Kunti] saw her brother's son, Krishna, the Controller of the Three Worlds, she with a heart full of love together with her daughter-in-law [Draupadi] rose from her couch in order to embrace Him. The king brought Govinda, the Supreme God of All Gods, to His quarters but, overwhelmed by his great joy, he forgot what all had to be done to honour Him with reverence. Krishna oh King, performed His obeisances in respect of His aunt and the elderly women, whereupon His sister [Subhadra] and Krishna [Draupadi] bowed down to Him. 1-4 Urged by her mother-in-law [Kunti] Krishna [Draupadi] honoured all Krishna's wives with clothing, flower garlands and jewelry and such: Rukmini, Satyabhama, Bhadra, Jambavati, Kalindi, Mitravinda the descendant of Shibi, the chaste Nagnajiti as also the others who had come. The king of dharma [Yudhishtira] comfortably accommodated Janardana, His army, His servants, ministers and His wives and saw to it that they suffered no lack at any given moment. 4-4 He stayed a couple of months because He wanted to please the king and went, sporting with Arjuna, surrounded by guards out riding in His chariot. Together with Arjuna He satisfied the fire-god by offering him the Khandava forest. Maya [Danava, a demon] whom He had saved, then built a celestial assembly hall for the king [in Hastinapura].'

BHAGAVATA PURANA CHAPTER 72:

Jarasandha Killed by Bhima and the Kings Freed

Shri Shuka said: 'Yudhishtira one day sat in his court surrounded by the sages, the nobles, the popular personalities, the business men and his brothers. With all the acaryas, the family, the elders, his blood relatives, in-laws and friends listening, he addressed Krishna saying the following. Shri Yudhishtira said: 'Oh Govinda, I wish to honour Your different heroic deeds with the purifying sacrifice that is the king of all fire sacrifices named Rajasuya. Please allow us to perform that sacrifice oh Master. They who constantly, in full service meditate upon and glorify Your slippers, which cause the destruction of all inauspicious things, find purification. They and not other persons, oh You whose navel is like a lotus, manage by their prayers to put an end to their material existence or else get, as far as they desire something, the things done they want. Therefore oh God of Gods, let the people see the power of serving Your lotus feet in this world. Please oh All-powerful One, show them both the status of the Kurus and the Srinjayas who are of worship and the status of the ones who are not of worship. In Your mind of Absolute Truth there can be no difference between 'mine en thine', for You are the Soul of All Beings who, equal in Your vision, experience the happiness within Yourself. Those who properly serve You, You, just like the desire tree, grant the desired results according to the service rendered. There is no contradiction in this [catering to desires].'

The Supreme Lord said: 'There is nothing wrong with your plan, oh King, following it all the world will witness your auspicious fame, oh tormentor of the enemies! For the sages, the forefathers, the gods and the friends, oh master of Us, as also for all living beings, [the performance of] this king of sacrifices [the literal meaning of Rajasuya] is desirable. Bring the earth under control by conquering all the kings, collect all the necessities [for the ceremony], and [next] perform the great sacrifice. These brothers of yours, oh King, were born as partial aspects of the demigods who rule the worlds [see family-tree], and I, who am unconquerable for those not in control with themselves, am conquered by you who are of self-control. No person, not even a demigod - not to mention an earthly ruler -, can by his strength, beauty, fame or riches in this world subdue someone who is devoted to Me.'

Shri Shuka said: 'The king with a face blossoming like a lotus, was pleased to hear the song [the Gita] of the Supreme Lord. Energised by the potency of Vishnu, he engaged his brothers in the conquest of all the directions. He sent Sahadeva with the Srinjayas to the south, Nakula with the

Matsyas in the western direction, Arjuna with the Kekayas to the north and Bhima with the Madrakas to the east. The heroes, by their personal strength subduing many kings, brought him from everywhere an abundance of riches, because for him, intent upon performing the sacrifice, the enemy still had to be born, oh King. The king heard that Jarasandha was not defeated and thought about it. The Original Person, the Lord, then enlightened him on the means Uddhava had mentioned [in 10.71: 2-10]. And so Bhimasena, Arjuna and Krishna disguised as brahmins together went to Girivraja my dear, where the son of Brihadraatha [Jarasandha] resided. Going to his residence at the hour appointed for receiving [uninvited] guests, the nobles, appearing as brahmins, begged with the religious householder who was of respect for the brahminical culture: 'Oh King, know us as guests in need who have arrived from afar. We wish you all the best. Please grant us all that we desire. What would for a patient person be intolerable, what would for an impious person be impossible, what would by a generous person not be donated and who would exclude someone who has an equal vision towards all? He is reprehensible and pitiable who, while being very well capable, with the temporal body fails to acquire the lasting fame glorified by the saints. Many souls like Haris'candra, Rantideva, Unchavrittii Mudgala, Shibi, Bali, and the legendary pigeon with his hunter [see*], attained the eternal [Souly] through the [forsaking of that what is] impermanent.'

Shri Shuka said: 'However, from their voices, their physical stature and the bowstring marks on their arms even, he [Jarasandha] recognised them as nobles, as members of the family he had seen before. [he thought:] 'These relatives of the royal class wearing the insignia of brahmins, I should give whatever they demand, even something as difficult to forsake as my own body. 4-2 Is it not known of Bali that his spotless glory spread wide in all directions, even though he was brought down by Lord Vishnu [Vamana] who, appearing in the form of a twice-born soul of Vishnu, a brahmin, wanted to take away Indra's opulence? Knowingly the daitya king [Bali] gave away the entire earth, despite the advise against it, that he received [from his guru, see 8.19]. Of what use is it for someone from a kshatriya background, to be alive but, with his perishable body, not endeavor in favor of the greater glory of the brahmins?' With that mentality the generous soul said to Krishna, Arjuna and Vrikodara [wolf-belly' or Bhima]: 'Oh men of learning, I will give you whatever you want, even if you ask for my own head!'

The Supreme Lord said: 'Please, oh high and mighty King, accept the challenge to give us battle in a one-to-one fight, if you deem that fit. We, members of the royalty, have come here with the wish to fight and do not want anything else. That is Bhima the son of Pritha, the other one is his brother Arjuna and know Me to be Krishna, their maternal cousin, your enemy [see 10.50].'

Thus being invited the king of Magadha laughed loudly and said contemptuously: 'In that case, I will give you battle, you fools! But I will not fight with You. Cowardly You, lacking in strength in the battle, abandoned Your city Mathura and left for a safe place in the ocean. As for this one, Arjuna, he is not old enough nor very strong, he is no match for me and should not be my opponent. Bhima is the one equal in strength to me.'

Thus having spoken he gave Bhima a large club and went outside the city, himself taking up another one. Then opposing on the battle ground, the two heroes stroke each other with their lightning-bolt like clubs. The fight drove them to mad fury. Skillfully circling each other to the left and the right, the fight appeared as beautiful as of a couple of actors on a stage. The clash of their clubs swung against each other, oh King, resembled a crash of lightning or the clattering of elephant tusks. Infuriated vigorously fighting like a couple of elephants, their clubs, with the rapid force of their arms were powerfully swung against each other's shoulders, hips, feet, hands, thighs and collarbones, were in the contact smashed to pieces like they were some arka branches. With their clubs thus being ruined, the two great heroes among men angrily pummeled each other with their iron-like fists. [And also] the slapping of their hands sounded like elephants crashing into each other or as harsh claps of thunder. The fight of the two men striking each other who were equally trained, just as strong and of the same endurance, thus remained undecided and continued unabated, oh King [***]. Krishna who had knowledge about the birth and death of the enemy and how he by Jara was brought to life [see 9.22: 8 and ***], then shared His own power of thought with the son of Pritha. He whose Vision is Infallible had determined the means to kill their enemy and demonstrated it to Bhima by tearing apart a twig for a sign. Understanding that, the immensely strong Bhima, the best of all fighters, seised his enemy by the feet and threw him to the ground. Standing with his foot on top of one leg, he with both hands took hold of the other one and tore, just like a great elephant with a tree branch, him apart from the anus upward. The king's subjects then saw him separated in two pieces with each one leg, one thigh, one testicle, one hip, one backside, one shoulder, one

arm, one eye, one eyebrow and one ear. After the lord of Magadha had been killed a great cry of lamentation rose, while Arjuna and Acyuta both congratulated Bhima and embraced him. The Unfathomable One Supreme Lord and Sustainer of All Living Beings then freed the kings who were imprisoned by the king of Magadha and crowned his son Sahadeva as the lord and master of the Magadhas.'

*: The story goes that the pigeon and his mate gave their own flesh to a hunter to prove their hospitality, and thus they were taken to heaven in a celestial airplane. When the hunter understood their situation in the mode of goodness, he also became renounced, gave up hunting and went off to perform severe austerities. Because he was freed of all sins, was he, after his body burned to death in a forest fire, elevated to heaven.

**: Some acaryas include the following two verses in the text of this chapter, and Shрила Prabhupada has also translated them in 'Krishna':

evam tayor maha-raja
yudhyatoh sapta-vims'atih
dinani niragams tatra
suhrid-van nis'ti shthathoh
ekada matauleyam vai
praha rajau vrikodararh
na Shakto 'ham jarasandham
nirjetum yudhi madhava

"Thus, oh King, they continued to fight for twenty-seven days. At the end of each day's fighting, both lived at night as friends in Jarasandha's palace. Then on the twenty-eighth day, oh King, Vrikodara [Bhima] told his maternal cousin, 'Madhava, I cannot defeat Jarasandha in battle.' "

***: Shрила Prabhupada writes "Jarasandha was born in two different parts from two different mothers. When his father saw that the baby was useless, he threw the two parts in the forest, where they were later found by a black-hearted witch named Jara. She managed to join the two parts of the baby from top to bottom. Knowing this, Lord Krishna therefore also knew how to kill him."

BHAGAVATA PURANA CHAPTER 73:

Lord Krishna Blesses the Liberated Kings

- Shri Shuka said: 'The twenty thousand eight hundred [kings] who in battle were defeated [by Jarasandha] came out of the fortress of Giridroni [the capital] being filthy and with dirty clothes. Emaciated by hunger, with dried up faces and because of their imprisonment being greatly weakened, they drank Him in with their eyes and appeared to be licking Him up with their tongues, to be smelling Him with their nostrils and embracing Him with their arms. For Him, dark grey like a rain cloud, in yellow clothing, marked by the Shrivatsa, with His four arms, charming eyes pinkish as the whorl of a lotus, pleasant face and the gleaming makara [seamonster shaped] earrings; for Him with a lotus, a club, a conch shell and a disc in His hands, adorned with a helmet, necklace, golden bracelets, a belt and armlets and with the splendid, brilliant jewel and a forest flower garland around His neck; for Him they, whose sins were destroyed, bowed their heads down at His feet. And the same moment the kings with joined palms praised the Master of the Senses with their words, the weariness of their imprisonment was dispelled by the ecstasy of seeing Krishna.

The kings said: 'We offer You our obeisances oh God of the Gods, oh Lord of the Surrendered Souls and Remover of Distress. Oh Inexhaustible One, please oh Krishna, save us who take refuge in You in our dependency about this terrible material existence. Oh Madhusudana, we do not want to blame the ruler of Magadha, oh Master, for it is by Your grace, oh Almighty One, that the kingdoms of the rulers of man [who defy You] fall down. Intoxicated by his wealth and power of rule a king loses his self-restraint and does not obtain the real benefit, because he, deluded by Your maya, takes his temporary assets for permanent. The same way a child takes a mirage for a reservoir of water, those lacking in discrimination take the illusory affair that is subject to transformation, for substantial. 2-1 We who in the past, in our lusting about the wealth, were blinded and quarreled with each other about ruling this earth, have very mercilessly harassed our citizens, oh Master and have with [You in the form of] death standing before us, arrogantly disregarded You. We oh Krishna, have been forced to part with our opulence and were hurt in our pride by Your mercy in the form of the irresistible power of the Time that moves so mysteriously. We beg You to allow us to live in the remembrance of Your feet. We henceforth no longer hanker for a kingdom that, appearing like a mirage, must constantly be served by the material body that is subjected to demise and constitutes a source of disease. Nor do we, oh Almighty One, hanker for the fruits of pious work in an hereafter that is so attractive to our ears [compare B.G. 1: 32-35]. Please instruct us in the means by which we may remember Your lotus feet, despite the fact that we cannot stop returning over and over to this world [see B.G. 8: 14]. Again and again we offer our obeisances to Krishna the son of Vasudeva, the Lord and Supersoul of those who know to surrender, to Govinda, the Destroyer of the Distress.'

Shri Shuka said: 'The Supreme Lord, the Giver of Shelter, in this spirit being praised by the kings who were freed from their bondage dear King, mercifully spoke to them with kind words. The Supreme Lord said: 'Oh Kings, I assure you, as from now, as you wish, in you there will rise a very firm devotion to Me, the Self and Controller of All. Your resolve is a fortunate one oh rulers, for I see you truthfully speak about the impudent infatuation with the opulence and power that drives mankind to madness. Haihaya [or Kartaviryarjuna 9.15: 25], Nahusha [9.18: 1-3], Vena [see 4.14], Ravana [9.10], Naraka [or Bhauma 10.59: 2-3] and others fell from their positions as gods, demons and men, because they were intoxicated by the opulence. Understanding that this material body and such have a beginning and an end, you, with [Vedic] sacrifices being connected to Me in worship, have the duty to protect your citizens in accordance with the dharma. Engaged in begetting generations of progeny and encountering the facts of happiness and distress, birth and death, you should fix your minds in My worship. Neutral in respect of the body and everything to it and steadfast to the vows being satisfied within, you, fully focussing your minds upon Me, will finally reach Me, the Absolute of the Truth [compare B.G. 4: 9; 8: 7; 9: 28; 12: 3-4].'

Shri Shuka said: 'Krishna, the Supreme Lord and Controller of All the Worlds, who thus had instructed the kings, then engaged menservants and women to give them a bath. Oh descendant of Bharata, He took care that Sahadeva [Jarasandha's son] served them with the clothing, ornaments, garlands and sandalwood paste that befitted them. Properly bathed and well decorated they were fed with excellent food and bestowed with various pleasures worthy of kings, like betel nut etc. Honoured by Mukunda the kings freed from their distress shone splendidly with their gleaming earrings, like they were the planets at the end of the rainy season. After assigning chariots to them adorned with gold and jewels and pulled by fine horses He, gratifying them with pleasing words, sent them off to their kingdoms. They who thus by Krishna, the greatest of all personalities, were liberated from hardship, went away with in their minds nothing but the deeds of Him, the Lord of the Living Being that is the Universe. With their ministers and other associates they discussed what the Supreme Personality had done and then attentively carried out what the Lord had instructed. After having Jarasandha killed by Bhimasena, Kes'ava accepted worship from Sahadeva and departed accompanied by the two sons of Pritha. Arriving in Indraprastha they blew the conch shells that previously had made the enemies unhappy they defeated, but now brought delight to their well-wishers. The residents of Indraprastha were pleased in their hearts to hear that sound. They understood that Jarasandha was put to rest and that the king [Yudhishtthira] had achieved his purpose. Having offered the king their obeisances, Arjuna, Bhima and Janardana recounted everything they had done. The king of dharma could not utter a word when he heard that. In ecstasy over Krishna's mercy he shed tears out of love.'

BHAGAVATA PURANA CHAPTER 74:

The Rajasuya: Krishna Number One and Shishupala Killed

Shri Shuka said: 'King Yudhishtthira, thus hearing about the death of Jarasandha and the display of power of the almighty Krishna, was pleased about it and addressed Him. Shri Yudhishtthira said: 'All the spiritual masters, inhabitants, and great rulers there are in the three worlds, carry the difficult to obtain command [of You] on their heads. That You Yourself, the Lotus-eyed Lord, take directions from by the day living people [like us] who consider themselves controllers, is oh All-pervading One, a great pretense [of you imitating our ways]. The way it is with the movements of the sun, the power of the One without a Second, the Absolute Truth, the Supersoul, does not increase nor diminish by [His] activities [see B.G. 2: 40]. Oh Madhava, the perverted animalistic mentality of making distinctions of 'I and mine' and 'you and yours', is truly not Yours, oh Unconquerable One, nor of Your bhaktas.'

Shri Shuka said: 'The son of Pritha thus having spoken, chose at a proper time for the sacrifice, with the permission of Krishna, the priests who were suitable, brahmins who were Vedic experts: - Dvaipayana [Vyasa], Bharadvaja, Sumantu, Gotama, Asita, Vasishthha, Cyavana, Kanva, Maitreya, Kavasha, Trita, Vis'vamitra, Vamadeva, Sumati, Jaimini, Kratu, Paila, Paras'ara, Garga, Vais'ampayana as also Atharva, Kasyapa, Dhaumya, Rama of the Bhargavas [Parashurama], Asuri, Vitihotra, Madhucchanda, Virasena and Akritavrana. 0-1 Also others were invited like Drona, Bhisma, Kripa, Dhritarashtra with his sons and the highly intelligent Vidura. Kings with their royal entourages, brahmins, kshatriyas, vais'yas and Shudras all came there eager to attend the sacrifice, oh King. The brahmins with golden plowshares then furrowed the place for worshipping the gods and inaugurated the king there according to the injunctions. 3-1 The utensils were golden like it had been in the past when Varuna was of sacrifice [compare 9.2: 27]. The rulers of the worlds headed by Indra, including Brahma and

Shiva, the perfected ones and the heavenly singers with their entourage, the scholars, the great serpents [v.i.p.s. egos], the sages, the wealth keepers and the wild men, the birds of heaven [see khaga], the mighty ones, the venerable souls and the earthly kings as also the wives of the kings who were invited, came from everywhere to the Rajasuya sacrifice which they, not surprised at all [about all the wealth], deemed quite appropriate for a devotee of Krishna. The priests who were as powerful as the gods, performed the Rajasuya sacrifice for the great king as was Vedicly prescribed, the way the demigods did it for Varuna. On the day set for extracting the soma juice, the king properly with great attention worshiped the sacrificers and the most exalted personalities of the assembly. The members of the assembly pondered over who of them should be honoured first, but could not arrive at a conclusion because there were many [members who qualified]. Then Sahadeva [the Pandava] spoke up: 'Acyuta deserves the supreme position, He is the Supreme Lord, the leader of the Satvatas. He stands for all the demigods as also the place, the time and the paraphernalia and such. 0-2 This universe as also the great sacrificial performances, the sacred fire, the oblations and the incantations are founded upon Him. The analytical perspective and the science of yoga are aiming at Him. He is the One and Only without a second upon whom the living being [the universe] is based., oh members of the assembly. He is the Unborn One relying on Himself only who creates, maintains and destroys. His grace brings about the various activities out here and because of His grace the entire world endeavors for the ideals characterised by religiosity and such [the purusharthas]. Therefore the greatest honour should be given to Krishna, the Supreme One. If we do that, we will be honouring all living beings, ourselves included. It should be awarded to Krishna, the Soul of all beings who considers no one as separate from Himself, to the Peaceful One Perfectly Complete who for anyone who wishes his love to be answered constitutes the Unlimited [of an Infinite Return].'

After Sahadeva well known with Krishna's dignity thus had spoken, he fell silent whereupon all the ones of excellence and truth who heard this, filled with happiness said: 'This is excellent, very fine!'

Hearing the twice-born souls say this, the king, pleased to know the heart of the assembly, overwhelmed by love worshiped Hrishikes'a in full. 7-2 He washed His feet and took the water that purifies the world on his head. Then he carried it joyfully to his wife, his brothers, his ministers and family. And as he with precious yellow silken garments and jewelry honoured Him, he could not look straight at Him because of the tears that filled his eyes. Seeing Him honoured this way all the people with joined palms exclaimed: 'Obeisances to You, all victory to You!' and saying this they bowed down to Him and showered Him with flowers.

The son of Damaghosha [S'ishupala, see 10.53] hearing this, aroused by the descriptions of Krishna's qualities, angrily rose from his seat waving with his arms and said, indignantly addressing the Fortunate One with harsh words, the following in the middle of the assembly: 'The Vedic word of truth that Time is the unavoidable controller, has by this been proven, for even the intelligence of the elders could be led astray by the words of a boy! You all know best who would be the most praiseworthy one! Please, oh leaders of the assembly, pay no attention to the statements of the boy that Krishna should be chosen to be honoured. 3-3 You overlook the leaders in the assembly who are the best among the wise, who are dedicated to the Absolute Truth and are worshiped by the rulers over the planet. They are men who by spiritual understanding, austerity, Vedic knowledge and vows eradicated their impurities. How can a cowherd who is a disgrace to His family, deserve it to be worshiped? He deserves it no more than a crow deserves the sacred rice cake! How can He who, engaging of His own accord, acts outside the bounds of all religious duties, devoid of kula [a proper upbringing] varna [vocational propriety] and ashrama [sense of duty according to one's age], thus missing the qualities, deserve it to be worshiped? With His [Yadu]-dynasty cursed by Yayati [see 9.18: 40-44], being ostracised by well-behaved persons [see 10.52: 9] and wantonly addicted to drinking [e.g. 10.67: 9-10], how can such a one deserve the worship? Abandoning the lands [of Mathura] graced by the brahmin sages, He with His associates took to a fortress in the sea [10.50: 49] where the brahminical order is not observed [10.57: 30] and where they as thieves cause the people a lot of trouble [e.g. 10.61].'

The Supreme Lord did not say a word to him who, using such and more harsh words, had lost all his chances. He kept silent like a lion to a jackal's cry. Hearing that intolerable criticism, the members of the assembly covered their ears and walked away while angrily cursing the king of Cedi. A person who does not leave the place where the Supreme Lord or His devotee is criticised, loses his pious credit and will fall down. Then the sons of Pandu as also the Matsyas, Kaikayas and Srinjays stood up infuriated with raised weapons, prepared to kill Shishupala. Shishupala oh scion of Bharata, thereupon undaunted took up his sword and shield and challenged with insults the kings in the assembly who were the proponents of Krishna. The Supreme Lord at that point stood up and

stopped His devotees. Displeased He attacked His enemy with His sharp-edged disc and severed his head from his trunk. With Shishupala being killed a tumultuous uproar rose from the audience. The kings siding with him feared for their lives and fled away. Right before the eyes of everyone alive, from the body of Shishupala a light rose that entered Krishna like it was a meteor falling from the sky to the earth [see also 10.12: 33]. Throughout three lifetimes he had been obsessed with this mentality [of enmity] and thus meditating he [now finally] attained Oneness with Him [B.G. 4: 9, see also 10.12: 33]. It is indeed so that one's attitude is the cause of one's rebirth [see B.G. 8: 6 & Jaya and Vijaya]. The emperor rewarded the priests and the members of the assembly abundantly with gifts, respecting them all properly according to the scriptural injunctions and next performed the avabhritra ceremony [of washing himself and the utensils to conclude the sacrifice]. Krishna, the Master of all Yoga Masters, saw to it that the great sacrifice of the king was concluded and stayed, on the request of His well-wishers, a couple of months more [in Indraprastha]. The son of Devaki, Is'vara, then took leave from the king - who did not like that - and together with His wives and ministers went back to His city. The story of the two Vaikunthha residents who because of a curse of the sages [the Kumaras] had to take birth repeatedly, I have related to you in great detail [see 3.16]. When King Yudhishtthira bathed at the avabhritra of the Rajasuja, he in the midst of the brahmins and kshatriyas shone as brilliant as the king of the demigods. All the gods, human beings and travelers of the sky [the lesser gods, the Pramathas], being honoured by the king, happily returned to their domains, full of praise for Krishna and the sacrifice. [All were happy], except for the sinful Duryodhana who was the pest of the Kuru dynasty and the personification of the Age of Quarrel. To face the flourishing opulence of the Pandavas was something he could not tolerate.

He who recites these activities of Lord Vishnu, the deliverance of the kings, the [Rajasuya] sacrifice and the killing of the king of Cedi and such, is delivered from all sin.'

BHAGAVATA PURANA CHAPTER 75:

Concluding the Rajasuya and Duryodhana Laughed at - The honourable king said: 'All the people of God, oh brahmin, who assembled at the Rajasuya sacrifice of Ajatas'atru [he whose enemy was never born, or Yudhishtthira], were delighted about the great festivity they saw: all the kings, the sages and enlightened souls, so I heard my lord, except for Duryodhana. Please tell us what the reason was.'

The son of Vyasa said: 'At the Rajasuya sacrifice of the great soul who is your grandfather, the family members who were bound in divine love, were engaged in humbly serving his cause. - Bhima was in charge of the kitchen, Duryodhana supervised the finances, Sahadeva managed the reception and Nakula procured the required items. Arjuna served the preceptors, Krishna washed the feet, the daughter of Drupada served the food and the magnanimous Karna handed out the gifts. Yuyudhana, Vikarna, Hardikiya, Vidura and others like the sons of Bahlika headed by Bhuris'rava and Santardana, were, eager to please the king, willing to engage in the different duties during the elaborate sacrifice, oh best of the kings. After the king of Cedi had entered the feet of the master of the Satvatas, the priests, the prominent officials, the highly learned and all the best well-wishers, being well honoured with pleasing words, auspicious offerings and gifts of gratitude, executed the avabhritra bathing ceremony in the heavenly river. During the avabhritra celebration the music sounded of a variety of gumukha horns, kettledrums, large drums, mridangas, smaller drums and conch shells. Female dancers danced and singers sang joyfully in groups as the loud sound of their vinas, flutes and hand cymbals reached the heavens. The kings wearing necklaces of gold took off together with foot soldiers, nice flags and banners of different colours and well ornamented majestic elephants, chariots and horses. The Yadus, Srinjays, Kambojas, Kurus, Kekayas and Kos'alas with their armies headed by [the king,] the performer of the sacrifice, made the earth tremble. The officials, the priests and the brahmins of excellence loudly vibrated Vedic mantras, while the demigods and sages, the forefathers and singers of heaven sang praises and rained down flowers. Men and women nicely adorned with sandalwood paste, garlands, jewelry and clothes, smeared and sprinkled each other playing with various liquids. The courtesans were by the men playfully smeared with oil, yogurt and perfumed water with plenty of turmeric and vermilion powder, and they smeared them in return [*]. The queens guarded by soldiers went out to witness this firsthand, just as did the wives of the gods in their celestial chariots in the sky. By their cousins and friends being sprinkled in their turn, they offered a beautiful sight with their blossoming faces and shy smiles. Squirting their brothers-in-law, their friends and so on with syringes, in their excitement, their arms, breasts, thighs and waists became visible because their dresses got drenched and loosened and the braids of small flowers in their hair slipped. With their charming play they thus agitated the ones who are impure of

mind. The emperor mounted his chariot harnessed with the finest horses and shone, hung with gold, with his wives in all directions like he was the king of sacrifices, the Rajasuya with all its rituals, in person. After the priests had guided him through the patni-samyaja- [*] and avabhritra ceremonies, they made him perform the acamana of sipping water for purification and bathe in the Ganges together with Draupadi. The kettledrums of the gods resounded together with those of the human beings, while the demigods, the sages, the forefathers and the humans released a downpour of flowers. Following this humans of all occupational and spiritual orders bathed in that place where even the greatest sinner can instantly be freed from all contamination. The king next put on a new set of silken garments and nicely ornamented honoured the priests, the officials and the brahmins with jewelry and clothing. The king, devoted to Narayana, in diverse ways went at lengths in proving his respects to the kings, his friends, well-wishers, direct family, more distant relatives as also to others. All the men with their jewels and earrings, flowers and turbans, jackets and silken garments as also with the most precious pearl necklaces, shone like the demigods. The women also radiated brilliantly with the beauty of their faces adorned with pairs of earrings and locks of hair and wearing golden belts. 5-2 Oh King, the highly qualified priests, the officials, the Vedic experts, the brahmins, the kshatriyas, vais'yas, Shudras and the kings who had come and together with their followers, the planetary rulers, the spirits, the forefathers and demigods had been worshiped, then with his permission all returned to their abodes. Like mortal men drinking amrita, they never had enough of glorifying the great celebration of the Rajasuya sacrifice performed by the wise king, the servant of the Lord. In his love for his family members, friends and relatives, king Yudhishtthira then stopped them. He was in pain about being separated from Krishna. My dear, in order to please him the Supreme Lord then stayed there. The Yadu heroes headed by Samba He sent off to Dvaraka. The king, the son of Dharma [of Yamaraja or Dharma, the lord of the duties] by Krishna being freed from his feverish condition [see also 10.63: 23] thus successfully managed to cross over the so difficult to overcome ocean of his great ambition.

When Duryodhana one day saw the opulence in the palace, he was troubled by the greatness of the Rajasuya and of him [Yudhishtthira] whose life and soul belonged to Acyuta. All the different opulences of the kings of men, the kings of the demons and the kings of the gods could be seen there. With that wealth that was provided by the cosmic architect [Maya Danava], the daughter of king Drupada served her husbands [the Pandavas]. The Kuru-prince lamented, for his heart was fixed on her. The thousands of queens of the Lord of Mathura were there also present at the time, most attractive with their waists and heavy hips moving around slowly on their feet that charmingly tinkled, wearing their pearl necklaces reddened by the kunkuma from their breasts and with their beautiful faces richly adorned with earrings and locks of hair. 4-3 In the assembly hall constructed by Maya it so happened that the son of Dharma, the emperor in person, in the company of his attendants, his family and also Krishna - who was his Very Eye - was seated on a throne of gold, being endowed with the opulences of supreme rulership and praised by court poets, like he was Indra. There oh King, then entered Duryodhana surrounded by his brothers. Proud as a peacock wearing a crown and necklace, he with a sword in his hand was ranting angrily [at the doorkeepers]. Bewildered by the magic of Maya taking the solid floor for water, he held the end of his garment high, but further up he fell into water that he mistook for a solid floor. Bhima seeing it laughed out loudly just as the women, the kings and the rest did, my dear. Even though they were checked by the king, it carried the approval of Krishna. He [Duryodhana], burning with anger, embarrassed with his face turned down, being hurt within left for Hastinapura whereupon from the saintly ones rose a very noisy 'Alas alas!' Ajatas'atru [the king] felt a little sad, while the Supreme Lord, from whose glance the bewilderment had risen, kept silent. He was prepared to remove the burden from the earth [see also 1.15: 25-26, 10.2: 38 and 10.63: 27].

Oh King, this is what I have to tell you concerning your question about the bad-heartedness of Duryodhana during the great Rajasuya sacrifice.'

*: Present day India knows the tradition of the Holi celebrations, the festival of colours once a year on the morning after the full moon in early March every year, where one plays this game. It celebrates the arrival of spring and the death of the demones Holika. Holika was the sister of Hiranyakas'ipu who fighting Prahlada could not succeed in killing him [see 7.5]. She, said to be fire resistant, sitting with him in a fire could not harm him. He remained unscathed, but she burned in the fire to ashes. Thus are with Holi the night before great bonfires lit to commemorate the story. Although Holi is observed all over the north, it's celebrated with special joy and zest at Mathura, Vrindavana, Nandgaon, and Barsana (the places where Lord Krishna and Shri Radha grew up). Lord Krishna, while growing up in Vraja, popularised the festival with His ingenious pranks. The gopis of Vraja

responded with equal enthusiasm and the festivities have continued ever since. Role reversal with travesty, feminism etc. are accepted customs for the duration of the festival. Men and women of Vraja clash in a colourful display of a mock battle of the sexes. A naturally occurring orange-red dye, Kesudo, is used to drench all participants.

** : The patni-samyajya ritual is the ritual performed by the sponsor of the sacrifice and his wife, consisting of oblations to Soma, Tvashtha, the wives of certain demigods, and Agni.

BHAGAVATA PURANA CHAPTER 76:

The Battle Between Shalva and the Vrishnis

Shri Shuka said: 'Please, oh King, now listen how Krishna, in His body playing the human, in yet another wonderful deed killed the lord of Saubha. Shalva as he was called, was a friend of Shishupala. He came to Rukmini's wedding and was together with Jarasandha and others by the Yadus defeated in battle [see 10.54 and also 10.50]. Before all the kings listening he swore: 'Wait and see, I will, with all I can, rid the earth of the Yadavas!'

The foolish king this way vowed, only once a day ate a handful of dust while worshipping as his master the lord who protects the animalistic ones [Pashupati or Shiva *]. After a year had passed Ashutoshya [Shiva, as the one who is quickly pleased] offered the master of Uma, Shalva who had approached him for shelter, the choice of a benediction. He chose a vehicle terrifying to the Vrishnis with which he could travel at will and that could not be destroyed by the gods, the demons, the humans, the singers of heaven, the serpents or the wild men. Girisa [Shiva as the Lord of the mountain] said 'so be it' and ordered Maya Danava, who was there to conquer the cities of the enemies [see 7.10: 53], to build a [flying] fortress made of iron named Saubha and offer it to Shalva. The vehicle filled with darkness, moved as one liked and was unassailable. When Shalva obtained it he, remembering the enmity the Vrishnis had shown, went to Dvaraka with it. -1 Oh best of the Bharatas, Shalva besieged the city with a large army and destroyed the parks, the gardens and the towers, gateways, mansions, outer walls, outlook posts and recreational areas surrounding it. From his superior vimana torrents of weapons came down including stones and trees, thunderbolts, snakes and hailstones. A fierce whirlwind rose that covered all the directions with dust. The city of Krishna thus terribly being tormented by Saubha oh King, could not find peace, just as the earth could not with [the besieging by the threefold flying fortress of] Tripura [see 7.10: 56].

The Great Lord Pradyumna seeing how His subjects were being harassed then said to them: 'Do not fear!', after which the great hero, who was of an untold glory, mounted His chariot. 4-1 Eminent leaders among chariot heroes like Satyaki, Carudeshna, Samba, Akrua and his younger brothers, Hardikya, Bhanuvinda as also Gada, Shuka, Sarana and other bowmen, came forward [from the city] in armor, being protected by chariotry, elephantry, cavalry and infantry. Thereupon a hair-raising battle commenced between the Yadus and the followers of Shalva, that was as tumultuous as the battle between the demons and the demigods [see 8.10]. The way the warm rays of the sun dissipate the darkness of the night, by the son of Rukmini with His divinely empowered weapons in an instant the magical tricks were destroyed of the master of Saubha. 8-1 With twenty-five iron-tipped, in their joints perfectly smoothened arrows with golden shafts He struck Shalva's commander-in-chief [Dyuman]. With a hundred of them He pierced Shalva, with one shaft He pierced each of his soldiers, with ten shafts he pierced each of his charioteers and with three shafts he pierced each of his carriers [elephants, horses]. When they saw that amazing, mighty feat of Pradyumna, the great personality, He was honoured by all the soldiers of His side and the side of the enemy. The magical illusion created by Maya that then was seen in many forms, next seen in a single form and then again not seen at all, constituted an inconsistency that made it impossible for his opponent to locate him. Moving hither and thither like a whirling firebrand the airship of Saubha never stayed in one place; from one moment to the next it was seen on the earth, in the sky, on a mountain top or in the water. Wherever Shalva with his soldiers appeared with his Saubha ship, at that spot the arrows were aimed by the army commanders of the Yadus. Shalva lost his grip because of his enemy, for his army and fortress had to suffer from the arrows shot that, striking like fire and the sun, were as intolerable as snake poison. Even though the heroes of Vrishni, eager for the victory here and in the hereafter, were extremely pained by the floods of weapons launched by the commanders of Shalva, they did not leave their positions. Shalva's companion named Dyuman who was previously hurt by Pradyumna, then positioned himself before Him with a club of maura iron and struck Him with a powerful roar. Pradyumna, the subduer of the enemies, received a full blow in the chest. His chariot driver, the son of Daruka, knew what his duty was and removed Him from the battlefield.

The son of Krishna quickly regained His consciousness and said to His chariot driver: 'It is not right, oh driver, for Me to be removed from the battlefield! Except for Me, no one born

in the house of Yadu has ever been known to have abandoned the battlefield. Now My reputation is stained because of a driver who thinks like a eunuch! What should I having fled from the battlefield say now when I meet My fathers Rama and Krishna? How should I excuse Myself being questioned concerning the matter? My sisters-in-law certainly will deride Me saying: 'Oh hero, how could Your enemies succeed in turning You into a coward in battle?'

The charioteer said: 'Oh Long-lived One, what I did I have done in full awareness of my prescribed duty oh Lord. A driver should protect the master who ran into danger, just as the master should protect the driver. With that in mind I removed You from the battlefield. Seeing you knocked unconscious by the enemy, I thought You were wounded!'

*: The Monier-Williams dictionary states: "According to one legend every deity acknowledged himself to be a mere pashu or animal when entreating Shiva to destroy the Asura Tri-pura."

BHAGAVATA PURANA CHAPTER 77: Shalva and the Saubha fortress Finished

Shri Shuka said: 'After touching water, fastening His armor and picking up His bow He [Pradyumna] said to His charioteer: 'Take Me to the warrior Dyuman.' Dyuman [in His absence] had decimated His troops, but now the son of Rukmini with a smile counterattacking struck back with eight naraca arrows [made of iron]. With four of them He struck the four horses, with one the driver, with two the bow and flag and with one his head. Gada, Satyaki, Samba and others killed the army of the master of Saubha. All occupants of Saubha fell into the ocean with their throats cut. For twenty-seven days and nights the tumultuous and fearsome fight between the Yadus and the followers of Shalva striking one another thus continued. - Krishna who was called away by [Yudhishtira.] the son of Dharma, stayed in Indraprastha [see 10.71] and noticed there, after the Rajasuya was completed and Shishupala had been killed, very bad omens. He took leave of the Kuru elders, the sages and Pritha and her sons and headed for Dvaraka. He said to Himself: 'With Me coming to this place accompanied by My honourable elder brother, the kings siding with Shishupala very well may be attacking My city.'

When He saw king Shalva's Saubha and the destruction going on of all that belonged to Him, Kes'ava arranged for the protection of the city and said to Daruka: 'Bring Me My chariot, oh driver, and quickly take Me near Shalva; and take care not to be outsmarted by this lord of Saubha, he is a great magician.'

With that command taking the reigns Daruka drove the chariot forward so that, with Him arriving there, all of His own men and the soldiers of the opposing party could see [the emblem of] Garuda [the younger brother of Aruna]. Shalva, who as the chief of a practically completely destroyed army, saw Lord Krishna on the battlefield, hurled his spear, that made a scary sound, at Krishna's charioteer. In its flight illumining all directions like it was a great meteor, it was by Krishna midair swiftly cut into a hundred pieces. Like being the sun with its rays in the sky, He pierced him with six arrows and struck the Saubha fortress that was moving about with torrents of them. But when Shalva struck Shauri's left arm, the arm with His bow, most amazingly, the Sharnga fell from the hand of Sharnghadhanva. From all the living beings witnessing it a great cry of dismay arose. The lord of Saubha roared loudly and said this to Janardana: 7-1 'Because You oh fool, right before our eyes stole away the bride of our brother and friend [Sishupala 10.53] and he unsuspecting by You within the assembly was killed [10.74], You Yourself, who are so convinced of Your invincibility, will today with my sharp arrows be sent to the land of no return, provided You have the guts to stand in front of me!'

The Supreme Lord said: 'You dullard, boast in vain not seeing your impending death. Heroes do not prattle, they rather demonstrate their prowess!'

Having spoken thus the Supreme Lord infuriated with a frightening power and speed struck Shalva with His club on the collarbone so that he reeled and had to vomit blood. But when He lifted His club again Shalva had disappeared and a moment later a man bowing his head appeared before Krishna who lamenting spoke the words: 'Mother Devaki has sent me! Krishna, oh Krishna, oh Mighty-armed One so full of love for Your parents, Your father has been captured and led away by Shalva like a domestic animal by a butcher being led to the slaughterhouse.'

Hearing these disturbing words Krishna, who had assumed the nature of a human being, spoke out of love disconsolate and with compassion, like He was a normal man: 'How could that petty Shalva abduct My father and defeat Balarama who is never confounded or defeated by Sura or Asura? Fate indeed is powerful!'

After Govinda had said this, the master of Saubha approached Krishna like he was leading Vasudeva before Him and then said the following: 'He here is the one who begot You and for whom You live in this world. I will kill him

straight before Your eyes. Save him if You can, You ignoramus!'

The magician thus mocking Him cut off the head of the 'Anakadundubhi', took the head and climbed in the Saubha vehicle that hovered in the sky. In spite of His full knowledge and great powers of perception He, out of love for the ones dear to Him, for a moment remained absorbed in His normal humanity. But then it dawned on Him that Shalva had used a demonic, magic trick designed by Maya Danava. Alerted on the battlefield as if He awoke from a dream, He saw neither the messenger nor His father's body anywhere. Noticing His enemy sitting in his Saubha that moved about in the sky, Acyuta prepared to kill him. That is how some sages say it who do not reason correctly, oh seer among the kings. They most certainly then contradict the words they once spoke but have forgotten again [compare e.g. 10.3: 15-17; 10.11: 7; 10.12: 27; 10.31: *; 10.33: 37; 10.37: 23; 10.38: 10; 10.50: 29; 10.52: 7 and 10.60: 58]. In what way would the lamentation, bewilderment, affection or fear that are born from ignorance, belong to the Infinite One in whom one finds the undivided complete of wisdom, spiritual knowledge and opulence? Those who, encouraged by service in self-realisation at His feet, dispel the bodily concept of life that bewildered man since time immemorial, attain the eternal glory in a personal relationship with Him [svarupa] - so how could there be any bewilderment then with Him, the Supreme Destination of the Truthful Ones? And while Shalva with great force attacked Him with torrents of weapons, Lord Krishna whose prowess never fails, pierced his armor, bow and crest jewel with His arrows and smashed the Saubha vehicle of His enemy with His club. Shattered into thousands of pieces by the club in Krishna's hand, it fell into the water. Shalva thereupon abandoned it, took position and rushed forward with his club in his hands towards Acyuta. As he ran toward Him carrying his club, Krishna severed his arm with a bhalla cutting arrow. In order to kill Shalva He next raised His wonderful disc weapon. Looking like a mountain beneath a rising sun, He shone with a radiation resembling the light at the end of time. The Lord severed the head of that master of great magic with it, complete with earrings and crown, the way lord Indra with his thunderbolt severed Vritrasura's head [see 6.12]. From his men then rose a loudly voiced 'alas, alas!'

After the sinner had fallen and the Saubha fortress was destroyed by the club, kettledrums sounded in the sky oh King, played by a host of demigods. And then... it was Dantavakra who, in order to avenge his friends, furiously ran forward.'

BHAGAVATA PURANA CHAPTER 78:

Dantavakra Killed and Romaharshana Slain with a Blade of Grass

- Shri Shuka said: 'Out of friendship for the absent Shishupala, Shalva and Paundraka - who all had passed on to the next world, the wicked one [Dantavakra, see 9.24: 37] appeared who, all alone, on foot and with a club in his hand, oh great King, infuriated made the earth tremble under his feet by his great physical power. Seeing him coming His way Lord Krishna quickly took up His club, leaped down from His chariot and stopped him in his tracks like the shore does with the sea. Raising his club the king of Karusha arrogantly said to Mukunda: 'What a luck, what a luck I have today to see You crossing my path. You oh Krishna who as our maternal cousin have used violence against my friends, want to kill me. Therefore I will kill You oh fool, with my thunderbolt club. I who care about my friends will have paid my debt to them only after having killed You oh ignoramus, You oh enemy in the form of a family member who are like a disease to one's body.'

Thus with harsh words harassing Krishna like one does an elephant with goads, he roared like a lion and stroke Him with his club on the head. Krishna, the deliverer of the Yadus, despite being hit by the club, did not move an inch on the battlefield and with His Kaumodaki [His club] struck him heavily in the middle of his chest. With his heart shattered by the club he vomited blood and fell lifeless to the ground with his hair, arms and legs spread wide. Then, oh king, before the eyes of all living beings, an amazing, very subtle light entered Lord Krishna, just as it happened with Shishupala [see 10.74: 45]. Viduratha, his brother, came next. Plunged in sorrow about his relative, he with sword and shield came forward, breathing heavily in his desire to kill Him. As he attacked Him oh King of kings, Krishna with the razor-sharp edge of His cakra sliced off his head complete with its helmet and earrings. 3-1 After thus having killed the, for others insurmountable, Shalva and his Saubha fortress along with Dantavakra and his younger brother Viduratha, He was praised by gods and men, sages and the perfected ones. The heavenly singers and scientists, the great ones of excellence and the dancing girls, the forefathers and the keepers of the wealth as also the venerable and the mighty ones all sang His glory, showering flowers the moment He surrounded by the most eminent Vrishnis entered His decorated capital. This is how the Controller of Yoga, Krishna the Supreme Lord and

Master of the Living Being is victorious. It is to those who have an animalistic vision that He seems to suffer defeat [*].

When Lord Balarama heard about the preparations the Kurus and Pandavas made for war, He being neutral departed under the pretext of going to bathe at the holy places. After at Prabhava having bathed and having honoured the demigods and sages, forefathers and human beings [there], He, surrounded by brahmins, went to the Sarasvati [where she is] flowing westward to the sea. 9-2 Oh son of Bharata, He visited the broad body of water of Bindu-saras, Tritakupa, Sudars'ana, Vis'ala and Brahma-tirtha, Cakra-tirtha, the Sarasvati where she flows eastward and all [the holy places] along the Yamuna and the Ganges. He also went to the Naimisha[ranya] forest where the rishis were engaged in the performance of an elaborate sacrifice [see also 1.1: 4]. They who for a long time had been engaged in the sacrifice recognised Him upon His arrival and properly greeted Him reverentially by standing up and bowing down to Him. After He together with His entourage had been worshiped and had accepted a seat, He noticed that the disciple [Romaharshana, see also 1.4: 22] of the greatest of all sages [Vyasa] had remained seated. Seeing that the suta [a son of a mixed marriage of a brahmin father and kshatriya mother] who had not bowed down or joined his palms, was sitting higher than the rest of the learned ones, the sweet Lord got angry: 'Because he, born as a pratiloma, sits higher than these brahmins and also higher than Me, the Protector of the Religion, he, being so arrogant, deserves it to die. 5-2 As a disciple of the Lord among the sages [Vyasa thus] he has fully studied the many Itihasas, Puranas and Shastras about the religion, but this has not led to good qualities. Not in control with himself, he vainly lacking in humility and not having subdued his mind, deems himself a scholarly authority and is thus engaged like an actor. It is for this purpose indeed that I have descended into this world: to put an end to those who pose as religious but factually are most sinful.'

Even though He was on a pilgrimage and thus had stopped with killing the impious ones, the Supreme Lord after having said this, did what had become inevitable. The Lord put an end to him by means of the tip of a blade of grass that He held in His hand. All the sages said 'Ohhh, ohhh' and in distress said to Sankarshana deva: 'You have committed an irreligious act, oh Master. We have granted him the master's seat for the duration of the sacrifice, oh Darling of the Yadus, along with a long life and freedom from physical worries. 1-3 Even though You, oh Master of Mystic Power, are not regulated by the scriptural injunctions, You unknowingly have killed a brahmin. But if You oh Purifier of the World, atone for Your killing a brahmin, the people in general, who are inspired by no one else, will benefit from Your example.'

The Supreme Lord said: 'I want to be of compassion for the common people and will perform the atonement for this killing. Please tell Me what the prescribed ritual to be done first would be. Oh, please say the word, and by My mystic potency I will bring about the long life, strength and sensory power that you promised him.'

The sages said: 'Please, oh Balarama, arrange it so that both Your potency of killing by means of that [grass] weapon and that what we have said may remain.'

The Supreme Lord said: 'The Vedas tell us that the child taking birth from you is truly one's self. Therefore his son [Suta Gosvami, see 1.2: 1] should be the speaker [of the Purana, endowed] with a long life, strong senses and physical power [see also **]. Oh best of sages, please tell Me what you want. I shall do it, and again, please, oh intelligent ones, think of what the proper atonement would be, for I have no idea.'

The rishis said: 'The fearsome demon Balvala, the son of Ilvala, comes here every new moon and spoils our sacrifice. The best you can do for us oh descendant of Das'arha, is to defeat that sinner who pours pus on us, blood, feces, urine, wine and meat. You subsequently, for twelve months should do penance by serenely traveling around the land of Bharata [India] and find purification by bathing at the holy places.'

*: It is in these verses that the Bhagavatam says that one has the vision of an animal if one thinks that the Lord would ever suffer defeat as seemed to be the case with Krishna fleeing from Jarasandha [10.52], Krishna acting as if he would be impressed by Shalva's tricks [10.77: 27-32], the Buddha being food-poisoned or Jesus Christ being crucified. In the end to His evanescence there is the victory, the enlightenment, the resurrection and the second birth in acceptance of the teaching.

** To illustrate the principle enunciated here by Lord Balarama, the parampara in the person of Shri Shridhara Svami quotes the following Vedic verse that appearing in both the Shatapatha Brahmana 4.9.8. and the Brihad-aranyaka Upanishad. 4.:

angad angat sambhavasi
hridayat abhijayase
atma vai putra-namasi
stamjiva Sharadah Shatam

"You have taken birth from my various limbs and have arisen from my very heart. You are my own self in the form of my son. May you live through a hundred autumns."

BHAGAVATA PURANA CHAPTER 79:
Lord Balarama Slays Balvala and Visits the Holy Places

Shri Shuka said: 'Then, on the day of the new moon, a fierce and frightening wind arose scattering dust, oh King, with the smell of pus everywhere. Thereupon a rain of abominable things produced by Balvala poured down upon the sacrificial arena, after which he himself appeared carrying a trident. - The sight of that immense body, which looked like a heap of charcoal with a topknot and beard of burning copper, his fearsome teeth and face with contracted eyebrows, reminded Rama of His club, which crushes opposing armies, and His plow that subdues the Daityas. Both the weapons presented themselves immediately at His side. With the tip of His plow Balarama got hold of Balvala, who moved about in the sky, and with His club then angrily struck the harasser of the brahmins on the head. He produced a cry of agony and fell, with his forehead cracked open, gushing blood to the ground like a red mountain struck by a thunderbolt. The sages praised Rama, awarded Him practical benedictions and ceremonially sprinkled Him with water, just like the great souls did with [Indra] the killer of Vritrasura [Indra, see 6.13]. They gave Rama a Vaijayanti flower garland of unfading lotuses in which Shri resided and a divine set of clothes together with celestial jewelry.'

Next receiving permission to leave them He together with [a group of] brahmins went to the Kaus'iki river where He took a bath. From there He headed for the lake from which the Sarayu flows. Following the course of the Sarayu He arrived in Prayaga where He bathed to propitiate the demigods and other living beings. Thereafter He went to the hermitage of Pulaha Rishi [see also 5.7: 8-9]. 1-1 After having immersed Himself in the Gomati, the Gandaki, the Shona and Vipasa' river, He went to Gaya to worship His forefathers and to the mouth of the Ganges to perform ritual ablutions. At Mount Mahendra He saw Lord Parashurama. After honouring Him He then bathed where the seven branches of the Godavari river converge with the rivers the Vena, the Pampa and the Bhimarathi. Having seen Lord Skanda [Kartikeya] Balarama next visited Shri-s'aila, the residence of Lord Giris'a [Shiva] and saw the Master in Dravida-des'a [the southern provinces] the most sacred hill, the Venkata [of Balaji]. After [having visited] the cities of Kamakoshi and Kanci He went to the river the Kaveri as also to the greatest of them all, the most holy Shri-ranga, where the Lord manifested [as Ranganatha]. He went to the place of the Lord, the mountain Rishabha, then to southern Mathura [Madurai where the goddess Minakshi resides] and next to Setubandha [Cape Comorin] where the gravest sins are destroyed. 6-1 There the Wielder of the Plow, Halayudha, gave a great number of cows away to the brahmins. He went to the rivers the Kritamala and Tamraparni and the Malaya mountain range, where He bowed down to pay respect to Agastya Muni who, sitting there in meditation, gave Him his blessings. Leaving with his permission He went to the southern ocean where he saw the goddess Durga [known as Kanya]. Then reaching Phalgun and taking a bath in the sacred lake of the five Apsaras where Lord Vishnu manifested, He again gave away a myriad of cows. 9-2 The Supreme Lord thereupon traveled through Kerala and Trigarta and arrived at Gokarna [northern Karnataka], a place sacred because of the manifestation of Dhurjathi [he with a load of matted locks], Shiva. Seeing the honoured goddess [Parvati] residing on an island off the coast, Balarama went to Shurparaka where He touched the waters of the Tapi, the Payoshni and the Nirvindhya. Next He entered the Dandaka forest and went to the Reva where the city of Mahishmati is found. There He touched the water of Manu-tirtha and then returned to Prabhava.

From the brahmins [there] He heard about the annihilation of all the kings in a battle [at Kurukshetra] between the Kurus and the Pandavas. He concluded that the earth was being relieved of her burden [see also e.g. 10.50: 9]. He, the beloved Son of the Yadus, then went to the battle where He tried to stop Bhima and Duryodhana who with their maces were fighting each other on the field [see also 10.57: 26]. But when Yudhisht'hira, the twins Nakula and Sahadeva, Krishna and Arjuna saw Him, they were silent as they offered their obeisances with the burning question: 'What does He want to tell us, coming here?' He saw the two with clubs in their hands skillfully moving in circles and furiously strive for the victory. He said: 'Oh King, oh Great Eater, the two of you warriors are equal in prowess. One I think is of a greater physical power, while the other is technically better trained. I do not see how from any of you, who are equally skilled, a victory or defeat can be expected. So stop this useless fight.'

In spite of being sensible people, the two, who fixed in their enmity kept each other's harsh words and misdeeds in mind, did not take heed of His words, oh King. Balarama decided that it was their fate and went to Dvaraka where He was greeted by a delighted family headed by Ugrasena. When He

[later on] returned again to Naimisharanya, the sages engaged Him, the Embodiment of All Sacrifice who had renounced all warfare, with pleasure in all the different kinds of rituals [*]. The Almighty Supreme Lord bestowed upon them the perfectly pure spiritual knowledge by which they could perceive this universe as residing within Him and also see Him as pervading the entire creation. After together with His wife [Revati, see 9.3: 29-33] having executed the concluding ritual avabh'ritha bath He, well dressed, nicely adorned and surrounded by His family members and other relatives and friends, appeared as splendid as the moon in its full glory [full and surrounded by the stars].

There are countless other [pastimes] like this of the mighty, unlimited and unfathomable Balarama who through His illusory power appears as a human being. Whoever regularly, at dawn and dusk, remembers the activities of the unlimited Balarama that are all amazing, will become dear to Lord Vishnu.'

*: Shri Prabhupada writes here: 'Actually Lord Balarama had no business performing the sacrifices recommended for ordinary human beings; He is the Supreme Personality of Godhead, and therefore He Himself is the enjoyer of all such sacrifices. As such, His exemplary action in performing sacrifices was only to give a lesson to the common man, to show how one should abide by the injunctions of the Vedas.'

BHAGAVATA PURANA CHAPTER 80: An Old Brahmin Friend Visits Krishna

The honourable king said: 'My lord, I would like to hear oh master, what valorous deeds there are more of Lord Krishna, the Supreme Soul of Unlimited Powers. How can anyone who is disgusted with running after material desires and knows the essence oh brahmin, desist from listening to the transcendental topics of the Lord Hailed in the Scriptures after repeatedly having heard them? The actual power of speech is the one describing His qualities, the hands that really work are the ones that do His work, the true mind is the mind remembering Him as dwelling with the mobile and immobile living beings, and the ear that actually hears is the ear turned to His sanctifying topics [compare 2.3: 20-24]. It is about the head that bows to both of His manifestations [among the mobile and immobile beings], about the eye that sees Him only and about the limbs that regularly honour the water that washed the feet of Vishnu or His devotees.'

Suta [1.2: 1] said: "After Vishnurata [Parikshit as being Vishnu-sent] had asked this question, he was addressed by the powerful sage, the son of Vyasa whose heart was fully absorbed in Vasudeva. Shri Shuka said: 'There was a certain friend of Krishna [called Sudama, not the same one as mentioned in 10.41: 43], a brahmin well versed in the Vedas, who, peaceful of mind and in control of his senses, was detached from the sense objects. As a householder he subsisted on that what came of its own accord. His wife was, just like him, poorly dressed and emaciated of hunger. Distressed by the poverty she, with her face dried up and trembling legs, faithful to her husband, approached him and said: 'Is it not so, oh brahmin, oh master of devotion, that the Husband of Shri is your friend and that that best one of the Satvatas is filled with compassion for the brahmins and is willing to give them shelter? Please approach Him, my most gracious man, for He, the Ultimate Shelter of the Sainly Souls, will then provide you with abundant wealth because you have such a hard time maintaining your family. If the Lord of the Bhojas, Vrishnis and Andhakas who is now present in Dvaraka, even gives Himself to a person [just] remembering His lotus feet, then what would the Spiritual Master of the Universe not do for people of worship who are not so much interested in economic success and sensual gratification?'

2-1 The brahmin who thus repeatedly in various ways was entreated by his wife then thought: 'The sight of Uttamas'loka is indeed the highest attainment.' He took the decision to visit Him and asked her: 'If there is anything in the house that I can bring as a gift my good woman, please give it to me!' She begged with the other brahmins for four fists of husked and parched rice, wrapped it in a piece of cloth and gave it to her husband to bring as a gift.

He, the best of the scholars, took it with him and on his way to Dvaraka wondered: 'How will I ever get this audience with Krishna?' 6-1 Together with a couple of local brahmins the scholar passed three gates and guard stations and walked between the houses of Acyuta's faithful followers, the Andakas and Vrishnis. One normally could not go there and so he felt as if he had attained the bliss of the Pure Spirit. He next entered one of the opulent sixteen thousand residences of the Lord's queens [*]. Acyuta who sat on His consort's bed, saw him from a distance, immediately rose and came forward to close him gladly in His arms. The Lotus-eyed One in touch with the body of His dear friend, the wise brahmin, extremely ecstatic released affectionately some tears from His eyes. 0-2 Having him seated on the bed He fetched some items to honour His friend and washed his feet. The Supreme Lord of All the Worlds took the water on His head, oh King. Then the Purifier anointed him with divinely fragrant sandalwood and

aloe-wood [lignaloos or aguru] paste and kunkuma. He gladly honoured His friend with aromatic incense and series of lamps and offered him betel nut and a cow. Next He spoke a word of welcome. The goddess [Rukmini] was personally of service by carefully fanning with a yak's tail the dirty and poorly dressed, emaciated twice-born soul, whose veins could be seen. The people in the palace thus seeing Krishna engaged in His spotless reputation, were amazed about the intense love with which the unkempt looking soul [the avadhuta] was honoured: 5-2 'What pious deeds has he performed, this unwashed, condemned and lowly mendicant deprived of all prosperity in the world? How can he with reverence be served by the Spiritual Master of the Three Worlds who is the abode of Shri? Leaving the goddess sitting on her bed He embraced him as an older brother!'

Taking hold of each other's hands, oh King, they discussed the charming topics of the past when they together lived in the school of their spiritual master [see 10.45: 31-32]. The Supreme Lord said: 'Oh brahmin, after the guru received his remuneration from you and you returned [home], oh knower of the dharma, did you marry a suitable wife or not? With your mind occupied by household affairs, you were not driven by desires and I also know that you do not take much pleasure, oh wise soul, in the pursuit of material happiness. Some people perform their worldly duties without being disturbed by desires in their minds. Acting to set an example as I do, they shake off the propensities that naturally arise. Do you, oh brahmin, still remember our stay in the gurukula? It is there that a twice-born soul learns to understand what needs to be known and thus manages to transcend his ignorance. One is born twice my dear friend: after first being born materially one [secondly] manifests through a spiritual master, a bestower of spiritual knowledge like Myself, who teaches what the duties are for all spiritual orders [or stages of life, see ashrama and 7.12]. Among those engaged in the varnashrama system [see also B.G. 4: 13] in this world, they [who thus are twice born] are the expert knowers of the true welfare, oh brahmin, for they cross over the ocean of material existence with the help of the words stemming from Me in the form of the spiritual master. I, the Soul of All Beings, am not as satisfied by ritual worship, a new life, austerity or self-control as I am by faithful service to the spiritual master [compare 7.14: 17]. 5-3 Oh brahmin, do you still remember what we did, when we were living with our spiritual master, when we once by the wife of our guru were sent away to fetch firewood? Having entered a big forest, oh brahmin, all out of season, a fierce harsh thundering wind arose with rain. With the sun having set we, with all directions covered in darkness and with all the water around us, could neither recognise the direction nor high or low areas. Constantly heavily besieged by the fierce wind and water in that flood, we did not know what way to go and in distress wandered through the forest holding each other's hands. Our guru Sandipani knew this and at sunrise set out to search for us, his disciples. The acarya then found us suffering. 'Oh you children, for my sake you have to suffer heavily! In your devotion for me you have disregarded that what is most dear to all living beings: the [comfort of your] body! Well, this is what disciples should do to pay the debt to their spiritual master: being perfectly pure in their love, they must be willing to offer the spiritual master their very self and possessions. I am satisfied with you my dear boys, oh best of the brahmins. May your desires be fulfilled and may in this world and the next your words, your mantras, never lose their attraction [their freshness] compare 10.45: 48!'. Many things like this happened when we were living at the house of the guru. Only by the mercy of the spiritual master a person will find [spiritual] fulfillment and attain peace.'

The brahmin said: 'What more is there for me to achieve in life, oh God of Gods, oh Guru of the Universe, than to have lived together at the guru's house with You whose every desire is fulfilled? Oh Almighty One, Your body, constituting the fertile field of all welfare, comprises the Absolute Truth that is celebrated [in the Vedas]. Your residing with spiritual masters is nothing but an extraordinary role-play [see also e.g. 10.69: 44 and 10.77: 30]!'

*: Shрила Vis'vanatha Cakravarti quotes from the Padma Purana, Uttara-khanda, which says that the brahmin actually entered the palace of Rukmini: 'sa tu rukmini-antah-puradvari kshanam tushnim sthitah'; 'He stood for a moment in silence at the doorway of Queen Rukmini's palace.'

BHAGAVATA PURANA CHAPTER 81:

The Brahmin Honoured: Lord Krishna the Godhead of the Brahmins

- Shri Shuka said: 'He, Bhagavan Krishna, the True Goal of the Devotees, the Lord Who Perfectly Knows the Minds of All Beings, in this manner conversing with this best one among the brahmins, then, in His dedication to the ones of learning, laughed and spoke with a smile and a loving glance to His dear friend. The Supreme Lord said: 'What gift have you brought for Me from home, oh brahmin? Even the slightest that in pure love is offered by devotees, turns into something immense for Me, whereas not even the greatest that is being

presented by non-devotees pleases Me. Whoever offers Me a leaf, a flower, a fruit and water with devotion, that offer brought from the heart by a soul of good habits I accept [same as in B.G. 9: 26].'

But the twice-born soul thus being addressed, was too embarrassed with Him, the Husband of the Goddess of Fortune, bowed down his head and did not offer the few hands of rice grains, oh King. - As the direct witness in the heart of all living beings fully cognizant of the reason why he had come, He thought: 'He worshiped Me in the past and never desired opulence. But because he, My friend, in order to keep his chaste and devoted wife happy, has come to Me now, I will give him riches not attainable for [even] the immortals [see also B.G. 9: 22].' With that in mind He Himself from under the garment of the twice-born one snatched away the rice grains that were tied in a bundle and said: 'What is this? Have you brought this for Me My dear friend? That gives Me the greatest pleasure! These rice grains satiate Me and the whole universe [that I am]!'

Speaking thus He took a handful to eat and a second one, whereupon Shri [Rukmini devi], devoted to Him, the One Supreme, seized His hand [for the beaten grains were hard to digest]. 'That oh Soul of Each and Everyone, is enough to make a person wishing to satisfy You, prosper in this world and the next with all opulence available.'

After to his satisfaction having drunk and eaten the brahmin spent that night in Acyuta's palace. He thought he had attained heaven. The next day dear King, as he returned home, he was honoured by Shri! The Self-satisfied Maintainer of the Universe who made him happy as he walked along the path. Even though he had received no wealth from Krishna and had been too embarrassed to ask for it himself, he on his way home was filled with joy about the audience he had with the Great One. 'Ah, what a privilege it is to have witnessed the devotion of the Godhead of the Brahmins for the twice-born souls. He who carries Lakshmi in His chest embraced the poorest wretch! Who am I? A destitute sinner! And who is Krishna? The temple of Shri! And He, this friend of the brahmins, closed me in His arms! He seated me on the bed of His consort like one of His brothers. Tired as I was, I was fanned by His queen holding a [yak-tail] hair fan. Being served with sincerity with a massage for my feet and such, I was worshiped like a demigod by the God of Gods, the Godhead of the Scholars! The worship of His feet is the root of all perfections and opulence that man in his emancipation may find in heaven, on earth and in the lower regions. 'If this poor soul acquires opulence he, delighting in excess, will not remember Me'. He must have thought in His grace, and thus did not grant me the slightest amount of wealth.'

Thus lost in thought he arrived at the vicinity of his home. There he found himself placed before high rising palaces rivaling the sun, the fire and the moon. On all sides they were surrounded by wonderful courtyards and gardens swarming with hordes of cooing birds, ponds full of lilies and day and night blooming white lotuses. There were well adorned and ornamented men and women with deer-like eyes. 'What is this, whose place is this, how could this come about?' This way paining his mind he was welcomed by the men and women with a luster like the demigods, who most fortunately loudly sang to instrumental music. His wife, hearing that her husband had arrived, extremely jubilant quickly appeared excitedly from the house like she was the goddess of fortune manifesting herself from her abode. Seeing the husband she was so devoted to, she solemnly held her head down embracing him within her heart with closed eyes filled with tears because of her eagerness and love. He stood amazed at the sight of his wife who, shining in the midst of maidservants with golden lockets around their necks, radiated like a goddess in a vimana. Pleased he together with her entered his home that with its hundreds of gem-studded pillars resembled the palace of the great Indra. 9-3 There were ivory beds ornamented with gold [with bedding] white as foam and couches with golden legs, yak tail fans, golden chairs with soft cushions and canopies hung with strings of pearls. Seeing the sparkling clear quartz walls inlaid with precious emeralds as also the shining jeweled lamps and the women decorated with jewels, the brahmin, now free from worries with all the excessive opulence, reasoned about the cause of his unexpected prosperity: 'This prosperity here, of me always so unlucky and poverty stricken, must be the consequence of the glance that He, the Best of the Yadus who is of the Greatest Opulence, has cast on me. It is no doubt my Friend, the most exalted among the Das'arhas and Enjoyer of Unlimited Wealth, who, without saying a word, like a cloud [pouring rain] has given me this opulence when He, with me in His presence, noticed that I came begging. After having accepted with pleasure a palmful of roasted rice that I brought, this very day He makes something insignificant of the great gift He gives and something great of the meager gift of a friend [like me]. May there life after life, repeatedly be my love [saurhrida], friendship [sakhya], sympathy [maitri] and servitude [dasya] for Him, the Supremely Compassionate Reservoir of Transcendental Qualities, as also my adherence to the intimate association with His devotees. The Supreme and

Never Born Lord does not bestow the wonderful opulences - a kingdom and material assets - upon His devotee when he [not initiated or not twice-born, see 10.80: 32] fails in understanding. In His wisdom He sees how the false pride [the arrogance, the conceit with the wealth, or the mada] leads to the downfall of the wealthy.'

He [Sudama] this way firmly being fixed in intelligence, was most devoted to Janardana and enjoyed free from intense desire [for wealth or profit] together with his wife. Therewith he always kept in mind that he [sooner or later] would have to abandon the objects of his senses. The brahmins are even the master of Him, the God of Gods, Hari, the Master and Lord of Sacrifice. There exists no higher worshipable deity than them [see also 7.11: 14, 7.14: 17-18, 10.24: 25, 10.45: 32]. By thus recognizing the Unconquerable One as being conquered by His own servants [see also 9.4: 63 and 10.9: 19] he, the learned friend of the Supreme Lord, was released from his bondage to the [material] self. By the force of his meditation upon Him he soon attained His abode, the destination of the truthful ones. The human being who hears about this sympathy for the brahmins of the Godhead of the Brahmins, will find love for the Supreme Lord and be freed from the bondage of [fruitive] labour [karma, see also 7.11: 35].'

BHAGAVATA PURANA CHAPTER 82:

All Kings and the Inhabitants of Vrindavana on Pilgrimage Reunite with Krishna

Shri Shuka said: 'When Balarama and Krishna lived in Dvaraka, there was one day [*] an eclipse of the sun as great as the one at the end of the kalpa [a day of Brahma]. The people knowing that beforehand, oh King, came from everywhere to the field of Samanta-pancaka [the five lakes' at Kurukshetra] in the hope that that would work in their favor. - It is the place where Lord Parashurama, the greatest hero among the warriors, rid the earth of its [tyrannical] rulers and the streams of their blood created the great lakes [see 9.16: 18-19]. Even though Bhagavan Lord Parashurama was unaffected by karmic reactions, He, in order to set an example for the common man, was there of worship like a normal person who wishes to dispel the sin. To that occasion therefore, oh son of Bharata, a great number of people of Bharata came there on a holy pilgrimage. Vrishnis like Gada, Pradyumna and others as also [the elders] Akruva, Vasudeva and Ahuka [Ugrasena] who all wanted to eradicate their sins, went to that holy place. Aniruddha together with Sucandra, Shuka, Sarana and the army commander Kritavarma remained behind to guard [the city]. - As effulgent Vidyadharas they in chariots resembling heavenly vehicles moved on in waves of horses, bellowing elephants and masses of foot soldiers. Resplendent with their wives, with golden necklaces, flower garlands, attire and armor, they appeared on the road as supremely divine and majestic as [demigod] sky travelers. The greatly pious Yadavas bathing and fasting there, carefully saw to it that cows, garments, garlands, gold and necklaces were donated to the brahmins. After once more in the lakes of Parashurama as prescribed having taken a bath [the next day to conclude their fast], they fed the leading brahmins with the finest food and prayed thereto: 'Let there be our devotion for Krishna.' The Vrishnis thereupon with the permission of Krishna, their exclusive deity, comfortably sat down to eat in the cool shade of the trees. 2-1 Having arrived there they saw the Matsyas, Us'inaras, Kaus'alyas, Vidarbhas, Kurus, Srinjayas, Kambojas, Kaikayas, Madras, Kuntis, Anartas and Keralas; hundreds of allied and adversary kings and others who were their friends and relatives, oh King. They also saw their dear friends, the gopas and gopis headed by Nanda who had been aching [to see them] for so long. Meeting again, with their hearts and faces blooming as beautiful as lotuses because of the emotions, they embraced each other firmly and thus experienced the greatest delight with streams of tears, goose pimples and a choked-up voice. The women looking at one another, with great eyes filled with tears of pure love, smiled with the greatest friendship and closed each other in their arms, pressing breasts to breasts that were smeared with kunkum paste. Thereupon they paid their respects to the elders and received obeisances from their younger relatives. Having inquired after their well-being and having discussed the comfort of their journey, they next started to talk with each other about Krishna.'

Kunti saw her brothers and sisters with their children, her parents, her sisters-in-law and Mukunda and gave up her sorrow while talking to them. Kunti said: 'Oh respectable brother, I feel most unfulfilled in my prayers because you who are so very good, forgot what happened to me during my times of emergency [see also 1.8: 24]! Friends, relatives, sons, brothers and even parents, easily forget the one [among them] suffering misfortune.'

Shri Vasudeva said: 'Dear sister, do not be cross with us, men are the playthings of fate. Whether someone acts of his own accord or follows the directions of others, he always falls under the control of the Lord. Pestered by Kamsa we scattered in all directions [see 10.2: 7 and 10.4]. Only now we by Divine Ordinance have returned to our places, oh sister.'

Shri Shuka said: 'All the kings who there were honoured by Vasudeva, Ugrasena and the other Yadavas, found peace in the supreme happiness of seeing Acyuta. 3-2 Bhishma, Drona, the son of Ambika [Dhritarashtra], Gandhari with her sons as also the Pandavas and their wives, Kunti, Sanjaya, Vidura and Kripa; Kuntibhoja and Viratha, Bhishmaka, the great Nagnajit, Purujit, Drupada, Shalya, Dhrishthaketu and the king of Kasi; Damaghosha, Vis'alaksha, the kings of Maithila, Madra and Kekaya, Yudhamanyu, Sus'arma, Bahlika and others with their sons, as also, oh best of kings, many other kings resorting under Yudhisht'hira, were all amazed to see the personal form of Shauri, [Krishna] the abode of Shri, there together with His wives. After from both Balarama and Krishna having received proper proof of respect, the kings in their turn filled with joy, enthusiastically praised the Vrishnis, the personal associates of Krishna: 'Oh master of the Bhojas [Ugrasena], you have chosen a commendable birth among men in this world, for you continually see Krishna, He who even by the yogis is rarely seen. 9-3 His fame as praised in the Vedas, the water washing from His feet and the words of the revealed scriptures thoroughly purify this universe [see also B.G. 15: 15]. Even though her wealth had been ravaged by Time, the earth's vitality has been awakened by the touch of His lotus feet with her fulfilling all our desires like an abundance of rain. By seeing Him in person, by touching Him and walking with Him, conversing, lying down, sitting, eating, being bound through marriage with Him and having Him as a blood-relative, you [normally] following the hellish path of family life have now found Vishnu, liberation and heaven [in person] who constitutes the cessation [of one's searching in life. See also 5.14 and 7.14 and B.G. 11: 41-42].'

Shri Shuka said: 'When Nanda found out that the Yadus headed by Krishna had arrived there, he went to meet Him, accompanied by the gopas with their belongings on their wagons. In their delight excited to enjoy His presence after so long a time, the Vrishnis revived as if awakened from death and embraced Him firmly. When Vasudeva, beside himself of love overjoyed embraced Him, he remembered the troubles created by Kamsa because of which he had to leave his sons behind in Gokula [see 10.3 & 10.5]. Krishna and Rama embraced Their [foster] parents and offered Their respects but could, with throats filled with tears of love, not utter a word, oh greatest hero of the Kurus. The so very fortunate couple, Nanda and Yashoda, in their turn raised their sons on their laps, held Them in their arms and gave up their sorrow [of having been separated from Them]. Thereupon Rohini and Devaki embraced the queen of Vraja and addressed her with their throats full of tears, remembering what she had done [for them] in her friendship: 'Which woman can forget your unceasing friendship oh queen of Vraja? Not even obtaining the wealth of Indra would suffice to repay you in this world! When these Two [boys] had not yet met Their [real] parents They, residing with the two of you as Their [foster] parents, received the education and affection, nourishment and protection. My good lady, in the custody of you saintly souls, strange to no one and as protective as eyelids to eyes, They had nothing to fear.'

Shri Shuka said: 'The gopis seeing Krishna, their object of desire after such a long time, the One for seeing whom they would curse the creator of their eyelids [see 10.31: 15], all, by their eyes, took Him into their hearts to embrace Him there to their satisfaction and thus attained the ecstatic absorption that even for souls constantly united [with Him in meditation] is difficult to attain. The Supreme Lord approached them more privately, embraced them, informed after their health and with a smile said the following: 'Dear girlfriends, do you still remember Us, We who intent on destroying the enemy party for that purpose stayed away so long? Maybe you think ill of Us being afraid that We have put you out of Our mind - but in fact it is the Supreme Lord who brings together and separates the living beings. The way the wind brings together masses of clouds, grass, cotton and dust and scatters them again, the same way the Creator of the living beings brings together and scatters His subjects [compare 10.5: 24-25]. By the love for Me that you fortunately developed on your part, you have obtained Me; it is indeed the devotion unto Me that leads the living beings to immortality [compare B.G. 9.33]. Oh ladies, being present both inside and outside, I am both the beginning and the end of all created beings, the same way ether, water, earth, air and fire applies to all material things [see also e.g. 10.9: 13-14]. These material entities, who thus [on the one hand] exist within the elements of creation and [on the other hand] according to their true nature pervade those elements in the form of the atma [the Soul, self and person], you should both ways consider as being present within Me, within the Imperishable, Supreme Truth [see also e.g. 1.3: 1, 3.26: 51, 10.9: 29, B.G. 9: 15 and siddhanta].'

Shri Shuka said: 'The gopis, this way being instructed by Krishna's teaching about the atma, eradicated the subtle covering of their soul [their false ego, see linga. 7.2: 47 and 4.29] by constantly meditating on Him and were thus fulfilled by Him. They said: 'With that what You said, oh Lord with the Lotus navel, we wish that our minds, however being engaged in household affairs, are ever vigilant at Your lotus

feet, the feet that the great yogis and highly learned philosophers keep in mind to meditate upon, for they constitute, for those who fell into the dark pit of a material existence, the only shelter of deliverance [see also 7.5: 5, 10.51: 46, 7.9: 28, 7.15: 46].'

*: According to Shri La Sanatana Gosvami in his Vaishnavatoshani commentary this event, described in retrospect, would have occurred after Balarama's visit to Vraja 0.6 and before Maharaja Yudhisht'hira's Rajasuya sacrifice (in 10.7 because the enmity within the Kuru family, the exile of the Pandavas and the ensuing war at Kurukshetra arose directly after the sacrifice.

BHAGAVATA PURANA CHAPTER 83:

Draupadi Meets the Queens of Krishna

Shri Shuka said: 'The Supreme Lord, the spiritual master and goal of the gopis who thus showed His favor, then asked Yudhisht'hira and the rest of His good-hearted relatives about their welfare. They who by seeing His feet were freed from their sinful reactions, felt very honoured thus being questioned by the Lord of the World and gladly replied: 'How can they be unhappy who ever drank the intoxicating nectar of Your lotus-like feet that is poured out by the minds and mouths of the great souls? How can they who with the drinking cups of their ears drank to their fill not experience the happiness, oh Master, oh Destroyer of the forgetfulness of the embodied souls about the Creator who granted them their physical existence? By the light of Your personal form we are released from the bonds of the three [states] of material consciousness [wakefulness, dreaming and sleeping]. Being totally immersed therein, we are of spiritual happiness having bowed down to You, the goal of the perfected saints [the paramahamsas], who by the power of Your illusion have assumed this form for the protection of the unlimited and ever fresh Vedic knowledge that is threatened by time.'

The great sage said: 'While the crest jewel of all personalities who is praised in the scriptures thus was being glorified by His people, the women of the Andhaka and Kaurava clans met to discuss with each other the stories about Govinda that are sung in the three worlds. Please listen as I describe them to you. - Shri Draupadi said: 'Oh Vaidarbhi [Rukmini], Bhadra, Jambavati and Kaus'ala [Nagnajiti]; oh Satyabhama, Kalindi, Shaibya [Mitravinda], Rohini [see * and 10.61*] and Lakshmana [Madra] and other wives of Krishna, please tell us how it came to pass that Acyuta, the Supreme Lord Himself, by the grace of His mystic power lived the way one lives in the world and got married to you?'

Shri Rukmini said: 'Like a lion taking his share from a herd of goats and sheep He, who puts the dust of His feet upon the heads of invincible fighters, took me away when the kings, with their bows ready, were about to offer me to Shishupala. May the feet of Him, the abode of Shri, be my object of worship [see 10.52-54].'

Shri Satyabhama said: 'Being accused [by my father King Shatrjait] He, in order to clear His name, defeated the king of the bears [Jambavan] and brought the jewel back to my father whose heart was distressed about the death of his brother [Prasena]. Afraid [about this accusation] he offered me to the Lord, even though I was spoken for [see 10.56].'

Shri Jambavati said: 'The creator of my body, not realizing that He, the Husband of Sita, was his master and worshipable deity, fought for twenty-seven days with Him. After he recognised Him he came to his senses, took hold of His feet and presented me to Him together with the jewel. I am His maidservant [see also 10.56].'

Shri Kalindi said: 'Knowing that I was executing penances with the desire to touch His feet, He came together with His friend [Arjuna] and took my hand. I am the one cleaning His residence [10.58: 12-23].'

Shri Mitravinda said: 'During my svayamvara He came forward and stole me away the way the enemy of the elephants [a lion] claims his share amidst a pack of dogs. After having defeated the kings and my brothers who insulted Him, He took me to His capital where Shri resides. May I there, life after life, serve Him with washing His feet [10.58: 31].'

Shri Satya said: 'Seven great, strong and vital bulls with the sharpest horns, that by my father were arranged to test the prowess of the kings, destroyed the pride of the heroes. But they were quickly subdued and tied up by Him with the ease of children playing with young goats. This way with His valor paying for me, He defeated the kings on the road with an army of four divisions and took me, being protected by maidservants, with Him. May there be my servitude unto Him [10.58: 32-55].'

Shri Bhadra said: 'With me in love with Him, oh Krishna [Draupadi], my father of his own accord invited my maternal cousin Krishna and gave me to Him together with a retinue of female companions and a military escort of one akshauhini. May there for me, birth after birth wandering because of my karma, be that betterment of myself in touching His feet [10.58: 56].'

Shri Lakshmana said: 'Oh Queen, because I repeatedly heard the glorification by Narada of Acyuta's births and activities, my heart became fixed upon Mukunda, He who by her [the

goddess Shri] holding the lotus after due consideration was chosen in rejection of the [demigod] rulers of the world. My father, also known as Brihatsena, oh saintly lady, knew my state of mind and out of love for his daughter arranged for means to meet this end [of marrying with Krishna]. Just as with your svayamvara, oh Queen a fish was used [hung high as a target] that had to be won by Arjuna, also in my case there was such a target. Hidden from sight however, it could only be seen as a reflection in water [in a pot below]. Hearing about this, from everywhere all the kings expert in the art of archery and wielding other weapons, came to my father's city together with their thousands of teachers. My father honoured all of them with full respect for each his strength and age. Then they, who had set their minds upon me, took up the bow and arrows to pierce [the target] in the assembly. Some of them after lifting [the bow] were unable to string it and gave up and some, having pulled the bowstring, fell down because they were hit by it. Other heroes like the kings of Magadha [Jarasandha], Cedi [S'ishupala] and Ambashthna as also Bhima, Duryodhana and Karna, managed to string the bow but could not locate the target. Arjuna managed to locate it and, aiming carefully while looking at the reflection of the fish in the water, took a shot, but the arrow did not hit the target, it just brushed it. 5-2 After the kings were defeated in their pride and had given up, the Supreme Lord playfully took up the bow and managed to string it. At the moment the sun was situated in Abhijit [in 'victory', or at noon] He fixed an arrow on it and pierced, with a single look in the water, the fish with His arrow so that it fell down. Kettledrums resounded in the sky and on earth the sounds of 'jaya' were heard while the demigods overwhelmed by joy released torrents of flowers. Next, with a shy smile on my face and a wreath of flowers in my hair, I entered the arena with gently tinkling ankle bells on my feet, a golden necklace with brilliant jewels around my neck and a pair of fine silken, new garments held together by a belt. I lifted up my face encircled by its many locks of hair and with my cheeks effulgent because of the earrings and looked all around at the kings. With a cool smile casting sidelong glances I slowly placed my necklace around the neck of Murari who had captured my heart. At that moment conch shells, mridangas, tabors, kettledrums and war drums and such instruments resounded while the singers sang and male and female dancers danced. The leading kings could not accept the choice I thus made for the Supreme Lord as my master, oh Draupadi. Upset and with a heart full of imprecation they became quarrelsome. Faced with that situation He lifted me on the chariot with its four excellent horses. He prepared His Sharnga, donned His armor and stood firm to offer battle with His four arms [displayed in full]. Daruka drove the chariot that was trimmed with gold, oh Queen, while the kings looked on as if they were [startled] animals seeing the lion king. Like village dogs with a lion the kings went after Him. Some of them then tried to block His way by raising their bows against Him. Because of the floods of arrows shot from the Sharnga some of them fell with their arms, legs and necks severed, while others gave it up and fled. Like the sun god reaching his abode [for the western horizon] the Lord of the Yadus then entered Dvaraka, His city, that is glorified in heaven and on earth, that was profusely decorated with wonderful archways and banners on flagpoles blocking the sunlight. My father honoured his friends, immediate relations and other family members with the most valuable clothing and jewelry, with beds, seats and with other furniture. In his devotion he presented the most valuable weapons to the Lord of the Complete [Purnasya], as also maidservants endowed with all riches, infantry, elephantry, chariotry and cavalry. By abruptly breaking off our material bonds and doing penances, we have all become the maidservants of His household, of Him, the One Satisfied Within Himself.'

The other queens said [as expressed by Rohini]: 'After He in battle had killed the demon Bhauma and his followers, He discovered that we, the daughters of the kings that the demon defeated during his conquest of the earth, had been imprisoned by him. Because we constantly had remembered His lotus feet as the source of liberation from a material existence He, the One All of whose Wishes are Fulfilled, married us after our release. 1-4 Oh saintly lady, we do not desire rulership over the earth, a heavenly kingdom, unlimited pleasures or mystic power. Nor do we strive for the supreme divinity, to achieve immortality or the abode of Hari. We [just] want to carry on our heads the dust of the divine feet of the Wielder of the Club that is enriched with the fragrance of the kunkuma from the bosom of Shri [see also 10.47: 60, ** and the Shri Shri Shikshashthaka verse 4]. We desire the same as what the Pulinda women [the gopis] desire, as what the grass and the plants and the grazing cows and gopas of Vraja desire: to be touched by the feet of the Supreme Soul.'

*: The one called Rohini here is not Rohini, the mother of Balarama, but the one queen representing the 16000 queens that Krishna wed next to His eight principal queens.

** : The parampara points out that the Shri referred to here is the supreme goddess of fortune as identified by the 'Brihad-gautamiya-tantra':

devi krishna-mayi prokta
radhika para-devata
sarva-Lakshmi-mayi sarva
kantih sammohini para

"The transcendental goddess Shrimati Radharani is the direct counterpart of Lord Shri Krishna. She is the central figure for all the goddesses of fortune. She is endowed with the power to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

BHAGAVATA PURANA CHAPTER 84:

Vasudeva of Sacrifice to the Sages at Kurukshetra Explaining the Path of Success

Shri Shuka said: 'When Pritha, the daughter of the king of Subala [Gandhari] and Draupadi, Subhadra and the wives of the kings as also His gopis, heard of the loving attachment [of the wives] to Krishna, Lord Hari, the Soul of All, they were all greatly amazed with tears filling their eyes. - As the women thus were conversing with the women and the men with the men, sages arrived at the place eager to see Krishna and Rama: Dvaipayana, Narada, Cyavana, Devala and Asita; Vis'vamitra, Shatananda, Bharadvaja and Gautama; Lord Parashurama and his disciples, Vasishthha, Galava, Bhrgu, Pulastya and Kasyapa; Atri, Markandeya and Brihaspati; Dvita, Trita, Ekata and the sons of Brahma [the four Kumaras] as also Angira, Agastya, Yajnavalkya, sages like Vamadeva and others. Seeing them the Pandavas, Krishna, Rama, the kings and others who sat down, immediately stood up to bow down to the souls who are honoured throughout the universe. They all, including Balarama and Acyuta, honoured them befittingly with words of welcome, sitting places, water to wash their feet and water to drink, flower garlands, incense and sandalwood paste. With the sages sitting down comfortably the Supreme Lord, who in His embodiment defends the dharma, addressed that with rapt attention listening assembly of great souls. The Supreme Lord said: 'We who achieved this birth have now all obtained its fruit: the audience of the masters of yoga that even by the demigods is rarely won. How is it possible that human beings who are not very renounced and see God in the form of the temple deity, now may enjoy your company and may touch you, ask you questions, bow down and be of worship at your feet and such? By just seeing you, the saints, one is instantly purified, while that is not so with the holy places consisting of water or with the deities made of clay and stone that only after a long time make that happen [1.13: 10]. Neither the fire, the sun, the moon nor the firmament, neither the earth, the water, the ether, the breath, the speech nor the mind take, when they are worshipped, away the sins of someone entangled in material opposites. But they are wiped away by just a few moments of service to men of [brahminical] learning. With the idea of himself as being the body that can be so smelly with its three elements [of mucus, bile and air], with the notion of a wife and that all as being his property, with the view of clay as being something worshipable, with the thought of water as being a place of pilgrimage, he [the common man going for appearances] is not of [respect for] the men of wisdom. As such he is [not much better than] a cow or an ass.'

Shri Shuka said: 'Hearing this being said by Krishna, the Supreme Lord of Unlimited Wisdom, the scholars were silent, confounded by the words that were hard to digest. The sages pondered for some time over the Lord and the subordinate position [He had assumed] and concluded that what He had said was meant to enlighten the people. Thus they addressed Him, the Spiritual Master of the Universe, with a smile on their faces. The honourable sages said: 'Just see how we, the best knowers of the truth and chief creators of the universe, are bewildered by the power of the material illusion created by the activities of the Supreme Lord, who so amazingly covert in His operations pretends to be the one controlled. Effortlessly He creates, all by Himself, the variety of this universe and maintains and destroys it without getting entangled Himself. He is in His actions just like the earth element with the many names and forms of its transformations. What an actor [imitator] the Almighty One is in His activities [see also 8.6: 10]! Your good Self, the Original Personality of the Soul, nonetheless at times assume the mode of goodness in order to protect Your people and to chastise the wicked; it is the mode in which You maintain the eternal Vedic path of the varnashrama divisions [of status/vocational orientations] by means of Your pastimes [see also sanatana dharma]. The Spirit of the Absolute [as known by the Vedas] is Your pure heart wherein the manifest, the unmanifest and the transcendental position is realised by means of austerities, study and turning inward in concentrated meditation [see also B.G. 7: 5]. Oh Absolute Truth, You show Your respect for the community of the brahmins because one by means of those perfect representatives can understand the revealed scriptures. Consequently You are the leader of all souls of respect for the brahminical culture. Today we achieve the fulfillment of our birth, education, austerities and vision, for it is the goal of the saintly souls to find association with You, the Ultimate of all Welfare. We offer [You] Krishna our obeisances, You, the Supreme Lord whose wisdom is always fresh, the Supersoul

who covers His greatness with His yogamaya. None of these kings who enjoy Your company, nor the Vrishnis, know You hiding behind the curtain of maya, as the Supreme Soul, the Time and the Lord [B.G. 6: 26]. 4-2 The way a sleeping person, who envisions an alternate reality with names and forms, in what he manifests through his mind does not know of a separate reality beyond it, does one with You similarly having names and forms, have no clue because of the discontinuity of one's memory that is created by the activity of the senses that bewilder one's consciousness with Your maya [compare B.G. 4: 5 and 4.29: 1, 10.1: 41 and 7.7: 25]. Today You granted us the vision of Your feet forming the source of the Ganges that washes away an abundance of sins. When one [with them] well installed in the heart has ripened in one's yoga practice and fully has matured in devotional service, the material mentality that covers the individual souls is destroyed and Your destination is attained - so please, show Your devotees Your mercy.'

Shri Shuka said: 'The sages having said this took leave of Das'arha [Krishna], Dhritarashtra and Yudhishtira, oh sage among kings, and prepared to return to their hermitages. Seeing this the greatly renowned Vasudeva [the father of Krishna] approached them and bowing down took hold of their feet while expressing the following, carefully chosen words. Shri Vasudeva said: 'My obeisances to you who [represent] all the gods [*]. Oh seers, please listen, tell us this: how can we be freed from our karma by doing work?'

Shri Narada said: 'Oh scholars, this question asked by Vasudeva in his eagerness to learn about his ultimate benefit, is not that surprising at all considering the fact that he thinks of Krishna as being a child [of his, his son]. When people are close in this world, it is easily a cause of disregard, just as it is e.g. with someone living at the Ganges who leaves to seek purification elsewhere. 2-3 The quality of [the Lord] His awareness is never disturbed by time-dependent matters like the creation, destruction and so on of this universe, not by its own activity nor by another agency [see B.G. 4: 14 and 10: 30]. The consciousness of Him, the One Controller without a Second, is not affected by hindrances, material actions and their consequences and the natural modes with their flow of changes [kles'a, karma and gunal]. Others [though] may consider Him as being covered by His own expansions of prana and other elements of nature, just like the sun is hidden by clouds, snow or eclipses.'

Then, before all the kings as also Acyuta and Rama listening, oh King, the sages addressed Vasudeva saying: 'It has been ascertained as being correct that karma is counteracted by this [type of] work: to worship with faith and with festive sacrifices Vishnu, the Lord of All Sacrifices. Scholars demonstrated from the viewpoint of the Shastras that this religiousness of being connected [in yoga] is the easiest way to pacify the mind; it brings joy to the heart. For the twice-born soul at home in worship of the Personality of Godhead to perform sacrifices faithfully with spotlessly [justly] acquired possessions, constitutes the path that brings success [**]. An intelligent person should renounce the desire for wealth by means of sacrifices and charity. He should give up the desire for a wife and kids by engaging in temple affairs. With the help of [the cakra order of] Time [and also as being the destroyer of all worlds, see also 9.5 and B.G. 3: 16] he should forget the desire for a world for himself, oh Vasudeva. All sages renounced their [three types of] desires for a household life and went into the forest for doing penances [see also B.G. 2: 13]. Prabhu, a twice-born soul is born with three debts: a debt to the gods, a debt to the sages and a debt to the forefathers. Not liquidating them by [respectively] sacrifice, studying the scriptures and by begetting children [also pupils and brainchildren like books, see **] he, upon leaving the body, will fall down [back into the material world]. But you [Vasudeva] are presently free from two of the debts, the debt to the sages and the debt to the forefathers, oh magnanimous soul. Be now free from your debt to the gods and renounce your homestead. Oh Vasudeva, [in a previous life] your good self must have been of much worship with devotion for the Supreme Lord of the Universe, for He assumed the role of your son [see also 10.3: 32-45 and 11.5: 41].'

Shri Shuka said: 'Vasudeva having heard the words they spoke, chose for the sages as his priests and propitiated them by bowing his head. The rishis being asked oh King, then engaged the pious soul in fire sacrifices that strictly to the principles with excellent arrangements were performed at the holy field [of Kurukshetra]. 4-4 When he was about to be initiated the Vrishnis came joyfully to the sacrificial pavilion, bathed and well-dressed, wearing garlands and being elaborately ornamented. They came together with their queens who, carrying the items of worship in their hands, were clad in the finest clothes, wore lockets around their necks and were smeared with sandalwood paste, oh King. Clay tom-toms and tabors, kettle drums and drums, conch shells and other musical instruments sounded, male and female dancers danced and bards and panegyrist sweet voiced sang together with the female singers of heaven and their husbands. According to the rules by the priests sprinkled with sacred water [for his initiation], Vasudeva with his eyes being

decorated with collyrium and his body being smeared with fresh butter, together with his eighteen wives [see 9.24: 21-23 & 45] looked like the moon king surrounded by the stars. With them all finely decorated wearing silk saris and bangles, necklaces, ankle bells and earrings he, being initiated and clad in deerskin, shone brilliantly. Oh great King, his officials and priests radiated with their jewels and garments of silk as if they were standing in the sacrificial arena of the killer of Vritra [Indra, see 6.11]. At that time the two Lords Rama and Krishna also stepped forward. With each of Them being accompanied by His own wives, sons and family members as expansions of Their glory, They shone just as splendidly. Vasudeva exercised, in accordance with the rules, respect for the Lord of Rituals, Mantras and Paraphernalia, by performing [both the types of] fire sacrifices and such that are differently characterised as 'original' [or primary, different prototypes as described in the Shruti] and 'changed' [or secondary, offerings following adapted procedures, see *4]. Next he compensated at the designated time the priests, who were already richly decorated, with gifts of gratitude that decorated them even more, as also with marriageable girls, cows and land of great value. After the great sages had executed the ritual with oblations by the sponsor and his wife [patni-samyaj] as also the concluding ritual [avabhritya], the brahmins, with [Vasudeva] the chief of the yajna in front, bathed in the lake of Lord Parashurama [9.16: 18-19]. Having bathed he together with the women gave their jewelry and clothing away to the bards and next in his finest apparel honoured all the classes of people and even the graticute with food. 5-5 His relatives, their wives and children, the leaders of the Vidarbhas, Kos'alas, Kuru, Kas'is, Kekayas and Srinjayas, the officials, the priests, the different types of enlightened souls, the ordinary humans, the paranormal souls [the ghostly], the forefathers and the venerable personalities he gave opulent gifts. Then they took leave from Krishna, the Abode of Shri, and departed full of praise for the sacrifice that was performed. 7-5 The immediate family members Dhritarashtra and his younger brother [Vidura], Pritha and her sons [Arjuna, Bhima and Yudhishtira], Bhishma, Drona, the twins [Nakula and Sahadeva], Narada, Bhagavan Vyasadeva and others embraced their friends and relatives, the Yadus, and then, with hearts melting of affection upon the separation, with difficulty returned to their respective places as also did the rest of the guests. Nanda out of affection for his relatives stayed together with the cowherds [a little longer]. They were by Krishna, Balarama, Ugrasena and the rest honoured with extra opulent worship. Vasudeva who with ease had crossed over the ocean of his great ambition [see also 10.3: 11-12], felt most satisfied. Surrounded by his well-wishers he took Nanda's hand and spoke to him.

Shri Vasudeva said: 'The by God forged bond of men called affection is, I think, even for heroes and yogis difficult to give up. Even though the friendship you offered so very saintly has not been reciprocated by us, being so forgetful of what you did, it will never cease, for it is beyond compare. Formerly [sitting in Kamsa's prison] we could not act on your behalf and now, well-to-do, oh brother, we even with you standing in front of us fail to see you because our eyes are blinded being intoxicated by our opulence. May someone who is after the real benefit of life never find the fortune of kings, oh you so full of respect, for with his vision thus being clouded he is blind to even the needs of his own family and friends [compare 10.10: 8].'

Shri Shuka said: 'Thus with tears filling his eyes remembering what he [Nanda] all had done in his friendship, Anakadundubi, with his heart softened by the intimacy, had to weep. Out of love for his friend who showed his affection and for Krishna and Rama, Nanda then said: 'I will go later, I will go tomorrow', but stayed three months longer with the Yadus who honoured him. 7-6 Being satisfied with desirables like the most valuable ornaments, finest linen and various priceless pieces of furniture, he accepted the gifts that were offered by Vasudeva, Ugrasena, Krishna, Uddhava and others. Seen off by the Yadus, he departed together with the inhabitants of Vraja and his family. As they went to Mathura, Nanda, the gopas and the gopis could not put Govinda's lotus feet out of their minds and consequently looked back [many a time]. With their relatives having departed the Vrishnis, who had Krishna as their deity, saw that the rainy season was about to begin and therefore turned back to Dvaraka. To the people [at home] they gave an account of the great festivity and of what had taken place in relation to the lord of the Yadus [Vasudeva] and all the well-wishers they had seen during the pilgrimage [see 10.82].'

*: This statement, so reminds the parampara, is confirmed in the authoritative Shruti-mantras, that declare 'yavatir vai devatas tab sarva veda-vidi brahmane vasanti': "Whatever demigods exist, all reside in a brahmana who knows the Veda."

** : The parampara adds: 'Both Shridhara Svami and Shri Jiva Gosvami here agree that the ritual karma of Vedic sacrifices is particularly meant for attached householders. Those who are already renounced in Krishna consciousness, like Vasudeva himself, need only cultivate their faith in the

Lord's devotees, His Deity form, His name, the remnants of His food and His teachings, as given in Bhagavad Gita and Shrimad Bhagavatam.'

***: The word putra used here usually refers to a child, but also means doll or any other artificial thing to care for like a home, or works of art, a book or another byproduct as Prabhupada and his pupils called it as e.g. in 3.28: 38 and 11.20: 27-28. It literally means 'preserving from the hell called Put', the place where the childless ones reside.

*4: The parampara explains: 'The Brahmana portion of the Vedic Shruti specifies the complete step-by-step procedure of only a few prototype sacrifices, such as the Jyotishthoma and Dars'a-purnamas. These are called the prakrita, or original, yajnas; the details of other yajnas must be extrapolated from the patterns of these prakrita injunctions according to the strict rules of the Mimamsa-s'astras. Since other yajnas are thus known by derivation from the prototype sacrifices, they are called vaikrita, or "changed".'

BHAGAVATA PURANA CHAPTER 85:

Lord Krishna Instructs Vasudeva and Retrieves Devaki's Sons

The son of Vyasa said: 'One day, Sankarshana and Acyuta, the two sons of Vasudeva, visited Their father who, after They had honoured his feet, welcomed Them affectionately and spoke to Them. Having heard the words of the sages referring to the superhuman qualities of his two sons, he became convinced of Their heroic deeds. Addressing Them by name he said: 'Krishna, oh Krishna, oh greatest yogi, oh eternal Sankarshana, I know that the two of You are the direct [representatives] of the original nature [or pradhana] and the supreme male principle [the purusha or person] of this universe. You are directly the Supreme Lord, the masters of the original substance and the person. Whatever comes into existence whenever for whatever reason, originates from You, is created by You and exists within You, is there for Your sake and belongs to You. Oh Lord of the Beyond, this variegated universe that You created from Yourself, is maintained by You, oh Unborn One, You enter it as the Supersoul [the Paramatma] and [constitute therewith] the life principle of the vitality [prana] and the individuality [jiva]. Of both [the animate, and inanimate] entities that, different as they are and all belonging to the Supreme, are thus dependent, You are the One who constitutes the creative potency that is active within the life air and the other basic forces of the universe [see also 2.5: 32-33]. The glow, brilliance, luminosity and the particular existence of the moon, the fire, the sun, the stars and lightning B.G. 15: 12], the permanence of the mountains and the fragrance and sustaining power of the earth, are all You in fact. The quenching and the vitalizing capacity of water as also the water itself and its taste are You, oh Lord. Oh Controller, on the basis of Your air [the oxygen...] there is the body heat, the mental and physical vigor, the endeavor and the movement [see also B.G. 11: 39]. You are the directions and the spaces they describe, the omnipresent ether and the elemental sound belonging thereto. You are the [primeval] sound that constitutes the syllable AUM and its differentiation in particular forms [of language, see also B.G. 7: 8]. You are the power of sense perception, You are their gods [see also see also 3.12: 26] and of them You are the mercy [granting these sensations]. You are of the intelligence the power to decide and of the living being the power to remember things correctly [B.G. 7: 10 & 15: 15]. You, the primeval Cause of all Causes [the non-manifest original substance pradhana], are the source of the physical elements [tamas], the passions of the senses [rajas] and the stream of consciousness of the creative gods [sattva, see also B.G. 14]. Among the entities that are subject to destruction in this world You are the imperishable being, just as the substance of something is observed [and not lost] with its transformations. The modes of goodness, passion and ignorance and their functions are in this [imperishable] way regulated within You, within the Supreme Absolute Truth, by Your internal potency [the yogamaya of Your pastimes]. On that account there is in You [Yourself] no question of these modifications. When they are conditioned by You [and in You] as products of creation, they have You inside of them, You who otherwise are not material [eternally free, nitya-mukta, see also B.G. 2: 12, 9: 4-5 & 8: 19]. In this world they are ignorant who impelled by their karma [eternally bound, nitya-bandha] move around in the cycle of rebirth because they fail to understand the transcendental destination that is the Soul of the Complete. I was as fortunate to acquire with this life this difficult to attain, most suitable form of human existence, but because of Your deluding energy [maya] I have spent my entire life in confusion about what one's own purpose in life would be. With You who in this world ties everyone together with the ropes of affection, there is with the body and the progeny and other relations the 'this I am' and 'these are mine' to it [see also e.g. 2.9: 2, 4.28: 17, 4.29: 5, 5.5: 8 and 6.16: 41]. The two of You are not our sons but evidently the Lords of pradhana and purusha who descended to remove the burden of rulers from the earth, as You have said [10.50: 7-10]. I therefore today seek the shelter of Your lotus feet that, from the surrendered,

from the distressed souls, take away the fear of being entangled [in the material world], oh Friend, and that is all. Enough, I have enough of that hankering for sense enjoyment that binds me to the mortal frame and makes me think of You, the Supreme One, as being my child. In the maternity room You indeed said [see 10.3: 44] that You were the Unborn Soul who age after age having taking birth with us thus operates to defend Your dharma and therewith just like a cloud [changing form] assume and give up various bodies [see B.G. 4: 8]. Oh, who can understand the mystic potency and powerful expansions of You, the all-pervading, most glorified Lord?'

Shri Shuka said: 'Having heard these statements of His father, the Supreme Lord, the best of the Satvatas, with humility bowed down and then replied broadly smiling in a gentle voice. The Supreme Lord said: 'I consider these meaningful words of yours appropriate, oh father, since by referring to Us, your Sons, you have expressed the complete of reality. I, you, He, My brother, and these residents of Dvaraka, must together with everything that moves and not moves, all be considered the same way [as expansions of Me], oh best of the Yadus [B.G. 9: 5 & 15 and the siddhanta]. The Supreme Soul being indeed one, self-luminous, eternal and distinct, by means of the modes, from Himself has created the material entities that belong to those modes. Being free from the modes He is thus seen as many. It is as with the ether, the air, the fire, the water and the earth that, being single elements, depending their locations, in their manifest and unmanifest, small and large products appear as many [see also B.G. 13: 31].'

Shri Shuka said: 'Vasudeva thus having been addressed by the Supreme Lord, oh King, was liberated from his thinking in opposites and became silent, being satisfied within. 7-2 Then at that place, oh best of the Kurus, Devaki, the worshipable goddess of all who to her utter amazement had heard of [the retrieval of] the son of Their guru [10.45], asked Krishna and Rama loudly and clear to bring back her own sons who were murdered by Kamsa. With that in mind looking back, she spoke sad and distraught with tears in her eyes. Shri Devaki said: 'Rama, oh Rama, oh Immeasurable Soul; oh Krishna, Master of the Yoga Masters, I know that the two of You are the Original Personalities, the Lords of the Creators of the Universe [see also catur-vyuh]. Having taken birth from me You have now descended because of the kings who, living in defiance of the scriptures and with their good qualities destroyed by the time [of Kali-yuga], became a burden to the earth. Oh Soul of All That Be, today I have come to seek shelter with You, who by a partial expansion [the modes] of an expansion [the material energy] of an expansion [Narayana] of Yours gives rise to the generation, prospering and dissolution of the universe [see also 2.5]. 2-3 One says that Your guru ordered You to retrieve his son who had died a long time ago. You brought him from the place of the forefathers to Your spiritual master as a gift of gratitude to the teacher. Please, oh You two Masters of the Yoga Masters, fulfill the same way my desire. I would like to see my sons brought back who were killed by Kamsa [see 10.4].'

The rishi [Shuka] said: 'Thus entreated by Their mother, oh descendant of Bharata, Rama and Krishna entered the nether world of Satala utilizing Their internal potency [see 5.24: 18]. The daitya king [Bali] who saw Them entering stood immediately up to bow down to Them together with his entourage. He was overwhelmed with joy of seeing Them, the Supreme Soul and Self of the Universe who were his favorite divinity of worship. Bringing Them royal seats, They were happy to sit down there. He washed the feet of the two Great Souls and together with his followers took the water [upon their heads] that purifies [everyone] up to Brahma. He worshiped Them by presenting all the wealth of himself and his family: the most valuable riches, garments, ornaments, fragrant pastes, bethel nut, lamps, nectarean food and so on [*]. He who had conquered Indra [see 8.15], over and over took hold of the Supreme Lord's feet. With a heart melting of love, with tears of happiness in his eyes and with his hair standing on end, oh King, he spoke with a choked up voice. Bali said: 'My obeisances to Ananta, the Greatest Being and Krishna, the Absolute Truth, the Supersoul, the Disseminator and Creator of analytical knowledge [sankhya, see 3.25-32] and [the science of bhakti] yoga. To see You is indeed something rarely achieved by the living beings. But [if You endeavor to reach us] of Your own accord it lies even within the reach of people like us whose natures are of passion and ignorance [see B.G. 3: 21-23]. 1-4 The sons of Diti and Dana, the singers of heaven, the perfected souls, the scientists, the venerable persons, the wealth keepers, the wild, the carnivorous and the paranormal ones, the mystics, the politicians, we and others like them are constantly fixed in a grudge against the physical presence of You, the direct embodiment of the revealed scriptures who are of pure goodness. Some are obstinate with hatred and some are of devotion with a certain lust [an ulterior motive], while the enlightened souls predominated by the mode of goodness are not attracted in that [negative] way [compare: the atmarama-verse 1.7: 10]. Oh Master of the Yoga Masters, when not even expert yogis know Your bewildering power of yoga that for

the greater part is characterised by terms like this [svarupa and vis'esa inborn and modal game of identity], what then to expect of us? Have therefore mercy with me and lead me out of the blind well of a householder's life towards the other shelter of Your lotus feet that is sought by selfless souls. Thus I may wander everywhere alone or else under the protection of those [saints, devotees, Vaishnavas, desire trees] who are willing to help everyone in the world, the ones at whose feet one finds peace and obtains what one needs in life [the 'vrittii']. Please direct us oh Controller of the ones [self-]controlled, make us sinless oh Master, turn us into a person who executes with faith and is thus freed from [scriptural, ritual] fixations.'

The Supreme Lord said: 'Once, during the first Manu, Marici fathered six sons born from Urna. They were demigods who laughed when they saw that the loving one [kam], or Brahma in this case] wanted to copulate with his daughter [called Vak, see 3.12: 28-35, compare 3.20: 23]. 8-4 Because of that offense they immediately entered a womb to be born to Hiranyakas'ipu. They were then by Yogamaya transferred to be born from the womb of Devaki, oh King. They were murdered by Kamsa. She laments over them as being her own sons. These same sons are living here near you [see also ** and 10.2*]. We would like to take them from here in order to dispel their mother's sadness. When thereafter the curse is lifted they, being freed from the misery, will come back to their own [heavenly] world. By My grace these six - Smara [Kirtiman, see 10.1: 57], Udgittha, Parishvanga, Patanga, Kshudrabhrit and Ghrimi - will return to the destination of the saintly souls.'

Thus having spoken They, both being honoured by Bali, took the sons back to Dvaraka and presented them to their mother. When she saw the boys, the breasts of the goddess flowed because of her affection for her sons. She placed them on her lap and embraced them, over and over smelling their heads. Bewildered by the illusory energy of Vishnu because of which the creation comes into being, she lovingly allowed her sons to drink from her breasts that were wet as they touched them. 5-5 Having drunk her nectarean milk, that had remained from the milk the Wielder of the Club had drank [before Vasudeva carried Him to Gokula], they, because of [thus] coming in touch with the body of Narayana, regained the awareness of their original selves. Bowing down to Govinda, Devaki, their father and Balarama they, for everyone to see, went to [heaven], the abode where the gods reside. Seeing this return and departure of the dead, divine Devaki thought in great amazement about the magic that was arranged by Krishna, oh King. Oh descendant of Bharata, there are of Krishna, the Supreme Soul unlimited in His valor, countless heroic acts like this.'

Shri Suta said [at Naimisharanya, 1.1: 4]: "Whoever devoutly hears or recounts the way this pastime of Murari whose glories are unlimited is described by Vyasa's respected son, will by thus fixing his mind on the Supreme Lord, go to His all-auspicious heavenly abode, for this true delight for His devotees' ears fully annihilates the sins of the living being."

*: The parampara adds here that there are nine standard processes of devotional service as Prahlada points out in 7.5: 23-24, and that the last, atma-samarpanam, the handing over of one's wealth as modeled by Bali Maharaja for the sake of the atma-nivedanam of self-communication with the Lord, is the culmination toward which every endeavor should aim. If one tries to impress the Lord with wealth, power, intelligence and so on but fails to humbly understand oneself to be His servant, one's so-called devotion is only a presumptuous show. The parampara thus warns here against the false religion of pompous ceremony without regard for the yogic retreat as of Daksha in 4.2. See also B.G. 2: 42-43.

** : The parampara explains with the acaryas Shridhara Svami and Vis'vanatha Cakravarti that after taking Marici's six sons from Hiranyakas'ipu, Lord Krishna's Yogamaya first made them pass through one more life as children of another great demon, Kalanemi [the previous incarnation of Kamsa, see 10.1: 68], and then she finally transferred them to the womb of Devaki. For the full story see footnote 10.1***.

BHAGAVATA PURANA CHAPTER 86:

Arjuna Kidnaps Subhadra, and Krishna Instructs Bahulas'va and Shrutadeva

The honourable king [Parikshit] said: 'Oh brahmin, we would like to know how she who is my grandmother, the sister of Krishna and Rama [Subhadra, see 9.24: 53-55], got married to Arjuna.'

- Shri Shuka said: 'Arjuna, the great lord, while on a pilgrimage wandering the earth, reaching Prabhasa heard that Balarama intended to give His maternal cousin away to Duryodhana and to no one else. Desirous of her, he therefore went to Dvaraka disguised as a renunciate with a tridanda [*]. Determined to fulfill his purpose, he resided there during the months of the rainy season and was [according to the custom] all the time honoured by Balarama and the citizens without them being aware who he was. One day being invited as a guest he was brought to the house of Balarama who faithfully presented him a meal which he then ate. With his eyes wide open of happiness, he saw the wonderful girl there who

enchanted heroes. Smitten he fixed his mind on her. Seeing him who stole each woman's heart, she desired him also. She fixed her heart and eyes upon him and full of desire bashfully smiling cast sidelong glances. Thinking of nothing but her, Arjuna awaited the right opportunity. With his heart trembling of the strongest desire, he could find no peace. When she during an important religious festival rode away from the fortress in a chariot, the mighty warrior seized the opportunity to abduct the girl who had stolen his heart. That occurred with the consent of her parents [see 10.1: 56] and Krishna. Standing on the chariot, he, like the king of the animals claiming his share, raised his bow and drove back the heroes and guards who tried to stop him while her relatives were angrily shouting. Balarama upon hearing about it was as perturbed as the ocean during a full moon. Lord Krishna and His family had to grasp Him respectfully by His feet in order to pacify Him. He thereupon was pleased to send presents of great value, elephants, horses and male and female servants as a wedding gift for the groom and bride.

Shri Shuka continued: 'There was among Krishna's brahmins one named Shrutadeva. He was one of the best being exclusively devoted to Krishna and was known for the fullness of his realisation - his serenity, learning and freedom from sense gratification. As a householder dwelling in Mithila in the kingdom of Videha, he performed his duties without being concerned about what he received for his sustenance. Day by day doing his tasks as required he was satisfied with just that - and nothing more - what he by providence acquired as his share for his sober maintenance. The ruler of that kingdom stemming from the line of King Mithila [Janaka] was known by the name of Bahulas'va. He was just as selfless as he was my dear King. They were both equally dear to Acyuta. Pleased with the two of them the Supreme Lord mounted His chariot that was brought by Daruka. Together with a group of sages the Master went to Videha. He was accompanied by Narada, Yamadeva, Atri, Krishna Dvaipayana Vyasa, Parashurama, Asita, Aruni, I [Shuka], Brihaspati, Kanva, Maitreya, Cyavana and others. Everywhere He came, the citizens and villagers approached, carrying arghya [offerings of water] to welcome Him like He was the risen sun surrounded by the planets. In Anarta [where Dvaraka is], Dhanva [the desert region], Kuru-jangala [Thanesar and Kurukshetra], Kanka, Matsya [Jaipur and Aloyar], Pancala [the Ganges region], Kunti, Madhu, Kekaya [northeast Punjab], Kos'ala [from Kas' to the Himalayas], Arna [east of Mithila] and in many other kingdoms, the men and women drank with their eyes the gentle smiles and affectionate glances of His lotus face oh King. By [thus] bestowing upon them the fearlessness of the spiritual vision, the Spiritual Master of the Three Worlds put an end to the blindness of their eyes. This way gradually reaching Videha, He heard His glories being sung by the God-conscious souls and the commoners, the glories that eradicate all misfortune and purify every corner of the universe. The moment the villagers and citizens heard that Acyuta had arrived, oh King, they joyfully came forward to greet Him with offerings in their hands. Seeing Him who is Praised in the Verses, they with their faces and hearts blossoming of love and with joined palms held to their heads, bowed down to Him and the sages whom they till then only knew from hearsay. Both the king of Mithila and Shrutadeva prostrated at His feet with each of them in his mind the thought that the Spiritual Master of the Universe especially for him had arrived to be of mercy. Bahulas'va and Shrutadeva then, both with their palms joined, at the same time invited the Descendant of Das'arha and the brahmins to be their guests. The Supreme Lord wanted to please them both and accepted their offer by entering each his house [simultaneously] without them seeing this [vaibhava-prakas'a miracle]. 7-2 The descendent of Janaka [Bahulas'va] who, later that day, saw them fatigued coming from a distance to his house, mindfully brought fine seats outside for them so that they could sit comfortably. Overjoyed at heart with intense devotion and eyes clouded with tears he bowed down to wash the feet, the water of which is capable of purifying the entire world. Together with his family he took it on his head and honoured the Lords [and sages] with sandalwood paste, garlands, clothing, jewelry, incense, lamps, arghya, cows and bulls. After they had eaten their fill, he, while happily massaging the feet of Vishnu on his lap, in order to please them, slowly said the following in a gentle voice.

Shri Bahulas'va said: 'You oh Almighty One, the Self-illuminated Witness and Soul of All Created Beings, have now become visible to us, those who are remembering Your lotus feet. To be true to the statement You have made that 'No one, not even Ananta, Shri or the Unborn Brahma is as dear to Me as the unalloyed devotee', You have manifested before our eyes [see also 7.7: 51-52, 10.9: 20-21, 10.47: 58-63]. What person who knows this would abandon Your lotus feet, when You give Yourself to peaceful sages free from possessions? Descending in the Yadu dynasty for the sake of the ones who are caught in the cycle of birth and death [samsara] You have, in order to put an end to it, disseminated Your fame that removes the sins of the three worlds. All glories to You oh Krishna, oh Supreme Lord of an unlimited intelligence, oh

Nara-Narayana who are perfectly peaceful in Your austerity. Please oh Omnipresent One, dwell together with the brahmins for a few days in our home and sanctify this dynasty of Nimi with the dust of Your feet.'

Shri Shuka said: 'Thus being invited by the king, the Supreme Lord and Maintainer of the Entire World stayed there and thus made the men and women of Mithila happy. Shrutadeva who just like Bahulas'va received Krishna in his house, bowed down to the sages and [then] in great delight danced with waving clothes. He made them sit on mats of darbha grass that were brought, he greeted them with words of welcome and then together with his wife washed their feet with pleasure. Overjoyed of having all his desires fulfilled, he most piously sprinkled himself, his house and his family with the water. With offerings of fruits, aromatic root [us'ira], pure nectarean sweet water, fragrant clay, tulsi leaves, kus'a grass and lotus flowers he honoured them with all items of worship at his disposition as also with food conducive to the mood of goodness [see B.G. 17: 8]. He wondered: 'How could it happen that I who fell down in the blind well of family life, may enjoy this association with Krishna and these godly people in whom He resides? It is the dust of their feet that constitutes the dignity of all the holy places.' Having shown his hospitality, Shrutadeva, with them comfortably being seated, sat close together with his wife, relatives and children and addressed them while massaging [the Lord] His feet.

Shrutadeva said: 'It is not just today that we see the Supreme Personality present before us. We in fact enjoy His presence ever since He created this universe with His energies and [as an avatara] entered it in His own [transcendental] state. He enters this world and appears there the way a sleeping person, alone with his mind, creates a separate world in his imagination. You appear in the heart of those persons who with a pure [by meditation peaceful] mind time and again hear and speak about You, glorify You, worship You and converse about You. In spite of being situated in the heart You are far removed from minds agitated by material affairs. One cannot get hold of You by one's own [material] powers, but You support those souls who know to appreciate Your qualities [see also B.G. 7: 25]. May there be my obeisances unto You, who are the Supersoul for the knowers of the Supreme Spirit and the One who [in the form of Time**] brings death to the conditioned soul, You, the One who assumes the forms of effect as also the forms of cause, You whose vision is not covered by Your deluding potency but who are covered to our vision. Please, oh You as that Supersoul, command us Your servants. What, oh Lord should we do? Oh, having this form of Your good Self visible before our eyes, is what puts an end to the troubles of humanity!'

Shri Shuka said: 'Having heard what he thus said to Him, the Supreme Lord, the destroyer of the distress of the surrendered souls, addressed him with a broad smile while taking his hand in His own. The Supreme Lord said: 'Oh brahmin, you should know that these sages came along for the purpose of blessing you. Wandering with Me, they purify all the worlds with the dust of their feet. The deities, pilgrimage sites and sacred rivers being visited, being touched and being worshiped, purify gradually, but the same thing is attained [at once] by the glance of those [sages] who are most worshipable [see also 4.30: 37, 7.9: 44, 10.9: 21, 10.84: 11]. A brahmin is by birth the best of all living beings, and even more so, when he, as a portion of Me, is endowed with austerity, learning and contentment! [Even] this four-armed form is not as dear to Me as a brahmin. A man of [brahminical] learning comprises all the Vedas the way I comprise all the gods [see also 10.84: 12]. Those whose intelligence is spoiled and fail to understand it this way, are envious. While they do consider the visible form of an idol worthy of worship, they are of neglect towards their guru, the [brahminical] scholar, who in fact is Me, their very Self. A learned man of respect for Me, keeps the moving and nonmoving part of this universe as also the elementary categories basic to it, in mind as being forms of Me [see also B.G. 5: 18]. Therefore oh brahmin, just worship these brahmin seers with the same faith as you have in Me. You will thus directly be of worship for Me and not in any other way as with [e.g. offering] vast riches [and such].'

Shri Shuka said: 'He [Srutadeva] as also the king of Mithila who thus received instruction from the Lord, by their single-minded devotion unto Krishna and His company of most exalted brahmins, attained the transcendental destination. The Supreme Lord who is of devotion for His own devotees, stayed with the two devotees, taught the path of the truthful soul [****] oh King and returned again to Dvaraka.'

*. The tridanda is a staff carried by vaishnava sannayasis symbolizing the threefold austerity of thought, speech and action. In all these three the renunciate is vowed to serve Vishnu. The staff consists of three sticks wrapped in saffron cloth with a small extra piece wrapped in at the top.

** Time is the Lord's impersonal feature. The parampara says: 'It is understood from the Vedic science of epistemology, the 'Nyaya-S'ashtra', that knowledge of an object (prameya) depends on a valid means of knowing (pramana)' (pp 10.86: 5. So would knowing Krishna in the form of Time as-He-is (I am the Time, the light of the sun and the moon, as He says to be

in the Gita) - by means of clocks managed validly to His nature, the Sun as with a sundial, and calendars managed validly to His order, the moon, like with its phases - constitute the proper brahminical conduct. With weeks to the moon and clocks to the sun, standardtime with its mean time deadness, zone time arbitrary false oneness and summertime instability, would constitute the time of ignorance in denial of Krishna, the father of Time, even though Krishna affirms the worship of Time with the pragmatism and thus karmic dictate of standardtime, to which He still calls that demigod (...) worship less attractive and wrong [see also cakra, kala 1.2: 26, B.G. 9: 23, 10: 21, 30 & 33, 7: 8 and the Bhagavatam time quotes].

***. Prabhupada adds here: "The instruction we receive from this incident is that King Bahulas'va and Shrutadeva the brahmana were accepted by the Lord on the same level because both were pure devotees. This is the real qualification for being recognised by the Supreme Personality of Godhead."

BHAGAVATA PURANA CHAPTER 87:

The Underlying Mystery: Prayers of the Personified Vedas

Shri Parikhit said: 'Oh brahmin, the Absolute Truth [brahma] cannot be described in words [*] and has no material qualities. How can the revealed scriptures [the Shruti, the Vedas] dealing with the modes of nature, directly refer to that what is elevated above cause [the subtle] and effect [the gross]?'

Shri Shuka said: 'The intelligence, senses, mind and the life force of the living beings were by their Lord and Master evolved for the sake of [dealing with, being satisfied with] elementary matter, for the sake of getting a life and for the sake of the [emancipation of the] soul and its ultimate liberation. The predecessors [like the Kumaras] of our predecessors [like Narada] were fixed upon this same underlying mystery [upanishad] concerning the Absolute Truth. Whoever with faith holds on to it will be free from material attachment and attain peace and happiness [see also 8.24: 38]. I will here relate to you now an account concerning Lord Narayana. It is about a conversation between Narayana Rishi and Narada Muni.

One day when the Supreme Lord's beloved Narada was traveling the worlds, he went for a visit to the ashrama of the Eternal Seer Narayana. From the beginning of Brahma's day He [Narayana Rishi], has just for the welfare in this and the next life of human beings who maintain the dharma, in Bharata-varsha been engaged in penances, spiritual knowledge and peacefulness [see kalpa]. Having arrived there he [Narada] bowed down to Him who sat there surrounded by sages from Kalapa - the village where He resided - and asked this very same question oh best of the Kurus. As the seers were listening the Supreme Lord related the following ancient discussion about the Absolute Truth that took place between the inhabitants of Janaloka [the world of the celibate saints]. The Supreme Lord said: 'Oh son of the self-born Lord [Brahma], long ago in Janaloka a sacrificial ceremony took place held by the [urdhva-retah] celibate sages there who had found their life in Brahma. You [Narada] had left for Shvetadvipa to see the Lord [Aniruddha]. Thereupon a lively discussion ensued [between the sages of Janaloka] about Him [Vishnu in the function of Aniruddha] in whom the Vedas lie down to rest [after the dissolution of the material world] that rose the question that you are now again asking Me. Even though they were equally qualified as for their penance and study of the Shruti as also equal minded towards friends, foes and neutrals, they appointed one of them as their speaker while the rest eagerly listened.'

Shri Sanandana said: 'When He [Maha-Vishnu] after having created this universe withdrew for the sake of its dissolution and was lying asleep, the Vedas in person awakened the Supreme One with descriptions of His characteristics, the way a sleeping king by his court poets is awakened when they as his servants approach him at dawn with [recitations of] his heroic deeds. The Vedas said: 'All glories, oh all glories to You, please Unconquerable One, defeat the eternal illusion that assumed the form of the natural modes and constitutes the [human] weakness. Because You, who in Your original status are complete with all opulences, at times engaging with Your spiritual and material energies awaken the powers of the mobile and immobile embodied beings [awake them to consciousness]. You can by us, the Vedas, be supported [***]. The world we perceive is by the seers regarded as a product of something greater [of brahman], something that, no more than clay, [as a resource] undergoes any change itself, being transformed in forms that dissolve again. For that reason the seers dedicated their minds, words and actions to You. Where else could the footsteps of men be placed than on the ground they are walking [see also 6.16: 22, 11.24: 18 and B.G. 7: 20-25]? Your people of enlightenment, oh Master of All the Three Worlds, therefore dive deep into the nectarean ocean of narrations [about You, the katha] that eradicate the impurity and put an end to their troubles. It is therefore not that surprising that they who by the power of their own minds dispelled the [unwanted] qualities of the [identification with

one's] temporality oh Supreme One, experience the uninterrupted happiness of Your abode in their worship. They who, like a bellows, are just displacing some air as they breathe [see B.G. 18: 61] are full of vitality [only] when they are Your faithful followers, for You, who are elevated above cause and effect, constitute the underlying reality from whose mercy the universal egg of the material complete, the separate existence [the ego] and the other aspects of creation were produced [see 3.26: 51-53]. Adapted to the particular forms of the living being, You then appear here as the Ultimate Form among the different gross and subtle physical coverings [the kos'as and B.G. 18: 54]. Among those living according to the standards of the seers, they who are engrossed in their vision worship the abdomen [the lower centres] while the Arunis [the superior yogis] first of all fix their attention on the pranic knot of the subtle energies [see cakra] of the heart. From there oh Unlimited One, they move [their attention] upward to the head that is Your abode and then they go to the highest destination from which they, having reached it, never again fall down into the mouth of death [see also B.G. 8: 16]. Entering in a certain manner the by You differently created species of life as their motivation, You become visible depending the higher or lower form of Your own created beings, just as fire manifests itself [depending the form ignited]. You thus existing among them as the 'real' among the hunreal, are understood as being one unchanging, equal manifestation of love [taste] by those who free from material entanglements have spotless minds [see also B.G. 2: 12]. The person residing within the bodies he owes to his karma is, as an expansion of You who are the possessor of all energies as is stated [by the Vedas], in fact not of the external [the gross body, the deha], nor of the internal [the subtle body, the linga] but is [by these bodies] enveloped. When scholars of the scriptures have developed faith in ascertaining the status of the living entity as being of that manifestation [as an expansion of Yours, a person], they worship Your feet as the source of liberation and the field in which all offerings are sown. By diving deep into the vast nectar ocean of the adventures of the forms that You have assumed to propagate the hard to grasp principle of the soul, the few souls who found relief from the fatigue [of a material life] do not even wish to be liberated from this world, oh Lord. This is so because they, after abandoning their homes, found association with the community of the swans [the transcendental people] at Your lotus feet [see e.g. 4.24: 58, 4.30: 33, 5.12: 16, 5.13: 21, 7.6: 17-18, 7.14: 3-4]. This body useful for serving You, acts as one's self, one's friend and beloved. They however who alas fail to delight in You, rather find the degradation of the physical frame [in successive births], in spite of You as their very Self being favorably disposed, helpful and affectionate. As a matter of fact they, failing to find their way with their great existential fears, cling to material desires and are [thus] self destructive [soul killing] in their worship of the unreal [see also B.G. 16: 19]. That what by the sages with their breathing, mind and senses being brought under control in steadfast yoga is worshiped in the heart, is also attained by those who remember You in enmity [see also 3.2: 24 and 10.74: 46]. We [the Shrutis] will likewise attain You and, being equally considered by You, equally relish the nectar of the lotus feet that the women enjoy [the gopis, Your wives] whose minds are attracted to Your arms that are as firm as mighty snake bodies. Ah, who out here, who but recently was born and soon will die, has an inkling of the One Who Came First from whom the [leading] seer [Brahma] arose who was followed by the two groups of demigods [controlling the senses and the principles. See B.G. 7: 26] When He lies down to withdraw, at that time nothing remains of the gross and the subtle, nor of that what comprises them both [the bodies] and the flow of Time and the Shastras are also no longer there [B.G. 9: 7]. They who, teaching with authority, declare that life springs from dead matter, that that what is eternal would end [see B.G. 2: 16], that the soul would not be one [see 10.14: 9] and that doing business would constitute reality [see B.G. 17: 28], they who state that the living being thus would have been produced from the three modes [see B.G. 14: 19 and 13: 28], are fixed upon a dualistic notion born from ignorance. Such a thing cannot exist in Your transcendence, in You who are the Essence of Full Perception [see also 5.6: 9-11]. The [temporality of forms and thus the] untrue threefoldness and its [mind] phenomena up to the human beings, appear in You as if they would be true. [They are illusory] but, because they are transformations non-different from Him, they are nevertheless not rejected by the knowers of the Soul, for they consider the entirety of this world as something true [viz. as Your living body]. They [these forms and also persons], created by Him who enters [His creation] in person, are for that reason recognised as being [parts and parcels] of the True Self, just as gold is not different when being assigned different forms [see also 6.16: 22]. They [only] who worship You as the shelter of all created beings do not worry about Death and simply put their feet on his head, but with Your words You tie up even the scholars [among the non-devotees] the way one ties up animals. They who consider themselves Your friends [thus] arrive at purification and not so much those who

turned their face away. You are the self-egotistic causeless one [free from the senses] who maintains the power of the sensory functions of all [creatures]. The demigods together with the unborn lord Brahma take part in paying You tribute and partake of the offerings carried, just as the local rulers in a kingdom together with the sovereign who rules the entire country are of respect [for You] and enjoy their share. That is how they who are the appointed leaders perform their duties in fear of You. The species of life, that manifest themselves as stationary and moving, are by Your material energy motivated for action. But that can happen only when You, the One aloof, oh Eternally Liberated One, cast Your brief glance thereupon [by assuming Your forms] for having Your pastimes in the material world. To [You] the Supreme [Personality of Godhead], no one can be a stranger or a friend, just as the ether can have no perceptible qualities. In that sense You are like the void of space. If the countless embodiments of the living beings would be eternal, the omnipresent [Time] as a consequence would not be such a sovereign rule, oh Unchanging One. But it is not otherwise. Because the substance cannot be independent from that from which it was generated [- pradhana, the primeval ether -] [You] the regulator [who are the Time, B.G. 10: 30] must be known as being equally present everywhere [as the 'fourth dimension']. When one supposes that one knows [You materially] one is mistaken in the falsehood of an opinion [on the local order, see 6.5: 19]. Material nature [prakriti] and the person [purusha] do not find their existence at a particular point in time. Not originating as such [from one or the other] it is from the combination of these two [primordial elements] that living bodies find their existence in You, just as bubbles find their existence as a combination of water and air. And just as rivers merge into the ocean and all flavors [of flower nectar] merge into the honey, these living beings with all their different names and qualities [in de end] merge [again] into [You,] the Supreme [see also B.G. 9: 7]. Those who are wise understand how much Your maya bewilders human beings and frequently render traditional service unto You, the source of liberation. How could there for the ones who faithfully follow You be any kind of fear about a material existence, a fear that by the three rimmed [wheel of Time - of past, present and future] - by Your furrowing eyebrows - repeatedly is raised in those who do not take shelter of You [see also B.G. 4: 10, 7: 14 & 14: 26]? The mind being conquered by the senses and the breath is like a horse not under control [B.G. 2: 60 and 5.11: 10]. Those who in this world strive for regulation but have abandoned the feet of the guru, find, being most unsteady with the various methods of control, full of distress hundreds of obstacles on their way oh Unborn One. They are like merchants [sailing] on the ocean who failed to employ a helmsman [see 10.51: 60 & B.G. 4: 34]. What do servants, children, a body, a wife, money, a house, land, vitality and vehicles mean to human beings for whom You became their very Self, the Embodiment of All Pleasure? And what at all would to those, who fail to appreciate the truth [of Him] and carry on with their indulgence in sexual matters, bring [real] happiness in this world that is subject to destruction and, in itself, is lacking meaning [see also B.G. 13: 8-12]? The seers free from false pride who, with the greatest piety, on this earth direct themselves at the places of pilgrimage and the sites of His pastimes, have installed Your feet in their heart and destroy all sins with the water of their feet. They who but once turned their mind towards You, the Supreme Soul of Eternal Happiness, will never again devote themselves to the homely affair [of a family life] that steals away a person's essential qualities. If someone says: 'From the real [of God] the real [of the universe] has manifested', that can certainly be doubted and refuted [*4]. The combination is inconsistent, for it is true in a number of cases, while it is an illusion not being so in other cases. For the sake of worldly purposes, rows of people with a dark vision like to consider it alternatively and bewilder, with different meanings and implications of Your numerous words of wisdom, those who are not using their minds with the ritual praises. Because this universe did not exist in the beginning and after its annihilation neither will exist, can be concluded that that what in-between appears within You, the sole object of love, is the untrue. We understand this universe thus as an [unreal, illusory] combination of different categories of the [real] primal substance [see text 26], while the less intelligent ones prone to falsehood, consider this mind game as real [see B.G. 6: 8]. By reason of [the insurmountable presence of] material nature, he [the living entity] reconciles himself to that undeveloped state and, in taking to her qualities [the gunas], accordingly assumes forms. Bound to those forms he is deprived of spiritual qualities and runs into [the facts of birth and] death. You Yourself on the other hand leave her [the material energy] aside like a snake that sheds its skin and are in Your eightfold greatness [see siddhis] glorified as the One Unlimited in His Glories who is endowed with all spiritual qualities. When those who restrain themselves do not uproot the desires in their hearts, they, in their impurity, cannot reach You who have entered their heart. They are like someone who has forgotten the jewel he hung around his neck. Yoga

practitioners who are satisfied with an animalistic life will be unhappy in both [worlds here and hereafter]: [here about] death they cannot escape [and hereafter about] You whose kingdom they cannot attain [see also B.G. 6: 41-42]. Someone who understands You, is not concerned about the favorable or unfavorable, good or bad that is associated with the body he has assumed, neither does he care about what others say. Oh You of All qualities, day after day he fills his ears with the song that is heard in every age through the discipic succession. For that reason the children of Manu [the human beings, see 3.22: 34-39 and 5.13: 25] consider You the ultimate goal of liberation. Neither the masters of heaven nor even You, can reach the end of Your glories oh Unlimited One, oh You within whom the many universes by the drive of Time, each in their own shell, are blown about in the sky like particles of dust. The Shrutis bearing fruit by [neti neti] eliminating that what is not the Absolute Truth, find in You their ultimate conclusion [see siddhanta].

The Supreme Lord said: 'Having heard this instruction about the True Self, the sons of Brahma understood their final destination and worshiped thereupon perfectly satisfied the sage Sanandana. This is how in the past the nectar of the underlying mystery of all the Vedas and Puranas [the Upanishad philosophy] was distilled by the great souls [the classical sages] who appeared in this world to roam in higher spheres. Oh you heir of Brahma [Narada], wander the earth as you wish, meditating with faith upon this instruction about the Soul that turns the desires of man to ashes.'

Shri Shuka said: 'The self-possessed rishi, thus receiving the command of the sage, accepted it faithfully, oh King. Now completely being of success he, whose vow was as firm as a kshatriya's, after due consideration said the following. Shri Narada said: 'My obeisances to Him, the Supreme Lord Krishna of a spotless renown, who manifests His attractive expansions for the liberation of all living beings [1.3: 28].'

Thus having spoken Narada bowed down to the Original Rishi [Narayana] and to the great souls who were His pupils. Then he went from there to the hermitage of my physical father, Dvaipayana Vedavyasa. He was honoured by the great devotee [Vyasa] who offered him a seat, whereupon Narada sat down and described to him what he had heard from the mouth of Shri Narayana. And thus I have answered your question oh King, on how the mind can be engaged in the Absolute Truth [- the reality] without material qualities that cannot be expressed in words. He who watches over this universe in the beginning, the middle and the end, He who is the Controller of the unmanifested matter [pradhana] and the individual soul [jiva], He who sent forth this universe, entered it along with the individual seer and producing bodies [with him] regulates them. He because of whom one surrendering abandons the material energy one embraces the way a sleeper abandons his body, is the Supreme Lord upon whom one incessantly should meditate to be free from fear [see B.G. 16: 11-12, 1.9: 39 and the bhajan Sarvasva Tomara Carana].'

*: Shрила Shridhara Svami elaborately analyzes this problem, of describing the inexpressible Truth in definable terms, by means of the traditional discipline of Sanskrit poetics that states that words have three kinds of expressive capacities, called Shabda-vrittis. These are the different ways a word refers to its meaning, distinguished as mukhya-vritti - literal meaning (divided in rudhi, conventional use and yoga, derived use as in etymology), lakshana-vritti - metaphorical meaning, and the closely related gauna-vritti, a similar meaning; exemplified by: the word lion has the three expressive forms of: it is a lion - literal, he is a lion - metaphorical and he is like a lion - similar use. So in fact the question is how the Absolute would be covered taken literal, in metaphor and in simile.

** : According to Shрила Jiva Gosvami, the twenty-seven verses of the prayers of the personified Vedas (Texts 14 - 4 represent the opinions of each of the twenty-eight major Shrutis. These chief Upanishads and other Shrutis are concerned with the various approaches of the Absolute Truth. See the purports pp 10.87 of this chapter of the parampara for specific quotes.

***: The Katha Upanishad .2.1 proclaims:
nityo nityanam cetanas' cetananam
eko bahunam yo vidadhati kaman
tam pitha-gam ye 'nupas'yanti dhiras
tesham Shantih Shas'vati netaresham

"Among all the eternal, conscious beings, there is one who supplies the needs of everyone else. The wise souls who worship Him in His abode attain everlasting peace. Others cannot."

*4: The parampara writes here: "According to Shрила Vis'vanatha Cakravarti Thakura, the Upanshads teach that this created world is real but temporary."

BHAGAVATA PURANA CHAPTER 88:

Lord Shiva Saved from Vrikasura

The king [Parikshit] said: 'The demigods, demons and human beings who worship the austere Lord Shiva, are usually rich and enjoy their senses, contrary to the ones who honour Lakshmi and her Husband, the Lord Hari. We are in

great doubt about this and would like to understand this matter of the contradictory destinations of the worshippers of the two Lords, who are of such opposite characters.'

Shri Shuka said: 'Shiva, who is always united with his Shakti, covers the natural modes with the three characteristics of his emotion [his sattva], his authority [his rajasa] and his darkness [his tamasa]. He thus constitutes the [embodiment of the] threefold principle of [false] ego. From them the sixteen transformations [lingas] have manifested [of the mind, the ten senses and the five elements]. Someone who turns to [the ruling deity of] any of them will enjoy all kinds of material wealth [see under Shiva]. Lord Hari however, the Original Person, is transcendental to material nature and absolutely untouched by the modes. He is the [inner] witness seeing everything. By worshipping Him one is freed from [the influence of] the gunas. This is what your grandfather the king [Yudisthira] asked Acyuta when he, after completing his horse sacrifices, heard from Him about the dharma. The Supreme Lord, his Master, who for the sake of the ultimate benefit of all men had descended into the Yadu family, then was pleased to speak to him as he eagerly listened. The Supreme Lord said: 'From the one I favor I gradually take away the wealth. Wanting he will suffer one distress after the other and be abandoned by his friends and relatives [see also 7.15: 15, 9.21: 12, 10.81: 14 & 20, 10.87: 40, B.G. 9: 22]. When he failing in his attempts to endeavor for money gets frustrated and becomes friends with My devotees, I will show him My mercy. When one, intelligent with the wisdom, understands that the subtle, pure, eternal spirit of the Supreme Infinite Brahman constitutes one's true self, one is freed from samsara. Leaving Me aside because I am most difficult to worship, people worship others from which they quickly find satisfaction in receiving royal opulence. Having become arrogant, proud and negligent they, surprisingly, then insult those whom they owe the benedictions [see also B.G. 2: 42-44; 4: 12; 7: 20-25; 17: 22, 18: 28].'

Shri Shuka said: 'Brahma, Vishnu, Shiva and others are capable of pronouncing curses and granting favors. Brahma and Shiva are quick with their condemnations and blessings my dear King, but the Infalible One [Lord Vishnu] is not. In this connection the following ancient story is told as an example about Girisa [Shiva], who ran into danger because he offered the demon Vrikasura the choice of a benediction. An Asura named Vrika, a son of Shakuni [see 9.24: 5], once met Narada on the road and wickedly asked him whom of the three Lords would be quickly pleased. He said: 'For quick success you better worship Shiva. He is as quickly satisfied by qualities as he is angered by faults. Satisfied about Ten-head [Ravana] and Bana who like minstrels sang his glories, he ran into great trouble [though] when he gave them unequalled power.'

Thus being informed the Asura worshiped him [Lord Shiva] at Kedara [in the Himalayas], by offering oblations of flesh from his own limbs into the fire that is Shiva's mouth. 8-1 Out of frustration not to obtain the sight of the Lord he, at the seventh day, with his hair wetted in the waters of that holy place, was about to cut off his head with a hatchet. But at that moment Shiva supremely merciful rose from the fire looking like Agni. He stopped him by seizing his arms just like he would do. By that touch his body was restored to its original complete state. He told him: 'Enough, enough, dear man, please listen. Choose a benediction from me, I will bestow whatever boon you desire. Ah, tormenting your body so greatly is useless, for I am [already] pleased by persons who with some water approach me for shelter [see also B.G. 17: 5-6].'

The sinner then asked the god for a boon that terrified all living beings: 'May everyone die upon whose head I place my hand!'

Oh son of Bharata, when Rudra heard this, he disgruntled vibrated and granted the request with a forced smile, like he was giving milk to a snake [see also 10.16: 37]. To put the favor to a test the demon then tried to put his hand on the head of Lord Shambu, Shiva who thus became afraid of what he had caused himself. Trembling with fear being pursued by him, he from the north [of his residence] fled in all directions to the limits of the earth and the sky. 5-2 Not knowing what to do against it, the chief demigods remained silent. He thereupon went to Vaikunthha, the place of light beyond all darkness where Narayana, the Supreme Goal is personally present. That place constitutes the destination from where renunciates do not return who stopped with the violence [against other creatures] and found peace [see also Shvetadvipal]. 7-2 The Supreme Lord, the Eradicator of Distress, who from a distance saw the danger, by the power of His yogamaya turned Himself into a young brahmin student and came before him. Complete with a belt, deerskin, rod and prayer beads He had an effulgence that glowed like fire. He respectfully greeted him humbly with kus'a grass in His hands. The Supreme Lord said: 'Dear son of Shakuni, you seem to be tired. Why have you come from so far? Please rest a while, should we not attend to all the desires of this personal body? If We may hear about it oh mighty one, please tell Us what

you have in mind. One usually accomplishes one's purposes with the help of others is it not?'

Shri Shuka said: 'Thus being questioned by the Supreme Lord with words that rained like nectar, all his fatigue vanished. He told Him what he had done. The Supreme Lord [then] said to Vrika: 'If that is the case, We cannot put faith in Shiva's statements, for he has been cursed by Daksha to become diabolical as the king of the ghosts and devils [see 4.2: 9-16]. If you, oh King of the Danavas, put faith in him as the 'spiritual master of the universe', then see right now what happens when you place your hand on your own head! If Shambhu's words thus or otherwise prove to be false, oh best of the Danavas, then please kill him who has been fooling you, so that he never lies again.'

He was thus as bewildered by the so very clever, excellent words of the Supreme Lord, that he thought no longer and foolishly placed his hand on his own head. Like being hit by lightning his head was instantly shattered. He fell down whereupon from the sky the sounds could be heard of 'Victory!', 'Hail!' and 'Well done!' Now that, with the death of the sinful Asura Vrika, Shiva was freed from the danger, the celestial sages, the ancestors and the singers of heaven released a rain of flowers. 8-3 Bhagavan, the Supreme Personality, then addressed the delivered Girisa: 'Ah, dear Mahadeva, see how this sinner was killed by his own sinfulness! What happiness, oh master, can there be for a living being who was of offense with the elevated saints, not to mention having been in offense with the Lord of the Universe, the Guru of the Living Being [see also 1.18: 42, 7.4: 20 and B.G. 16: 23]? Whoever hears or speaks about this rescue of lord Shiva by the Lord of the Supersoul, the Inconceivable Personal Manifestation of the Ocean of All Energies, will be freed from his enemies as also from the repetition of birth and death.'

BHAGAVATA PURANA CHAPTER 89:

Vishnu the Best of the Gods and the Krishnas Retrieve a Brahmin's Sons

Shri Shuka said: 'Among sages performing a sacrifice at the bank of the Sarasvati, oh King, a controversy arose as to whom of the three [Lords] who are there from the beginning, would be the greatest. Desirous to know this they sent the son of Brahma called Bhrgu to find this out oh King. He went to the court of Brahma. To test his goodness, he did not bow down to him nor did he utter a prayer. That kindled the great Lord's passion who then got angry. In spite of the anger towards his son that was rising in his heart, the self-born one managed to control himself, just as fire is extinguished by its own [evolutionary] product [water, see also 3.12: 6-10]. Next he went to Mount Kailasa where Shiva, glad to see him, rose to his feet in order to embrace his brother. - But when Bhrgu denied this and said: 'You are a transgressor of the path', he became angry and ready to kill rose, with eyes shooting fire, his trident against him. The goddess [Parvati] fell at his feet and pacified him verbally. Bhrgu subsequently went to Vaikunthha where Lord Janardana resides. - The Supreme Lord, the Destination of the Devotees, was lying with His head on the lap of the goddess of fortune. He kicked Him in the chest whereupon He together with Lakshmi rose up. He came down from the bed, bowed His head down to the sage and said: 'Be welcome oh brahmin, take this seat, please forgive Us, oh master, for a moment We did not notice you had arrived! 0-1 Please purify Me, My world and the rulers of all worlds devoted to Me, with the water washing from the feet of your good self that creates the sacredness of the sites of pilgrimage. Today, My lord, I have become the exclusive shelter of the goddess of fortune, because with your foot having freed My chest from all sin, she will consent to reside there.'

Shri Shuka said: 'Bhrgu delighted and pleased by the solemn words the Lord of Vaikunthha thus spoke, fell silent, with tears in his eyes being overwhelmed by devotion. Oh King, Bhrgu returned to the sacrifice of the sages defending the Veda and described in full what he personally had experienced. 4-1 Hearing this the sages fell in amazement, because putting faith in Lord Vishnu as the greatest One bringing peace and fearlessness, they were freed from their doubts. The direct proof of His dharma, spiritual knowledge, detachment, realisation [of tat], eight mystic powers [siddhis] and fame drives away the impurities of the mind. He is called the Supreme Destination for all selfless souls and saintly sages who with minds that are equipoised and peaceful have forsaken the violence [of ruling by passion]. His favorite embodiment is the mode of goodness and the brahmins are His worshipable deities, they who are peaceful persons of keen intellect who revere Him without ulterior motives [see 1.2: 7; 3.25: 37 and 10.81]. In accord with the gunas there are three types of conditioned beings who find their existence by His material energy: the wild ones [of tamasa, the Rakshasas], the unenlightened ones [of rajasa, the Asuras] and the godly ones [of sattva, the Suras]. Among these three beings, those in the mode of goodness [the Suras] are the ones who lead the way [see B.G. 14: 6 & 14: 14].'

Shri Shuka said: 'The scholars [assembled] at the Sarasvati in order to dispel the doubt of the common people thus [with this conclusion] served the lotus feet of the Supreme Personality [of Pure Goodness] and attained His destination.'"

Shri Suta [at Naimisharanya] said: "This is how this nectar with the fragrance of a lotus flowed from the mouth of the son of the sage [Vyasa]. That nectar dealing with the Supreme Personality, shatters the fear of a material existence and makes the traveler on the [worldly] road constantly drink the fine verses through the holes of his ears and forget the fatigue of his wanderings. Shuka said: 'Once, in Dvaraka, it happened that the child born from the wife of a brahmin died the very moment it, as one says, touched the ground, oh descendant of Bharata. The brahmin took the corpse to the gate of the king [Ugrasena] and then, presenting it, in misery lamenting with an agitated mind said the following: 'Because this unqualified, avaricious kshatriya addicted to sense gratification, with a deceitful mind and hostile to the brahmins, failed in his duties, my son had to die. Citizens in service of a wicked ruler of man who, out of control with his senses, delights in violence, will always suffer poverty and be unhappy.'

And so it came to pass a second and a third time that the wise brahmin the same way left [a dead child] at the gate and sang the same song [of lamentation]. 6-2 Arjuna who some day was in the vicinity because of Kes'ava, happened to hear about it when the brahmin lost a ninth child. He said: 'Oh brahmin, is there not someone out here who can wield the bow at your home? Truly these members of the ruling class behave like brahmins attending a sacrifice! There where brahmins have to lament the loss of wives, children and wealth, the ones dressed up as kings are but actors living for their own material interest. Oh great lord, I will protect the offspring of the two of you who are so miserable in this matter. And if I fail to fulfill my promise, I will enter fire to put an end to my sins [compare B.G. 2: 34].'

The brahmin said: 'Neither Sankarshana, Vasudeva, Pradyumna the greatest archer, nor Aniruddha the incomparable chariot fighter, could save them [my sons]. Then why do you so naively try to do that what could not be done by the [catvruhya] Lords of the Universe? We therefore cannot believe it.'

Shri Arjuna said: 'I am neither Sankarshana, oh brahmin, nor Krishna nor even a descendant. I am the one called Arjuna whose bow is the Gandiva! Do not belittle my prowess that satisfied the three-eyed one [Lord Shiva] oh brahmin. I will defeat Death in battle and bring your children back, oh master!'

Oh tormentor of the enemies [king Parikshit], the scholar thus being convinced by Arjuna went home, satisfied about what he had heard about the prowess of the son of Pritha. When his wife was about to deliver again, the most elevated brahmin said distraught to Arjuna: 'Save, please save my child from death!'

He touched pure water, offered his obeisances to the mighty Lord [Shiva], remembered [the mantras for] his weapons and strung the bowstring of his Gandiva. Upwards, downwards and sideways he with arrows being charged with the mantras, created a cage of arrows and thus fenced in the house of delivery. The child that next took birth from the brahmin's wife, cried for some time but then suddenly disappeared into the sky complete with its body. The brahmin thereupon in the presence of Krishna derided Arjuna by saying: 'Just see what a fool I am, I who trusted the boasting of an eunuch! When neither Arjuna, Aniruddha, Balarama nor Kes'ava could save them, who else would be capable to offer protection in a situation like this? Damn that Arjuna with his false words, damn the bow of that braggart who so dumb and delusional thought he could return the ones taken by fate!'

While the wise brahmin thus was cursing him, Arjuna resorted to a mystic incantation and went straight to the heavenly city of Samyamani where the great Yamaraja lives. 3-4 Not finding the brahmin's child there he, with his weapons ready, went from there to the cities of Indra, Agni, Nirriti [the god of death subordinate to Yamaraja], Soma [the moon god], Vayu and Varuna. Next he searched all the other regions, from the subterranean world up to the highest position in heaven. Failing to obtain from them the son of the twice-born soul, he was ready to enter the fire as he had promised, but then was opposed by Krishna who stopped him. [He said:] 'I will show you the sons of the brahmin, please do not despise yourself! Men [as critical with us] like this, are going to bring the spotless fame of the two of us.'

After this statement, the Supreme Lord, the Divine Controller, mounted his chariot together with Arjuna and set off in the western direction. Passing over the seven continents with their seven seas and seven mountain ranges, He crossed the [lokakoka] border that separated the worlds from outer space and entered the vast darkness [see also 5.1: 31-33]. 8-4 There in the darkness the horses Shaibya, Sugriva, Meghapushpa and Balahaka [see also 10.53*] lost their way, oh best of the Bharatas. Seeing their plight the Supreme Lord, the Great Master of All Yoga Masters, sent His personal cakra

shining like a thousand suns ahead of the chariot. The Sudarsana disc, that with its extremely intensive effulgence was speeding ahead as fast as the mind, cut itself through the immense dense and fearsome darkness of the manifestation like an arrow from Lord Ramacandra's bow shot at an army. Arjuna followed the path of the cakra beyond that darkness and beheld the all-pervasive, endlessly expanding, transcendental light [the brahma-jyoti], that hurt his eyes so much that he closed them [see also 10.28: 14-15]. From there they entered a body of water that by a mighty wind was moved about into a splendor of huge waves. In the water was situated a wondrous abode that supremely radiated with columns shining brightly with thousands of inlaid gems. The huge serpent Ananta resided there. Amazing with His thousands of heads that radiated with the gems upon the hoods and His twice as many frightening eyes, He with His dark blue necks and tongues resembled the white mountain [Kailasa]. 4-5 On that serpent he saw the almighty, highest authority of the Personality Supreme to all Personalities of Godhead sitting comfortably, looking like a dense raincloud, with beautiful yellow garments, a pleasing attractive face and broad eyes. His thousands of scattered locks bathed in the brilliance of His earrings and the clusters of large jewels in His crown. Being framed by a garland of forest flowers He with His eight handsome long arms, Kaustubha jewel and Shrivatsa mark, was as the Chief of the Rulers of the Universe served by His personal associates headed by Nanda and Sunanda, as also by His cakra and His other weapons that manifested their personal forms, [the consorts of] His energies for prosperity, beauty, fame and material creation [resp. Pushti, Shri, Kirti and Aja] and the complete of His mystic powers [siddhis]. Acyuta paid homage to Himself in His Unlimited Form as did also Arjuna who was amazed by the sight [of Maha-Vishnu]. The Almighty Lord and Master of the Rulers of the Universe then with a smile and an invigorating voice addressed the two of them who had joined their palms. 'I brought the sons of the brahmin over here with the desire to see the two of you who descended as My expansions to protect the dharma. Please quickly return to My presence after you have killed the ones of darkness who burden the earth [see 2.2: 24-27 and 2.6: 26]. Even though all the desires of the two of you have been fulfilled, oh best of all persons, you should be engaged in upholding the dharma for the sake of the common man, just as the sages Nara and Narayana did.'

The two Krishnas [see also B.G. 10: 37] thus being instructed by the Supreme Lord of the Highest Abode, said 'om' while bowing down to the Almighty One. They took the sons of the twice-born soul with them and returned elated to their abode [Dvaraka], the same way they had come. There they handed the sons, who had the same bodies and the same age [as they had when they were lost], over to the brahmin. Having seen the abode of Vishnu, Arjuna was most surprised. He concluded that whatever powers human beings have, are all manifestations of Krishna's mercy. He [Krishna] performed many heroic acts like this in the world, enjoyed the sensual pleasures [see also 1.11: 35-39] and was of worship with the most important sacrifices [e.g. in 10.24 and 10.74 & 75]. Just like Indra at the right time pours his rain, the Supreme Lord in exercising His Supremacy, rained down all that was desired upon His subjects, beginning with His brahmins. By killing all the kings who opposed the dharma and therein having engaged Arjuna and others, He has paved the way for the son of Dharma [Yudhishtira] to carry out the principles of religion [see also 1.14 & 15].'

BHAGAVATA PURANA CHAPTER 90:

The Queens Play and Speak and Lord Krishna's Glories Summarised

- Shri Shuka said: 'The Master of the goddess of fortune resided happily in Dvaraka. His city, opulent in every respect, was populated by the most prominent Vrishnis and their excellently, in new apparel dressed women, who in the beauty of their youth shone like lightning when they on the rooftops were playing with balls and other toys. Its roads were always crowded with well ornamented and honoured elephants dripping with mada, with foot soldiers and horses and chariots shining with gold. The city was richly endowed with gardens and parks with rows of flowering trees where from all sides the sounds of the bees and the birds were heard that frequented them. He [Krishna] enjoyed there with His sixteen thousand wives for whom He, as their one and only love, had expanded Himself in their richly furnished residences in as many different forms [see also 10.69: 41]. There were crystal clear ponds filled with the cooing of flocks of birds and the aroma of the pollen of night and day blooming lotuses and water lilies. The Great Appearance sported there by diving into the water of the streams, whereby His body, being embraced by the women, was smeared with the kunkuma of their breasts. - Being glorified by the singers of heaven who played two-sided drums, kettledrums and tabors as also by male and female reciters playing vinas, His laughing wives squirted Him wet with syringes. Squirting them wet in His turn He sported like the lord of the treasure keepers [Kuvera]

with his nymphs. With their clothes wet revealing their thighs and breasts, they looked resplendently as they - with the flowers of their large braids scattered all over the place and with blooming faces beaming wide smiles - tried to seize His syringe and under the spell of Cupid embraced their Spouse. Like He was the king of the elephants surrounded by she-elephants, Krishna enjoyed the being sprayed by and spraying of the women, while the kunkuma from their breasts stuck to His garland and the arrangement of His wealth of hair was disheveled from being absorbed in the game. Done playing Krishna gave the male and female performers who earned their livelihood by singing and playing music, the ornaments and garments of Himself and His wives. Krishna thus sporting stole away the hearts of the wives with His movements, talks, glances and smiles, His jokes, exchanges of love and embraces. With their minds exclusively focussed on Mukunda they, being entranced, spoke like they were mad. Now listen to me as I relate to you the words they spoke thinking about the Lotus-eyed One.

The queens said [see also 10.47: 12-21, 10.83: 8-40]: 'Oh kurari you are lamenting! Deprived of sleep you cannot rest while the Controller tonight is sleeping somewhere in the world at an unknown place. Can it be that your heart, just like ours oh friend, was deeply pierced by His smiling and the munificent, playful glance of His lotus eyes? Oh cakravaki, having closed your eyes for the night, you nevertheless are crying pitifully for your unseen friend. Or do you perhaps, after having attained the servitude, just like us desire to carry in your braided hair the garland that was honoured by Acyuta's feet? Oh dear, dear ocean, you are always making such a noise, never getting any sleep. Are you suffering from sleeplessness? Or were, maybe, your personal qualities stolen by Mukunda so that you also got into this hard to cure [diseased] condition? Oh moon are you, in the grip of the fell disease of consumption, so emaciated that you cannot dispel the darkness with your rays? Or are you maybe dumbstruck, oh dearest, because you, just like us, cannot remember what Mukunda all said? Oh wind from the Malaya mountains, what have we done that displeased you so that our hearts are led by Cupid [Kamadeva], hearts that are already torn apart by Govinda's sidelong glances? Oh honourable cloud, you surely are a friend most dear to the Chief of the Yadavas with the Shrivatsa on His chest. We are, in our meditation on pure love, just as bound to Him as your good self is. Your most eager heart is just as distraught as ours. We just like you, remember Him over and over. And that results in torrents of rain with you, just as it time and again makes us shed streams of tears. It can be so hurtful to associate with Him! Oh sweet-throated cuckoo, please tell me what I should do to please you who vibrate His so very dear sounds, in this voice that is capable of reviving the dead. Oh mountain with your broad-minded intelligence, you do not move or speak. Are you preoccupied with great matters or do you maybe, just like us, desire to hold on your breasts the feet of the darling son of Vasudeva? Oh [rivers,] wives of the ocean, your lakes have alas lost their wealth of lotuses that shriveled away now that they dried up, just like us, who grew very thin because of not obtaining the loving glance of our beloved husband, the Lord of Madhu, who so often stole our hearts [see also 10.47: 41 and 10.48: 11]? Oh swan, be welcome and sit down, please drink some milk and tell us the news oh dear one, for we know you to be a messenger of Shauri. Is the Unconquerable One all well? Does He who is so fickle in His friendship, still remember that He talked to us a long time ago? Why should we [run after Him to] be of worship, oh servant of the campaka? Tell Him who raises the desire, to visit us without the goddess of fortune. Why should that woman have the exclusive right of devotion?'

Shri Shuka said: 'Speaking and acting with such ecstatic love for Krishna, the Master of the Yoga masters, the wives of Lord Madhava attained the ultimate goal. He, who in numerous songs is glorified in numerous ways, attracts with force the mind of any woman who but heard about Him. And how much more attractive would He then be to those who directly see Him? How can we ever describe the austerities of the women who, with the idea of having Him as their husband, the Spiritual Master of the Universe, with pure love served His feet perfectly with massages and so on? Thus proceeding according to the dharma as defended by the Vedas, He, the Goal of all Sainly Souls, demonstrated how one living at home arrives at the regulation of one's religiosity, economic development and sense gratification [the purusharthas]. With Krishna answering to the highest standard of a householder's life, there where over sixteen thousand and one hundred queens [see also 10.59** and 7.14]. Among them there were eight gems of women headed by Rukmini whom I, along with their sons, one after the other have described previously [see 10.83 & 10.61: 8-19], oh King. Krishna, the Supreme Lord Who Never Fails in His Purpose, begot in each of His many wives ten sons [and one daughter]. Among these there were eighteen maharathas of an unlimited prowess, whose fame spread wide. Hear now from me their names. 3-3 They were: Pradyumna and [His son] Aniruddha; Diptiman and Bhanu as also Samba, Madhu and Brihadbhanu; Citrabhanu, Vrika and

Aruna; Pushkara and Vedabahu, Shrutadeva and Sunandana; Citrabahu and Virupa, Kavi and Nyagrodha. Oh best of kings, Pradyumna, the son of Rukmini, was of these sons of Krishna - the enemy of Madhu - the most prominent one. He was just like His father. He, the great chariot fighter, married the daughter of Rukmi [named Rukmavati] from whom next Aniruddha was born who was endowed with the strength of a ten thousand elephants [see 10.61]. He, as you know, married Rukmi's granddaughter [Rocana] from whom next His son Vajra was born, one of the few who survived the battle with clubs [see 3.4: 1 & 2]. Pratibahu was his son, who fathered Subahu whose son Shantaseana had Shataseana as his son. No one born in this family was poor in wealth or had few children, was short-lived, small in prowess or neglecting the brahminical interest.

The glorious deeds of the men born in the Yadu dynasty cannot be summed up, oh King, not even in a ten thousand years. I heard that there were thirty-eight million eight-hundred thousand teachers for the children of the Yadu family. Who can keep count of the Yadavas when Ugrasena alone among its great personalities was assisted by ten thousand times ten thousand, times hundreds of thousands of men [*]? The most pitiless Daityas who in [past ages in] wars between the gods and the demons had been killed, took their birth among the human beings and arrogantly troubled the populace. The devas were by the Lord ordered to descend in the one hundred-and-one clans of the family, oh King, in order to subdue them [see 10.1: 62-63]. Krishna was to them, on account of His mastery, the authority of Lord Hari because of which all the Yadavas who were His faithful followers prospered. Because the Vrishnis always thought of Krishna, they, in their activities of sleeping, sitting, walking, conversing, playing, bathing and so on, forgot the presence of their own bodies [and hence were fearless, see also 10.89: 14-17]. Oh King, when Krishna took His birth among the Yadus He outshone the pilgrimage site of the heavenly river [the Ganges] that washes from His feet. Because of His embodiment friends and foes attained their goal [7.1: 46-47]. The undefeated and supremely perfect goddess Shri belongs to Him, she for whom others are struggling. His name being heard or chanted is what destroys the inauspiciousness. He settled the dharma for the lines of [disciple] succession [the schools of the sages]. With Lord Krishna holding the weapon that is the wheel of Time [His cakra], it is no wonder that the burden of the earth was removed [see also 3.2: 7-12]. He is glorious as the Ultimate Abode and is known as the son of Devaki. He is the devotion of the Yadu nobles who with His arms [or His devotees] puts an end to the unrighteous ones. He is the Destroyer of the distress of the moving and not-moving living beings. He is the One who, always smiling with His beautiful face, awakens Cupid in the damsels of Vraja [see 10.30-33, 10.35, 10.47]. Thus proceeding with the wish to protect His transcendental path [of devotional service], He for the sake of His lila has assumed various personal forms. With them imitating the [human] ways, He has destroyed the [burden of the] karma [belonging to them]. When one wants to follow His feet one will have to listen to the stories about this Best One among the Yadus. A mortal who at every sacrificial ceremony hears about, sings about and meditates upon the beautiful topics concerning Mukunda, heads from his home for His abode, the place where the inescapable sway of death is arrested. Even the ones ruling this earth [like Dhruva and Priyavrata] went into the forest for this sake.'

*: The parampara adds here that to the rules of Mimamsa interpretation the number of three is taken as the default number when no specific number is given. So literally would strict to the rules be said here that Ugrasena would have had 30 trillion attendants.

Thus the tenth BOOK of the Shrimad Bhagavatam ends named: The Summum Bonum.

BOOK 11: GENERAL HISTORY

BHAGAVATA PURANA CHAPTER 1:

The Curse Upon the Yadu Dynasty

Shri Shuka said: 'After Lord Krishna together with Balarama and surrounded by the Yadus had realised the elimination of the Daityas and had reduced the burden of the earth, very soon a conflict arose [between the Kauravas and the Pandavas]. They [the Pandavas] who time and again were angered by the duplicitous gambling, the insults, the grabbing by the hair [of Draupadi] and the other transgressions of their enemies [their nephews, the Kauravas], constituted the immediate cause [with the historical dynastic struggle, see also Yayati and 10.49 & 10.68] for the Supreme Lord to [further] relieve the earth of her burden and [also] kill all the kings who assembled [at Kurukshetra] to take opposite sides. And after the Yadus being protected by His arms had eliminated the kings who with their royal armies had burdened the earth, the Unfathomable Lord thought to Himself: 'One may say that the burden of the earth has been eliminated, but I do not think the load is gone. The intolerable burden [alas] remains with the Yadu dynasty itself.'

They who in every respect sought their refuge in Me, were never frustrated in the exercise of their power. Since they have no defeat to fear from any other side I will arrange a quarrel within the Yadu dynasty, just like fire in a bamboo-grove [is generated by the wind through mutual friction]. That is how I will achieve [My purpose:] My abode of peace [see also 3.3: 14 and 8.8: 37].'

Thus having decided, oh King, the Lord, the Almighty One who realises everything He wants, withdrew His family by means of a curse that was pronounced against them by the brahmins. - After by His form, the beauty of all the worlds, having freed the eyes of men, by His words having attracted the minds of all who remembered them and by His feet having redirected the [wrongful] activities of anyone who saw them, the Lord, who effortlessly on earth spread His glories that are praised in the most beautiful verses and by which one may cross the ocean of ignorance, achieved His [desired] position [of peace and beatitude, see also 7.5: 23-24].'

The King said: 'How could it happen that this curse against the Vrishnis was pronounced by the brahmins? The Vrishnis who were fully absorbed in Krishna, were always charitable and respectful towards the brahmins and served the elders. What led to that curse and what kind of curse was it, oh purest among the twice-born souls? Please tell me how this dissension [could rise] among those who share the same soul [of Krishna].'

The son of Vyasa said: 'Embodied in a form that was the amalgamation of all things beautiful, on earth performing the most auspicious activities and to His full satisfaction enjoying His life as He resided in His abode [of Dvaraka], He, so greatly famed, [now] wanted to destroy His dynasty. That was the only thing left to do for Him. 1-1 After in the house of the lord of the Yadus [Vasudeva] having performed most favorable rituals to bestow piety and take away the impurities of Kali-yuga, the sages Vis'vamitra, Asita, Kanva, Durvasa, Bhrgu, Angira, Kasyapa, Vamadeva, Atri, Vasistha, Narada and others, were by the Soul of Time [Lord Krishna] sent away to go to Pindaraka [a pilgrimage site]. 3-1 [Having arrived there] they were approached by young boys of the Yadu dynasty in a game in which Samba the son of Jambavati [see also 10.68] had dressed up in woman's clothes. Feigning humility they took hold of their feet and impudently asked: 'This black-eyed pregnant woman would like to ask you something, oh men of learning, but she is too embarrassed to do it herself. Can you tell whether she who is about to give birth and desires a son, will get one?'

Oh King, the sages thus being tricked said angrily to them: 'She, oh fools, will for you give birth to a mace that will destroy the dynasty!'

Most terrified to hear that, they hastily uncovered the belly of Samba wherein indeed a club made of iron could be seen. 'What have we done? What will the family say of us? What a bad luck!' they said perturbed, took the club and went home. With the beauty of their faces faded, they brought the club to an assembly of the king [Ugrasena] and told in the presence of all the Yadus what had happened. When they saw the club and heard about the infallible curse of the learned souls, oh King, the inhabitants of Dvaraka were astonished and distraught with fear. Ahuka [Ugrasena], the Yadu king, ordered the club to be ground to bits and next threw the iron together with the remaining pieces of the club into the water of the ocean. The iron was swallowed by a certain fish while the fine dust was carried away by the waves and washed ashore where it grew into canes with sharp-edged blades [called eraka]. The fish was by a fisherman in the ocean caught in a net together with others. The piece of iron contained in the fish's stomach was by a hunter [called Jara] fixed on a shaft [as an arrowhead]. Even though the Supreme Lord very well knew what it all meant, He did not want to reverse the curse of the scholars and, in His form of Time, accepted it.'

BHAGAVATA PURANA CHAPTER 2:

Maharaja Nimi Meets the Nine Yogendras

Shri Shuka said: 'Desirous to worship Krishna, oh best of the Kurus, Narada continued to stay in Dvaraka, the capital protected by the arms of Govinda [see also 6.5: 43 & 10.69]. Which sensible person faced with death coming from all sides, oh King, would not be of worship for the lotus feet of Mukunda who is so worshipable for even the best of the immortals? One day Vasudeva said the following to the deva-rishi who came over to his house and was respectfully greeted and worshipped with paraphernalia and a comfortable seat. Shri Vasudeva said: 'Oh great lord, this visit of yours compares to the visit of a good father, for you who are there for both the misers and everyone on the path of Uttamas'loka, appear for the benefit of all embodied souls. What the gods do means misery and happiness to the living beings, but what saints like you do who accepted the Infallible One as their very soul, results in happiness only [see also 1.2: 25-26, 3.25: 21]. The gods behave like one's shadow. They care for their worshipers depending the obeisances one makes and the karma that one has. But the saints are of mercy for the fallen souls [irrespective of what they did. See also B.G. 3: 12, 4: 12, 7: 20-23]. Oh brahmin, I nevertheless would like to ask you

about the religious duties to please the Supreme Lord, [for] the mortal soul who with faith hears about them, will be freed from all fear [compare 10.2: 30-33]. A long time ago [in a previous life], I, bewildered by His maya, worshipped Ananta, the Lord who Awards Liberation, for begetting a child in this world and not for my liberation [see also 10.3: 32-45 and 4.1: 20]. Please instruct us therefore,, oh you true to the vow, so that we without much trouble by your mercy may find liberation from this world full of dangers that frightens us at every step.'

Shri Shuka said: 'Oh king, thus being asked by the intelligent Vasudeva, the deva-rishi was pleased to speak to him because his qualities reminded him of the Lord. Shri Narada said: 'This question you asked about the bhagavad-dharma is the correct one, oh best of the Satvatas, for the entire universe is purified by that dharma. By hearing or talking about it, by meditating upon it, accepting it with reverence or appreciating it when done by others, this dutiful respect of the truth purifies immediately even those who are averse to the gods and the entire world. Today you brought the Supreme Lord, the Personality of Godhead Narayana to my mind [see also 10.87: 5], chanting and hearing about whom one becomes supremely blissful and pious. Concerning this matter one often mentions the example of the ancient story of a conversation between the sons of Rishabha and the king of Videha who was a broad-minded soul. The son of Svayambhava Manu named Priyavrata had a son named Agnidhra. From him there was Nabhi and his son is remembered as Rishabhadeva [see also 5.3]. He appeared in this world with the desire to teach the dharma of finding liberation and is considered a plenary expansion of Vasudeva. Of Him there were one hundred sons who perfectly observed the Absolute Truth. The eldest one, Bharata [see 5.7], was completely devoted to Lord Narayana. It is because of his name that this wonderful part of the world is called Bharatavarsha [for India]. When his earthly pleasures ended and he consequently rejected a material life, he left his home behind and achieved in three consecutive births His destination by practicing austerities in worship of Lord Hari. Nine of His [Rishabha's] sons became rulers over the nine separate areas [nava-dvipa] of this subcontinent while eighty-one other sons of him became twice-born brahmins who initiated the complete of the [karma-kanda] path of fruitive Vedic sacrifices [see 5.2: 19-21]. 0-2 The nine remaining sons, Kavi, Havir, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Camasa and Karabhajana were greatly fortunate sages engaged in explaining the [Vedic] purpose. They were rigorous ascetics learned in the science of spirituality who wandered around naked [dressed by the wind only]. Wandering the earth they [called the nava-yogendras] saw the entire universe consisting of the gross and the subtle, as one and the same form of the Supreme Lord and as non-different from the Self [see also 1.5: 20 and B.G. 13: 14 & 15: 7]. Unimpeded moving at will, they go wherever they like and thus freely travel the worlds of the enlightened souls, the perfected ones and the ones to be propitiated, the heavenly singers, the treasure keepers, the [common] humans, the ones of superpower and the serpentine, visiting the sages, the angels, the ghostly followers of Shiva, the scientists, the twice-born ones and the cows. Once in Ajanabha [name of India before Bharata] they arrived during the soma sacrifice of the great soul Nimi [see also 9.13] that was carried out to the wishes of the seers. Seeing those pure devotees whose brilliance rivaled the sun, oh King, the performer of the sacrifice, the brahmins, everyone, nay even the fires, rose up in respect. The ruler of Videha [Nimi] recognizing them as devotees of Narayana, gladly seated them and honoured them with all the respect they deserved. With humility bowing down to the nine of them who glowed with an effulgence like the sons of Brahma [the Kumaras, see 4.22: 6] the king, immersed in transcendental rapture, posed questions. Shri Videha [Nimi] said: 'I consider you to be direct associates of the Supreme Lord, the enemy of Madhu, as servants of Vishnu who travel around for the sake of purifying all the worlds. I think that to achieve the association of the ones dear to the Lord of Vaikuntha, is as difficult as it is for embodied beings to achieve a human body that any moment can be lost [see also B.G. 8: 16 and 16: 19-20]. I therefore ask you, oh sinless ones, what the supreme good would be in this material ocean where, for human beings, the greatest treasure consists of enjoying but a second the association of the devotees. Please speak about the science of devotional service, provided you deem us qualified enough to hear about it. Satisfied with that service He, the Unborn Lord, will even give Himself personally to the one who sought His refuge.'

Shri Narada said: 'They, the greatest of the great oh Vasudeva, thus at the request of Nimi in their turn affectionately spoke with reverence to the king in the company of the priests and the members of the sacrificial assembly. Shri Kavi said: 'Someone whose intelligence in this world is constantly disturbed because he takes the temporal [body] for the true self, can in my view reach fearlessness [only] when he worships the lotus feet of the Infallible One, the Soul of the Universe in whom all fear ceases [see 3.9: 6 and e.g. B.G.

2: 56, 2: 71, 4: 10, 12: 13-14]. The method thereto is discussed by the Supreme Lord and known as the bhagavata dharma by which people who suffer from ignorance may easily realise the Supreme Soul. A man accepting that dharma, oh King, will never be caught in illusions nor ever trip or fall on this path, not even when he closes his eyes running [see also the catuh-s'loki of B.G. 10: 8-11 and verse 5: 17]. Whatever one according to one's nature physically, verbally, mentally or sensually does with intelligence or a purified consciousness, should all be offered to the Supreme with the thought: 'This I do for Narayana' ['narayanaya iti', compare B.G. 3: 9 and 9: 27]. For those who led by the illusory energy and forgetful about Him, have turned away from the Supreme Lord in falsely identifying themselves [with the body], fear will rise because they are absorbed in matters second to Him. For that reason an intelligent person should be fully and purely devoted to the Lord and consider his spiritual master as his soul and salvation [see B.G. also 4: 34, 1.5: 12 and B.G. 7: 14, 15: 7]. Even though [the object of a mental image may] not [be] present in reality, to the mind of a person experiencing [the material world, its] duality can be manifest like in a dream that is moved by desire and fear [by 'its two mental chariots']. An intelligent person should therefore bring the mind under control that, because of [its reference to] material activities, is committed to positive and negative emotions. That is how one arrives at fearlessness [see also B.G. 6: 35]. Hearing about the all-auspicious appearances and activities of Him with the Wheel in His Hand [see 1.9: 37], of whom the with them associated names are chanted in this world, one should, singing without the material association [of a wife, home and children], freely and without shame move in all directions. Thus being vowed one, by repeating ['chanting'] His so very dear, holy name, develops the attachment of a mind dissolved in laughing and crying loudly and in getting exited like a madman in dance and song, without any concern about what others think of it [*]. One should bow to ether, air, fire, water, earth and the luminaries, all living beings, the directions, the trees and other immovable beings, the rivers and oceans and whatever that might exist in the Supreme Lord's body of creation, while considering nothing as existing separately [from the Soul, **]. Devotion, experiencing the presence of the Supreme Lord and detachment from everything else, are the three [characteristics] that simultaneously occur with someone who sought refuge [in Him] - just about the way things are with someone being engaged in eating who experiences satisfaction with the nourishment he gets and with the reduction of hunger with every bite. For the devotee who thus in obedience [to the disciple succession] is worshipping the feet of Acyuta, devotion, detachment and knowledge of the Supreme Lord will manifest, oh king Nimi, whereupon he then directly will attain transcendental peace [see B.G. 2: 71].'

The king said: 'Please tell me next about the devotee of the Fortunate One. What are his duties, what is his nature, how does he behave among men, what does he say and by which symptoms is he dear to the Lord?'

Shri Havir said: 'The one who sees this Soul [this basic principle of all existence] in all forms of existence [of matter and spirit] and is of devotional service to [the Supreme Spirit Soul,] the Lord with the notion that all forms of existence are situated within the [gigantic universal body of the] Supreme Lord, belongs to His most advanced devotees [an uttama adhikari, see also B.G. 6: 29 & 30]. In the stage before this one, on the middle platform, he [the so-called madhyama adhikari] is of love for the Supreme Lord, of friendship with advanced persons, of mercy to the neophytes and indifferent toward [envious,] hostile souls [see also 4.24: 57, 7.9: 43, B.G. 4: 8 & 15: 7 and ***]. He who in his worship of the Lord faithfully engages with the deity [the murti] but is neither respectful towards the devotees nor towards others, is a materialistic devotee [a prakrita or a beginner, a so-called kanishthha adhikari, see also B.G. 7: 20 and 3.29: 24-25 & 7.14: 40]. He who despite the engagement of his senses with their objects, hates nor rejoices and recognises this universe as the deluding material energy of Lord Vishnu, is certainly a first-class devotee [see also B.G. 5: 3]. He who, because he keeps the Lord in mind [see also 6.2: 14], is not bewildered by the [inescapable] nature of a material life consisting of birth, decay, hunger, fear, thirst, sensory functions, the life air, the mind and the intelligence, is the foremost devotee [see also B.G. 2: 56-57]. In the mind of someone who has Vasudeva as His only shelter, lust [see B.G. 3: 37-43], karma and [its consequent] material desires [see also B.G. 6: 4] will never develop. Such a one is truly a first-class devotee. A person who is not attached in the egotistical sentiment of a bodily concept of life - in the sense of being of a good birth, of meritorious acts or a certain varnashrama status orientation, caste or race, is someone dear to the Lord [see B.G. 2: 71 & 12: 13-14]. He who does not think in opposites in the sense of 'mine' and 'thine' about property and the body, someone who is equal and peaceful with all living beings, no doubt belongs to the best devotees [see B.G. 13: 28-31 & 14: 22-25]. He who neither is tempted by the opulence found in the three worlds, nor, not even for a moment, half a second or a split of a

second, moves away from the lotus feet of the Supreme Lord that are the refuge of the enlightened souls and others, he who - undisturbed in his remembrance - regards the Unconquerable One as his very soul, is a topmost Vaishnava [see also 18: 66]. Again: how can of the toes of the Supreme Lord's feet, the feet of all those great heroic acts, how can of the lunar light radiating from the jewel-like nails that takes away the pain in the hearts, there be any pain of importance with the ones who are of worship? Can the burning heat of the sun be of any effect when the moon has risen [see also 10.14: 58]? He never leaves the heart of the one whom one calls His foremost devotee, however accidentally that devotee directly might have called for Him [by means of His names], He who, bound by the ropes of love, destroys the sins regardless of their number [see also B.G. 4: 36 and *4].

*: Shri Caitanya Mahaprabhu also emphasised this by quoting: 'harer nama harer nama harer namaiva kevalam kalau nasty eva nasty eva nasty eva gatir anyatha [Adi 17.21]': 'In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress but the holy name, the holy name, the holy name of the Lord.' Also Shri Bhaktisiddhanta Sarasvati Thhakura recommends to this that one studies the following verse: 'parivadatu jano yatha tatha va nanu mukharo na vayan vicarayamah hari-rasa-madira-madati-matta bhuviluththamo nathamo nirvalis'amah': 'Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Krishna, we shall enjoy life running about, rolling on the ground and dancing in ecstasy.' (Padyavali 7 This is what defines Krishna-consciousness.

** Shri Bhaktisiddhanta Sarasvati Thhakura has warned us that if we do not see everything as a manifestation of the Supreme Personality of Godhead, we shall become victims of phalgu-vairagya, or immature renunciation.

***: The parampara adds here: 'Shri Bhaktisiddhanta Sarasvati Thhakura has given a nice explanation of the difference between arcana and bhajana. Arcana refers to the platform of sadhana-bhakti, in which one serves the Lord to carry out the rules and regulations of the process. One who has achieved the shelter of the Lord's holy name and is totally engaged in the attempt to serve the Lord should be considered to be on the platform of bhajana, even though his external activities may sometimes be less strict than those of the neophyte engaged in arcana. This apparent lack of strictness, however, refers to laxity not in the basic principles of sane behavior and renunciation of sense gratification, but rather in the details of Vaishnava ceremonies.'

*4: Nimi, the King of Videha, asked, so helps us the parampara, the following nine questions of the nine Yogendras, the saintly sons of Rishabh. What is the highest good? (Chapter Two, verse 3; What are the religious principles (dharma), natural proclivities (svabhava), behavior (acara), speech (vakya) and outward symptoms (lakshana) of a bhagavata, a Vaishnava devotee of the Lord? 4; What is the external energy of Vishnu, the Supreme Lord? .; How can one become dissociated from this maya? .1; What is the true identity of Brahman? .3; What are the three types of karma, namely karma based on the enjoyment of the fruits of work, karma offered to the Supreme Lord, and naishkarmya? .4; What are the various pastimes of the various incarnations of God? .; What is the aim or destination of one who is against the Supreme Lord and devoid of bhakti (in other words, a non-devotee)? .; and What are the respective colours, forms and names of the four yugavatas, the four incarnations of the Supreme Lord who appear in the four ages, and what is the process of worshipping each of Them? .1.

The transcendental answers to these inquiries were given by the great devotees Kavi, Havir, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Camasa and Karabhajana. These nine paramahansas answered the nine questions, each in turn, in the following verses: 2.33-43; 2.45-55; 3.3-16; 3.18-33; 3.35-40; 3.43-55; 4.2-23; 5.2-18; and 5.20-42.

BHAGAVATA PURANA CHAPTER 3: Liberation from Maya and Karma Knowing and Worshipping the Lord

The honourable king [Nimi] said: 'My lords, please tell us about the illusory potency [or maya, see also 11.2: 48] of the Supreme Lord Vishnu, we would like to understand that what bewilders even the great mystics. We enjoy the nectar of your talks about Lord Hari, but we are not yet satisfied by that antidote against the pain a mortal experiences being tormented by the misery of samsara.'

Shri Antariksha said: 'The Soul of All Living Beings evolved, by means of the elements of the greater creation, all creatures high and low [see B.G. 13: 22 & 14: 18], oh mighty armed one, so that they, the Original Person's own [parts and parcels], could be successful with [the choice between] the sense objects and the true self, the Soul [see also 10.87: 2]. Having entered the living beings that thus were created with the help of the five gross elements and having divided Himself as the one [witness] to the ten [senses of perception and action], He was pleased to engage them [in a life] with the modes of

nature. The living being, that by the Supreme Soul was given a life with the modes, enjoys those modes and consequently takes this created body for the true self as also himself for the master and thus becomes entangled [see also B.G. 15: 8, compare 11.2: 37]. The proprietor of the body is because of the sense-motivated actions, driven by desires and engaged in different karmic - fruitive - activities from which he reaps the different fruits. And thus he moves through this world in both a state of happiness and the contrary thereof [see B.G. 2: 62]. This way by his karma reaching destinations that bring him a lot of things that are not so good, the living being till the end of time helplessly experiences birth and death. When the dissolution of the material elements is near [the Lord in the form of] Time that is Without a Beginning or an End, withdraws the manifest universe consisting of the gross objects and subtle modes [back] into the unmanifest [see also 3.29: 40-45, 3.26: 51]. There will be a terrible drought on earth that lasts for a hundred years, so that the three worlds during that period will be seriously scorched by the accumulated heat of the sun. Beginning from the lower regions [Patala], the fire, with its flames fanned by the winds shooting upwards from the mouth of Sankarshana, will burn all directions. Great masses of samvartaka [end time] clouds will rain for a hundred years with torrents as long as elephant trunks, so that everything will be inundated. Oh King, the universe will thereupon, like a fire running out of fuel, be abandoned by the Personality of the Universal Form, as He [in the form of Brahma] enters the subtle reality of the unseen [pradhana, see also B.G. 8: 19, 3.32: 12-15]. The earth, by the wind deprived of its aroma, changes [back] into water and the water by the same process [of the wind] being deprived of its taste, becomes fire [again, see *]. Fire, by darkness deprived of its [quality, its] form, turns into air and the air, losing its [quality of] touch, dissolves into the ether. When the sky [the ether], by the Supreme Soul of Time is deprived of its quality [of sound], it merges into the ego [of not-knowing]. The senses, the mind and the intelligence oh King, merge together with the gods [representing the emotions] into the ego-element and the I-awareness merges together with all its guna-qualities into the Supreme Self [see also 3.6 and 3.26: 21-48]. After thus for you having described the three departments of this bewildering energy, this agent of the Supreme Lord consisting of maintenance, creation and dissolution [characterised by goodness, passion and ignorance], what would you like to hear more from us?'

The honourable king said: 'Oh great sage, please tell how [even] materialistic people with ease may overcome this material energy of the Lord that is so unsurpassable for those lacking in self-control.'

Shri Prabuddha said: 'One should see that people who live as husband and wife, with their endeavors to lessen the distress and to gain in happiness, achieve the opposite result. What happiness can one expect from the unsteadiness of having a home, children, relatives, domestic animals and the hard to acquire wealth which always gives distress, that mean death to the soul? Know that the idealised world for which one thus settles, is founded upon fruitive labour, cannot be sustained and is characterised by matters like a loss of behaving properly in groups of equals and with superiors [B.G. 8: 16]. Someone eager to know about the highest good, should therefore take shelter of a spiritual master who resides in the supreme tranquility of the Absolute Truth and is also well versed in the conclusions of the Vedas [see e.g. 5.5: 10-13, 7.11: 13, 7.12: 1-16, 7.15: 25-26, 10.86: 57 and B.G. 4: 34]. With the guru as one's soul and worshipable deity, one should learn the science of devotional service [the bhagavata dharma or emancipation process, see 11.2: 34] by which, free from illusion being of faithful service, the Supreme Soul can be satisfied who bestows His own Self [***]. One should first of all detach the mind from everything and properly, with mercy, friendship and reverence for all living beings, cultivate association with devotees [compare 11.2: 46]. [That entails: inner and outer] cleanliness, penance, tolerance and silence, scriptural study, simplicity, celibacy, nonviolence and equanimity concerning the known opposites [see also yama & niyama and B.G. 12: 13-20]. In solitude, without [attachment to] a fixed residence, wearing old rags and satisfied with anything, one should with the Lord constantly kept in mind, meditate upon the omnipresent True Self [see also 2.2: 5, 7.13: 1-10]. With faith in the scriptures about the Supreme Lord and not blaspheming other scriptures, one should with respect for the truth and with one's mind, speech and activities strictly controlled, be innerly peaceful and master one's senses [see also B.G. 15: 15]. 7-2 Hearing, chanting and meditating the incarnations, pastimes and qualities of the Lord whose activities are all wonderful, one must do everything for His sake. Whatever worship, charity, penance, japa or piety one performs, everything held dear, one's wife, sons, home and very life air, one should dedicate to the Supreme [see also B.G. 9: 27]. In rendering service to both [the moving and nonmoving living beings] one must be of friendship with the common man as also with the devotees, the great souls who accepted Krishna as the Lord of their heart. By the glories of the Lord one may find in mutual

discussions, in being attracted to each other, in pleasing one another and in one's together putting an end to material activities, the purification of [one's relation with] the soul [see also B.G. 3: 38]. Remembering [Him] and reminding one another, the bhakti unto the Lord who puts an end to the chain of sins, because of that devotion leads to an awakening whereby the body responds with goose bumps [see also 11.2: 40]. Sometimes one cries by the thought of Acyuta, sometimes one laughs or takes great pleasure or speaks, acts wondrously, dances and sings and sometimes one, following the example of the Unborn One, is freed from distress and becomes silent while attaining the Supreme [see also 10.35]. Thus learning about the bhagavata dharma and taking lessons from the consequent bhakti, someone aimed at Narayana will easily overcome the maya that is so difficult to defeat [see also 1.1: 2].'

The honourable king [Nimi] said: 'Please, all of you expert knowers of the Supreme, be so kind to speak to us about the transcendental position of the Supersoul of the Absolute Truth, that is associated with the name of Narayana [see also 1.2: 11].'

Shri Pippalayana said: 'Oh King, know that the Supreme gives life, it is that on the basis of which the senses, the life air and the minds of the bodies of all living beings are moving. It constitutes the cause without cause of the creation, destruction and maintenance of this universe, that exists in the state of wakefulness, in the dream state and in the unconscious state as also external to these states [of consciousness]. This [Supreme Truth] cannot be covered by the mind, by the faculties of speech, sight, intelligence, the life air or by the senses, just as a fire cannot be covered by its own sparks. Not even the Vedic word may express it, for the Vedas deny that the Supreme Self can be expressed in words. It can only be achieved by indirect expressions, by words that refer to that without which there would be no ultimate purpose to the scriptural restrictions [compare 10.87]. In the beginning being One, it thereafter became known as the threefold of goodness, passion and ignorance [of the gunas] that is associated with the power to act and the power of consciousness of the I-awareness that one calls the individual living being [the jiva, the individual soul]. Assuming the forms of spiritual knowledge [the gods], actions [of the senses and their] objects and [good and bad] results it thus possesses a great variety of energies. It is the Supreme alone that [as the Absolute Truth or Brahman] is manifest beyond both the [relative of] the gross and the subtle [see also mahat-tattva, pradhana, 4.29: 79, B.G. 10: 42, 13: 13 & 7: 14]. This Soul, never born and never dying, grows nor decays. It is the knower of the stages of life of the living beings that are subjected to change. That Soul, omnipresent and everlasting, which is pure consciousness, became many [jivas], just as the [one] life air [prana] by the power of the senses resulted in a variety [of vital forms, see also B.G. 2: 23-30 and ***]. [With beings that originated] from eggs, with embryos, with plants and with that what is difficult to discern in moisture [micro-organisms], the vital air accompanies the [same] individual soul [see also linga] from one [life form] to the other, just as the self, apart from the thought process invariably stays the same with a memory restoring when one awakens from a deep sleep in which the ego and the senses had merged [see B.G. 2: 22]. When one desires the feet of Him with the Lotus-navel, the dirt in the heart that was generated by the modes of nature and the fruitive action, is cleansed away by the power of bhakti. After one then is purified completely, the truth of the soul is directly realised, just as the rising sun becomes visible to the naked eye [B.G. 2: 55 and 6: 20-23 and nyayika].'

The honourable king said: 'Please explain to us the karma yoga by which a person being purified in this life quickly gets rid of his fruitive actions and, freed from karmic reactions, achieves the Supreme [see also B.G. 1-6 and 3.5]. In the presence of my father [Ikshvaku see also 9.6: 4] I in the past asked the sages [the Kumaras] a similar question, but the sons of Brahma did not reply. Can you speak about the reason for this?'

Shri Avirhotra replied: 'Right action, non-action and wrong action [karma, akarma, vikarma] are Vedic subject matters, not a worldly subject and since Vedic knowledge comes from the Lord Himself, [even such great] enlightened souls [easily] get confused about this matter [see also B.G. 4: 16-17 and 4.29: 26-27]. Offering guidance to ignorant human beings, the Vedas in covert terms prescribe material activities [duties] to be freed from karma, the way one also prescribes a medicine [see also B.G. 3: 26, see 5.5: 17, 10.24: 17-18]. Someone ignorant who has not subdued his senses and fails to do what the Vedas say, will by his lack of dharma following a wrong course of action [vikarma], achieve death time and again [see also B.G. 3: 8, 16: 23-24, 17: 5-6, 18: 7]. When one according to what the Vedas prescribe without attachment performs and sacrifices for the sake of the Supreme Lord, one will certainly achieve the perfection that to raise interest is put in terms of fruitive results [karma-kanda and B.G. 4: 17-23]. Someone who quickly wants to cut the knot [of attachment] in the heart that binds the soul to the body, should, with [respect for] the regulative principles [the vidhi],

worship Lord Kes'ava as also study the divine as described in the supplementary Vedic literatures [the tantras, see also B.G. 12: 6-7]. Having obtained the mercy [the initiation] of the teacher of example [the acarya] who shows him what is handed down by tradition, the devotee should worship the Supreme Personality in the particular form he prefers [see also B.G. 3: 35, 7: 20]. Cleansed, sitting in front [of His idol], with a concentrated mind controlling his breath and such [see ashthanga-yoga] and purifying the body by invoking His protection in renunciation [by assigning the different parts of his body to Him by marking them with mantras], he should worship the Lord [see also B.G. 5: 27-28 and 6.8: 4-6]. 0-5 With all available ingredients he [thereto] prepares himself in his heart and mind. He takes the deity and everything belonging to it as also the items to be offered and sprinkles the floor and the place to sit. He prepares the water for the sacrifice and attentively puts the deity in its proper place. He draws sacred marks on His heart and the other parts of His body. Next he is of worship with the appropriate mantra [4*]. 2-5 With the mantras belonging to Him he should be of worship for each particular deity and its limbs, His special features [like His cakra] and His associates [like the pancattattva, see the Shishumara-mantra or the Ambaris'a prayers for the cakra mentioned in 5.23: 8 and 9.5]. Presenting the worship in every respect as it is enjoined with water for His feet, scented water to welcome, water for the mouth and for bathing and such, with clothing, ornaments, fragrances, necklaces, unbroken barleycorns [meant for applying tilaka] and with garlands, incense, lamps and such offerings, he should bow down to the Lord with reverence and prayer. Absorbing himself in that activity [as a servant and not falsely identifying himself] he should, thus meditating, fully be of worship for the murti of the Lord. Then, taking the remnants to his head [for acceptance], he should put Him respectfully back where He belongs. He who thus worships the Lord, the Supreme Soul, who is present in the fire, the sun, the water and so on, as also in the guest and in one's own heart [see also 2.2: 8], will soon be liberated.'

*: When a quality is removed, becomes an element nondifferent from the element that evolved earlier in the evolution of the universe, it then merges, changes, or dissolves into it. That is how the annihilation of the universe takes place.

** Shri Rupa Gosvami formulated four preliminary requisites for advancement in this: [1] Accepting the shelter of the lotus feet of a bona fide spiritual master, [2] becoming initiated by the spiritual master and learning from him how to discharge the duties of devotional service, [3] obeying the orders of the spiritual master with faith and devotion, and [4] following in the footsteps of the great acaryas [teachers] under the direction of the spiritual master.' (Bhakti-rasamrita-sindhu 1.2.7

*** Shri Rupa Madhvacarya here quotes, from the Mokshadharma section of Vyasa's Mahabharata, the Lord saying: aham hi jiva-samjno vai mayi jivah sanatanah maivam tvayanumantavyam drishtho jivo mayeti ha aham Shreyo vidhasyami yathadhikaram is'varah 'The living entity, known as jiva, is not different from Me, for he is My expansion. Thus the living entity is eternal, as I am, and always exists within Me. But you should not artificially think, 'Now I have seen the soul.' Rather, I, as the Supreme Personality of Godhead, will bestow this benediction upon you when you are actually qualified.'

*4: Just as each prakrita, impersonalist, materialistic devotee is worshipping the Lord as the deity of his preference in His form of Time with pragmatically perverted, unlearned clocks and week divisions [see the Order of Time and kala for correcting on this] and with mantras like 'be on time' and 'time is money', so too does classical bhakti with the kanishtha or beginning personalist devotee, more faithful to the Vedic authority, worship the personal form of the Lord in the form of a [Krishna] deity while saying 'om namo bhagavate vasudevaya' [4.8: 54], the Gayatri, the Mahamantra and other mantras. In all these cases should be remembered what Vyasa in 11.2: 47 says about murti-worship in general.

BHAGAVATA PURANA CHAPTER 4:

The Activities of Nara-Narayana and the other Avatars described

The honourable king [Nimi] said: 'Please speak to us about the activities of each of these self-chosen appearances by which the Lord performed, is performing and will perform in this world [see also 2.7].'

Shri Drumila said: 'Truly, he who tries to enumerate the unlimited transcendental qualities of the Unlimited One is a person with the intelligence of a child. One may somehow, in due course of time, be able to count the dust particles on earth, but one can never count the qualities of the Reservoir of all Potencies [see also 10.14: 7, 10.51: 38]. When the Original Personality of Godhead Narayana assumed the form of Himself

generated body of the universe that was created out of the five material elements and entered it in His plenary expansion, He thus became known as the Purusha [see also 1.3: 1]. In the vastness of this three-world body originated, from His senses, the two kinds of senses of action and perception of the embodied beings, originated from His Will the spiritual knowledge and from His breathing strength, ability and endeavor. He is the prime mover of the creation, destruction and maintenance in passion, ignorance and goodness [see B.G. 3: 27, 13: 30 and S.B. 6.17: 19, 3.26: 7, 3.27: 2, 3.32: 12-15, 10.46: 41, 10.83: 3]. In the beginning He with the mode of passion became Shata-dhriti [Lord Brahma] for the creation of this universe, for the maintenance of dharma and protection of the brahmins He became Vishnu, the Lord of Sacrifice, and for the annihilation in ignorance the Original Person assumed the form of Rudra [Lord Shiva]; among the created beings He is thus always of creation, maintenance and destruction [see also 2.10: 41-46, 4.29: 79, 4.30: 23].

He was born from Murti, the daughter of Daksha and wife of Dharma [*], as Nara and Narayana, the best of sages perfectly of peace. They spoke in favor of performing the duty that is characterised by a cessation of all material activities, and even live today being served by the greatest of sages at Their feet [see B.G. 9: 27 and also 2.7: 6, 4.1: 49: 57, 5.19: 9]. Lord Indra was afraid and thought: 'He [Narayana] wants to usurp my kingdom.' He engaged Cupid who went to Badarikashrama together with his associates the Apsaras. There he in the gentle breeze of spring with his arrows, [consisting of] the glances of the women, tried to pierce Him, not knowing His greatness. The Original Godhead understood the offense committed by Indra and spoke free from pride with a smile to the ones who stood there trembling: 'Please do not fear oh mighty Madana [Lord of Love], oh god of the wind and wives of the demigods, please accept these gifts from Us and bless this ashrama with your presence.'

Oh god of men [Nimi], after He who Brings Fearlessness had spoken this way, the gods full of shame bowed to Him and said, begging for compassion with their heads down: 'Oh Almighty One, with You, the Supreme Unchanging One, this [kind of respect] is not that unusual, not with You at whose feet in great numbers those bow down who are self-controlled and satisfied within [see also 1.7: 10]. For those who serve You to transcend their material worlds and reach the Supreme, there exist many hindrances [temptations] created by the enlightened souls [or the demigods]. But when one allots those souls their share by means of offerings in sacrifices, there are, for this other type of devotee, no such impediments. Because of You being the Protector he can place his foot then on top of those obstacles [see also 9.4: 8 and 10.2: 33]. Some people [dealing] with us in the form of [material troubles like] hunger, thirst, the three time-bound qualities [of seasonal heat, cold and rain], the wind, the tongue and the genitals, fall victim of anger finding no results and abandon their difficult austerities as being useless. Having crossed endless oceans [of hardship] they then [with their anger, so to speak] drown in [the water of] a cow's hoof print [see B.G. 17: 5-6, 6.1: 16 and compare 5.8: 23 and 10.12: 12].'

As they were praising Him [Narayana] He before their eyes showed [a number of] women most wonderful to behold, who nicely being decorated were serving the Almighty One [see also 2.7: 6]. Seeing these women who were like the Goddess of Fortune in person, the followers of the god [of love] were bewildered by the magnificence of the beauty and fragrance that humbled their own luster. The Lord of All Lords with a faint smile said to those who bowed down before Him: 'Please choose from these ladies one you deem suitable as an ornament of heaven.'

The servants of the demigods vibrating 'om' in consent, offered Him their obeisances, chose Urvasi's, the best of the Apsaras, and then returned to heaven with her put in front. Bowing down before Lord Indra in his assembly they, before an audience of all the residents of the three heavens, told him about the strength of Narayana. He stood amazed. The Infalible Lord, Vishnu who with His expansions descends into this world for the welfare of the entire universe, spoke about self-realisation assuming the forms of the [transcendental] swan [Hamsa], Dattatreya, the Kumaras and our father, the Supreme Lord Rishabha [B.G. 14: 4]. The original texts of the Vedas were brought back by Him, the killer of Madhu, in His horse incarnation [Hayagriva]. In His fish incarnation [Matsya] He protected Vaivasvata Manu [Satyavrata], the planet earth, and the herbs during the deluge. In His boar incarnation [Varaha] He delivered the earth from the waters and killed the demoniac son of Diti [Hiranyaksha]. In the form of a tortoise [Kurma] He held the mountain [Mandara] upon His back with which the nectar was churned. He [in His transcendental form, Vishnu] freed the king of the elephants [Gajendra] who in his distress surrendered to Him because of the crocodile. He delivered the ascetic sages [the tiny Valakhilyas] offering prayers, who had fallen [into the water of a cow's hoof print]. He delivered Indra from being absorbed in darkness after he had killed Vritrasura. He delivered the wives of the demigods who were helplessly imprisoned in the asura palace [by Bhaumasura]. He

in the form of Nrisimhadeva killed Hiranyakas'ipu, the asura king, in order to free the saintly devotees from fear. As Lord Vamana He on the pretext of charity took the earth away from Bali and gave her to the sons of Aditi. By His various appearances [the ams'a-avatars] He during the reign of each Manu protects the worlds. For the sake of the God-fearing souls He [seated on Garuda thus also] killed the daitya leaders in a battle between the gods and demons [see 8.10]. As Lord Parashurama He rid the earth of the members of the ruling class and destroyed, as the fire that He descending from Bhrgu was, twenty-seven times the dynasty of Haihaya. As the husband of Sita [Ramacandra] He subdued the ocean and killed Ten-head [Ravana] along with his soldiers on Lanka. When one tells the stories about the glories of Him who is always victorious, the contamination of the entire world is annihilated. The Unborn Lord will take His birth [as Krishna] in the Yadu dynasty and will, in order to diminish the burden of the earth, perform deeds that are even hard to perform for the demigods. At the end of Kali-yuga He [as the Buddha] with speculative arguments will bewilder those who perform their sacrifices apart from Him [or the traditions]. He [as Lord Kalki] will finally put an end to all low-class rulers. There are of the so very glorious Lord of the Living Being [the Lord of the Universe Jagadis'vara] we have thus described, oh mighty-armed one, countless appearances and activities just like these.'

*: According to the Matsya Purana .1, Dharma, the father of Nara-Narayana Rishi, was born from the right breast of Brahma and later married thirteen of the daughters of Prajapati Daksha.

BHAGAVATA PURANA CHAPTER 5: Narada Concludes His Teachings to Vasudeva

The honourable king [Nimi] said: 'Oh you perfect in the knowledge of the soul, what is the destination of those who as good as never worship the Supreme Personality of Hari [see also 11.3: *4] and, with their lusts not at peace, are out of control with themselves?'

Shri Camasa said: 'From the face, arms, thighs and feet of the Original Person originated, with the different [combinations * of] the basic qualities of nature, the four spiritual orders [or ashramas] and vocations headed by the brahmins [or varnas, see also B.G. 4: 13]. In case any member of these [orders] is not of worship or of disrespect for the Supreme Lord who is the source of his very self, he will, having strayed from his position, fall down [see B.G. 16: 23]. Many people see no chance to engage in talks about the Lord and never consider Acyuta's glories. Personalities like yourself should be of mercy with [especially] women [compare 5.17: 15], with Shudras and others [who thus have lost their way]. Even intellectuals, nobles and traders who [by initiation] got access to the lotus feet of the Lord, lose their way in their commitment to [all kinds of] philosophies of life [see also 5.6: 11, B.G. 2: 42-43]. Ignorant about karmic matters they, who factually lack in experience but proudly consider themselves very learned, are enchanted by the beauty of the [Vedic] language and express themselves in flattering entreaties [to the demigods] that lead them astray [see also B.G. 9: 3]. Full of passion, with evil desires and lusty, they are as angry as snakes, deceitful and conceited and sinfully make fun of the ones dear to Acyuta. In their homes arranged for the sake of sexuality they speak amongst each other about the blessings of their worship of women. Killing animals without considering the consequences, they are of sacrifice for the sake of their own maintenance only and have no regard for the distribution of food and gifts in gratitude [to the spiritual leaders and their following, see also B.G. 16]. With their intelligence blinded by pride about their wealth, special abilities, lineage, education, renunciation, beauty, strength and performance of rituals, they hard-hearted deride the saintly souls dear to the Lord, nor respect the Controller Himself [see also e.g. 1.8: 26, 4.2: 24, 4.31: 21, 5.1: 12, 7.15: 19, 8.22: 26 and also B.G. 2: 42-43]. Less intelligent persons [preferably] do not hear about the most worshipable Lord glorified in the Vedas, the Supreme Soul who, [as separate] as the ether, is eternally situated in all embodied beings. They rather discuss the [materialistic] ideas that keep them going. In the material world the conditioned soul is always led by sexual intercourse, meat-eating and intoxication [by alcohol and drugs] in disregard of the scriptural injunctions. These matters [though] are settled in [respectively] marital relationships, in sacrifices and in ritual usage with the purpose to suspend them [see also 1.17: 38-39]. One only benefits with the fruit of dharma because of which there is both the knowledge and the wisdom that lead to liberation. But in their houses they [the materialists] do not see the insurmountable power of death over the body they identify themselves with [see also 3.30: 7, 7.6: 8, 4.29: 52-55 but also 4.22: 10]. It is enjoined that wine should be accepted by smelling it and that likewise an animal should be killed as prescribed and not by hurting it [the 'wrong' violent way]. Sexual intercourse the same way is there [for conquering the urge] to beget children and not so much for sensual pleasure [B.G. 7: 11]. For this purest fulfillment of duty according to the rules they [the less intelligent ones] have

no understanding. Those who have no knowledge of these facts and most unholily presumptuously consider themselves saintly, harm innocently trusting animals. After they have left their bodies those animals will eat them [compare 5.26: 11-13 and 4.25: 7-8]. Envyng their own True Self, their Lord and Controller living [within their body and] in the bodies of others, they fall down who are bound in their affection to their own mortal frame and its relations. They who did not achieve beatitude but managed to leave behind their ignorance, following the threefold path [of the three goals of pious living: rituals, an income and regulated desires, see also the purusharthas, 10.2: 32] will [still] ruin their life when they are not of any [reflection, meditation and] leisure [or work too hard]. All those who kill their soul [by slaying without meditation] and miss the peace, presume in their ignorance to have knowledge but in due course of time suffer the destruction of all their hopes and dreams when they fail to fulfill their [spiritual] duties. Those who turned their face away from Vasudeva unintentionally enter the darkness, as is arranged by the illusory energy of the Supreme Soul, when they [at the end of their life] leave behind their homes, children, friends and wives.'

The honourable king said: 'What colour and form had the Supreme Lord in which time period and what are the names and methods by which He is worshiped by men? Please enlighten us about this.'

Shri Karabhajana replied: 'Lord Kes'ava [Krishna] has in the [yugas] named Krita [or Satya], Treta, Dvapara and Kali different complexions [see also 10.26: 16], names and forms, and is accordingly worshiped by various processes. In Satya-yuga He is white, has four arms and matted locks and carries a tree bark garment, a black deerskin, a sacred thread, akshaseed prayer beads, a rod and a water pot. The human beings in that age are peaceful, free from envy, kind to all, equipoised and of worship for the Lord by means of both austerity and mind and sense control. He is thus celebrated as Hamsa ['the Swan'], Suparna ['Beautiful Wings'], Vaikunthha ['the Lord of the Kingdom of Heaven'], Dharma ['the Maintainer of the Religion'], Yoges'vara ['the Controller of the Yoga'], Amala ['the Immaculate One'], Is'vara ['the Supreme Controller'], Purusha ['the Original Person'], Avyakta ['the One Unmanifest'] and Paramatma ['the Supersoul']. In Treta-yuga He has a red complexion, golden locks and four arms and wears three belts [according to the initiations for the first three varnas] while carrying, as the personification of the three Vedas, sacrificial ladles [**] and such as His symbols. The human beings who as seekers of the Absolute Truth are fixed in their religiosity, worship Him in that age with the rituals of sacrifice of the three Vedas as Hari, the godhead covering all the gods [see also 1.16: 20]. One calls Him [in Treta-yuga] Vishnu ['the All-pervading One'], Yajna ['the Lord of Sacrifice'], Pris'nigarbha [the son of Pris'nii, 10.3: 32], Sarvadeva ['God of All Gods'], Urukrama ['the Lord of the Wide Strides'], Vrishakapi [the Lord as memorable and rewarding who dispels the distress], Jayanta ['All-victorious'] and Urugaya ['Most Glorified']. In Dvapara-yuga the Supreme Lord is gray blue, wearing yellow garments and characterised by His attributes [the disc, club, lotus and conch] and His physical characteristics, like His Shrivatsa, [peacock feather and Kaustubha gem]. Oh King, mortal men who want to gain knowledge of the Supreme worship Him, the Original Person, in that age in the role of a great king, according to the Vedas and Tantras [like e.g. in 1.10: 16-18 and 10.74: 17-24 and **] as follows. 9-3 'We offer Sankarshana, Pradyumna, Aniruddha and You, Vasudeva our obeisances, You Narayana Rishi, the Original and Supreme Personality of Godhead, the Greater Soul, the Controller of the Creation, the Very Form of the Universe and the True Self of all Living Beings [see catur-vyuha].' Oh King, the Lord of the Universe is thus praised in Dvapara-yuga. Please hear also how one in respect of the scriptural regulations is of worship in Kali-yuga [see also 7.9: 38]. [in Kali-yuga] people of proper understanding worship, through sacrifices mostly consisting of congregational chanting, the Lord with a dark complexion and a bright luster [Krishna and Krishna-Caitanya], complete with His limbs, devotees, weapons and companions [see also Panca-tattva] as follows. 'Oh Supreme Personality, let me worship Your lotus feet. One always meditates upon them for they put an end to the humiliation [by the dominance of matter]. Answering to [all] the desire [of the soul] they constitute the authority and place of pilgrimage to which Shiva and Brahma bow down. Taking away the distress of Your servants, they are the most worthy shelter, oh protector of the ones who surrender, and the boat for the ocean of birth and death. Oh Supreme Personality let me honour Your lotus feet, for You fixed in dharma abandoned upon the words of a brahmin [like Akura, Shri Advaita] the so hard to forsake and by the demigods anxiously desired, opulence of Shri, oh You who, being of mercy for the ones who are caught in animal nature, [as Rama, Krishna, the Buddha, as Caitanya etc.] went to the distant land [of India, the wilderness, the forest, the desert, into sannayasa] to pursue Your desired purpose [Your mission, Your dharma, Your presence as the Lord of the devotees, 4*].'

Oh King, this is how the Supreme Lord Hari, the Lord of All Blessings, by the people of each yuga is worshiped with the names and forms belonging to that age. Respectable souls knowing the value of the age praise Kali-yuga pointing out that it's essence consists of the blessing that all desired goals can be attained by the mere congregational chanting [of His names]. For the embodied soul wandering around in this universe there is no greater gain than this [sankirtana] by which the cycle of birth and death is broken and [His] Supreme Peace is attained [see also 2.1: 11, 3.33: 7, 8.23: 16 and 8.23*]. 8-4 The inhabitants of Satya-yuga and the other yugas, oh King, want to take birth in Kali-yuga because one in that age, oh great monarch, everywhere can find devotees of Narayana. One especially finds them in great numbers in the provinces of South India. The human beings there who drink from the water of the rivers the Tamraparni, the Kritamala, the Payasvini, the extremely pious Kaveri, the Mahanadi and the Pratici, oh lord of men, are mostly pure-hearted devotees of the Supreme Lord Vasudeva. Oh King when someone forsakes his material duties and takes to the shelter of Mukunda, the One Affording Shelter, he is neither the servant nor the debtor of the gods, the sages, ordinary living beings, friends and relatives, society or of the forefathers [see also B.G. 3: 9]. Someone who devoted to the shelter of His feet has given up his inclination for others, is very dear to the Supreme Lord Hari. Whatever misconduct [vikarma] somehow took place, will be removed by Him who is situated in everyone's heart [see 8.23: 16 and B.G. 9: 22, 9: 30, 18: 56].'

Shri Narada said: 'After he thus had heard about the science of devotional service [king Nimi.] the master of Mithila felt most satisfied and offered together with the priests prayers to the wise sons of Jayanti [the Yogendras 5.4: 8]. The perfected souls thereupon disappeared before the eyes of everyone present. The king faithfully followed this dharma and achieved the supreme destination. You also [Vasudeva] oh most fortunate soul, will attain the Supreme when you, with faith in these religious duties, are situated in the devotional service you heard about and have abandoned your material concerns. Because the Supreme Lord, the Controller Hari assumed the position of your son, the earth was fulfilled by your glories as husband and wife. Showing your love for Krishna as your son, by your embracing and conversing, taking rest, sitting and eating with Him, your hearts were purified. Kings like Shishupala, Paundraka and Shalva who enviously competing related to His movements, glances and so on, and thus meditating fixed their minds upon Him as they lay down, sat down and such, have achieved a likewise [spiritual] position. What kind of blessings may then be expected for those who were favorably minded [see mukti and also Jaya & Vijaya]? Do not think of Krishna that He would be your son. He is the Supreme Soul and Controller of All, who by the power of His illusory potency appeared as a normal human being and concealed His opulence as the Supreme Infallible One [see also B.G. 4: 6]. The fame of Him who descended to award liberation spread wide over the world because He appeared for both putting an end to the asura members of the noble class who burdened the earth as for the protection of the transcendentalists devoted to Him [see also B.G. 4: 7].'

Shri Shuka said: 'Having heard this, the greatly fortunate Vasudeva and Devaki were most amazed and gave up the illusion they had cherished [of considering Krishna their son]. He who one-pointed of attention meditates upon this pious, historical account, will this very life shake off his [material] contamination and achieve spiritual perfection.'

*: With the Rik-samhita. 4: 1, the Shukla-yajur Veda 4: 1 and the Atharva Veda 9: 6 all saying 'The brahmana appeared as His face, the king as His arms, the vais'ya as His thighs, and the Shudra was born from His feet', according to Shridhara Svami, the brahmins are considered to be born from the mode of goodness, the kshatriyas from a combination of goodness and passion, and the vais'yas from a combination of passion and ignorance and the Shudras from the mode of ignorance.

**: Mentioned here are the vikankata wooden sruk and the khadira wooden sruva that serves the sruk for pouring ghee into the fire.

***: The parampara, as to remind us of the degradation of devotion through the yugas [see also 1.16: 20] elucidates: 'The inhabitants of Satya-yuga were described as Shantah, nirvairah, suhridah and samah, or peaceful, free from envy, the well-wishers of every living entity, and fixed on the spiritual platform beyond the modes of material nature. Similarly the inhabitants of Treta-yuga were described as dharmisthah and brahma-vadinah, or thoroughly religious, and expert followers of the Vedic injunctions. In the present verse, the inhabitants of Dvapara-yuga are said to be simply jijnasavah, desiring to know the Absolute Truth. Otherwise they are described as martyah, or subject to the weakness of mortal beings.' One after the other age is one thus worshiping by meditation, sacrifices, temple worship and congregational chanting.

4*: The parampara adds to this: 'Corroborating the explanation of this verse, the followers of Caitanya

Mahaprabhu also worship Him in His six-armed form of shad-bhujā. Two arms carry the waterpot and danda of the sannyasi Caitanya Mahaprabhu, two arms carry the flute of Lord Krishna, and two arms carry the bow and arrow of Shri Ramacandra. This shad-bhujā form is the actual purport of this verse of the Shrimad Bhagavatam'.

BHAGAVATA PURANA CHAPTER 6:

Retirement on the Advise of Brahma and Uddhava Addressed in Private

Shri Shuka said: 'Thereafter lord Brahma arrived [in Dvaraka] being surrounded by his sons, the gods and the lords of man. Lord Bhava [Shiva] also came, the for all living beings favorable controller, who was accompanied by a host of ghostly beings. - Also Indra the powerful controller and his gods [the Maruts] came, the sons of Aditi, the good ones of clarity [the Vasus], the protectors of health [the As'vins], the artists [the Ribhus], the descendants of Angira, the expansions of Shiva [the Rudras], the demigods of the intellect [the Vis'vedevas], of commerce [the Sadhyas] and other demigods, the singers and dancing girls of heaven [Gandharvas and Apsaras], the ones of excel [the Nagas], the perfected ones [Siddhas] and the venerable souls [Caranas], the treasure keepers [Guhyaks], the seers [the Rishis], the forefathers [Pitas] and the scientists [Vidyadharas] as also the ones of special talents [the Kinnaras], all came together in Dvaraka eager to see Krishna, the Supreme Lord who removes the impurities everywhere in the universe, who with His transcendental form enchants the entire human society and spreads His fame throughout all the worlds. In that splendid city rich with a great abundance they with their hungry eyes saw Lord Krishna who is so wonderful to behold.

After having covered the best of the Yadus with flower garlands brought from the gardens of heaven, they praised Him, the Lord of the Living Being, and expressed themselves in all kinds of amazing ideas and words. The gods said: 'We with all our intelligence, senses, vital air, mind and words bow down at Your lotus feet, oh Lord, the feet upon which they meditate in their heart who are connected in the love of striving for liberation from the powerful grip of karmic consequences. You, by [engaging] the material energy consisting of the three modes, create, protect and destroy the inconceivable cosmic manifestation within Yourself while being situated within those modes. [Nevertheless] You are by them not entangled in karmic activities at all, oh Unconquerable One, because You, the irrefragable Lord, are always absorbed in Your unrestricted happiness [see also B.G. 3: 22]. Oh Worshipable One, the purification of those persons who have a contaminated consciousness is not as much brought about by incantations, respecting injunctions, study of the scriptures, charity, penances and rituals, oh Greatest of All, as it is caused by listening to those souls who are situated in pure goodness and have a fully matured and transcendental faith in Your glories [see also 4.29: 36-38]. May there for us be Your lotus feet, the fire that annihilates our inauspicious mentality and that by sages desiring the real benefit is carried in their appeared hearts, the fire of Your four forms [of soul, ego, mind and intelligence, the catur-vyuha] that three times a day is worshipped by the self-controlled devotees so as to reach beyond the [material] heavens and acquire an opulence like Yours. Upon them [Your feet] they are meditating, oh Lord, who, having folded their hands, pour the ghee they took into the fire of sacrifice in the [nirukta] process of understanding the three Vedas. Upon them the yoga practitioners are meditating who, inquisitive about Your [yoga]-maya mystic potency, are united in the realisation of the True Self. [But] they are fully attained [only] by the most elevated devotees [see uttama and 11.2: 45-47]. With the withered flower garland that we offer You, Your Lordship's consort Shri [dwelling there], oh Almighty One, feels challenged like a jealous co-wife, for You accept this offering as being properly performed [see also B.G. 9: 26]. May there always be Your lotus feet, the fire that consumes our impure desires! Your feet that like flags decorating flagpoles with three mighty steps [defeat the possessiveness and bring down the water of the Ganges] in each of the three worlds [see 8.20], create fear among the armies of the demons and fearlessness among the troops of the God-fearing souls. For the virtuous souls they are there for the attainment of heaven and for the mischievous ones they are there for exactly the opposite oh Most Powerful One. May these feet oh Supreme Lord, free us Your worshipers from our sins. Brahma and all the other embodied beings have their existence as oxen bound by a rope through their nose. Being controlled by Time they trouble each other. May the lotus feet of You, the Supreme Personality transcendental to both material nature and the individual person, bring us transcendental happiness [compare 1.13: 42, 6.3: 12]. You are the cause of the creation, maintenance and annihilation of this [universe]. You are the cause of the unseen, the individual soul and the complete whole of the manifest reality. They say that You, this very same personality, are the time factor controlling all who appears as a wheel divided in three [summer, winter and spring/autumn]. One says that You are the Supreme Personality who in the form of Time

uninterrupted in Your flow effects the decay of everything [*]. The living being [beginning with Maha-Vishnu] acquires its power [potency] from that [time aspect] of Yours. You establish the vastness of matter with it [mahat-tattva]. United with that same nature You therefrom generate - the way an ordinary fetus is produced - the golden primeval egg of the universe endowed with its [seven] outer layers [see kos'a]. You are therewith the original Controller of everything that moves and keeps its place. You after all, are in Your activities oh Master of the Senses, never affected Yourself by the change of the objects of the senses that presents itself because of the operating modes of nature. Others by contrast, engaged of their own accord [in austerities], having turned away live in fear [see also B.G. 16: 23-24]. Your sixteen thousand wives were enchanting every time they launched the arrows of Cupid by showing their feelings with their eyebrows, smiles and glances. But they were not able to perplex Your senses by all the methods of their messages and advances of conjugal love [see also 1.11: 36]. The rivers of nectar of Your stories and the rivers resulting from the bathing of Your feet, can put an end to all the impurities of the three worlds. Those who strive for purification and seek association, approach [You therefore] in two places: by making their ears listen to the stories the tradition offers [in the temples] and by bringing their bodies [in the rivers] in contact with the water that flows from Your feet.'

The honourable son of Vyasa [Shuka] said: 'After he who commands hundreds [of sages, Brahma] together with Shiva and the demigods thus had praised Govinda, the Supreme Lord, he addressed Him offering his obeisances from his position in the sky. Shri Brahma said: 'Oh Lord, we requested You previously to diminish the burden of the earth. Oh Unlimited Soul, You have fulfilled that request the way we wanted it. Having established the principles of dharma among both the pious souls and the seekers of truth, it is indeed Your glory spread by You in all directions, that removes the impurity of all the worlds. For the benefit of the universe assuming a form and descending in the Yadu dynasty, You with magnanimous deeds have performed incomparable activities. Oh Lord, those saintly souls who in the age of Kali hear and chant about Your activities, will easily overcome the darkness [see also 10.14]. Oh Supreme Personality, since Your descent in the Yadu-vams'a one hundred and twenty-five autumns have passed, oh Master. 6-2 Oh You Foundation of Everything, for You there is no longer any obligation to the God-fearing souls and the remaining part of the dynasty has factually been annihilated by this curse of the brahmins [see 11.1]. Therefore we ask You whether You intend to leave for Your Supreme Abode and if You please want to protect us, the servants of Vaikunthha and the guardians of all worlds and their inhabitants.'

The Supreme Lord said: 'I have understood what you said, oh controller of the demigods. All the work has been accomplished for your sake, the burden of the earth has been removed. This same Yadu family that [with My appearance has] expanded its power, courage and opulence, threatened to devour the entire world and has therefore been checked by Me just like an ocean is checked by its shore. If I would not withdraw the vast dynasty of overly proud Yadus, this world would be destroyed by that flood. Because of the brahmins' curse right now the annihilation of the family has begun. After that has taken place, oh sinless Brahma, I will pay a visit to your abode.'

Shri Shuka said: 'Thus being addressed by the Lord of the World, the self-born one fell down at His feet to offer Him his obeisances. The godhead then returned to his abode together with the different gods. The Supreme Lord thereafter observed the development of serious portents in the city of Dvaraka. He spoke to the assembled Yadu elders. The Supreme Lord said: 'These very serious disturbances appearing everywhere are a consequence of the curse the brahmins pronounced against our family, it is impossible to counteract. We should not stay here if we want to continue with our lives. Let us not delay oh venerable souls, and this very day go to Prabhasa, that so very pious place [**]. The king of the stars [the moon god] who was seized by consumption because of a curse of Daksha, once took a bath there, was immediately freed from his offense and resumed the waxing of his phases. 7-3 When we also bathe there to the satisfaction of the forefathers, offer different kinds of foodstuff to the demigods and the venerable scholars and also distribute gifts with faith in them as being worth the charity, we will overcome the terrible danger, just as one with boats overcomes the ocean.'

Shri Shuka said: 'Oh child of the Kurus, the Yadavas who were thus instructed by the Fortunate One, decided after due consideration to go to the holy site and yoked their horses to their chariots. 0-4 Oh King, Uddhava [see also 3.2 and 10.46 & 47] as an ever faithful follower of Krishna came to hear what the Lord had said. Facing the fearful evil omens [see also 1.14: 2-5] he approached the Lord of the lords of the universe in private and addressed Him with folded hands bowing down his head at His feet. Shri Uddhava said: 'Oh Lord and God of Gods, oh Master of Yoga, oh Piety of Hearing and Singing,

You are about to withdraw this family now and give up this world. Even though You as the Supreme Controller are very well capable of it, You are not willing to counteract the curse of the brahmins! Oh Kes'ava, I cannot even for half a moment tolerate to give up Your lotus feet, please take me also to Your abode [see also 3.29: 13]! Your pastimes are supremely auspicious oh Krishna, they are nectar to the human ear. Once people have the taste of them they forsake all desire for other things. How can we, who were always devoted to You when we were lying down, sitting, walking, standing, bathing, recreating and eating and such, ever abandon You, our dear most Self? Eating the food remnants and adorned with the garlands, fragrances, garments and ornaments that You enjoyed, we, Your servants, will conquer the illusory energy for certain. The but in air clad sinless, peaceful members of the renounced order, who as sages of strict observance always send their seed upwards, to the abode known as Brahma [see urdhva retah and also 10.2: 32]. 8-4 We on the other hand, oh Greatest of All Yogis, who in this world wander on the paths of fruitive labour, will together with Your devotees pass beyond the hard to conquer darkness by discussing the topics that make us remember and glorify Your deeds, words, movements, broad smiles, glances and Your amorous sports after the example of the human world.'

Shri Shuka said: 'Thus being informed oh King, the Supreme Lord, the son of Devaki, for a long time spoke in private with His dear servant Uddhava.'

*: Time in three can be regarded as the three types of seasons, summer winter and spring/autumn or as the three to the order, the cakra, of the sun, moon and the stars or the past, the present and the future and as the time of nature, culture and the psychological experience [see also tri-kalika, 5.22: 2, time-quotes and B.G. 10: 30 & 33, 11: 32].

** Prabhasa is a famous holy place located near the Veraval railway station, within the region of Junagarah. At the base of the same pippala tree under which Lord Krishna was reported to have repored there is now a temple. One mile away from the tree, on the seashore, is the Vira-prabhanjana Mathha, and it is said that from this point the hunter Jara fired the arrow which marked the end of His earthly presence [as described in the last two chapters of this BOOK].

BHAGAVATA PURANA CHAPTER 7:

Krishna Speaks about the Masters of the Avadhuta and the Pigeon of Attachment

The Supreme Lord said: 'That what you said to Me, oh greatly fortunate one [Uddhava], is indeed My plan [to withdraw the dynasty]. Brahma, Bhava and the leaders of the worlds, are looking forward to see me back in My abode [see 11.6: 26-27]. I have completed My task here for the sake of the God-conscious souls [to diminish the burden of the earth] for which I, upon the prayers of Lord Brahma, have descended together with My partial expansion [Balarama]. Because of the curse [of the brahmins] this family will certainly find its end. It will be destroyed in a mutual quarrel and on the seventh day [from now] the ocean will inundate this city [Dvaraka]. Oh man of virtue, when I have abandoned this world, it will soon fall victim of Kali and be bereft of all piety [see also 1.16 & 17]. After I have left, you certainly should not stay here, oh gentle soul, for in Kali's time the people on earth will take pleasure in misconduct. With your mind fully fixed on Me you should in fact forsake all emotional ties with your family and friends and being equal towards all wander around in this world [see B.G. 6: 9, 6: 29, 14: 22-25]. This world you think of, talk about, look at, listen to and such, you should consider a transitory presentation of matters, a game of shadows that captures your imagination [see also 10.40: 25]. Someone not [spiritually] connected is confused about many values and assumes things to be right or wrong. Thus considering good and evil he makes a difference between right action, no action and wrong action [he judges, see further B.G. 4: 16]. Consider therefore, with your senses under control and your mind connected, this world as situated within the Self that expanded everywhere and that Self as being situated in Me, the Supreme Lord. Fully endowed with knowledge and wisdom, being satisfied in one's mind and of understanding with the Self that for every embodied soul constitutes the object of affection, one is never discouraged by hindrances. Having risen above the two of [right and] wrong, he does not turn away from what is forbidden thinking it is bad, nor does he engage in what is enjoined because of considering it good - like a young child he does not judge. When one firmly being fixed in knowledge and wisdom sees the universe as being pervaded by Me and peacefully, as a well-wisher, acts towards all living beings, one will never again fall into [the] misfortune [of repeated births].'

Shri Shuka said: 'Oh King, after thus by the Supreme Lord having been instructed, the exalted and fortunate Uddhava eager to learn about the supreme principle, bowed down to the Infallible Lord to offer his obeisances and spoke. Shri Uddhava said: 'Oh Lord of Yoga, oh Unity keeping us together, oh Essence of uniting in consciousness and Source of mystical power, You spoke to my advantage about the forsaking as is known in the renounced order [sannyasa]. This

renunciation is difficult to perform my Lord, when one is dedicated to [the not regulated love of one's] lust and sense gratification, especially when one is not devoted to You I think [compare B.G. 6: 33-34]. With my consciousness merged with the body and its relations as arranged by Your maya, I am thus foolish [being caught in the notion] of 'I' and 'mine'. Teach me therefore, so that Your servant may easily perform according to the process You teach. Who else is there but You who are of the Truth and personally reveal Yourself to me? Who else but my Lord, the Supreme Soul, does actually qualify for this? Not even among the awakened souls I find such a one. Everyone up to the ones led by Brahma, is in his consciousness an embodied soul who, when he takes the external world for substantial, is bewildered by Your maya. I who with my mind in renunciation am tormented by distress, approach You therefore for shelter Narayana, oh Friend of Man, oh You perfect, unlimited and omniscient Lord ever fresh in Your abode of Vaikunthha.'

The Supreme Lord said: 'Human beings well acquainted with the state of affairs in this world, generally deliver themselves with the help of their own intelligence from the inauspicious disposition [of the 'I' and 'mine' perspective]. A person in a way constitutes his own guru because he with the help of his reasoning and direct perception [his self-instruction], may find his [real] benefit. They who are wise and experienced with the order of [sankhya or analytic] yoga, can see Me in their human existence, clearly manifested in My full glory, with all My energies [see also Kapila]. Many types of bodies have evolved with one, two, three, four or more legs or with none at all. The human form among these is the one most dear to Me [see also 3.29: 30, 6.4: 9]. In this world being situated in such a body one may look for Me, the Supreme Controller, by following direct signs [in bhakti listening and meditating] with the help of one's qualities of perception [intelligence, mind and senses]. [But in mere jnana] by logical reasoning following indirect symptoms [- the ones of My creation -], I cannot be perceived [as a person and am even rejected, see also 2.2: 35, 2.9: 36]. Concerning this one cites the following ancient story of a conversation between the, oh so mighty king Yadu and an avadhuta.

Yadu, who was well versed in the dharma, once saw a young brahmin mendicant wandering around unafraid of anything and took the opportunity to ask him questions [see also 7.13]. Shri Yadu said: 'How did you acquire this extraordinary intelligence, oh brahmin? How can you, fully cognizant not being engaged in any work, travel the world with the confidence of a child? People who are religious, work for an income, gratify their senses and pursue knowledge, are normally endeavoring for the purpose of opulence, a good name and a long life. You however, capable, learned, experienced, handsome and eloquent as you are, are not a doer and do not desire a thing, like a stupefied, maddened, ghostly creature. Everyone burns in the forest fire of lust and greed, but you stand, to be free from the fire, like an elephant in the Ganges and are not burned. We ask you, oh brahmin, to please tell us what the cause is of the inner happiness that you, living all by yourself, experience without any form of material enjoyment.'

The Supreme Lord said: 'The brahmin thus being asked and honoured by the greatly fortunate and intelligent Yadu, who out of his respect for brahmins humbly bowed his head, then spoke. The honourable brahmin said: 'There are many spiritual masters I took shelter of by my intelligence, oh King. Having learned to understand through them I now, being freed, wander around in this world. Please listen to their description. 3-3 The earth, the air, the sky, the water, the fire, the moon and the sun, the python, the sea, the moth, the honeybee and the elephant, the honey thief, the deer, the fish, the prostitute [Pingala], the osprey and the child, the girl, the arrow maker, the serpent, the spider and the wasp, are my twenty-four spiritual masters, oh King. From studying their actions I in this life have learned everything about the Self. Listen oh son of Nahusha [or Yayati], oh tiger among men, I will tell you what I have learned from each of them separately.'

From the earth I learned the rule that a learned person should not deviate from the path and keep steady, however much he is harassed by his fellow living beings who simply follow what is arranged by fate. From the mountain one must learn to be always there for others, that one must devote all one's actions to the welfare of others. For a pious person to the example of a tree be dedicated to others [see Shri Shri Shikshashthaka-3], constitutes the sole reason for his existence [see also 10.22: 31-35 and B.G. 17: 20-22].

A sage should be happy with the mere movement of his vital air and not seek his satisfaction in sense gratification. His spiritual knowing will thus not be lost and his mind and speech will not be distracted. A yogi free from selfhood should, just like the wind, never get entangled in relating to the objects of the senses and all their different favorable and unfavorable qualities. When a self-realised soul has entered different bodies made of earth [elements] in this world and is endowed with their different qualities, he, well aware of

himself, will not connect himself with these qualities, just like the wind does not with different odors.

A sage should meditate upon the soul stretched out in all moving and nonmoving living beings and thereby, with his different contacts [embodiments], consider himself a pure spirit, equal to the ether that expands everywhere [see also B.G. 2: 24, 3: 15, 6: 29-30, 9: 6, 11: 17, 12: 3-4 and 13: 14]. Just as the realm of the ether is not touched by the winds that blow the clouds, a person [in his real self] is not affected by his physical bodies consisting of fire, water and earth that are moved by Time according to the modes of nature.

A sage who by nature is a pure, softhearted, sweet and gentle place of pilgrimage for human beings, sanctifies just like water, the souls who gather [the friends], by being seen by them, touched and honoured [see also sakhya].

Brilliant, glowing and immovable because of his austerity, he who only eats when it is necessary is connected in the soul. Even when he eats everything [and thus goes beyond necessity], he does not lose his purity, just like a fire does not [irrespective what it consumes]. Sometimes [like a fire under ashes being] concealed, sometimes being manifested and being worshipable to those who desire the real benefit he [the sage, when he serves as their guru] always enjoys their offerings and burns both their past and subsequent [present] misfortune [see also 10.81: 4 and B.G. 3: 14]. The Almighty One assumes the identity of each after, just like fire appearing in firewood, having entered the different types of bodies of the higher and lower life forms He created by His potency ['true' and 'untrue' ones, god or animal].

The state of the body [one undergoes] from one's birth until one's death changes by the course of Time that itself cannot be seen; it is the body that changes, not the soul, just as the phases of the moon [change, but not the moon itself, B.G. 2: 13, 2: 20]. Just as with flames [one cannot see apart] from a fire individual souls cannot be seen separately from the bodies that constantly die and are born again, also the [absolute of] Time itself cannot be seen, despite [the relativity of] its speeding, compelling stream [*].

A yogi with his senses accepts and forsakes sense objects depending the moment [according to the cakra order] and does not attach to them, just as the sun with its rays engaged in [evaporating and returning] bodies of water is not ruled by them. When the sun seems to have fallen apart in its reflections one, unless one is dull-witted, does not consider its original form as being different. Similarly the soul, despite of having entered in reflections [of different selves], is not seen as different.

One should never lose oneself in too much affection or close association with anyone, because thus indulging one will suffer great distress, just like a foolish pigeon [see also 7.2: 50-56]. A certain pigeon once in the forest built its nest in a tree and dwelt there for some years with a female companion. The pigeons, with their hearts full of love, lived a householder's life whereby their glances, bodies and minds were tied to each other [like with ropes]. Trusting each other making love they in the trees of the forest were engaged in resting, sitting, walking, standing, communicating, playing, eating and so on. Whatever she would like, oh King, was what he, desirous to please her, did. He mercifully catered to all her desires, even when it was difficult and had no control over his senses. The chaste female pigeon got pregnant for the first time and delivered, in due course, in the nest the eggs in the presence of her husband. From them at the appropriate time the little ones hatched with the tender limbs and feathers that were created by the inconceivable potencies of the Lord. The couple then very pleased nourished their progeny, to which they compassionately listened to the awkward sounds of the chirping children that surrounded them. To see the little ones happy with their fluffy wings, their endearing chirping and their activities of jumping up to fly, filled the parents with joy. With their hearts bound together by their affection they, not giving it any further thought, completely bewildered by the illusory potency of Vishnu, fed their children, their offspring. One day the two heads of the family left for finding food for the children and wandered far away, most anxiously searching all around in the forest. Some hunter who happened to pass through the forest saw the young birds moving near their nest and caught them with a net he had spread. The male and female pigeon who were always eagerly engaged in taking care of their children, thereupon returned to the nest to bring them food. The female pigeon saw that the little ones born from her, her children, were trapped in the net and rushed forward in utter distress crying out to them, who were also crying. Bound to her love constantly she had looked after her children without a thought for herself and so she, overwhelmed by the maya of the Unborn One, forgot about herself and was also trapped in the net. The unfortunate male pigeon most miserably lamented that his children and his wife so much alike him, had been caught. They were more dear to him than his life: 'Alas, just see how I, so unintelligent and of little merit, find my destruction. Unfulfilled I failed in my life's purpose and have ruined my family life, the threefold path [of the purusharthas]! She who suitable and faithful accepted me as her husband, as

her god, has gone to heaven with her saintly children, leaving me behind in an empty house. What now is the purpose of my life with my wife and children dead? What is there for me, miserable and wretched living in an empty nest? Seeing them caught within the net, still in the grip of death, he in misery sat motionless and also landed empty minded in the net. The ruthless hunter who had achieved his purpose, took the householder, his children and his pigeon wife and headed for his home.

A family man who dissatisfied with the soul takes pleasure in material opposites [like that of man and wife], will [unmediated] suffer greatly with his relatives, just like this bird so miserable in maintaining its family. A person who achieved the human position, but with the door of liberation wide open, is attached to family affairs like this bird, may, to whatever height he might have reached, be considered fallen [see also 3.30, 3.32: 1-3, 4.28: 17, 5.26: 35, 7.14, 7.15: 38-39, 7.15: 67, 8.16: 9 and 10.69: 40].

*: This analytic method, of in this case returning to the subject of the fire after having introduced the next subject of the moon, is called simhavalokana, or 'the lion's glance', by which one simultaneously proceeds forward and casts backward glances to see if anything has been overlooked.

BHAGAVATA PURANA CHAPTER 8:

What One Learns from Nature and the Story of Pingala

The honourable brahmin said: 'Since there is sensual happiness, oh King, in both heaven and hell and also feelings of unhappiness are there for all embodied beings [as their counterpart], an intelligent person should not desire such happiness [see B.G. 2: 14].

He should eat, as passive as a python, what is acquired accidentally, whether it is much or little, tasteless or pure and delicious food [7.13: 37-38]. When no food is coming he, just like a big python that eats whatever providence provides, should lie down and fast for many days [7.15: 15]. Both physically and mentally being strong, he, though endowed with senses, should stay free from desire and, resting [but] clear-minded, carry his body without engaging in action.

A sage is pleasing, grave, unfathomable, unlimited, unsurpassable [in his knowing] and never disturbed, just like the calm waters of the ocean [see also B.G. 12: 15]. Someone wise who accepts Narayana as the One Supreme, just like the ocean with its rivers, does not dry up or swell, whether he flourishes to his liking or is penniless [B.G. 2: 70].

When someone who did not conquer his senses, sees a woman, he is tempted by that seductive illusory energy of the Lord and lands in darkness, just like a moth lands in the fire. Upon seeing the by maya produced clothing, golden ornaments and so on of the women, a person lacking in discrimination will, with his desire for sense-gratification, feel aroused by lusty desires and no doubt lose his spiritual bearings, just like a moth is destroyed [B.G. 2: 62-63].

A sage has to practice the occupation of a honeybee by going door to door without giving trouble and only eat little bits of food, just enough to keep the body alive [5.5: 3, 7.2: 11-13, 7.12: 6, 7.14: 5, 7.15: 15 and B.G. 4: 21]. Just like a honeybee obtains its nectar from small and large flowers, a well versed man must extract the [Vedic] essence from both the smallest and the largest scriptures [11.7: 23, B.G. 15: 15]. With the belly as his container and the hand as his plate he should, not being a collector like a honeybee, accept food in charity and not keep it for the night or the next day. A mendicant should not collect for the night or the following day, because he, just like a honeybee [collecting more and more], will lose himself thereby [in excess].

A mendicant must not touch a girl, not even with his foot or one of wood, because he otherwise will be captured by the physical contact, just like an elephant in the grip of a she-elephant. A man of intelligence should never try to get a woman, because he otherwise may find himself killed [because of a rival], the way an elephant will be destroyed by other elephants superior in strength.

Riches that with great difficulty are accumulated by a greedy person who neither enjoys them himself nor shares them with others, are rather enjoyed by someone else who steals them away, just like the honey collector does upon discovering honey [see also 5.13: 10]. The way a honey thief is the first one to enjoy the honey that was painstakingly collected, also the ascetic is the first one to enjoy the eagerly desired blessings of the wealth that with a lot of trouble was acquired by householders [see e.g. 1.19: 39 and 7.14: 17].

An ascetic moving through the forest should not listen to worldly songs; he should learn from the deer that was captured for being fooled by the hunter's call [see the bhajans]. Taking pleasure in common dancing, musical entertainment and songs, Rishyas'ringa, the son of Mrigi ['deer'], was subdued by women, like he was a plaything [see *, 5.8 and 5.25: 11].

The way a fish that follows its taste with no intelligence is hooked and finds its death, also a person, most harassed being fooled by what the tongue dictates, may against his better judgement waste his life. Sages [even] who are of self-restraint quickly conquer the material senses, except however for the

tongue, the desire of which increases with the fasting [see prasadam prayer]. A human being not in control of his tongue but in control of his other senses, has no self-control yet, [only] when he has conquered his tongue, he has mastered them all [see also 8: 16 and B.G. 2: 59].

In the city of Videha there used to be a prostitute called Pingala. Oh son of kings, learn now from me something I learned from her. She one night stood as a prostitute outside her door showing off her beautiful figure to get a customer into her house. Oh best among men, desiring money she looked at all the men passing in the street and thought: 'Oh this lover can pay the price, that one is wealthy enough.' 5-2 With them coming and going she, thus subsisting on selling her love, thought: 'Maybe some guy carrying plenty will approach me for love and give me a bundle.' Giving thought to this vain hope, standing in the doorway and spoiling her sleep, walking down the street and returning to the house, it became midnight. As she sadly dropped her face in her desire for money, her anxiety started to give way to a supreme detachment that brought her happiness. Please hear from me the song she sang after this disgust of her mind, a detachment that is like a sword to the ties of someone's hopes and desires. Dear King, a person who has not developed detachment is not willing to give up his physical ties, just as a human being lacking in wisdom is not willing to give up his [claims of] ownership. Pingala said: 'See how badly illusioned I am! I must be out of my mind, making a fool of myself in my lust to desire useless pleasures from a lover. Being ignorantly devoted to a most insignificant and unsatisfactory lust that only leads to illusion, grief, distress, misery and fear, I have refrained from the love of Him the eternal one bringing welfare, most dear and close to me. Oh, uselessly subjecting my soul to torture, I engaged as a prostitute, the most reprehensible of all occupations! Desiring money and sexual pleasure, I sold my body to greedy, lusty, pitiable womanizers. Who else but me would devote herself to this house with nine doors full of stool and dripping urine that is constructed with the bones of a spine, the ribs, hands and legs and covered by a skin, hair and nails [compare B.G. 5: 13 and 4.25-28]? Among the residents of Videha I am the one as foolish of intelligence to desire, most unfaithful lusting, another man than Him who gives us the Soul, Acyuta. When I pay the price of giving myself to Him, the well-wisher who is the one most dear, the Lord and Soul of all embodied beings, I will enjoy with Him, just like [the goddess] Rama. How little happiness gave me the sensual pleasure and the men who pleased my senses? To have a wife or [even the grace of] the gods has, being spread in time, all its beginning and its end. I who so stubbornly went for pleasure therefore with my disgust somehow must have pleased the Supreme One, Lord Vishnu who brings the happiness I now experience! Had I been unlucky, there would not have been this misery leading to disgust, this loathing that makes someone relinquish his bondage and find [real] peace [compare 1.8: 25]. Having refrained from cherishing vain hope in my addiction to sensual pleasures, I now approach Him for shelter and accept devotedly the great help that He, the Original Lord, offers me. Fully satisfied convinced that I thus can handle whatever comes my way, I will succeed in living and enjoying just with Him, the Self of love and Happiness that is certain. When one has fallen in the well of a material existence, by sensual pleasures has been robbed of one's insight and is caught in the grip of the snake of Time, who else but the Original Lord, would deliver one's soul [see also 10.34]? The moment a soul attentively sees the universe as seised by the snake of Time, he being sober will detach from everything material and be suitable to serve as his own protector.'

The honourable brahmin said: 'Thus being determined to put an end to the desperation that was caused by her desire for lovers, she sat down on her bed having found inner peace. The greatest unhappiness results from [material] desires and the greatest happiness from the absence of them. Therewith putting an end to her hope for a lover, Pingala [finally] happily slept.'

*: Rishyas'ringa, meaning 'deer-horn' to the deer that is musically attracted, was the young son of the sage Mrigi, intentionally brought up by his father in an atmosphere of complete innocence. Mrigi Rishi thought that if his son were never exposed to the sight of women he would always remain a perfect brahmachari. But by chance the inhabitants of the neighbouring kingdom, who were suffering from a long-term drought, received divine advice that rain would return to their kingdom only after the brahmana named Rishyas'ringa stepped foot in it. Therefore they sent beautiful women to the hermitage of Mrigi to entice Rishyas'ringa and bring him back with them. Since Rishyas'ringa had never even heard about women, he easily fell for their trap [quoted from pp 11.8: 18].

BHAGAVATA PURANA CHAPTER 9:

Detachment from All that is Material

The honourable brahmin said: 'When one strives to own all the things held dear by man [a house, a wife, goods etc.], that

will be a source of unhappiness. Anyone who knows this and is of detachment, achieves unlimited happiness.

A large hawk [the osprey] who had a prey was attacked by others who were very strong and without meat. The moment he gave up his [desire for] prey, he achieved happiness.

There is no trace of honour or dishonour in me, nor do I know the anxiety of people with a home and children. Like a child I wander around in this world, sporting and enjoying only the soul. There are two types of people free from anxiety: the one retarded who ignorant like a child is overwhelmed by great happiness and the one who reached the Absolute beyond the natural modes.

Once, at the house of a young girl all of whose relatives [that day] had gone to another place, a couple of men arrived who wanted to marry her. She received them with great hospitality. Being alone she beat the rice so that her guests could eat, and doing so the conch shell bracelets on her arms made a lot of noise. Shy she filled with shame thought about that [servant] noise and then intelligently one by one broke the shell bracelets from her arms, leaving but two on each wrist. From those two there was still the noise of course as she was husking the rice, but after she further removed one from each pair of shell ornaments, only one remained and no sound could be heard anymore. Oh subduer of the enemy, I, wandering around in all regions searching for the truth about the world, personally witnessed the lesson taught by this girl. When there are many people in one place, quarrels will rise, even from two people there will be such conduct. Therefore one should live alone, just like the bracelet of the girl. The mind should be steadied by detachment and a regulated yoga practice [vairagya and abhyasa] in which one conquers one's breathing in sitting postures and carefully concentrates on one point [the true self, see also B.G. 6: 10-15 and 6: 46-47]. When the mind has achieved that position and step by step is freed from its karma contamination, the mode of goodness increases in strength while passion and ignorance recede. Without this fuel [for one's karma] one then attains beatitude [nirvana, see also B.G. 6: 26 and 14: 6-8].

When one is thus being fixed in the soul, one does not know anything about what is outside or inside, just like the arrow maker who absorbed in his arrow did not notice the king standing at his side [see B.G. 7: 27-28].

A sage must walk alone without a fixed residence [or temple], must very alert exercise restraint and should not be recognised in his actions. Without companions he speaks only little. Building a home for one's temporary self is a vain and troublesome endeavor. A serpent happily prospers having entered a home built by others [see also B.G. 4: 18].

The one Self, the One Lord without a second who became the Foundation and Reservoir of All, is Narayana, the Godhead who by His own potency created the universe in the beginning and by His potency of Time withdraws His creation within Himself at the end of the kalpa. 7-1 When the material powers of sattva and so on, are balanced by the time factor that is the potency of the True Self [the Soul, the Lord], the Original Personality, the purusha is found as the Supreme Controller, the Lord of both the primary nature [pradhana] and the person. He, the worshipable object of all conditioned and transcendental souls has His existence in the purest experience that one describes as kaivalya [or beatitude], the fulness of the blissful state without [guna] attributes [see also B.G. 7: 5 and *]. By means of the pure potency of His Self, His own bewildering energy composed of the three modes, He oh subduer of the enemies, at the onset of creation agitating [in the form of Time], manifests the plan of matter [the sutra, the thread, the rule or direction of the mahat-tattva, see also 3.26: 19]. This universe, in which the living being finds its existence [of repeated births], is strung and bound to that [thread, that plan] that manifested itself as the cause of the three modes that [in their turn] bring about the different categories of the manifestation, so one says [see also B.G. 7: 7]. The way a spider expands its thread from itself, with that thread by its mouth enjoys [its meal] and swallows that thread again, the Supreme Lord also operates.

On whatever state of [one's own nature or] form the conditioned soul with intelligence fixes his mind, out of love, hate or fear, he will reach [see B.G. 8: 6]. Oh King, a wasp larva meditating on the fully grown wasp that has put him in the hive, reaches without leaving his previous body [by transformation] the same state of being when fully grown.

This is what I know from taking instruction from all these gurus. Now please oh King, hear from me what I have to say about the knowledge I acquired by learning from my own body. With one's body one always has to suffer because of the inevitable burden of its maintenance and future destruction. I contemplate the truths of the world with it and the body is therefore, despite being there for the service of others, to me a teacher of renunciation and discrimination who convinces me to wander about in detachment. Wishing to give it pleasure one has to divide one's care over the different departments of the wife, the children, the animals, the servants, the home and the relatives. Just as in nature a tree drops the seed that was produced and dies, the body at the time of death must give up the wealth it with great struggle accumulated. One moment

the tongue distracts the cherished body and sometimes thirst is doing this, the other moment the genitals distract and then the sense of touch is pressing, the belly demands attention, the ears lead elsewhere, the smell points in a direction or the fickle eyes are leading astray. The operating forces of the body are thus pulled in many directions, just like the head of a household is, being led by many co-wives. After He from His powers had created the many different physical forms of the crawling creatures [the insects], the mammals, birds, snakes and so on, the Lord, in His heart not satisfied with it, created the human life form that He endowed with an intelligence fit for envisioning the Absolute Truth and that brought Him gladness. After many births having attained this human form that is so difficult to attain and, though not eternal, has a great value, someone in control of himself but doomed to die, must as long as he has not ended, without delay in this world endeavor for the ultimate liberation. [the way out], sense-gratification after all is available in all forms of life.

Thus [with all these twenty-four plus one masters] without ties having awakened and with wisdom looking [at the world] from within the soul, I wander the earth free from attachment and false ego. The knowledge acquired from a single teacher cannot be very solid or complete [see 11.3: 21]. The Absolute Truth without a second, is by the sages sung in many ways.'

The Supreme Lord said: 'After the so very intelligent brahmin [who in fact was Lord Dattatreya, see 2.7: 4 and **] thus had spoken to king Yadu and properly was honoured by the king offering his obeisances, then bid farewell and went away, just as contented as he had come. Yadu, the forefather of our forefathers, having heard the words of the avadhuta, became liberated from all his attachment in a consciousness equal toward all.'

*. Considering verse 3.25: 34 stating that devotees seek company to associate with Krishna, the acaryas to this verse say that that single-mindedness with the Lord without speculating as a jnani, is the same as being alone to prevent quarrels [see pp. 11.9: 10].

** The parampara [pp. 11.9: 32] confirms: 'This verse [2.7: 4] mentions that Yadu was purified by contact with the lotus feet of Dattatreya, and similarly the present verse states, vandito sv-arcito rajna - King Yadu worshiped the lotus feet of the brahmana. Thus, according to Shрила Shridhara Svami, the avadhuta brahmana is the Personality of Godhead Himself, and this is confirmed by Shрила Vis'vanatha Cakravarti Thhakura.'

BHAGAVATA PURANA CHAPTER 10:

The Soul Free, the Soul Bound

The Supreme Lord said: 'A soul free from desire who accepts My shelter, should practice the varnashrama system of behaving oneself in society [B.G. 4: 13], conscientiously performing the personal duties that I spoke about [see also in e.g. 10.60: 52 and B.G. 3: 35]. A purified soul should understand that all endeavors of embodied souls who, focused on the sensuous self, take the material qualities for true are doomed to fail [see also B.G. 13: 32]. Just as the sensuous matters that the mediator sees in the realm of sleep or in his fantasy do not help him because of their messy nature, also the intelligence is ineffectual when being led by the senses that follow a diversity of outer selves [B.G. 2: 41 & 9: 15]. Devoted to Me one gives up one's active [employment] life [pravritti] and engages in a contemplative life [nivritti]; when one is fully absorbed in [self] inquiry one is no longer bound to the injunctions for performing material labour [karma, see 7.15: 47]. Devoted to Me one should at all times respect the vow of yoga [yama, the vidhi] and its regulated practice [niyama] as good as one can, as also respect a guru who knows My form and is peaceful under My control [see also 7.14: 41-42]. Humble without false pride and jealousy, be industrious [in devotion], non-possessive, fixed in friendship, without haste, interested in inquiring and free from spite and idle talk. Remaining neutral with an equal vision towards one's wife, children, home, land, relatives and bank account and such, one should recognise one's self-interest in that of others [see B.G. 5: 18].

The soul is the self-enlightened seer different from the gross and subtle body, just as fire emitting light as it burns differs from the firewood [see also B.G. 2: 16-24]. Like the different qualities of being dormant, manifesting, being large or small that there are [of the fire], there are also the qualities of the material body that by the higher self, having entered it, are accepted [see also 3.24: 6, 4.9: 7, 10.37: 10-11, 10.46: 36]. This body, which was constructed by the modes of nature [expanding] from the Original Person [see B.G. 8: 4], ties the living entity to a material existence [to samsara] from which it breaks away by the knowledge of the Soul. One should therefore, by cultivating knowledge, get in touch with the pure, transcendental [Supreme] Soul situated within oneself [2.2 and B.G. 9: 5] and gradually give up this concept of the material affair [as being an independent reality]. The acarya can be compared to the lower part of [a pile of] kindling wood, the disciple to the top part and the instructions to the [kindling] stick used in between, while the knowledge that brings happiness is there like the fire [that brings light,

compare 9.14: 44-46]. This purest intelligence of the souls of experience [the acaryas], drives away the illusion originating from the gunas and then - being raised by those modes - finds peace itself, the way a fire burns up when it runs out of fuel [see also 11.3: 12].

For the controllers and enjoyers of karma there is of course the eternal duality of happiness and grief, time and place, to have and to be. When you take all that is matter for eternal and complete, your intelligence is ruled by all the different forms and changes belonging to it. All living beings thinking thus oh Uddhava, again and again will find themselves being born [fall ill, die] and so on [see 3.11], after all, being united with a form one is bound to the [conditioning] limbs of time [of sun and moon, day and night etc.]. In this, one can clearly see the lack of independence of the karmic controller as also the happiness and unhappiness of such an enjoyer. What purpose is served by someone [that] helpless [see B.G. 9: 3 and 11.9: 1]? Among the embodied beings the fool is sometimes unhappy and even the sage is not always happy as well. Wishing to be happy always is a useless endeavor and in fact something most egotistical [see also B.G. 2: 15 and 11.9: 4]. Even if one manages to achieve happiness and escape distress, one still has no direct knowledge of the [yoga] process by which death loses its power [compare B.G. 10: 34]. What guarantee of material happiness would a material object or lust be able to provide the person? With death never pleasing close at hand such a thing gives no satisfaction, like with a person condemned who is led to his place of execution. What we heard about [heaven] as also what we know from our own experience [earth] is spoiled by rivalry, fault-finding, lapse and decay. Just like with agriculture where many obstacles are in the way [of a happy result], it is useless to desire for [perfect] material happiness [see also 11.3: 20]. When one manages to perfectly practice one's righteousness [dharma] without being troubled by hindrances, even the status one thus acquires will not last forever. Please, listen therefore to the following [see also B.G. 2: 14].

On earth having worshiped the gods with sacrifices the performer goes to the heavenly worlds where he may enjoy like a god the celestial pleasures he achieved [see B.G. 3: 11 and 4: 12]. Shining in the temple [the 'vimana'] because of his accumulated merit he, being surrounded by goddesses wearing charming clothes, enjoys while he [as he leaves this earth] is glorified with songs by the singers of heaven. Surrounded by the sounds of bells he fares to his desire with the heavenly women, but while relaxing comfortably in the pleasure gardens of the gods, he in his delight has no awareness of his downfall [see e.g. 7.15: 69-73]. After for long having enjoyed the heavens until his pious credits were used up, having exhausted his merits he against his will falls down from heaven, [not properly fixed] being forced from his course by time [compare B.G. 9: 20-22]. 7-2 When he, due to his material involvement, is engaged in actions against the dharma or, not having conquered his senses, lives wantonly as a miserably, greedy philanderer, is of violence against other living beings, kills animals against the rules and worships hordes of ghosts and spirits [compare 7.12: 12], a living being will, once he passed on, helplessly thereupon land in the deepest darkness of the hellish worlds. He will, because of what he did, again have to accept a material body to perform therewith activities that [again] cause him great grief in the future. What happiness would someone find swearing by activities that invariably lead to death [see also 5.26: 37 and B.G. 16: 19-21]? In all the worlds exists fear of Me [in the form of Time] among all their leaders; the individual souls living as long as a kalpa fear Me and even the one supreme, Brahma who lives for two paradhas, fears Me [see also 1.13: 17-20, 3.8: 20, 3.11: 33, 3.25: 42, 3.26: 16, 3.29: 37, 3.29: 40-45, 5.24: 15, 5.24: 28]. The material senses, stimulated by the modes of nature, give rise to activities and the individual soul, the jiva, who is fully engaged by the materially oriented senses and the gunas, undergoes the various karmic consequences [see also 3.32 and B.G. 3: 27]. As long as there is the differentiation of the modes of nature, there will be the different forms of existence of the soul, and as long as there are these different states of the soul, there will be [karmic] dependence [see also B.G. 17: 2]. As long as one is not free from this dependence there will be fear for the Lord and Controller [who is the Time]. They [then] who enjoy this [karmic bond] will become bewildered and always be full of sorrow. With the given reciprocal action [or the operation] of the modes of nature, one calls Me variously the Time, the Soul, the Vedic Knowledge, the World, [the original nature or] Nature [at large], as also the Dharma.'

Shri Uddhava said: 'Even though the one embodied is present in the midst of the modes of nature, he is not necessarily bound to what incessantly operates upon him from the material body [like happiness and distress]. In other words, how can it happen that someone, as a free soul, is caught in the grip of the modes oh Almighty One? 6-3 How is he situated, how does he enjoy, or by what symptoms can he be known? What would he eat or how would he evacuate, lie down or sit [compare B.G. 14: 21]? Please explain to me what I ask You, oh Infallible One, oh Best Answerer of Questions.

This at the same time being eternally bound and being eternally liberated is something confusing me.'

*: This philosophy is known to be propounded by the followers of Jaimini Kavi that defend the pravritti marga of regulated sense-gratification before the nivritti-marga of activities in renunciation; something to which the parampara offering this book, with this verse, strongly opposes pointing out that one is thus eternally stuck, nitya-baddha, in repeated birth, old age, disease etc.

BHAGAVATA PURANA CHAPTER 11:

Bondage and Liberation Explained and the Devotional Service of the Saintly Person

The Supreme Lord said: 'One cannot really say that one is bound or liberated here due to My modes. To be in the grip of the natural qualities or to be free from them is not caused by My illusory energy [*]. There is lamentation, bewilderment, happiness, distress and the acceptance of a material body because of illusion. Material life repeating itself is [merely] an idea of the soul that is just as unreal as a dream. Please Uddhava, understand that knowledge and ignorance are two forms of Myself that, created by My original potency, give rise to the liberation and bondage of the embodied beings. The bondage of the living entity, that is part and parcel of My Oneness, oh great intelligence, is there since time immemorial because of ignorance and the opposite [of liberation] is there because of knowledge. Let Me now My dear, dilate on the different characteristics of the opposing nature of being conditioned and being liberated, an opposition that is found in one and the same practice. Two birds of a similar nature and friends of each other, one day make a nest in a tree. One of them eats from the fruits of the tree, while the other does not eat, even though he is the strongest of the two [see also 6.4: 24]. The one not eating the fruits of the tree, is conscious and knows both himself and the other one, while the one that eats does not have a clue. The latter is always bound, while the one full of knowledge is eternally liberated [see also B.G. 4: 5]. Although engaged in a body an enlightened person does not abide by the body, like having risen from a dream. A foolish person abides by the body even though he is not engaged in the body, like seeing a dream [see B.G. 16: 18]. Someone not enlightened is invariably obliged to the false ego that thinks in accord with the senses that are directed by the gunas and the sense objects also generated [see B.G. 3: 28]. The ignorant soul who thus, by fate ordained, was caught here in this body because of his by the gunas generated karmic activities, thinks: 'I am the doer' [see also B.G. 3: 27]. An intelligent person is not bound that way. Wherever he goes, rests, sits, walks, bathes, sees, touches, smells, eats, hears and so on, he is detached with the qualities he experiences. 2-1 Though being situated in the material world, he, turned away from its ruling powers and assisted by the most expert and in detachment sharpened vision, cuts with all doubts. Just as the sky, the sun and the wind do not attach themselves, he neither attaches to the separateness of things [the duality of the world], like he has awakened from a dream. The person whose functions of the life breath, senses, mind and intelligence are free from desires, is liberated, despite being situated in a body [that is ruled] by the natural modes. One's body is sometimes for some reason attacked by animals or destructive people and sometimes one is worshiped [by a lover or a follower]. An intelligent person is never seriously moved when that happens [see B.G. 14: 22-25]. With an equal vision having moved beyond the notion of good and bad, a wise man will neither praise those who are behaving very well or speaking excellently, nor criticize others who are acting or expressing themselves poorly [see also B.G. 5: 18]. Someone satisfied within should live free from acting, without saying a word and not contemplating good or evil and that way wander around like being dumb [see also 5.9]. When someone well versed in the Vedic literatures is not absorbed in the Supreme [does not meditate or perform devotional service], the fruit of his effort, his work, will be like that of someone taking care of a cow that gives no milk. Oh Uddhava, he who takes care of a cow that gives no milk, an unchaste wife, a body fully dependent upon others, children without service, wealth wrongly spent, and speaks [about Vedic knowledge] without [ever] mentioning Me [see also 10.14: 4 and 5.6: 11], will suffer one misery after another. A wise person My dear Uddhava, will not accept words [or texts] devoid of My purifying activities or desired appearances as lila-avatars for the sake of the maintenance, creation and annihilation of the world. When one desirous of knowledge thus gives up the misconception of a [material] diversity as existing [separately] of the soul [**], one should put an end to one's materialistic life and fix one's purified mind upon Me, the All-pervading One [see also B.G. 7: 19, B.G. 18: 55]. In case you are not able to steady your mind on the spiritual platform, then dedicate, not deviating [from the regulative principles], all your actions to Me without expecting anything in return [B.G. 12: 11, 10: 10, 18: 54]. 3-2 When one with belief listens to, sings about and constantly remembers the narrations about My birth and activities that purify the entire world and also expresses them dramatically, and thereto, for My sake, under

My protection regulates one's religiosity, sensual pleasure and finances [the purushartas], one will develop an unflinching devotion unto Me, the One Eternal, oh Uddhava. By the devotion as acquired in the [sat-sanga] association with devotees, someone very easily will be able to attain My refuge that those pure souls undoubtedly will show him.'

Shri Uddhava said: 'What kind of person would in Your opinion, oh Uttamasloka, be a pure soul, and what sort of worship unto You would carry the approval of Your honoured faithful followers? Please speak about this to me, Your surrendered devotee who loves You as his only shelter, oh Master of the Universe, Supervisor of the World and Commander of the Person. You the Supreme Truth and Spirit as [unattached] as the sky, the Original Person transcendental to material nature, are the Supreme Lord who, descending to the desire of Your devotees, has accepted a diversity of forms.'

The Supreme Lord said: 'When someone is merciful, causes no harm, is tolerant towards all embodied beings, is firmly anchored in the truth, an irreproachable soul, is equal-minded and helpful towards everyone; when someone is of an intelligence that is not disturbed by material desires, is of restraint, is soft-natured, pure-hearted, non-possessive, not worldly, eats little, is peaceful, steady, has Me for his shelter and is thoughtful; when someone is vigilant, a profound soul, of a firm resolve, has conquered the shath-guna [different forms of material misery], offers respect, inspires, is friendly, compassionate and learned; when someone knows the qualities and shortcomings as taught by Me, and, worshipping Me, is even willing to give up all his religious preferences [see also B.G. 18: 66], he belongs to the best of the truthful ones [see also 5.18: 12, B.G. 12: 13-20]. Whether someone knows Me like this or not, knows who I am or how I exist, when he is exclusively devoted to Me, I count him among the best devotees. 4-4 Seeing, touching and worshipping My appearance in this world, My devotees render personal service and offer prayers of glorification and obeisance, to which they regularly sing about My qualities and activities. Hearing the topics about Me they always with faith meditate upon Me, oh Uddhava, and offer as servants in full surrender all that they acquire. Discussing My birth and activities they take great delight in engaging with musical instruments and songs and dance, with discussions and festivals in My sacred houses. Sacrificing at all celebrations and annual festivities as mentioned in the Vedic literatures and their tantras, they observe vows and are of initiation in relation to Me. With faithfully installing My deity they endeavor, for themselves as also for others, by working for flower gardens, orchards, playgrounds, cities and temples. Sincere as servants they serve Me by thoroughly cleaning and dusting the house [the temple], washing it with water [and cow-dung, see also 10.6: 20*], sprinkling it with scented water and making mandalas. Modestly without pride, not advertising their devotional service they not even use for themselves the light of the lamps presented to Me and offer Me articles most dear to them or most desirable in the material world. With that kind of offering one qualifies for immortality.'

The sun, the fire, the brahmins, the cows, the Vaishnavas, the sky, the wind, the water, the earth, the self and all living beings, My dearest, constitute the places of My worship. 3-4 In the sun one can find Me by offering selected verses from the three Vedas [see also the Gayatri and the Surya-namskar]. In fire one finds Me with oblations of ghee. One can find Me as the best among the scholars when one worships Me by offering them hospitality. With the cows, My dear, you reach Me by means of offerings of grass and such. One finds Me in the Vaishnavas by honouring them with loving friendship. I am found in the sky [of one's inner space] when one is fixed in meditation in the heart. In the air one finds Me by considering it the most important [life giving principle of prana, by means of pranayama see B.G. 4: 29]. In water one can find Me by using articles of worship together with water [see B.G. 9: 26]. In the earth [one finds Me] with confidential mantras and within the self one can find Me by offering food to the embodied soul [see e.g. Prasada sevaya and Bhoga arati]. One may worship Me as the knower of the field in all living beings [see Paramatma and B.G. 13: 3] by seeing Me as equally present everywhere [see niyama]. Peacefully being absorbed in Me thus meditating these different places, one should be of worship for My transcendental form that is equipped with the conch shell, the disc, the club and the lotus flower [see picture]. Someone who with his mind fixed on Me thus worships Me with sacrificial performances and pious works [as mentioned], obtains loving service unto Me and has My remembrance [of realised knowledge] because of his fine service [see also B.G. 5: 29].

Oh Uddhava, apart from the bhakti-yoga realised through association with My devotees, there are no means that actually work, for I am the path of life, the refuge, for the ones of virtue [see also 4.31: 12]. And now oh child of the Yadus, I will speak to you, who are willing to listen, even about the most confidential supreme secret [of intimate association with Me], for you are My servant, well-wisher and friend [compare B.G. 18: 63 & 68].'

*: The parampara adds: 'The Supreme Personality of Godhead is not different from His potencies, yet He is always above them as the supreme controller.... Liberation means that the living entity should transfer himself to the spiritual potency of the Lord, which can be divided into three categories - hladini, the potency of bliss; sandhini, the potency of eternal existence; and samviti, the potency of omniscience.' This is another formulation of the divine in terms of sat-cit-ananda; Krishna as being eternity, consciousness and bliss.

**: Quoting from the Viveka, Shрила Madhvacarya states that nanatva-bhramam, the mistake to the material diversity, indicates the following illusions: considering the living entity to be the Supreme; considering all living entities to be ultimately one entity without separate individuality; considering that there are many Gods [independent of one another, see 5.18: 12]; thinking that Krishna is not God [is not personal as well as impersonal the complete whole, vasudeva sarvam iti, B.G. 7: 19]; and considering that the material universe [the impersonal nature] is the ultimate reality [see also 1.2: 11]. All these illusions are together fought by chanting the Mahamantra or attending to the other bhajans for two hours a day.

BHAGAVATA PURANA CHAPTER 12:

The Confidential Secret Beyond Renunciation and Knowledge

The Supreme Lord said: 'One does not ascend to Me by mysticism or analysis, common piety or the study of the scriptures, by penances, renunciation, pious works or charity, by respecting vows, ceremonies, Vedic hymns, pilgrimage, by general discipline or the basic rules. One rather closes Me in one's heart by the sat-sanga with My devotees [see 11.11: 25] that drives away all attachment to sense gratification. - By associating with My devotees many living beings in every age achieved My refuge like the sons of Diti, the malicious ones, the animals, the birds, the singers and dancers of heaven, the ones of excellence and of perfection, the venerable souls and the treasure keepers, the scientific ones among the humans and the merchants, labourers and women, the uncivilised ones and the ones of passion and slowness. So also did Vritrasura, the son of Kayadhu [Prahlada, see 6.18: 12-13] and others like them, Vrishaparva [see 9.18: 26], Bali, Bana, Maya as also Vibhishana [brother of Ravana], Sugriva [leader of the Vanaras] and Hanuman, Jambavan, Gajendra, Jathayu, Tuladhara, Dharmavyadha, Kubja and the gopis in Vraja, the wives of the brahmins [see 10.23] and others. Not having studied the sacred scriptures, nor having worshiped the great saints, they, without vows and not having undergone austerities, attained Me by association with My devotees. - Only by unalloyed love indeed the gopis, just as others of a limited intelligence like the cows, the immobile creatures, the snakes [like Kaliya] and more animals, managed to achieve perfection and quite easily attained Me, I who cannot even be reached by greatly endeavoring in yoga, analysis, charity, vows, penances, ritualistic sacrifices, exegesis, personal study or taking to the renounced order. When Akura took Me and Balarama to Mathura they, [the inhabitants of Vrindavana] whose hearts were attached [to Me] with the deepest love, suffered greatly because of the separation as they saw no one else to make them happy [see 10: 39]. All the nights they in Vrindavana spent with Me, their most dearly Beloved oh Uddhava, seemed to take but a moment to them, but again bereft of Me they became as long as a kalpa. Just as sages fully absorbed lose the awareness of names and forms - like they are rivers entering the water of the ocean - also they whose consciousness was intimately bound to Me had no awareness anymore of their bodies, their present or their future [see also B.G. 2: 70]. The hundreds and thousands [of women] who desired Me as their friend and lover, had no knowledge of My actual position and attained Me by associating with Me, the Absolute Supreme Truth. 4-1 Therefore oh Uddhava give up the [religious] precepts and prohibitions, denial and routines and what you should listen to and have listened to. Choose for Me alone, the actual shelter of the Soul within all embodied beings. With that exclusive devotion you will enjoy My mercy and have nothing to fear from any side [compare B.g. 18: 66].'

Shri Uddhava said: 'Hearing Your words, oh master of all yoga masters, has not dispelled the doubt in my heart that is clouding my mind.'

The Supreme Lord said: 'He, the living being in person [the Lord], is manifest within along with the prana. He after all entered the heart and has His place in the subtle sound vibration that fills the mind with the grosser form of the [word sounds that are] different intonations of short and long vowels and consonants. Just as fire confined within wood, with the help of air, kindled by friction is born very tiny and increases with ghee, I similarly manifest Myself in this [Vedic, inner] voice. Speech, the function of the hands and legs, the genitals and the anus [the karmendriyas], smell, taste, sight, touch and hearing [the jnanendriyas] and the functions of one's determination, wisdom and self concern [for 'mind, intelligence and false ego'] as also the primary cause of matter

[pradhana or the 'thread', see 11.9: 19] and [the gunas] rajas, tamas and sattva, are thus [to be understood as] transformations [of My nature]. This living entity, one and unmanifest, that is concerned with the threefold [nature of the gunas], constitutes the source of the lotus of creation. He who is eternal, in the course of time divided [therewith] His potencies in many divisions, just like seeds do that fell on fertile soil. The complete of this universe, expanding long and wide like cloth expanding along the threads of its warp and woof, is situated in Him [on His thread, see also 6.3: 12 and B.G. 7: 7]. Since time immemorial there is this tree of material existence [samsara] that, blossoming and producing fruits, is naturally inclined to fruitive action [or karma]. 2-2 Of this tree extending in the sun there are two seeds [sin and piety], hundreds of roots [the living entities], three lower trunks [the modes], five upper trunks [the elements], five saps produced [sound, form, touch, taste and aroma], eleven branches [the mind and the ten indriyas], two birds having a nest [jiva and atma], three types of bark [air, bile and mucus] and two fruits [happiness and distress]. Those who fervently desiring live a household life [the 'vultures'] enjoy one fruit of the tree [that of sin], whereas the other fruit [of piety] is enjoyed by the swanlike [sages] who live in the forest. He who with the help of the worshipable ones [the devotees, the gurus] knows the Oneness of Him who by dint of His maya appears in many forms, knows the [factual meaning of] the Vedas. The sober soul who thus with unalloyed devotion honours the spiritual master and with the axe of knowledge cuts with the subtle body of attachment entertained by the individual soul, attains with the greatest care [living spiritually] the Supreme Soul and then abandons the means [by which he attained, see also B.G. 15: 3-4].'

BHAGAVATA PURANA CHAPTER 13:

The Hamsa-avatara Answers the Questions of the Sons of Brahma

The Supreme Lord said: 'The goodness, passion and ignorance we know from the gunas are matters of the mind and not of the soul; with goodness the other two can be counteracted while goodness itself is controlled by character and good sense [*]. The goodness of someone leads to and strengthens the dharma that is characterised by devotional service unto Me. That what belongs to the mode of goodness [like nature, consciousness, courage and wisdom] will result in [bhagavata]-dharma when one seriously cultivates [its] inner strength. When goodness increases and dominates, dharma puts an end to passion and ignorance. When they are superseded the godlessness [adhama] that is the root of the two, is quickly vanquished. The doctrine [followed], [the way one deals with] water, the people [one associates with], one's surroundings and [the way one behaves with] time, one's [occupational] activities, one's birth [or social background], as also [the type of] meditation, mantras and purificatory rites [one respects] are the ten [factors] determining the [prominence of a particular] mode. That what of these matters belongs to the mode of goodness is appreciated by the classical sages, that what belongs to the mode of ignorance they criticize and that what belongs to the mode of passion they are neutral about. As long as there is no self-realisation [self-remembrance] making amends [for the influence of the modes], a person should cultivate the things belonging to the mode of goodness so that the character develops from which the religiousness rises that leads to spiritual insight. Just as fire, that in a forest of bamboos was generated by friction of the stalks, pacifies after having burned [see also 1.10: 2, 3.1: 21], also the activity of the material body [and the mind] will pacify that was generated by the interaction of the natural modes.'

Shri Uddhava said: 'Mortals generally are very well known with the fact that sense gratification is a source of trouble, but they nevertheless delight in it, oh Krishna. How can it be that they willingly behave like dogs, asses and goats?'

-1 The Supreme Lord said: 'It is because a fool has another intelligence in his I-awareness. Not paying attention [to his dharma] a terrible passion arises in his heart that leads his mind astray. Bound to that passion the mind thus convinced imagines all kinds of things. Focussed on the qualities of nature [the gunas] he is thus beset with desires that make his life unbearable. With the senses not under control someone, bewildered by the force of passion and under the sway of desires, engages in fruitive activities, despite being well aware of the resulting unhappiness. Even though [also] the intelligence of a learned person gets bewildered by passion and ignorance, no attachment arises in him because he, well aware of the contamination, carefully puts his mind back on the right track. When one has conquered the breathing process [pranayama] and has mastered the sitting postures [asana], one should attentively, step by step, without slackening gather one's mind by concentrating on Me at appointed times [to the positions of the sun and the moon, see B.G. 7: 8 and 5: 26-28]. The yoga system as instructed by My pupils under the lead of Sanaka [the Kumaras] boils down to the following: turn the mind away from everything and

directly find absorption in Me the way it should [with mantras, see also 8.3: 22-24].'

Shri Uddhava said: 'When and in what form dear Kes'ava, have You instructed Sanaka and the others in this yoga? That is what I would like to know.'

The Supreme Lord said: 'The sons headed by Sanaka who took their birth from the mind of him who originated from the golden egg [Hiranyagarbha or Brahma], inquired of their father about the so very subtle, supreme goal of the science of yoga. Sanaka and the others said to him: 'The mind is directed at the gunas, the qualities of nature, and the gunas impose themselves on the mind. Oh Master, what is for someone who desires liberation, for someone who wishes to cross over this material ocean, the process of breaking away from that mutual effect [see also B.G. 2: 62-63]?'

The Supreme Lord said: 'The great self-born godhead, the creator of all beings, thus being questioned, seriously pondered over what was asked but could not find the words to describe the essential truth, for his mind was bewildered because of his creative labour [see also 2.6: 34, 2.9: 32-37 and 10: 13]. With the desire to find closure he remembered Me, the original godhead [he originated from, see 3.8], and at that time I became visible in My Hamsa form [the Swan*]. Seeing Me they, headed by Brahma, approached Me, offered their obeisances at My lotus feet and asked: 'Who are You?' Thus being questioned by the sages interested in the ultimate truth, I spoke to them. Please Uddhava, hear now what I said to them that moment. 'Oh brahmins, if you with that question mean to say that, relating to the one true essence, there would be no difference between our individual souls, how then would you be able to pose a question like this, oh sages, or how could I as a speaker then be of any authority [or constitute a refuge]? Also if you would refer to the five elements our bodies are equally composed of, your question about who I am would in fact be a meaningless gesture of words. That what by the mind, speech, sight and the other senses is grasped, is what I am. There is really nothing that exists outside of Me, that is what you have to understand clearly. The mind is directed at the gunas and the gunas impose themselves upon the mind dear men, but to the living entity of which I am the Soul, both the mind and the gunas are outer appearances. With the mind directed at the natural qualities and the qualities that, imposing themselves by stimulating the senses, constantly put the mind at work, the one who is of [realisation with] My transcendental [Hamsa] form, [through meditation] must give up both the mind and the [operation of the] gunas [see also vritti and neti neti]. Wakefulness, dreaming and deep sleep are the transformations of the mind due to the modes of nature. The individual soul is, with characteristics different from them, known to be their witness [see also 7.7: 25 and B.G. 7: 5]. The materially motivated intelligence constitutes the bondage that keeps the soul occupied with the modes of nature, but when one is situated in Me, in the fourth state of consciousness [turiya], one at that moment can give up both the mind and the sense objects [see 11.3: 35]. The bondage of the soul as a result of identifying oneself with the body [of false ego], constitutes the opposite purpose. A soul of knowledge who detached in samsara is situated in the fourth state, gives up the anxiety [about those ego-matters]. As long as a person is convinced of many different purposes and does not desist [from that engagement] by means of meditation, he, even though awake, will be sleeping with his eyes open, just as unaware as someone who sees something in a dream [see also B.G. 2: 41]. The states of existence apart from the Supreme Soul are insentient because of the separation created by them: to the seer who is filled with motives and objectives they are just as deluding as what one experiences in a dream. In the waking state he enjoys the qualities of the external matters at the moment. In his dreams he undergoes with all his senses a similar experience in the mind. In deep sleep he withdraws himself completely. But being one in his remembrance [in turiya] he, as a witness of the functioning of the three successive states of consciousness, becomes lord and master over his senses [see also 4.29: 60-79 and B.G. 15: 7-8]. After considering the three states of consciousness that originate from the modes of My nature, My deluding potency, then be resolute about the purpose [of realizing Me as the fourth state] and cut in your heart with the cause of all doubts [the ahankara] by means of the sword of discrimination sharpened by the logic and instructions concerning the truth. Regard this delusional state of mind, [with images] popping up today and gone tomorrow, as the most restless sphere of a firebrand. The one spiritual soul deceptively appears in many divisions as an illusion, a threefold dream of variations operated by the guna creation [see also B.G. 9: 15, 15: 16, linga and siddhanta]. When you turn your eye away from that [creation] and become silent with your desires ended, you [in meditation] must arrive at the realisation of your [actual] happiness. And in case you happen to be [full of thoughts] about this earth, you have to understand that that is insubstantial. That what one gives up one will remember till the end of one's life and will not confuse one again. Just as someone blurred by liquor is indifferent about the clothes he put on, it makes no

difference to the one of perfection whether his perishable body sits or stands, or whether he by providence leaves this earth or obtains [a new body], for he reached his original position [of service, his svarupa]. The body will as long as its karma, its chain of fruitive actions, lasts, continue with the breathing it took up as ordained by fate. But having awakened to his original position someone highly situated in the absorption of yoga will no longer cultivate any such [ego driven] dreaming and appear as such. Oh learned souls, understand that with this explanation about the confidential, analytical knowledge of yoga, the science of uniting one's consciousness, I have come to you as Yajna [Vishnu, the Lord of Sacrifice] with the desire to describe the dharma of persons like you. Oh best of the twice-born souls, I am the Supreme Way of yoga, of analysis, of the truth and the sacred law as also the [ultimate] path of [all] beauty, fame and self-control. All the excellence such as being transcendently situated, being free from expectations, being the Well-wisher, the Dearest One, the True Self, the One Equal, the detachment and so on, belongs, for being free from the natural modes, to My honour.'

[Krishna said to Uddhava: I thus put an end to the doubts of the sages headed by Sanaka. Honouring Me with transcendental devotion, they with beautiful hymns chanted My glories. Perfectly worshiped and glorified by the greatest among the sages I thereupon, before the eyes of Brahma, returned to My abode.]

*: In Sanskrit the term sattva, is, apart from meaning goodness, inner strength, good sense and true nature, another word for character. Character, moral backbone, is also described as Shila or svarupa; 'form, piety, morality, habit or custom' or 'one's own form, one's true nature' or one's constitutional position of relating to Krishna as Svami Prabhupada preferred to speak of.

**: The parampara comment here says: "Harisa means 'swan', and the specific ability of the swan is to separate a mixture of milk and water, extracting the rich, milky portion. Similarly, Lord Krishna appeared as Hamsa, or the swan, in order to separate the pure consciousness of Lord Brahma from the modes of material nature."

BHAGAVATA PURANA CHAPTER 14:

The Devotional Coherence of the Methods and the Meditation on Vishnu

Shri Uddhava said: 'Krishna, the defenders of the Absolute Truth speak of many processes for spiritual advancement, are they supreme in their combination or would one of them be the most important? You stated clearly, oh Master, that the yoga of devotion by which the mind gets fixed upon You, practiced free from desires, removes all material attachment.'

The Supreme Lord said: 'This message known as the Vedas that concerns the dharma that is founded on Me, was lost at the time of the universal annihilation [pralaya], but was by Me at the beginning [of a new era] spoken to Brahma [see also 3.9: 29-43]. Brahma spoke this to his eldest son Manu and the seven great sages headed by Bhrgu in their turn accepted it from Manu [see 8.1 & 8.13 and B.G. 4: 1-3]. - From these forefathers, there were the following descendants: the godly and the demonic souls, the Shiva followers, the human beings, the perfected ones and the singers of heaven, the scientists and the venerable souls. From [different combinations of] rajas, tamas and sattva [the gunas] generated the many different natures of the different humanoid [Kimdevas], the half-humans [Kinnaras], the snake-like types [Nagas], the wild men [Rakshasas] and the ape-like souls [Kimpurushas]. From all these living entities who by their propensities are divided in many types and just as many leaders, flowed [like rivers from a mountain] the diversity of rituals and mantras. Due to this great variety of natures the philosophies of life are thus divided among the human beings. Some of those philosophies in this constitute traditions of disciplic succession while others are heretical [pashanda]. The people whose intelligence is bewildered by My illusory power, oh best of all persons, express themselves in countless ways about what according to their karma and taste would be better. Some people speak in favor of pious activities while others speak of fame, sense gratification, truthfulness, self-control and peacefulness. Some propound self-interest, political influence, renunciation or consumption and others defend sacrifice, penance, charity, vows and arrangements of do's and don'ts [yama-niyama]. With inevitably a beginning and an end to the meager ends gained with one's karma, there is the prospect of misery as a consequence; situated in ignorance one is doomed to a miserable existence full of complaints. Someone who has fixed his consciousness on Me oh man of learning, and in every respect is free from material desires, knows the happiness of My spiritual Self. How can such a happiness ever be attained by those who are attached to worldly affairs [see 4.31: 12]? He who does not desire, who is of peace and controls his senses, whose consciousness is equal whatever the circumstances and who has a mind that is completely satisfied with Me, is filled with happiness wherever he goes. A soul fixed in Me, wants Me and nothing else. He does not desire the position of Brahma, nor the position of

Indra. He neither wants an empire on earth nor a sovereign position in the lower worlds, he does not desire the perfections [the siddhis] of yoga or a second birth [see e.g. 5.1: 6]. Neither the one born from My body [Brahma], nor Shankara [Shiva], Sankarshana [Balarama], the Goddess of Fortune [Shri] or even My own Self is as dear to Me as you [see also B.G. 12: 20]. The sage [the devotee] who without personal desire is of peace, who is not inimical to anyone and of an equal vision, I always follow closely so that there is purification by the dust of the lotus feet [see also 7.14: 17]. The great souls who not eager for sense gratification are of a mind that is constantly attached to Me, who are of inner peace, who care for all individual souls and whose consciousness is not ruled by lusts, experience My happiness that can only be known by complete independence. Despite being harassed by sensual desires, a devotee of Mine who did not conquer his strong senses, by dint of his devotion will not be defeated thereby [see also 1.5: 17, 8.7: 44, 11.13: 12 and B.G. 9: 30, 2: 62-64]. Just as firewood because of the blazing flames of a fire turns into ashes, devotion with Me as the object burns the [consequences of one's] sins completely oh Uddhava. The yoga system, analytical philosophy, pious activities, Vedic study, austerity and renunciation, oh Uddhava, do not keep Me as satisfied as a well developed devotional service unto Me. One obtains Me by single-minded devotion with faith in the Supreme Soul, the object of love of the devotees. Devotional service directed at Me will even purify someone who has eaten dogs. Neither dharma accompanied by truthfulness and mercy, nor knowledge linked to austerity will purify one's consciousness fully when bereft of devotional service unto Me. How can without bhakti one's hair stand on end, without loving service the heart melt, without devotion the tears flow, the bliss be and one's heart be purified? The universe is purified by the one whose voice chokes up, whose heart melts, who cries again and again, sometimes laughs, is ashamed, loudly sings and dances in the connectedness of My bhakti [see also Shri Shri Shikshashthaka and 11.2: 40]. Just like gold being molten in fire gives up impurities and returns to its original state, also the contamination of karma is removed from the spirit soul when one worships Me united in My loving service. Even as the power to see restores once the eye is treated with ointment, the spirit soul again sees the One Subtle Essence once being cleansed by hearing and chanting My pious narrations. Just as the intelligence of someone meditating the objects of the senses is entangled in the sense experience [see B.G. 2: 62-63], one's thought becomes dissolved in Me when one keeps thinking of Me. One's material considerations are therefore like the figments of a dream; [having awakened being] absorbed in Me one forsakes them. The mind is purified when one is completely absorbed in My love. Giving up being intimate with women and keeping far from those attached to uniting sexually, one should [thus free from being physically identified] composed sit at ease in seclusion and with great care concentrate on Me [see also 11.8: 13-14 *]. No other attachment brings a man as much suffering and bondage as the attachment to women and the association with those who are attached to women [see also 1.4: 25, 5.5: 2, 5.13: 16, 6.9: 9, 7.12: 9, 9.14: 36, 9.19: 17, 10.10: 8, 10.51: 51, 10.60: 44-45 & 48].

Shri Uddhava said: 'Oh Lotus-eyed One, how should one meditate on You when one desires liberation, in what way and on what form? Please, can You speak to me about meditation?'

The Supreme Lord said: 'Sitting straight and comfortably on a seat at the level of the floor, one should place one's hands in one's lap and focus one's eyes on the tip of one's nose. Then one should clear the path of one's prana, one's vital air, step by step exercising inhaling, retaining and exhaling and the other way around - while controlling one's senses [**, see pranayama, and B.G. 4: 29]. With the help of one's life breath [prana] one should, like through the fibre of a lotus stalk, guide upwards the sound AUM in the heart to vibrate it continuously like a ringing bell so as to reunite the [15 after] sounds of recitation [in the nose, anusvara ***]. The life breath must thus joined with the Pranava [see also 9.14: 46] be practiced ten times, at sunrise, noon and sunset. After one month one will then be in control of one's vital air [4]. 6-4 With one's eyes half closed one should, alert and with one's face lifted, concentrate on the lotus within the heart that is directed upwards. Within the whorl of its eight petals one should one after the other picture the sun, the moon and the fire. Within the fire one should consider My harmonious form so auspicious for meditation, that is gentle, cheerful and endowed with four beautiful arms. The neck and the forehead are of a charming beauty as also the pure smile and the ears with the glowing shark shaped earrings. One should meditate on the golden dress, the complexion with the colour of a rain cloud, the curl on the chest where the goddess resides, the conch and the disc, the club and the lotus as also on the beauty of the forest flower garland. One should also meditate upon all the beautiful and charming parts of My body: the feet with their shining bells, the richly glowing Kaustubha gem, the shining crown and bracelets, the girdle and armlets, the merciful smile and the delicate glance. By turning the mind

away from the senses and their sense objects one thus with intelligence should lead the charioteer of one's thinking [the soul, the master of intelligence], sober and grave, [with love] in the direction of My completeness. One's consciousness spread over all of this, then must be withdrawn to one point by focussing on the wonderful smile of the face and no longer regarding other parts. Thus being established one should withdraw one's consciousness by meditating on the ether. Also forsaking that, one next must ascend to Me and not think of anything else anymore. With one's consciousness thus fully absorbed, the individual soul sees Me in the self and all selves in Me, the same way the rays of the sun are united in the sun [see also B.G. 9: 29]. The deluded state of considering oneself the owner, the knower and the doer, will all together soon find its dissolution in the mind of the yogi who most concentrated practices the meditation as mentioned [compare: 2.2: 8-14].'

*: Not to have this verse misinterpreted with the Sanskrit word sangam that one would have to shun association with women in stead of shunning being intimate with them, was by Svami Prabhupada stressed - contrary to the tradition in India - that women and men can very well associate both living within one temple or household within the culture of Krishna consciousness. This was one of his great feats of reform to the lead of a traditional temple tradition that was negative about living together with women. Nor must from this verse be concluded that one should not be intimate with women, for procreation would stop then and the human race would end. It is all about not getting attached that way by proper regulation of kama as a basic civil virtue or purushartha. One should, preferably being married, always be prepared - at times - to give up the intimacy with each other and embrace celibacy, the same way as one should always be prepared - at times - to engage in intimacy and embrace each other in Krishna's love for and from women.

**: The reversal technique of pranayama as described here practically could mean that one pauses halfway inhaling and exhaling. This is unusual, one normally inhales, pauses and exhales following the natural flow of breath. To meditate normally and still follow this advise, one can also shift the attention from starting with inhaling to starting with exhaling one's breath, and reverse the process this way.

***: When one is culturally not of a regular mantra practice of reciting Sanskrit and thus does not have any anusvara, nasal vibration to integrate, it is the advise for this Age of Quarrel to practice the Mahamantra to appease the mind so wayward with modern time: hare Krishna, hare Krishna, Krishna Krishna, hare hare, hare Rama, hare Rama, Rama Rama, hare hare.

*4: Considering the greatly variable length of day worldwide it is customary to do this at the fixed times of the regular hours of a [meditation-]clock preferably set to the sun at twelve when the sun goes through the south [see also cakra].

BHAGAVATA PURANA CHAPTER 15:

Mystical Perfection: the Siddhis

The Supreme Lord said: 'When a yogi is connected [in the Absolute Truth], has conquered his senses and breathing and has fixed his attention upon Me, the mystical perfections of yoga are at his disposal.'

Uddhava said: 'Oh You who bring all yogis perfection, kindly tell me which method is required for concentration and how these perfections work. And, Acyuta, how many perfections are there?'

The Supreme Lord said: 'The masters of yoga speak of eighteen mystical perfections [siddhis] and meditations [leading to them]. Eight of them are [primary and] prominent in Me and ten of them [are secondary and] originate from the quality [of goodness]. - Oh gentle one, the eight mystical perfections consist of the ability to get, as for the form, into the smallest [animal], the biggest [mahima] or the lightest [laghima relative to garima, the heaviest], the ability to acquire whatever material object [prapti], the ability to enjoy sensually whatever can be seen or heard [prakamya], the ability to have the upper hand in employing the forces [is'ita or is'itva], the ability to be in control by means of magic unobstructed by the modes [vas'itva] and the ability to answer to any desire that seeks [His] favor [kamasayasita]. Know them to be the ones prominent in Me. - [The ten secondary siddhis consist of] the ability in this body not to be plagued by hunger and thirst and such, the ability to hear from afar, the ability to see things far away, the ability to be transported with the speed of mind, the ability to assume any form at will, the ability to enter into the bodies of others, the ability to die at will, the ability to witness the sporting [of the heavenly girls] with the gods, the ability to be of perfect accomplishment as one likes and the ability to have one's commands fulfilled unimpeded. - To know the past, the present and the future, to be free from the dualities, to know the minds of others, to check the potency of fire, the sun, water, poison and so on and not to be conquered by others are examples of the perfections that are described as being the result of concentrating in yoga. Please learn now from Me by means of which type of meditation what perfection occurs.

My worshiper who focusses his mind pertaining to the subtle elements of perception [tanmatra] on Me as the Self of those sense elements and nothing else, obtains the anima perfection [the ability to enter the smallest]. Focussing one's mind on the truth of the complete [the mahat-tattva] with Me as the inhabiting soul, one achieves the perfection of mahima [to enter the greatest] as also grip on each element separately. The yogi may obtain laghima [lightness] by attaching to Me as the supreme element of the smallest elements [the atoms], the subtle property of Time [see also cakra]. He who with his mind focussed upon Me narrows down the mind completely to the emotionality of the I-principle, obtains the siddhi of prapti [mystic acquisition] by which he becomes the proprietor of the senses of all living beings. In order to obtain from Me, whose appearance lies beyond perception, the super excellent siddhi of prakamya [to enjoy whatever whenever] one should fix one's mental activity on Me, the Supersoul that is the thread running through the huge reality of matter [see also sutra]. When one focusses one's consciousness on Vishnu, the Original Controller of the Three [gunas, see also B.G. 7: 13] who is the mover in the form of Time, one will obtain the siddhi of is'itva [the supremacy] by means of which the conditioned body [the field] and its knower can be controlled [*]. The yogi who fixes his mind on Me, Narayana, the fourth state [turiya] that is described by the word fortunate [bhagavat **], obtains, being endowed with My nature, the vas'itva perfection [the ability to subdue by means of magic]. When one focusses one's mind, that is pure in Me, on the impersonal absolute [brahman] that is free from material qualities [or transcendental], one obtains the supreme of happiness wherein one's desire finds its complete fulfillment [kamasayasita].

When a human being concentrates on Me as the Lord of Shvetadvipa, the personification of goodness, the sum total of dharma, he obtains a pure existence free from the six waves [of material disturbance: hunger, thirst, bewilderment, decay, grief and death, anurmi-mattvam see also shath-urmi]. When one in the mind leads away the transcendental sound that is present in the prana [see 11.14: 35], in Me, the personification of the sky, one perceives therein the Swan [Lord Hamsa or the saintly person, see 11.13: 19] and hears the words spoken by all living beings [dura-s'avana, see also divyam Shrotam]. When one merges one's eyes with the sun and the sun with one's eyes [doing so transcendentially and not staring physically into the sun] one can, with one's mind in meditation on Me, therein see anything that is far away [dura-dars'ana, see also 2.1: 30]. When one fully absorbs one's mind in Me, the body, by the power of the meditation on Me, that mind follows together with the breath; the self then moves wherever the mind goes [manojaya]. Because it lies within the power of My yoga [to appear in different forms], for the mind intent on assuming whatever form, the very form that was desired will appear, when I am the shelter [kamarupa]. When a perfected yogi [a siddha] wishes to enter the body of another person, he must give up his own gross body and project himself into that body. That he should accomplish by, like being the wind, entering it through the vital breath, the way a bee switches flowers [para-kaya-pravesanam]. When [a yogi is about to die and] wants to give up the material body, he blocks his anus with his heel and carries his prana from the heart up to the chest and from there to the throat to go to the head, from where he, rising to the spiritual seat at the top of the skull [the brahma-randhrena], leads himself to the spiritual world [svacchandu-mrityu, see also 2.2: 19-21]. When one desires to enjoy the pleasure gardens of the demigods one should meditate upon the mode of goodness situated in Me, so that one sees the by goodness moved women of the demigods arrive in their vehicles [their vimanas, devanam saha-kriandanuarsanam]. When someone by means of his reason became convinced of My truth or else by his devotion unto Me, he with his mind thus absorbed consequently will achieve his purpose [yatha-sankalpa-samsiddhi]. The person who arrived at the realisation of My nature, supremacy and dominion, is someone who by no means can be frustrated because his order and command are as good as Mine [ajnapatihata gatih, see also B.G. 9: 31].

A yogi pure of character who by dint of his devotion unto Me knows how to focus his mind [dharana] acquires insight in the three phases of time [past, present and future] supported by knowledge of birth and death [see tri-kalika]. Of a sage versed in uniting consciousness whose mind was pacified in My yoga the body cannot be injured by fire and so on, just as aquatics cannot be harmed by the water in which they live [see also 7.5: 33-50]. He [my devotee] becomes unconquerable when he meditates upon My expansions that are decorated with the Shrivatsa and the weapons, flags, ceremonial umbrellas and different fans [see also B.G. 11: 32].

The man of wisdom who worships Me thus by the process of concentrating in yoga, will in every respect be attended by the mystical perfections as described. What perfection would be difficult to achieve for a sage who being focussed by meditation on Me subjugated his senses, his breathing and his mind? One says [though] that they [these siddhis], for the one who practices the highest form of yoga - the [bhakti] yoga by

means of which one obtains everything thinkable from Me - are a hindrance and a waste of time. All perfections one in this world may acquire by birth, by herbs, austerities and by mantras are all obtained by the practice of [bhakti] yoga. Progress in uniting one's consciousness cannot be achieved by any other method [***]. I am the cause and the protector of all the perfections. I am the Lord of Yoga [the final union], the Lord of analysis, of dharma and of the [Vedic] teachers, propounders and adherents. The same way material elements have their existence inside and outside the living beings, I Myself, the Soul, who cannot be enclosed, exist inside and outside of all the embodied beings [see also B.G. 2: 29-30].

*: Verse 15 refers to attainment of spiritual perfection by meditation on the personal, transcendental aspect of time of Vishnu, as opposed to meditating time as mentioned in verse 12, relating more to the impersonal aspect of the natural order belonging to the elements, of the cakra that is Vishnu's weapon.

** : Apart from the three gunas to Lord Narayana and the three states of consciousness of waking, dreaming and dreamless sleep, there is also mention of the three planes of existence of the physical gross of the greater universe consisting of the five elements; the astral, subtle, plane of the ten senses of action and perception and their objects, the mind and intelligence, and the causal plane of the consciousness and the knower; in short: the world, the sensual body and the individual knower to which there is the Original Person of God as the fourth [see also B.G. 13: 19].

***: The actual perfection of yoga is, following verse 35 coming next, named Krishna consciousness by the Vaishnavas who defend the Bhagavatam in the West.

BHAGAVATA PURANA CHAPTER 16: The Lord's Opulence

Shri Uddhava said: 'You are the Supreme Spirit in person, not restrained and without a beginning and an end. You are the [true] protector and the maintenance, destruction and creation of all that exists. Oh Supreme Lord, for souls lacking in self-control being hard to understand, the brahmin knowers worship Your presence within both the superior and the inferior entities of creation. The great sages achieve perfection by worshiping You with devotion for this and that form. Please speak to me about these forms. Oh Maintainer of All Beings, not being visible You are engaged as the Very Soul of the living beings. You see them while they, bewildered by You[r external reality], do not see You. And, please, oh greatest Might, explain to me what all the potencies are that You manifest in all directions on earth, in heaven and in hell. I offer my obeisances at Your lotus feet, the abode of all holy places.'

The Supreme Lord said: 'This question, oh best of all questioners, was at the time of the destruction posed by Arjuna who desired to fight his rivals [at Kurukshetra, see B.G. 2: 54, 13: 1-2, 14: 21, 18: 1]. Aware of the fact that the killing of his relatives for the sake of sovereignty was an irreligious, abominable act, he desisted and said in a worldly mind: 'Having them killed I would be the killer' [B.G. 1: 37-45, compare 2: 19]. That tiger among men, asked Me just before the battle took place questions like you did and was then by Me instructed with the needed arguments.

I am the Supersoul of these living entities, oh Uddhava, their Well-wisher and Lord and Master; I am the maintenance, creation and annihilation of all living beings. I am the goal of those who seek progress, the Time of those who exert control, I am the equilibrium of the modes of nature as also the virtue of those endowed with good qualities. I am the thread [the rule, sutra] of everything composed of the gunas. I am the totality of all great things, among that what is subtle I am the spirit soul and of all things that are difficult to conquer I am the mind. I am Hiranyagarbha [Brahma, the original teacher] of the Vedas, among the mantras I am the three-lettered Omkara, of the letters I am the first one [the 'a'], and among the sacred metres I am the three-footed one [the Gayatri mantra]. Among all the gods I am Indra, among the Vasus I am Agni, among the sons of Aditi I am Vishnu [Vamana] and among the Rudras I am Nila-Lohita [the one coloured red-blue, Shiva, see also 3.12: 7]. I am Bhrigu among the brahmin sages, I am Manu among the saintly kings, among the demigod sages I am Narada and among the cows I am Kamadhenu [the cow of plenty]. Of the ones perfected in control I am Kapila, Garuda I am among the birds, Daksha among the founding fathers, and Aryama among the forefathers. Oh Uddhava know Me among the sons of Diti as Prahlada, the lord of the unenlightened souls, know Me as the [order of the] moon to the stars and the herbs, and as Kuvera, the lord of wealth among the Yakshas and Rakshasas. Among the lordly elephants I am Airavata, I am Varuna, the master of the aquatics, of all things that heat and illumine I am the sun, and among the human beings I am the master of the realm [the king]. Uchaisrava I am among the horses, among the metals I am gold, Yamaraja I am among those who exercise control and among the serpents I am Vasuki. Among the hooded snakes I am Anantadeva, among the beasts with teeth and horns I am the lion, among the social orders [the status-

groups, the ashramas] I am the fourth order [the sannyasis] and among the vocations [the varnas] I am the first one [of the brahmins], oh sinless one. Among the holy rivers I am the Ganges, I am the ocean among the expanses of water, I am the bow among the weapons and among the wielders of the bow I am the destroyer of Tripura [Shiva]. I am Meru among the abodes, among the places that are inaccessible I am the Himalayas, among the trees I am the asvattha, and among the plants I am the ones bearing grains. Among the priests I am Vasistha, among those vowed to the Veda I am Brihaspati, Kartikeya [Skanda] I am among the military leaders and among the foremost [of spiritual leadership] I am the unborn, supreme lord [Brahma, the Creator]. Among the sacrifices I am the study of the Veda, among the vows I am the vow of nonviolence [vegetarianism], and among the purifiers fire, wind, sun, water, speech and soul I am the most pure [the Supersoul]. Of the [eight-fold] process of yoga I am the full opposition with the soul [the final stage of samadhi], to those desiring victory I am prudent counsel, I am the [metaphysical] logic of all discrimination [of distinguishing between spirit and matter], and for the speculative [opinionated, reputed] philosophers I am the diversity of views [shad-dars'ana]. Among the ladies I am Shatarupa [wife of Manu, see 3.12: 54] and among the men I am Svayambhuva Manu. Among the sages I am sage Narayana [see 10.87: 4] and among the celibates I am Sanat-kumara. Among the principles of religion I am renunciation, of all things basic I am the inner awareness, of the secrecy I am the friendliness and the silence, and of the sexual couples I am the unborn one [Brahma, the original father]. Of that what constitutes a stable vision I am the solar year, of the seasons I am spring, among the months I am Margasirsha [November-December] and of the lunar mansions [the twenty-seven nakshatras] I am Abhijit. Among the yugas I am Satya-yuga, among the sober ones I am Devala and Asita, of the Vedic editors I am Dvaipayana [Vyasa] and among the scholars learned in spirituality I am Shukracarya. Among the ones named Bhagavan [the Supreme Lord] I am Vasudeva, among My devotees I am indeed you [Uddhava], among the ape-like souls I am Hanuman and among the scientists I am Sudars'ana. I am the ruby among the jewels, of all things beautiful I am the lotus cup, of all types of grass I am the kus'a grass and of the oblations I am the ghee of the cow. I am the wealth of those engaged in business, I am the gambling of the cheaters, I am the forgiveness of the tolerant and I am the character of the ones in the mode of goodness. I am the mental and physical strength of the strong. Please know that I am the [devotional] work performed by the devotees and that of My nine forms [nava murti] by which these Satvatras are worshiping Me, I am the Supreme Original Form [Vasudeva]. Among the singers of heaven I am Vis'vasvasu, and among the heavenly dancing girls I am Purvacitti. I am the steadiness of the mountains and the pure aroma of the earth. I am the supreme taste of water and of what is most brilliant I am the sun. I am the effulgence of the moon, the stars and the sun, and I am the transcendental sound vibration in the ether [see also 11.15: 19]. Among the ones devoted to the brahminical culture I am Bali, among the heroes I am Arjuna and I am the generation, stability and dissolution of all living beings. Of the potency of all senses I am the walking, speaking, evacuating, handling and enjoying [the karmendriyas] as also the touching, seeing, tasting, hearing and smelling [the jnanendriyas].

All this I enumerated - earth, air, sky, water and fire, the ego, the greater [principle, the intellect], the [additional eleven] transformations [the ten indriyas and the mind], the person, that what is unmanifest and the modes of rajasa, tamasa and sattva - stands together with the spiritual knowledge and the steady conviction [therewith] for Me, I the One Supreme. I, the Supreme Lord, the living entity, the [good] qualities and the possessor of the qualities, am the Soul of all; I am indeed everything, the one outside of whom nothing whatsoever exists. I who create the universes by the millions, may count their atoms after a certain time, but not so My opulences [compare 10.14: 7]. Whatever power, beauty, fame, dominion [see 11.15], humility, renunciation, enjoyment, fortune, strength, tolerance or wisdom one may find, all constitutes an integral part of Me. All these spiritual potencies I briefly described to you [see also B.G. 7, 9 and 10] are transformations that by the mind are put in corresponding words [in the scriptures, in the teachings]. [Therefore] control your mind, control your speech, control your breath and senses. Control yourself [through meditation] from within the soul so that you will never again stumble on the path of material existence. Of a transcendentalist who is not by meditation completely in control of his speech and mind, his vows, penance and charity will flow away like water from an unbaked pot. Someone devoted to Me should therefore control his words, mind and life air. With that intelligence thus connected in devotion unto Me he achieves his life's purpose.'

BHAGAVATA PURANA CHAPTER 17:

The Varnashrama System and the Boat of Bhakti: the Students and the Householders

- Shri Uddhava said: 'Oh Lotus-eyed One, You previously described the religious principles of being devoted to You that are respected by all varnashrama followers and even by those who do not follow this system. Explain now to me how human beings by mindfully executing their occupational duties may arrive at devotional service unto You. - Dear Madhava, oh Mighty-armed One, in the past You in the form of Lord Hamsa approached Brahma about the religious principles by which one finds supreme happiness [11.13]. After having ruled for such a very long time oh Subduer of the Enemies, these principles that You have taught today, will not be common any longer in human society [see also 5.6: 10 and 11.5: 36 and Kali-yuga]. - Dear Acyuta, there is no speaker, creator and protector of dharma other than You; not on earth and not even in the assembly of Brahma where You are present in a partial manifestation of Yours [viz. the Vedas, see also 10.87]. When the earth is abandoned by Your lordship, oh Madhusudana, oh Creator, Protector and Speaker, who then oh Lord, will speak about the [knowledge that was] lost? Please describe therefore to me oh Master, oh Knower of All Dharma, who would qualify to observe the original duties that are characterised by devotion unto You and how does one perform them?'

Shri Shuka said: 'He, the Supreme Lord Hari, thus being questioned by the best of His devotees was pleased and then spoke, for the sake of the welfare of all conditioned souls, about the eternal duties of dharma. The Supreme Lord said: 'This question of yours is one faithful to the dharma, it leads man to beatitude. Please, Uddhava, learn from Me about these forms of good [varnashrama] conduct concerning the societal status [ashrama] and vocation [varna]. In the beginning in Satya-yuga there was [only] one class of human beings and they were called hamsa [swan]. The citizens of that age were by birth well known with the duties to be performed - hence the scholars know that age as Krita-yuga, the age of the fulfillment of duty. One during that time with the Pranava gave expression to the [not in four divided] Veda, knowing Me to be the duty in the form of the bull of religion [see 1.16: 18 and 1.17: 24]. Fixed in austerity and free from sins, one worshipped Me as Lord Hamsa. At the beginning of Treta-yuga, oh greatly fortunate one, in My heart from the prana the threefold of knowing [the three Vedas Rig, Sama and Yajur] originated whereby I appeared in the three forms of sacrifice [hence the name Treta, see ritvik]. From the Original Personality the intellectuals, the rulers, the merchants and the labourers [the varnas] generated whose personal activities can be recognised as [respectively] those from the mouth, the arms, the thighs and feet [legs] of the universal form [compare 2.1: 37]. The celibate students came from My heart, the householders are from My loins, from My chest the ones [of retreat] living in the forest found their existence and the renounced order of life is found in My head [see ashramas]. The usual natures of the people of the different societal classes [varnas] and status groups [ashramas] evolved according to the situation of their birth [in My body]: in a low position inferior natures evolved and in a high position superior natures developed. Equanimity, sense-control, austerity, cleanliness, contentment, forgiveness, sincerity, devotion to Me, compassion and truthfulness are the natural qualities of the brahmins [compare 7.11: 21 and B.G. 18: 42]. Ardor, physical strength, determination, heroism, tolerance, generosity, endeavor, steadiness, being mindful of the brahminical culture and leadership are the natural qualities of the ksatriyas [My arms, compare 7.11: 22 and B.G. 18: 43]. Faith, dedication to charity, straightforwardness, service to the brahmins and always engaged in the accumulation of money, constitute the natural qualities of the vais'yas [My thighs, compare 7.11: 23 and B.G. 18: 44]. Free from deceit being obedient towards the twice-born souls [the three higher varnas], of service for both the cows and the divine personalities as also being perfectly contented with the reward thus acquired, are the natural qualities of the Shudras [His feet or legs, compare 7.11: 24 and B.G. 18: 44]. To be unclean, deceitful, thievish, faithless, quarrelsome, lusty, fiery and of constant hankering, constitutes the nature of those who occupy the lowest position [the outcasts]. It is the duty of all members of society to be of nonviolence, truthfulness and honesty, to be free from lust, anger and greed and to desire the welfare and happiness of all living entities.

A twice-born soul having undergone a second birth with purificatory rites [with sankaras receiving a sacred thread] and [initiation into] the Gayatri mantra, should reside in the residence [the school] of the guru and must with his senses under control on his request study the scriptures [see also B.G. 16: 24]. Carrying a belt, a deerskin, a staff, prayer beads, a brahmin thread, a water pot and matted hair, he [the brahmachari] without neglecting [*] his teeth and clothes, uses kus'a grass [to sit upon] and [does] not [accept] a pleasant seat. Bathing and eating, attending sacrifices and doing japa, passing stool and urine, he does in silence [Vaishnavas

actually murmur doing japa; he should not [fully] trim his nails or hair, including the hair under his arms and in the public area [see also Shikha]. Someone under the vow of celibacy should never spill his semen and, when it flowed of its own, take a bath, control his breath and chant the Gayatri [see also urdhva-retah]. Purified with fixed attention, at the beginning and the end of the day performing his japa silently, he should serve the fire-god, the sun [see cakra], the acarya, the cow, the brahmin, the teacher, the elderly and the God-fearing soul [compare: 11.14: 35]. He has to recognise Me in the teacher of example [the acarya]. The acarya he should never at any time enviously deny respect considering him a mortal being, for the spiritual master represents all the gods [see also rule of thumb and compare e.g. 7.14: 17, 10.81: 39, 10.45: 32 and 11.15: 27]. In the morning and evening he should bring him the food that was collected and offer it to him together with other articles. In self-restraint he should accept what he allows [to be his share]. He should always humbly be engaged in serving the acarya, following him closely, proving his respect with folded hands wherever he goes, rests, sits or stands. Thus being engaged he [the upakurvana brahmacari] should, free from [unregulated] sense gratification and without breaking the vow [of celibacy], live in the school of the guru until the education is completed [see also Kumaras]. If he [naishthika, faithful for the rest of his life] desires to climb up to the world of the verses [Maharloka], the heaven of Brahma, he should, for the sake of his Vedic studies, offer his body to the guru with the great vow [of permanent celibacy, see yama]. Actively engaged in the spirit and sinless he should worship Me as being the Supreme Undivided Intelligence present in the fire, in the spiritual master, in himself and in all living beings [see also B.G. 5: 18, siddhanta and advaita]. The first thing to be forsaken by someone [sexually ripe but spiritually directed who is] not running his own household, is to glance at, touch, converse and joke and such with [sexually receptive] women or other sexually active living beings [see 11.14: 29 and 6.1: 56-68]. 4-3 Cleanliness, washing one's hands, bathing, in the morning and evening being of religious service, worshipping Me, visiting holy places, handling the prayer beads, avoiding things untouchable, things not fit for consumption and things not to be discussed - this all oh Uddhava, constitutes the voluntary penance that in order to restrain the mind, the words and the body with Me, I who reside within all beings, is enjoined for all spiritual departments [ashramas]. A brahmin observing the great vow who thus burns his karmic mentality by the intensity of his penance, becomes as bright as a fire and a spotless devotee of Mine. When after thus properly having studied the Vedic knowledge, he [the brahmacari] desires [to enter family life], he must offer the spiritual master remuneration and with his permission bathe himself, [put on nice clothes and leave**].

Except for when he is My devotee, a true dvija [a person from the three higher classes] should either enter family life [grihastha], the forest [vanaprastha] or become a monk, a mendicant [samnyasin or sannyasi]; he should move from one authorised societal position [ashrama] to the other and not act otherwise. Desiring a household one should marry a wife with similar qualities who is beyond reproach and younger in age. When the first wife is of the same vocation another one may follow [of a lower class - varna - or subdivision of it, the caste - jati]. Sacrifice, Vedic study and charity are the activities of all twice-born souls, but only the brahmins practice the acceptance of charity, giving [Vedic] instructions and performing sacrifices for others [compare 7.11: 14]. When a brahmin considers the acceptance of charity as detrimental to his penance, spiritual power and glory, he must subsist on the other two [of teaching and sacrifice] and when he considers also these two as incompatible with his spirituality, he must subsist on gathering ears of corn left behind in the field [live 'of the stones', see also 6.7: 36, 7.15: 30 and B.G. 9: 22]. The body of a brahmin is not meant for futile sense gratification [and the consequent involuntary penances of war, disease and incarceration], it is meant for [voluntary] penances in this world and an unlimited happiness in the world hereafter [see also 11.6: 9 and B.G. 17: 14-19]. With his consciousness perfectly contented in his occupation of gleaming grains and magnanimously, free from passion cultivating dharma, someone who has fixed his mind upon Me - and who is thus not very attached - can achieve liberation even when he lives a householder's life [compare B.G. 3: 22 and 10.69]. He who delivers a brahmin surrendered to Me [or an experienced devotee] from a life of suffering [poverty], I forelong, like a boat in the ocean, will deliver from all misery. A king saves himself by delivering, like a father, his people from difficulties, just as a bull elephant without any fear for himself protects himself and other elephants [see also 4.20: 14]. The human ruler who thus proceeding on earth removes all sins, will therefore enjoy heaven, together with the king of heaven [Indra] riding a heavenly vehicle as brilliant as the sun. When a [Vedic] scholar suffers want he can engage in doing business like a merchant, or suffering misfortune he must take up the sword [engage in politics]. In no case of misfortune he can

behave like a dog [follow a lower master]. A king in case of emergency may maintain himself by acting like a merchant, by hunting or by acting like a man of knowledge. But he can never follow the course of a [n obedient] dog. A vais'ya may adopt the business of a Shudra and a Shudra may adopt the way of an artisan and make baskets and mats, but freed from misery he must not desire a livelihood by engaging in a lower type of work [see also 7.11: 17]. [Being a householder] one should perform worship on a daily basis for the demigods, the sages, the forefathers and all living beings as being My potencies, by studying Vedic knowledge, saying the mantras svadha ['blessed be'] and svaha ['hail to'] and by offering food and such depending the prosperity one enjoys [see also 11.5: 41]. Whether one's money was acquired without endeavor or acquired by performing one's straight duty, one should without burdening one's dependents, be of proper respect with the help of Vedic rituals. One should not be fixed on one's family members nor get bewildered by them [trying to control them]; being wise one sees that things ahead are just as temporary as matters of the past. The association with one's children, wife, relatives and friends is like an association with travelers; one is separated from all of them in a next body, just like a dream disappears that occurs in one's sleep [see also 7.2: 21, 9.19: 27-28]. A liberated soul thus convinced who does not identify with the body and selflessly lives at home like a guest, will not get entangled in the domestic situation. When one with the activities of a family life worships Me, one may as a devotee remain at home or enter the forest, or also, given responsible offspring, take to the renounced order. Someone though whose consciousness is disturbed by his desire for a home, children and money, is in a state of bondage and - henpecked - being of a miserly mentality, unintelligently thinks in terms of I and mine. 'Oh my poor old mom and dad. Oh my wife with a baby in her arms and, oh my young, unprotected children! How in the world can they live when they, wretched because of missing me, have to suffer greatly?' [see e.g. also 11.7: 52-57] Such a person whose mind in his domestic situation thus is overwhelmed by thoughts and emotions, will because of his bewildered intelligence of constant concern about his family, find no satisfaction and land in darkness when he dies.'

*. The term adhauta used here means, according to the Monier Williams Dictionary, the negative of dhauta, which means white, washed, and purified as also removed and destroyed. Concerning teeth and clothes this could mean unpolished teeth and unwashed clothes as also teeth not broken, neglected or rotting and clothes properly covering the body. So it is to the context of the other values of renunciation to decide what meaning would apply. Since adhauta in the first sense would be at odds with the value of cleanliness, Shaucam [see e.g. verse 20 of this chapter and 1.17: 24], here therefore, contrary to previous interpretations, is chosen for the second sense of well maintained teeth and clothes properly covering the body, which is more in line with the normal code of conduct of vaishnava brahmacari devotees in acceptance of a spiritual master [see also pp. 11.17: 23].

** This process of 'tidying' is called the samavartana-samskara that marks the completion of the studies and returning home from living with the guru.

BHAGAVATA PURANA CHAPTER 18:

The Varnashrama System: the Withdrawn and the Renounced

The Supreme Lord said: 'When one in the third phase of one's life wants to retreat into the forest, one should, in order to reside there peacefully, entrust the wife to one's sons or else together with her dwell in the forest. One should arrange for the pure [*] sustenance of the bulbs, roots and fruits of the forest and dress oneself with tree bark, grass, leaves or animal skins. [In the forest] one should allow the hair on one's head and body, one's facial hair and nails [to grow] as also the filth of one's body, not [extensively] clean one's teeth, [but] bathe three times a day and [at night] sleep on the ground. Thus proceeding one must ascetically tolerate the five fires during the summer [the sacrificial fires in four directions and the sun above], the torrents of rain during the rainy season and the cold of winter when one is submerged in water up to one's neck [see also 4.23: 6]. One eats what is either prepared on a fire, what has ripened by time or what was pulverised with a mortar, with a stone or ground with one's teeth. One should personally collect whatever that is needed for one's sustenance depending the place, the time and one's energy and understand that [living in the forest] one must not store anything for another time [see also 7.12: 19]. A vanaprastha may worship Me with oblations [of rice, barley and dal], may offer rice cakes or offer fruits according to the season, but he may never be of the worship mentioned in the scriptures of sacrificing animals. As he did before [when he was a grihastha] he should perform the fire sacrifice, the sacrifice on a new moon day and a full moon day as also the four months' sacrifice [of caturmasya], that are enjoined by the Vedic experts. When he with that ascetic practice has worshipped Me, the sage [the vanaprastha] all skin and bones, from the world of the seers will achieve Me, the Goal of All Penance [see also

maharloka]. Is there a greater fool than someone who, for a long time being of this difficult but glorious penance that awards liberation, practices this penance for the purpose of trivial sense gratification [see also vantas'i]? When he in his regulated activities due to old age with his body trembling is no longer able to carry on, he should place the sacrificial fire in his heart, concentrate on Me and enter the fire [see also 7.12: 23]. But in case full detachment from all result-minded action has developed in him and [the achievement of] a higher world means nothing more to him than hell, he may give up the [vanaprastha] sacrificial fire and take to the renounced order [see also B.G. 18: 2 and**].

After having worshiped Me according to the injunctions and having given all he has to the priest, he [the vanaprastha] must place the sacrificial fire within his life breath and free from desires and worries wander about [as a sannyasi, see also 9.6*]. The demigods to begin with create obstacles for him in the form of his wife [and other allurements later on]; these he should surpass and transcend [see also B.G. 6: 25, 1.19: 2-3, 5.6: 4, 11.4: 7]. If a sage wishes to wear clothes he uses another cloth to cover his loincloth [or kaupina]. All the rest he gives up, besides a water pot and a staff [accepting] nothing else without necessity. He should place his foot on a clear place [free from living beings], clear the water he wants to drink with his cloth, speak the truth in clear terms and engage in action with a clear mind. Saying little, reserve and breath control constitute the strict disciplines for the voice, the body and the mind. He with whom these are not found My dearest, can, despite his bamboo rods, never be considered a real sannyasi [see also tridanda]. When he goes begging with the four varnas he should at random approach seven different houses, avoid impure [sinful, polluted] households and be satisfied with whatever he acquired [see also cakra, compare 1.4: 8]. Next he somewhere outside has to go to a reservoir of water, wash himself and then without saying a word distribute the food that was begged and purified. Thereafter he should eat the food that remained in its entirety. He should move about alone on this earth free from attachment, with his senses fully under control, and satisfied and amused with the True Self, steady on the spiritual platform, be of an equal vision [B.G. 5: 18, see bhajan]. In a remote and safe place the sage, with his consciousness purified by his love for Me, should concentrate on the soul only as being non-different from Me. By focussing in knowledge he must gain insight in the bound and liberated state of the self. He is bound when the senses are distracted and he is liberated when he has them under control [when he - devoted to Me - concentrates, meditates and gets absorbed, see also 11.10]. The sage with his six senses [the five physical senses and the mind] fully under control being conscious of Me, having experienced the greater happiness of the soul, therefore should live detached from futile material desires. He should travel to the pure places on earth with rivers, mountains and forests. The cities, towns and pasturing grounds he should enter only to beg for alms from those working for material purposes. He again and again must [try to] collect alms from the department of the vanaprastha order of life, for by food obtained by gleaming in a purified existence [not being of fruitive labour, karma], one is freed from illusion and quickly achieves spiritual perfection. He should never take the perishable things he sees with his eyes for the ultimate reality; with a consciousness free from attachment he should turn away from all designs for [material progress in] this life or a future existence. Fixed in his [true] self he should no longer keep the universe in mind and thus arguing [as previously] forsake all that illusory energy that in the self binds together his mind, speech and vital air [see ahankara]. Whether he in detachment is devoted to knowledge or as My devotee not even desires liberation, he [ultimately] should abandon the ashrama duties and their rituals and move beyond the range of rules and regulations [see also 10.78: 31-32, 3.29: 25 and 5.1*]. Despite his intelligence he [the detached soul, a sannyasi] should play like a child, despite his expertise he should act as if incompetent, despite his learning he should speak like being absent-minded and despite his knowing the injunctions he should behave in an unrestricted manner ['wander as a cow']. He should never attach to the [karma-kanda] Vedic philosophy [of sacrificing for the sake of return], nor should he heretically oppose it; he should refrain from scepticism and empty talk, nor take sides in [political] argumentations. Someone wise should never feel disturbed by other people nor should he disturb others. He should tolerate harsh words, never treat anyone with disrespect and never - like an animal to the interest of the body - with anyone create hostility [see also B.G. 12: 15]. The One Supreme Soul is situated within all living beings as also within one's own body. Just like the one moon is reflected in different reservoirs of water, all material bodies are composed of the energy of the One [Lord, see also B.G. 6: 29 & 13: 34]. He [the sannyasi] should not feel dejected when there is no [or no proper] food, nor should he rejoice at times when there is plenty of food; he should be firmly fixed in the notion that both matters [of plenty and scarcity] are determined by fate [by the Lord]. He should endeavor in order to eat and to sustain his personal life

force properly, for by that strength he contemplates the spiritual truth that, being understood, leads to liberation [see B.G. 6: 16]. The food he obtained by chance he must eat, whether it is first class or of a low quality. Similarly the clothes and place to sleep a sage must accept the way they came of their own accord [see also 7.13]. General cleanliness, washing the hands, taking a bath and other regular duties are to be performed without any compulsion by a person of spiritual realisation, just as [free as] I, the Controller, act according to the game I play. For him the perception of things [as existing] separate from Me is over, for having Me in view such a perception is destroyed. Sometimes such a notion lingers till the body dies, but then he will attain Me. He who has no notion of My dharma, but in his desire for spiritual perfection developed detachment from the lusty sense enjoyment that leads to unhappiness, should approach a wise [bonafide] spiritual master [of proper reference, a guru, see also B.G. 16: 23-24, 4: 34 & 17: 14]. The devotee should serve the spiritual master who embodies Me, with great faith without envy and offenses for as long as it takes to arrive at a clear realisation of the Absolute Truth [see also 11.17: 27]. 0-4 He though who is not in control of the six forms [of vice, the anarthas], allows the charioteer of the body to be led by the senses, is bereft of knowledge and detachment, and just wants to subsist on [and not learn from] the three-stick staff, denies Me, himself and the divine personalities within himself and harms the dharmas; not having overcome the contamination of this world he will also be lost and abandoned in the world hereafter.

Nonviolence and equanimity constitutes the dharma of a mendicant [a sannyasi], discrimination and penance constitutes the dharma of someone living in the forest [a vanaprastha], protecting all living beings and performing sacrifices constitutes the dharma of a householder [a grihastha], and serving the teacher of example [the acarya] constitutes the dharma of a celibate student [a brahmachari]. Of all those who worship Me with celibacy, austerity, cleanliness, contentment and being friendly towards all living entities, a householder though may approach his wife for intercourse at the proper time. Someone who thus according to his dharma worships Me, is not devoted to anything else and understands Me to be present in all living entities, will obtain unflinching devotional service unto Me. Oh Uddhava, he will come to Me by bhakti, by loving service unto Me, the Supreme Lord of All Worlds, the Absolute Truth and cause, the origin and dissolution of everything. When one thus by one's dharma has purified one's existence, one will, fully understanding My supreme position and endowed with spiritual knowledge and wisdom, very soon reach Me. The followers of the varnashrama dharma are characterised by this [traditional] code of conduct. This sense of duty combined with my bhakti awards the highest perfection of life. Oh saintly soul, this what I described to you on your request, constitutes the means by which one as a devotee can be perfectly engaged in one's duty and come to Me, the One Supreme.*

*: Shrilata Bhaktisiddhanta Sarasvati Thakur quoting from the Manu-samhita points out that the word *medhyaih* or 'pure' in this context means that while residing in the forest a sage may not accept honey-based liquors, animal flesh, fungus, mushrooms, horseradish or any hallucinogenic or intoxicating herbs, not even on the pretext of a medicinal treatment.

** : Shastri C.L. Goswami comments here to his translation of the book: 'the Shrutis lay down that a brahmana may turn out to be a recluse whenever true vairagya appears in him in whatever stage of life.'

BHAGAVATA PURANA CHAPTER 19:

The Perfection of Spiritual Knowledge

The Supreme Lord said: 'Someone who, endowed with knowledge in accord with the oral tradition, is of self-realisation and does not lose himself in speculations [about what would be true knowledge], must, known with the fact that this universe is a complete illusion, for both the sake of Me and spiritual knowledge renounce his worldly concerns. For a person of spiritual knowledge I am the object of worship, the goal, the motive and final conclusion. Besides Me as his favorite, his light and final beatitude, he has no other purpose. They who have fully perfected their knowledge and wisdom know My lotus feet as most auspicious. For that reason the learned transcendentalist who by means of spiritual knowledge holds on to Me, is most dear to Me [see also B.G. 7: 17-18]. Performing austerities, visiting holy places, doing japa, giving charity or other pious activities cannot provide the perfection that is created by but a fraction of this spiritual knowledge [compare 10.46: 32-33]. Therefore oh Uddhava, knowing your true self in association with this spiritual discrimination that you accomplished by intelligence and consciousness, be of your way [svarupa] of serving Me with devotion. With the sacrifice of Vedic knowledge and wisdom the sages achieved the highest perfection by worshipping Me, the Lord of All Sacrifices who is the Supersoul inside of them. The transformation of the three departments [of nature, the

gunas] that surrounds you, constitutes an illusion that appears in the present [of the bewildering material energy] that is not there in the beginning nor in the end [of the universe]. In what sense can the being born and such of your material body, that at first did not exist, is not there afterwards, but only exists in between, have any relation to you[r essence, your true self, your soul]?'

Shri Uddhava said: 'Oh Controller of the Universe, oh You in the Form of the Universe, please explain the yoga of devotion unto You that is also sought by the greatest souls. This devotion encompasses the extensive, perfectly pure knowledge endowed with detachment and wisdom, that carries the approval of the established tradition [of storytelling]. Oh Lord, for the one who, tormented on the path of material existence, is overwhelmed by the threefold misery [see 1.17: 19], I see no other shelter but the canopy of Your two lotus feet that shower the nectar. Please uplift this person who so badly craving for some insignificant happiness, bitten by the snake of time, hopelessly fell down in this dark pit [of material existence]. Oh Greatest Authority, pour out Your words of mercy that lead to liberation!'

The Supreme Lord said: '[Yudhishtira] the king who considered no one his enemy, in the past asked Bhishma, the best of the upholders of dharma, this question while we were all attentively listening [see 1.9: 25-42]. When the war between the descendants of Bharata had ended, he, overwhelmed by the destruction of his beloved friends and relatives, after having heard about the many principles of religion, finally asked about the path of liberation. I shall describe to you what was heard from the mouth of that soul vowed to the divine [Bhishma] in support of higher knowledge, detachment, self-realisation, faith and devotional service. That knowledge by which one recognises the one element [of the Absolute Spirit, the Supersoul, the Lord, see 1.2: 11] within the nine, eleven, five and three elements of all living beings, has been determined by Me to be higher knowledge [jnana]. When one is not in that sense concerned with all the elements composed of the three modes but rather sees, as should, the One who brings about, maintains and annihilates this universe, one at that time speaks of self-realisation [vijñana]. That what is there in the beginning, is halfway present from one creation to another and still remains when there is the annihilation of everything, is what one considers true and eternal. Vedic knowledge [śruti], direct experience [pratyakṣa], traditional instruction [aitihya or smṛiti] and logical inference [anumāna] are the four forms of right perception in facing the flickering nature by which a person masters [becomes detached from] the material diversity [see pramana]. Inauspiciousness is found up to the heaven of Virinca [Brahma] because all material routines [including rituals] are subject to change. An intelligent person should understand that, just like the things he sees, everything he is about to see is transitory [see also shath-urmi, 11.3: 20 and B.G. 8: 16].

Because of your love for Me I formerly talked to you about bhakti-yoga oh senseless one. Let Me now also expound on the supreme method of this devotion unto Me. 0-2 Faith in the nectar of the narrations about Me, always recite [sing] My glories, to be fixed on ceremonial worship, to relate to Me with hymns and prayers; to have great respect for My devotional service, to offer obeisances with all of one's limbs, to be of first-class worship for My devotees, to think of Me as being present in all living beings, to dedicate all one's normal activities to Me, to describe with words My qualities, to offer one's mind to Me and reject all material desires; to give up wealth for My sake, to renounce sensual pleasures and material happiness, to be of sacrifice with charity and offerings, to do japa and to keep to vows and austerities for My purpose, are for human beings of surrender oh Uddhava, the different forms of religiosity to rise to loving service unto Me - what other purpose would remain for My devotee [to be accomplished]? When situated in peace one's consciousness is absorbed in the [supreme] soul, one achieves, being strengthened by the mode of goodness, religiosity, spiritual knowledge, detachment and opulence. But when one being fixed upon the material variety, chases one's senses in every direction and thus became a prisoner of one's passion, you should understand that one, by that [materialistic] consciousness dedicated to the impermanent, will achieve the opposite. Dharma is said to lead to My devotional service and spiritual knowledge [jnana] to witnessing the presence of the Supreme Soul. Detachment [vairagya] results in disinterestedness in the objects of sense gratification and opulence [ais'varya] culminates in the mystical perfections of anima and so on [perfections and powers see 11.15 & 11.16 and bhaga].'

Shri Uddhava said: 'How many types of restrictions [yama] and regular duties [niyama] does one speak of, oh Subduer of the Enemy, what is equilibrium, what is self-control dear Krishna, what is tolerance and what is constancy my Lord? What is charity and what is penance, what is heroism, what does one say about reality and truth, what is renunciation and wealth, what is desirable, what a sacrifice and what is religious remuneration? What do you think is the strength of

a person, oh Fortunate One, what is opulence and gain, oh Kes'ava, what is education, what modesty, what is superior, what beauty and what is happiness as also unhappiness? Who is learned, who is a fool, what is the real path and what the false path, what is heaven and what is hell and who do You say is a friend and what is home? Who is wealthy, who is poor, who is a wretch and who is a controller; please speak to me about these matters as also about the opposite qualities, oh Lord of the Truthful Souls.'

The Supreme Lord said: 'Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, modesty, non-possessiveness, fearfulness, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve types of restrictions [of yama]. [Inner and outer] cleanliness, doing japa, penance, sacrifice, faith, hospitality, worship of Me, visiting holy places, care for the welfare of others in this world, contentment and serving the spiritual master are the twelve regular duties [of niyama]. These two times twelve types of principles and duties that human beings remember and honour, My dear one, yield results [like beatitude or prosperity] depending each his desire [?]. 6-3 Mental equilibrium means the absorption of one's intelligence in Me [see also 11.16: 10] and self-control entails the disciplining of the senses. Tolerance means that one has to endure unhappiness and constancy entails the conquering of the tongue and genitals. The highest charity is to forsake the rod [to punish others] and giving up one's lust one thinks of penance. One is a hero when one conquers one's propensity to enjoy materially and there is sense of reality when one sees [the One, the Lord] equally present. Kind, so one says, one differs [or is truthful] with the words used by the sages. One speaks of cleanliness when one is detached from performing productive labour [see also e.g. 1.1: 2 and B.G. 18: 6] and in case of renunciation one speaks of sannyasa [the renounced order]. Religiousness constitutes for human beings the wealth to be desired and I Myself, the Most Fortunate One, the Supreme Personality, am the sacrifice. The spiritual reward is wise instruction and the control of one's breath constitutes supreme strength. 0-4 Opulence is My divine nature [see 11.16 and bhaga], gain is My bhakti, education is the nullifying of the division of the self [see siddhanta and advaita] and modesty [sense of shame] is the disgust against improper action [sin]. Beauty means to be of good qualities - like being detached from material desires and such, happiness means to transcend both [material] happiness and distress, unhappiness is to rely on the [physical] happiness of lust and a wise person is someone who can tell the difference between liberation and bondage. A fool is someone who identifies himself with the body and so on [the mind etc.], the right path is the one leading to Me, the wrong path is to be understood as all the leading to a bewildered mind and heaven implies the predominance of the mode of goodness. Hell is the predominance of the mode of ignorance, one's real friend is the spiritual master who is Me My dear friend, and the human body is one's home. He who is enriched with good qualities is called a rich person while a poor person is someone who is discontented. A wretched person is someone who did not subdue his senses, a controller is someone whose intelligence is not attached to the material affair and someone attached to sense gratification is of the opposite [kind of qualities, a slave]. These, oh Uddhava, are the subjects of your inquiry I all properly have elucidated. But why should one elaborately describe the characteristics of good and bad qualities when thinking about good and bad still means that one fails to see the [true] quality [of transcendence] distinct from them [compare with 3.10: 28-29, 6.16: 10-11, 11.7: 8, 11.11: 16 and B.G. 7: 5].'

*: Patanjali formulates in his Yoga Sutras II: 30-32, the restrictions and duties of the yoga adept as follows: "Nonviolence, love of truth, non-stealing, celibacy and the not striving for possessions together constitute the renunciation [yama]. This is the great universal vow valid independent of the place, the time, the circumstance and one's birth. Cleanliness, contentment, penance, consideration and surrender to the person of God constitute the regulation [niyama]."

BHAGAVATA PURANA CHAPTER 20:

Trikanḍa Yoga: Bhakti Surpasses Knowledge and Detachment

Shri Uddhava said: 'The Vedic literature of Your Lordship, oh Lotus-eyed One, that pays attention to the injunctions concerning actions and prohibitions, deals about the good and bad sides of karma [akarma and vikarma]. They also discuss the differences within the varnashrama system wherein the father may be of a higher [anuloma] or a lower [pratiloma] class than the mother, they are about heaven and hell and expound on the subjects of having possessions, one's age, place and time [see also 4.8: 54 and ?]. How can human beings without Your prohibitive and regulatory words concerning final beatitude, tell the difference between virtue and vice [compare 11.19: 40-45]? The Vedic knowledge emanating from You offers the forefathers, the gods as also the human beings a superior eye upon the - not for everyone that evident

- meaning of life, what would be the goal and how we may achieve. The difference between virtue and vice one can see with the help of Your Vedic knowledge and does not arise by itself, but the Vedas also nullify such a difference and thus clearly confuse the issue....'

The Supreme Lord said: 'The three ways of yoga I described in My desire to grant human beings the perfection, are the path of philosophy [jnana], the path of work [karma] and the path of devotion [bhakti]; there are no other means [of elevation] whatsoever [see also B.G. contents and tri-kanda]. For those who disgusted with fruitive labour [or sacrifices] forsake such activities, there is the yoga of spiritual knowledge and for those who have not turned themselves consciously away and do feel for material happiness, there is the path of karma-yoga. When it happens that in a person, who is neither averse nor very attached, faith awakens in My narrations and such, the path of bhakti-yoga will bring perfection. For as long as one is not fed up [with one's material life] and no faith has awakened in My discourses and listening etc. [7.5: 23-24], one will have to continue with one's fruitive labour [see also 1.2: 7, 11.5: 41]. Someone will not go to heaven nor to hell, oh Uddhava, if he holds on to his prescribed duties without deviating and, free from ulterior motives, is of worship with performing sacrifices [see also B.G. 8: 16]. When one, existing in this world, free from sin is situated in one's duties and is pure [in one's motives], one obtains transcendental knowledge and possibly My bhakti [compare 1.5: 23-31]. Just as the residents of hell, even the residents of heaven desire for this planet earth that is so conducive to the spiritual knowledge and devotional service that prove themselves neither in hell nor in heaven. A wise human being should not strive for hell or heaven, nor for this planet earth, for one becomes bewildered when one enters a physical body. Even though [the body is] subject to death, it brings the perfection of one's life purpose within reach. Someone who knows this should [therefore], before he dies, attentively endeavor for transcendence. Not being attached a bird attains happiness after giving up the nest it made in a tree that was cut down by some messengers of death. Knowing that with every day and night one's life span is shortened [likewise], one is beset with fear, free from attachment [though] one, with the intelligence of transcendence being without desires, attains perfect peace. A person is the killer of his own soul when he, in this well suited boat of the so rarely attained but naturally acquired physical human body, does not cross over the ocean of material existence, being propelled by the favorable winds that I am and with the spiritual master as the captain. When a yogi, disgusted with material endeavoring, being detached is in full control of his senses, he has to concentrate his mind to stabilize it with self-discipline. The mind being narrowed down to the spiritual platform should, when suddenly being drawn away, carefully - according to the rules of the game - be brought under the control of the self [see also B.G. 6: 26]. When one conquers one's breath and senses, one should not forget what the actual purpose of the mind is. With one's intelligence perfect in goodness, it should always be led back under the supervision of the soul [to be its servant, see B.G. 3: 42]. This restraining of the mind with the intimate confidentiality with which one also constantly observes a horse that one wants to tame, is what is known as the most supreme practice of yoga [see also B.G. 6: 33-34]. By analyzing how all the different elements [and principles of spiritual knowledge] cohere and are in conflict, how they originate and how they are lost, the mind should be kept attentive until [spiritually] satisfied. The mind of someone who, guided by the instructions [of the spiritual master], being disgusted got detached, will by analysis of and meditation upon what is perceived, give up its false identification [with matter and the body]. The mind must not be focussed on any other practice than on the austerities and procedures of the [eightfold] yoga method, on logical analyses and spiritual knowledge and on the exercises of respect for My form [thus on trikanda, threefold yoga: karma-, jnana- and bhakti-yoga]. If a yogi out of negligence commits a reprehensible deed, he should burn away that sin by means of the yoga method only; never at any time he should try to do this in a different way [compare B.G. 1.5: 17, 4: 19, 9: 30]. When each is firmly grounded in his own position one speaks of virtue, but because of the nature of karmic activities one is impure in one's engagement. Driven by desire to put an end to those [impurities or destabilizing] attachments, one consequently - by the rule of virtue and vice - with this [by Me, then] arrives at [the needed niyama] regulations. 7-2 When faith in my narrations and disgust with all karma has awakened in someone, he [the atmanandi bhakta], despite his lack of ability to [fully] renounce, knows that his lusts are the root of his misery. Therefore repenting the sense gratification resulting in misery that he [nevertheless] also engages in, he should remain happy and worship Me being resolute in that faith and conviction. All the lusts a sage has in his heart are destroyed when his heart is firmly established in Me by constantly worshipping Me in the bhakti-yoga as described [see sthita-prajna]. The knots in the heart are cut, all misgivings are in shreds and the chain of fruitive actions ends when one

sees Me as the Supreme Soul of All. For a yogi who being connected in My devotional service fixed his mind on Me, for that reason generally neither the path of knowledge nor the path of detachment [from fruitive activities] is the way to become happy in this world. 2-3 That what is obtained by fruitive action, penance, the cultivation of knowledge and detachment, that what is achieved by mystical yoga, charity, religious observances, auspicious actions or other methods, My devotee easily achieves in My bhakti when he somehow or other desires heaven, final beatitude or My abode. Sainly persons of profound intelligence, devotees fully dedicated to Me, never desire anything but Me, I who grant them beatitude and freedom from birth and death. It is said that it is best not to desire anything, so that with him who does not seek any personal reward, who is fully independent, the bhakti unto Me may arise that grants the greatest happiness [see also 2.3: 10]. With Me the unfavorable qualities of the modes of nature [like bewilderment, slowness and restlessness] cannot [again] manifest themselves in pure devotees, because they, free from desire, are under all circumstances stable in their consciousness. They now belong to the ones who moved beyond what can be understood with a materially motivated intelligence [see also B.G. 9: 30].

Those who follow these methods I have now instructed, achieve the security of My abode in the direct perception of that what is the Absolute Truth.'

*. The vaidehikas consist of those born of a Shudra father and brahmana mother, the sutas are those born from a kshatriya father and a brahmana mother or from a Shudra father and kshatriya mother. The murdhavasikas are those born of a brahmana father and kshatriya mother. Ambashthas are those born from a brahmana father and vais'ya mother [these often work in the healthcare business], Karana indicates those born of a vais'ya father and Shudra mother or of a kshatriya father and vais'ya mother.

BHAGAVATA PURANA CHAPTER 21:

On Distinguishing between Good and Bad

The Supreme Lord said: 'They who give up My paths of jnana, karma and bhakti, will, in the cultivation of their lusts and fickle senses, keep moving through the cycle of birth and death. When one manages to be steady in one's position that is called virtue, while the opposite of that is considered vice; this is the conclusion about these two [see also B.G. 2: 16]. What would be pure or impure concerning the religion, what would be vice or virtue in normal affairs and what would be favorable or unfavorable for one's physical survival are matters [of good and bad] one must evaluate from the same category of elements, oh sinless one [what is good for the body e.g. is not necessarily good for the religion]. This approach of matters I put forward for the sake of those who bear the burden of religious principles. Earth, water, fire, air and ether are the five basic elements that, from Lord Brahma down to the nonmoving creatures, constitute the bodies of the living beings who are all connected in the Supreme Soul. Even though they consist of the same elements and in that sense are equal, the Vedas assign different names and forms to them in service of their self-interest [see varnashrama].

What would be the right and wrong considerations concerning the time, place, the things and so on, is established by Me with the purpose of restricting materially motivated activities. Among all places, those places are impure where there is no respect for the brahminical culture and no spotted antelopes can be found, where there are no saintly, cultured men even when there are spotted antelopes, where it is unclean like Kikatha [a place of low-class men, see mlechha and *] and places where the earth is barren. The time that by its nature [solar position, lunar phase] or by its objects [appointment by calendar and sundial] is suitable for performing one's prescribed duties is considered good and the time that impedes the performance of one's duties or is unsuitable [night time e.g. or times of different obligations] is considered bad [see also B.G. 7: 8, 11.20: 26, kala and kalakutha **]. The purity or impurity of a thing [or of a substance] is determined [validated] with the help of another thing, in respect of what one says about it, by means of a ritual performance [of purification], in respect of time or according to its relative magnitude [***]. Whether it [- viz. the quality of a thing -] imposes accordingly a sinful [or pious] reaction upon a person depends on that person's power or impotence, intelligence, wealth, condition and place. By a combination of time, air, fire, earth and water or by each of them separately [matters are purified like] grains, things made of wood, clay and bone, thread, skins, liquids and things won from fire. When something in touch with that what is impure removes a bad smell or dirt and thus restores the original nature of an object one speaks of purification. By bathing, charity and austerity a twice-born soul who remembers Me should perform activities in respect of his age, his heroism, ritual purification and prescribed duties, in accord with that what is pure, the cleanliness of the [original] Self. The purification derived from a mantra is a consequence of the correct knowledge about it. The purification by a certain act is the consequence of one's dedication to Me. Dharma [religiosity] prospers by

[the purity of] the six factors [as mentioned: the place, the time, the substance, the mantras, the doer and the devotional act], whereas godlessness [adharm] is produced by the contrary.

Sometimes though, a virtue turns out to be a vice and a vice - by providence [or Vedic instruction] - turns out to be a virtue. Respecting the regulative principles one is thus faced with the fact that the distinction between what is good and bad is factually effaced by them [4*]. The same performance of karma because of which someone fell down is not the cause of another fall down. Someone who fell [in love e.g.] does not fall any further; for such a one natural attachment changes into a virtue. Whatever one desists from one is freed from - this is for human beings the foundation of religious life [natural pious living] that takes away the suffering, fear and delusion. When one presumes the objects stimulating the senses to be good, a person will develop attachment as a consequence, from that attachment lust originates and because of that lust [to enjoy at will] there is quarrel among people. Because of quarrelling there is the anger that is difficult to handle and because of anger there is ignorance; and thus someone's broad consciousness is quickly overtaken by darkness [or narrowed consciousness]. Oh saintly soul, a living being bereft that way [of clear understanding] becomes empty-headed so that, as a consequence having fallen away from his goals in life, he - just like dull matter - is as good as dead [compare B.G. 2: 62-63]. Adhering to the sensual affair one, vainly living the life of a tree, fails in knowing oneself and others, so that one's breathing is nothing more than pumping air. The awards promised in the [karma-kanda part of the] scriptures are for man not the highest good; they are merely enticements to create a taste for the ultimate good [upasana-kanda], similar to what one says to make someone take a medicine. From the moment they are born, mortals develop a mind of attachment to their family, their vital functions and the objects of their desire, because of which they lose sight of the interest of their soul. Why would the intelligent ones [the Vedic authority] encourage those, who on the path of danger blind to their real interest in submission [to karmic actions] land in darkness, to further engage in such [attachments, also 5.5: 17]? Some who thus with a perverted intelligence do not understand the purpose [of finding fulfillment in Krishna], speak in [karma-mimamsa] flowery language about [sacrificing for the sake of] material benefits; something about which he who really knows the Vedas does not speak [see also B.G. 2: 42-44]. Those who are lusty, miserly and greedy take the flowers [of karmic sacrifices] for the fruit [of realisation]; bewildered by the fire they suffocate from the smoke and do not realise their position [their true identity of being an individual soul instead of a body]. Armed with their expressions My dear, they do not know Me who is seated within their heart and from whom this universe generated that is also Me. In their self-indulgence they are like people staring into fog. 9-3 Not understanding My confidential conclusion [see also 10.87 and B.G. 9] they, absorbed in their sensuality, [as meat eaters] are attached to the violence [against animals] that may occur under conditions [in nature], but certainly never is encouraged for sacrifices. In reality they take pleasure in being violent against the animals that [without necessity] were slaughtered for their sense gratification. With their ritual worship of the gods, the forefathers and the leading spirits, they are mischievous people. In their hearts they all - like business men investing their wealth - imagine to achieve in a world as pleasing as it sounds, but which is as unreal as a dream. Established in the mode of passion, goodness or ignorance they worship the gods and others headed by Indra who likewise delight in passion, goodness and ignorance, but Me they do not worship properly [thus, see also B.G. 9: 23 and 10: 24 & 25]. 3-3 [They think:] 'When we worship the demigods with sacrifices here, we will enjoy heaven, and when that has ended, turn back to earth in wealth in a fine family.' With their minds thus bewildered by the flowery words [of the Vedas] they nevertheless, as proud and most greedy men, are not attracted to My topics.

The trikanda divided Vedas have the spiritual understanding of the true self, the soul, as their subject matter, but also the seers who esoterically express themselves more indirectly [the 'other gurus'] are dear to Me. The transcendental [Vedic] sound [the Shabda-brahman] manifesting itself [at different levels] in the prana, the senses and the mind [of the pure, self-realised, enlightened person] is most difficult to understand; it is unlimited and as unfathomably deep as the ocean [see also 11.12: 17-18]. The groundless, changeless Absolute of endless potencies that I promote [as My nature, see Omkara], is represented within the living beings in the form of sound vibrations, the way a lotus stalk is represented by a single strand of fiber [see also 11.18: 32 and 6.13: 15]. 8-4 Just as a spider weaves its web from the heart by its orifice, the breath of the Lord [the prana] from the ether is manifesting the sound vibration through the mind in the form of the different phonemes. Full of nectar comprising all the shapes that branch out in thousands of directions, the Master, decorated with consonants, vowels,

sibilants and semivowels, has expanded from the syllable om. By the elaborated diversity of expressions and metrical arrangements - that each have four more syllables -, He Himself creates and withdraws again the vast, unlimited expanse [of the Vedic manifestation of sound, see also B.G. 15: 15]. For instance the metres Gayatri, Ushnik and Anushtup; Brihati and Pankti as also Trishthup, Jagati, Aticchanda, Atyashthi, Atijagati and Ativirath [have each in this order four more syllables]. The [confidential] heart of the matter of what these literatures [karma-kanda] enjoin [to be done], what they [upasana-kanda] indicate [as being the object of devotion], what aspects they describe or what alternatives they [jnana-kanda] thus offer [as philosophy], is in this world not known by anyone else but Me [compare 11.20, B.G. 4: 5, 7: 26, 10: 41]. I am the One enjoined, I am the object of worship, I am the alternative [the philosophical hypothesis] that is offered and the One who is explained away [5*]. The transcendental sound vibration of the Vedas establishes Me as being their meaning and elaborately describes the material duality as the department of the bewildering energy one has to emasculate to ultimately become happy.'

*: Shрила Madhvacharya quotes from the Skanda Purana as follows: 'Religious persons should reside within an eight-mile radius of rivers, oceans, mountains, hermitages, forests, spiritual cities or places where the Shalagrama-s'ila [a black oval river-stone suitable for worship] is found. All other places should be considered k'ikatha, or contaminated. But if even in such contaminated places black and spotted antelopes are found, one may reside there as long as sinful persons are not also present. Even if sinful persons are present, if the civil power rests with respectable authorities, one may remain. Similarly, one may dwell wherever the Deity of Vishnu is duly installed and worshipped.'

** : The parampara adds here: 'Political, social or economic disturbances that obstruct the execution of one's religious duties are considered inauspicious times.' Therefore the - form of, type of - time with which one achieves the association of the Supreme Lord or the Lord's pure devotee, is the most auspicious time, whereas the form of time which is politically, economically or socially determined and with which one loses such association, is most inauspicious. Religious timing - to the sun and moon e.g. - is sat kala, or true timing and proper conditioning, whereas humanly determined timing is asat kala, or time conditioning by false authority, a karma motivated time driven by ulterior motives. Scientifically it concerns a biological conflict at the level of the nervous system between natural stimuli of time, like the regularity of daylight, and the cultural stimuli of time that oppose with linear and generalised concepts of time like mean time and zone time. The time sense of modern man is for this reason disturbed, he suffers psychological time, an unstable sense of time which is fundamental to the cultural neurosis.

***: An example to illustrate this rather abstract formulation is the clock: the clock is pure or impure relative to its object measured: the time of nature as another 'thing' of time. This is called the criterion of scientific validation or the determination of the zero point of measurement. But also speaking of it in a scientific lecture telling that the mean of time, the clock deviating from nature, is derived from and refers to nature itself through a scientific formula that expresses the so called equation of time, is a political way of sanctifying, declaring the truth of, an obviously deviating clock. Furthermore there is also the religious ritual that presents the cross of Jesus Christ for instance, or the Mahamantra of Lord Caitanya, to the standard of time on the clock in order to forgive the sin of the pragmatical deviating from Krishna's nature of time and the scientific rationalisation about it. Next we can simply set the clock to the nature of time, to the time of Krishna, to be true to the religious insight [see f.c.o.]. And finally, realizing that the confidentiality of Krishna's time cannot be imposed politically, there is the purity to the relative magnitude, as this verse states, that with the modern complexity of time awareness can be respected with a dual display of time offered by some clocks or else with two clocks combined: one display set to nature and one to the politics of pragmatical timekeeping. Thus we can by this verse tolerate the impurity of profit motivated karmic time manipulations and still manage with purity as devotees [Prabhupada who on the one hand demanded punctuality, requested his devotees to further study the subject of time. 'All days and hours are the same to me. I leave that matter to you', he confided in 'A Transcendental Diary' by Hari Shauri Dasa].

4*: The parampara gives an example: 'Someone who abandons one's wife and children is certainly irresponsible and thoughtless. If one takes sannyasa, however, and remains fixed on a higher spiritual platform, he is considered to be a most saintly person. Piety and sin therefore depend upon particular circumstances and are at times difficult to distinguish.' According to Shрила Madhvacharya, persons above the age of fourteen are considered capable of distinguishing between good and bad and are thus responsible for their pious and sinful activities.

5*: This 'explaining away' of Him as an absolute norm is associated with the relationship between form and content. In bhakti one is faced with His form, the form of the acarya and the form of the other devotees as the entrance gate giving access to the Vedic knowledge. Once having passed that gate on one's way inside, the gate for which the Lord stands with His form is of a lesser importance than the content taken care of by jnana. When one has accessed the content, the form is just as obsolete as the package of a product is when one wants to use it after being bought. But Lord Krishna is of course just as well the form as the content. In that sense one rather finds Him on one's way inside. The explaining away pertains to the form thus. This is the necessity demonstrated of the trikanda threefoldness of yoga: karma-yoga constitutes the way, bhakti-yoga constitutes the shop and jnana-yoga shows the contents of spiritual realisation to procure there.

BHAGAVATA PURANA CHAPTER 22:

Prakriti and Purusha: Nature and the Enjoyer

- Shri Uddhava said: 'Oh Lord of the Universe, how many basic elements of creation [tattvas] have been enumerated by the seers? Oh Master, I heard You speak about the twenty-eight basic elements of this world [see also 11.19: 14]. Some say there are twenty-six, others speak of twenty-five or twenty-seven, some speak of nine, some of four and others of eleven elements, while others speak of sixteen, seventeen or thirteen elements. Oh Eternal Supreme One, could You please explain to us what the sages who so differently express themselves with the calculations of their divisions have in mind with them?'

The Supreme Lord said: 'With them [those elements] present everywhere the brahmins speak the way it suits them, after all, what would there for those who lifted up [the veil of] My maya, be difficult to say? 'It is not the way you say it, it is the way I say it': this is what my unsurpassable [bewildering] energies do to those who argue about causes [see darshanas and 6.4: 31]. Because My energies are interacting, differences of opinion arise among the ones who talk about this subject [of causation], but when one finds peace in the control over one's senses the controversy subsides and the arguing stops [one attains the true nature of the Supreme Spirit, atmatattva]. Because the various [subtle and gross] elements mutually pervade one another, oh best among men, a speaker wants to give a fitting description with an enumeration of causes and consequences. With each of those divisions any single element refers to the other elements; whether it is there as a cause or an effect, when you see one element [like the ether] you also see all the other elements that element is part of [*]. Discrimination as heard from the mouth of anyone who wants to reflect upon cause and effect, we accept [as authoritative], when that distinction originated from consistent reasoning. A person is stuck to eternal ignorance and cannot all by himself figure out what the process of self-realisation entails. That knowledge is derived from someone else familiar with the Absolute Truth [compare 11.21: 10]. In this knowledge concerning the good quality of material nature, there is not the slightest difference between the purusha - the Supreme Being, the Soul, the actual person - and is'vara the Lord. To suppose that it would be otherwise is a useless figment [see B.G. 18: 20 and 9: 15 and ***]. The modes of goodness, passion and ignorance as the causes of [respectively] maintenance, creation and destruction, constitute material nature [prakriti] but [do] not [control] the soul [see also B.G. 3: 27]. In this world the mode of goodness is of knowledge [light], the mode of passion is of fruitive labour [karma] and the mode of ignorance is of a lack of wisdom. The interaction of the modes is called Time and that what is there by nature, the natural propensity [svabhava], constitutes the thread [the mahat-tattva is the sutra, see also 11.12: 19-21].

The actual person [purusha], material nature [prakriti], the intelligent witnessing [mahat-tattva], the identification with the form [ahankara], ether, air, fire, water and earth are thus the nine elements of creation I referred to [in verse 1]. Hearing, touching, seeing, smelling and tasting are the five [senses] by which one acquires knowledge; the speech organ, the hands, the genitals, the anus and the legs constitute their operation, oh dear one, and the mind is there for both of them. Sounds, tactile qualities, tastes, fragrances, and forms [or colours] are the categories of the sense objects [see vishaya] and speech, manufacturing, excretion [by anus and genitals] and locomotion are the functions covered by them. In the beginning of creation the purusha uninvolved witnesses the material nature of this universe, the universe that by the operation of sattva and the other modes assumes the forms of the gross manifestations and subtler causes [see also 2.10: 10]. All the elements of the 'great principle' [the mahat-tattva] and what belongs to it, received their potencies from the glance of the Lord, undergo transformation and create, amalgamated by the power of nature, the egg of the universe [see also 2.5: 35, 3.20: 14-15, 3.26: 51-53, 3.32: 29, 5.26: 38, 11.6: 16]. With the five physical elements beginning with the ether on the one hand and the individual knower [the jiva] with the Supreme Soul [the Paramatma] on the other hand, we speak of seven constituent elements as the foundation from

which the body, the senses and the life air [are produced]. Departing from six elements one speaks of the Transcendental Person as the sixth element conjoined with the five material elements He first projected as His creation and thereupon entered. When one speaks of four elements, fire, water and earth arise from the Original Self; from these elements this cosmos originated, the birth place of all material products. Counting seventeen there is the consideration of the five gross elements, the five senses and their five objects together with the one mind and the soul as the seventeenth element. The same way counting sixteen elements the soul is identified with the mind. With thirteen elements one has the five gross elements, the five senses, the mind and the [individual and supreme] soul. Counting eleven elements one speaks of the soul, the gross elements and the senses. With the eight natural elements [the five gross ones, mind, intelligence and false ego] and the purusha, the Original Person, one thereupon has nine. In this way the various divisions of the tattva elements have been contrived by the seers, all logically being supported by rational arguments; with the sages there is no lack of clarity.'

Shri Uddhava said: 'Because both nature and the enjoyer [prakriti and purusha], despite being constitutionally different, cover one another, oh Krishna, there seems to be no difference between the two: one sees the soul within nature and nature within the soul [see also B.G. 18: 16]. Please oh Lotus eyed One, All-knowing and Very Expert in Reasoning, cut down with Your words the great doubt in my heart. The living beings receive from You the knowledge that by the potency of Your outer illusion is stolen away [again]. Only You understand the real nature of Your illusory power and no one else [see also B.G. 15: 15].'

The Supreme Lord said: 'Prakriti and purusha [nature and the enjoyer] are completely different, oh best of all persons. This creation [prakriti] is subjected to transformation because of the interaction of the gunas. My dear, the deluding energy consisting of the three modes establishes by those modes a diversity of combinations and mentalities. This changeable nature based upon the gunas is of three kinds, one is called adhyatma, the next adhidaiva and another adhibhuta [see also kles'as and 1.17: 19]. In this world one's sight [adhyatma], that what one sees [adhibhuta] and the light upon it [adhidaiva], create each other's perfection with the sun independently in the sky. [So too] the [Super]soul, the original cause separate from these three aspects, by its own conscious experience acts as the perfection of all that was achieved. Next to the eyes the same [trinity] applies to the sense of touch and what one feels with it, to the ear and what one hears, to the tongue and its occupation, to the nose with what is smelled and to one's consciousness together with its attributes. The agitation of the modes takes place on the basis of the primal ether and leads to changes [or pradhana constitutes the cause of the time phenomena]. The principle of the intellect [the mahat-tattva, see also ***] therefore gives rise to a false I-awareness that is the cause of three different types of bewilderment: emotion [vaikarika], ignorance [tamasa] and sensual pleasure [andriya]. Lacking the full knowledge of the Supersoul one says things like 'this is real and that is not real' with the focus of discussion on material dualities. Although useless such [speculations] will not cease for as long as persons have turned their attention away from Me, their true abode.'

Shri Uddhava said: 'How do those souls whose minds are diverted from You by the fruitive activities they perform, oh Master, accept and give up higher and lower material bodies? Please Govinda explain to me what by those who are not so spiritual is not understood because they, predominantly knowing this world, were cheated.'

The Supreme Lord said: 'The mind of people that is shaped by their fruitive labour, is bound to the five senses. Traveling from one world to the next, the soul, that has a separate existence, follows that mind [see also linga, vasana and B.G. 2: 22]. The mind that depending its karma always contemplates, rises because of what is seen or heard about through the senses, but inert [when dying away from the sense objects] the remembrance [of that life] is thereupon lost. This total forgetfulness of the living entity in which it does not remember a self that for this or that reason was absorbed in the objects of the senses, is what one calls death. Oh man of charity, what one calls birth is when a person completely identifies himself with the body he assumed, just like what one does in a dream or when one has a fantasy. And just as one in a dream or fantasy has no remembrance of a previous dream or fantasy, one also does not think of having had a previous existence [*4 en B.G. 4: 5]. Because of the creation of this sense refuge, this body, a threefold notion [of being of a high, middle or low class birth] appears concerning the form assumed. This leads the person to [believe in] an outer duality also found inside, like giving birth to bad offspring. My best one, created bodies constantly find and lose their existence as a consequence of Time, the imperceptible, subtle energy of which one does not notice. Just like the flame of a candle, the stream of a river and the fruits of a tree, the lifespan, the circumstances and such of all created beings are determined by it. One has it wrong when one says 'this light is the same as this lamp' and 'this flow of water is the same as this river'. The

same way it is wrong to say that 'this human [body] is the same as this person'. It is a way of reasoning by which men are wasting their lives [see also 6.16: 58, 7.6: 1-2]! Actually this person does not take birth from the seed of his own activities, nor does he die. He is immortal and was only joined [with this body] because of illusion, just like fire in firewood [See B.G. 2: 24]. Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine stages of the body. These superior or inferior physical conditions - that one owes to one's own motives [of karmic rebirth] -, a soul accepts as his own because of being bound to the modes, but sometimes he [by the grace of the Lord with due effort in yoga] manages to distance himself from them. From the birth of one's offspring and death of one's forefathers one may conclude to the truth [of one's own life]. He who properly understands the characteristics of this duality [and thus knows he is the continuing soul] is no longer subject to this generation and destruction of things. Someone knowing about the seed and maturity of a tree, is the witness distinct from the birth and death of that tree. In the same way one is the witness separate from the [birth and death of] the physical body. An unintelligent person who fails to distinguish between soul and matter and in touch with matter takes the external world for the real thing, lands completely bewildered in the cycle of birth and death [see also B.G. 9: 21-22 and 1.7: 5]. Wandering around because of his karma he, when he follows the mode of goodness, will go to the sages and the gods. Following the lead of passion he will move among the common people or fall into the [demonic] grip of darkness, and by the mode of ignorance he will find himself among the ghosts and spirits or reach the animal kingdom [see also B.G. 6: 41-42, 9: 25; 17: 4]. Observing dancing and singing persons one tends to imitate them. The same way one is, despite [as a silent witness] not being engaged, inclined towards a material intelligence when one is faced with the qualities of matter [see also 11.21: 19-21]. 4-5 Just as trees seem to move seen in water that moves and the world seems to spin when one's eyes are spinning around, one's mental impressions of experienced sense objects are neither real. Just like the things one sees in a dream are but figments of one's imagination, also the soul's image of a life of birth and death is but a phantom. For someone meditating the objects of the senses, material life will not stop despite being an illusory affair, just like the occurrence of unpleasant things in a dream [may repeat itself*5]. Therefore Uddhava, do not delight in the sense objects that play games with the senses. Just see how one, based upon the illusion of the material duality risen within the self, fails to realise the soul. 8-5 When one is insulted, neglected, ridiculed or envied by bad people, or else chastised, held captive or deprived of one's means of livelihood, or when one is repeatedly spat or urinated upon by ignorant people, someone desiring the Supreme who thus being shaken is having difficulties, should save himself by resorting to his essence [see also 5.5: 30].

Shri Uddhava said: 'How do I learn this? Please, oh Best of All Speakers, tell us that. The offenses of ignorant people against oneself is what I find most difficult to tolerate. Even for scholars it is difficult, oh Soul of the Universe. Except for those who fixed in Your dharma in peace reside at Your lotus feet, material nature no doubt constitutes the greatest burden.'

*: Two examples: A pot is part of the element earth and earth is part of a pot. All matter is part of the ether [substantial space] and ether is part of all the elements.

**: The parampara adds here: 'Shri Caitanya Mahaprabhu described the actual situation as acintya-bhedabhedatattva - the supreme controller and the controlled living entities are simultaneously one and different. In the material mode of goodness the oneness is perceived. As one proceeds further, to the stage of vishuddha-sattva, or purified spiritual goodness, one finds spiritual variety within the qualitative oneness, completing one's knowledge of the Absolute Truth' [see also siddhanta].

***: To differentiate the basic terms used in this chapter: Prakriti is the material nature with its living beings and gunas, pradhana is the primordial, undifferentiated state of matter without the specific creatures and gunas and the mahat-tattva is the totality of the greater reality of it all, also known as the principle of intellect or the cosmic intelligence. The purusha is the original person who is the enjoyer: the Lord and the living beings who are the same in quality.

*4: According to the well-known exception that confirms the rule says Shri Vis'vanatha Cakravarti Thhakura here that by the mystic power of jati-smara one may remember one's previous body. Patanjali in the Yoga Sutra III.18 says: 'Impressions which, carried along in the self, surface, give insight in previous states of life'.

*5: The classical philosophical stance defended here is: 'When one has a body one is a soul, when one is a body one is a pig', where the pig is here the fallen soul returning time and again to a materialistic life.

BHAGAVATA PURANA CHAPTER 23:

Forbearance: the Song of the Avanti Brahmana

The son of Vyasa said: 'After Uddhava, the greatest of the devotees, had said this to Him, the chief of the Das'arhas whose heroism is so worthy to be discussed, He praised His servant for his words and replied. The Supreme Lord said: 'Oh disciple of Brihaspati, in this world there is virtually no pious soul capable of keeping his mind in check after being disturbed by the insulting words of an uncivilised person. A person is not as much hurt when pierced by arrows through a sensitive part of his body, as by the painful arrows of the harsh words of uncivilised people getting lodged in his heart. In this regard Uddhava, a most pious story is told. Please listen carefully, I shall describe it to you. It was related by a mendicant who, upon being insulted by bad people, kept his composure reminding himself that it happened as a consequence of his past deeds. In Avanti [in the district of Malwa] there once lived a certain brahmin, very rich with many opulences, who earned his livelihood doing business; but he was a miserly person, full of lust, greed and very prone to anger [see also B.G. 2: 49]. He had no respect for his relatives and guests, not even in words, nor catered he, devoid of religiosity, at the right time to his own needs. His sons, in-laws, his wife, daughters and servants turned against the miser with his bad character and in disgust withheld their affection. Thus lacking in dharma as well as pleasure, the five claimants of sacrifice [the deities, see panca-bhaga] became angry with that obsessive treasurer who failed for both the worlds [this and the next]. By his neglect of them he lost all his credit oh magnanimous one, and all the wealth for which he so painstakingly had troubled himself was lost. Oh Uddhava, a part of the wealth of this so-called brahmin was seized by his relatives, some by thieves, some by providence, some by time, some by common people and some by higher authorities [see also 10.49: 22]. When he had lost his property, in him, who devoid of religiosity and pleasure was neglected by his kin, arose a hard to endure anxiety. Thus ruminating he, choked with tears, for a long time lamented in pain over his lost riches, whereupon a great feeling of disgust for worldly affairs came over him.

He then said to himself: 'Alas, how painful to trouble myself that much with all this toiling for money that brought me neither pleasure, nor served the dharmic purpose. In general the wealth of misers never ever results in any happiness: in this life it leads to self-torment and when they die they end up in hell with it. However pure the reputation of the famous may be or however praiseworthy the qualities of the virtuous are, it is all destroyed with a little greed, just like what white leprosy [vitiligo] does with an enchanting, physical beauty. In the building up, realizing, increasing, protecting, spending, losing of and rejoicing with capital, man must toil, fear, worry and live with uncertainty. 8-1 Theft, violence, lies, duplicity, lust, anger, perplexity, pride, discord, enmity, lack of faith, competition and [the three] dangers [of intoxication, promiscuity and gambling, see also 1.17: 24] are the fifteen unwanted things known by man as the consequence of fostering riches. He who desires the ultimate benefit in life should therefore keep the undesirable, that poses as wealth, at a great distance. One's brothers, wife, parents and friends who are unified in love, all, from one moment to the next, turn into enemies over a single penny. For the smallest amount of money they agitated give in to anger, very quickly, as an adversary out for destruction, forget their goodwill and turn you down in the wink of an eye. They who do not appreciate it as a human being to have achieved a birth the immortals pray for with next to that [even] a superior second birth, destroy their self-interest and head for an unfavorable destination [see also B.G. 16: 19-20]. What person who achieved this human life, this gateway to heaven and liberation, would attach to property, a realm of meaninglessness where he is subject to death? When one does not share with the ones who deserve a share - the greater family of the gods, the seers, the forefathers, one's relatives, the living entities and oneself - one falls down like a money minded Yaksha. What can one do as an old man when one, maddened by one's youth, strength and wealth - the means by which a smart man settles for his perfection - has wasted one's life endeavoring for money [see B.G. 3: 35]? How does [even] a man of intelligence fall victim to a never ending, vain pursuit of wealth? All the world is most bewildered enchanted by some kind of inescapable illusory power! What is the use of the goods or they who provide them, or what would be the use of the objects of desire or the people who try to satisfy you? Or, differently stated, of what use is it for someone in the grip of death to be engaged in fruitive activities that only lead to yet another birth? The Supreme Lord, the Supreme Personality who comprises all the gods and who, satisfied with me, led me to this condition of detachment, constitutes the boat for the soul [to cross the material ocean. See also 11.17: 44]. With the time remaining [in my life] I will, free from confusion about the complete of my self-interest, restrict my body to the minimum and find perfect peace within my self [see also 2.2: 3, 7.12: 6]. May the gods, the controllers of the three worlds with this be pleased with me. Was it not

Khathvanga who achieved the spiritual abode in a single moment?'

The Supreme Lord said: 'Thus making up his mind, the most pious brahmin from Avanti untied the knots [of desire] in his heart and became a peaceful, silent mendicant. He wandered this world alone and inconspicuous, and entered, with his self, senses and vital air under control [see tri-danda], its cities and villages to subsist on charity. Seeing him as an old, dirty beggar, low-class people dishonoured him with many an insult oh blessed soul. Some stole away his triple staff, his begging bowl, his water pot and his seat, while others took his prayer beads and his torn rags. Showing them to him they offered them back and then took them again away from the sage. When he at the river shore wanted to enjoy his share of the food he had acquired by begging, the grave sinners urinated upon it and spat on his head. He who after his vow of silence did not speak, they would challenge to speak beating him when he kept silent. Some shouted: 'This one is a thief' while others said: 'Tie him up, bind him!' and bound him in ropes. Some taunted him with disrespect like: 'This one is a religious hypocrite, a cheater who lost his wealth, was thrown out by his family and has now taken to this profession.' 8-3 'See how this person who in his silence pursues his goal as powerful and steadfast as the king of the mountains, is as firmly determined as a [deceptive] heron.' Some ridiculed him speaking thus, while others passed foul air and, binding him in chains, kept the brahmin captive like a pet animal. Thus subjected to [the three types of] impositions as caused by other living beings, by higher powers and by his own nature [see kles'a], he understood that whatever came his way befell him because of fate. Being insulted by lowly people trying to get the better of him he, fixed in goodness keeping firm to his duty, sang the following song [see also B.G. 18: 33].

The brahmin said: 'These people are not the cause of my happiness or distress, nor can I blame the demigods, my body, the planets, my karma or the time. It is, according to the standard authorities [the Shrutis] nothing but the mind that causes someone to rotate in the cycle of material life. The mind acquiring the qualities of the modes becomes very strong because of them and thus gives rise to the different sorts of white [good], red [passionate] and black [ignorant] activities that lead to the conditions [the societal classes] corresponding to those colours. The uninvolved Supersoul of transcendental enlightenment as a friend exists along with - and perceives - the struggling mind, that, with the image of the world it carries, embraces the objects of desire. It is in the engagement with the modes of nature that the individual soul [bewildered by that mind] gets entangled in attachment [see also B.G. 3.42-43]. Charity, one's prescribed duty, niyama, yama, and listening [to the scripture], pious works and the purification by vows all entail the subduing of the mind and have as their aim the absorption of the mind [samadhi] that constitutes the supreme [self-realisation] of yoga. What would be the use of charitable rituals and such for someone whose mind has been pacified by perfectly being absorbed [in Him]? Or, why would one in addition, occupy oneself with these processes of distribution and such when one has lost one's way with a mind not under control? Other gods [and the senses they represent] have always fallen under the control of the mind that itself never allows the control of anything [or anyone] else. He constitutes a fearsome god stronger than the strongest and the One who [in the form of His mantras] can bring him under control, is therefore the God of gods [see also B.G. 6: 35-36, *]. When one [being worldly engaged] fails to subdue that difficult to conquer enemy [see B.G. 6: 6] tormenting and attacking because of its unmanageable urges, some therefore being utterly bewildered create useless quarrels and are thus with the mortals in this world friends, neutrals and rivals. People whose entire mind is seized by their body, think in terms of 'I' and 'mine' and are thus blinded in their intelligence. Because of this difficult to defeat illusion of 'this I am' and 'that is someone else', they wander around in darkness. When you say that [adhibhautika] another human being is the cause of your happiness or distress, you may wonder what this means for the soul; happiness and distress [thus seen] belong to the earth [and not to the soul who finds happiness by self-realisation]. With whom can you be angry about the pain when your tongue happens to be bitten by your own teeth? When you [adhidivaika] say that the gods are responsible for your suffering, then how would that relate to your soul? That sufferig pertains to the changeable nature [of the senses and their rulers, the soul stands apart from]. With whom should you be angry when one limb of your body hurts another limb? When you say that the soul itself [adhyatmika] would be the cause of your happiness and distress, such a difference would be part of your own nature. But how can one when there is only the soul and nothing outside - neither happiness nor distress - blame anyone? That difference after all would be unreal then [see B.G. 2: 14]. If the planets would be the cause of one's happiness and distress, how would that relate to the soul who is unborn? The heavenly bodies relate to that what is born. A planet is only troubled by other planets so they [the astrologers] say, so with

whom should the living being distinguished from his body [and his planetary positions] be angry then? If you assume karma to be the cause of your happiness and distress, what does that karma then mean to your soul? Certain is that with the animating person on the one hand and this animated body endowed with consciousness [that on itself is] not alive on the other hand, neither of both constitute the root cause of your karma. What is there left to be upset about then? And if we say that time would be the cause of our happiness and distress, where do we find the soul in that notion? The soul is not equal to the time, the way fire is not equal to its heat and snow is not equal to [cold]. With whom must one be angry when there is no duality in the transcendental position [see also B.G. 18: 16 and time quotes]? For him, [the spiritual soul] superior in transcendence, there is not from anyone, from whatever side or in any way the influence of the duality [of happiness and distress], the influence of the world of opposites, as can be seen with the arising false ego [of the mind being seised] that shapes one's material existence. He who awakens to this intelligence has nothing to fear from the material creation [with all her living beings]. By the worship of Mukunda's feet I will cross over the difficult to defeat ocean of material nescience. I am certain of this because of the foregoing great seers [or acaryas] who were firmly fixed in the worship of the Supreme Soul [see also B.G. 6: 1-2].'

The Supreme Lord said: 'While he had lost his wealth and gotten detached, while he had left his home and free from moroseness traveled the earth, the sage, despite being insulted by rascals, did not forsake his duties and spoke this song. There is no other cause of happiness and grief than the bewilderment of someone's mind that in material life out of ignorance created its friends, neutrals and enemies [see also 10.32: 17-22, B.G. 9: 29]. Therefore My best, bring in every respect with an intelligence absorbed in Me the mind under control and [attain] thus being connected the essence of the science of yoga [see also Shri Shri Shikshashthaka verse 1]. Whoever with full attention meditates on, makes others listen or listens himself to this [song] based upon the knowledge of the Absolute as sung by the mendicant, will for certain never [again] be overwhelmed by the dualities [of happiness and grief].'

*: Some think that the essence of yoga is to stop the mind all together, but Krishna stresses in this chapter clearly that it is about the control, not the stopping. That stopping is an impersonalist mayavada buddhist technique to concentrate on one's essence and constitutes a willfully created illusion [see Buddhism]. Saying neti-neti like Prahlada e.g. the mind will indeed concentrate on the essence which exactly will boost the mind in that direction. So with the stopping of its worldly engagement, the real engagement of the mind in prayers and philosophy begins. Not going for the siddhis, the mystical perfections, the mind must thus be engaged for the Fortunate One, for Krishna, by means of concentration on His names, mantras and stories. By Shraavanam, kirtanam etc. one has to learn to listen, sing and follow according to the scripture, the guru and the co-believers. The first two yoga sutras I.1 & 2 atha yoganUshanamam, yogah citta vritti nirodah, should be translated with 'as the lesson of yoga, now curb the rumination of the mind about worldly things' and not with 'your yoga lesson now is to stop the mind from working'. Of course one has to use one's mind, in obedience to the Holy Spirit, to the voice of God; the mind is after all an aspect of the divine ruled by Aniruddha in the catur vyuha (see also vritti and siddhi).

BHAGAVATA PURANA CHAPTER 24:

Analytic Knowledge, Sankhya, Summarised

The Supreme Lord said: 'I shall now discuss with you the analytic knowledge as established by the classical authorities. Knowing this a person can immediately give up the bewilderment based upon the material duality. In the first age of dutifulness [Krita], in the beginning when there were [only] persons expert in [spiritual] discrimination, as also before that time [during the period of annihilation], the Knower was simply one and the same as the [universe] known [see also 11.22: 29]. That One Great Undifferentiated Truth inaccessible to speech and mind [Brahman], turned into the twofold of material nature on the one hand and the enjoyment [of the enjoyer of that result] on the other hand [see 11.22]. One essential half, material nature [prakriti] is she [the 'mother'], who is of a dualistic nature, while he, the other entity, the knower, is called the purusha [the enjoying person or male principle]. By My agitation of material nature [in the form of time, of Kala], the modes of tamas, rajas and sattva [the gunas] have manifested in order to fulfill the desires of the living entity. From them the thread [the activating principle of the sutra] arose, together with the principle of intelligence [mahat]. From the transformation of mahat came about the false ego [the ahankara of the purusha who identifies with the object of perception] that is the cause of bewilderment. That I-awareness is thus of the three [guna] categories and [accordingly makes] with clarity, emotion and ignorance [alternately use of] the sense objects [tanmatra], the senses [indriyas] and the mind [manas]. Thus it [the identified self]

constitutes the cause of understanding and not understanding [the so-called conscious and unconscious]. The darkness of the false ego gave rise to the subtle sensations of gross matter, its emotion awakened the senses and the clarity of the identified self called for the eleven gods [see deva]. Because all the elements combined to function under My influence they brought the egg of the universe into being that serves as My supreme residence [see from 11.22: 18].

I appeared [as Narayana] in the egg that was situated in the water of the causal ocean and from My navel a lotus arose that is known as the universe. On that lotus the self-born one found his existence [Brahma, see 3.8]. He, the soul of the universe endowed with passion, created from his penance by My mercy the three different worlds called earth, the atmosphere and heaven [bhuh, bhuvah and svaha], as also its rulers [see Gayatri and loka]. Heaven became the residence of the demigods, the atmosphere the home of the ghostly spirits, the earthly places offered the humans and other living beings shelter and the place beyond these three is there for the Siddhas, the ones of perfection [Siddhaloka]. The places of the underworld were by the master created as the residence for all asuras [hunenlightened souls' or demons] and those perfect in their ego [the 'snakes', the Nagas]. All the destinations of the three worlds thus owe their existence to the fruitive activities proper to the modes [see B.G. 4: 17, 10.1: 42-43]. By penance, yoga and by forsaking [in sannayasa] one is of the spotless destinations of mahar, janas, tapas and satya, but My destination [Vaikuntha] is reached by performing devotional service. As arranged by Me, the Supporter, the Soul [the energy] of Time, one rises up from or drowns in the mighty stream of the modes of this world in which one is bound to performing fruitive labour. Whatever the small, the big, the thin and the thick of manifestation, is all brought about by the combination of material nature and its enjoyer [see also B.G. 18: 16]. That what constitutes the cause of something - common matters like things of gold and things of clay - is there in the beginning, during the life as also in the end of that what was produced and is subject to transformation [and is thus illusory as for its form, compare 6.16: 22, 10.87: 15, 11.22: 8]. Something that serves as a previous ingredient of a thing that - as something different - constitutes a change of form of that ingredient, is called the true of something provided it is present from the beginning to the end [compare B.G. 2: 13, 2: 16]. Material nature [prakriti] the foundation of which is constituted by the causal [transformed] ingredient of the Supreme Person [the purusha], together with that what is the agitating agent, viz. Time [kala], makes up the threefold of the Absolute Truth [Brahman] that I am. For as long as I look after it, the grand creation will perpetually, for the sake of the variegation of its qualities, generation after generation continue to exist until its dissolution [see also B.G. 3: 24]. When the form of the universe that is pervaded by Me has manifested the planetary variety of its time periods [of creation, maintenance and decay], this variety with its different worlds [losing its synergy] arrives at [a dissolution into] its five composing gross elements [see yugas, manvantaras, and B.G. 11: 13]. 2-2 The mortal frame [at the time of annihilation] will merge with the food, the food with the grains, the grains with the earth and the earth with the fragrance. Fragrance becomes merged with the water, the water with its quality of taste, the taste with the fire and the fire with the form. Form merges with air, air merges with touch and touch merges thereupon with the ether. Ether merges with the subtle object of sound and the senses [of sound etc.] become merged with their sources [the gods of the sun and moon etc.]. The sources My dear Uddhava, merge with the mind of the ego of goodness, the controller of the sound, that dissolves in the original state of the elements [the ego of slowness]. This all-powerful primal elementary nature then merges with the cosmic intelligence [mahat]. That greater principle dissolves in its own modes and they in their turn merge with their ultimate abode, the unmanifest state of nature that merges with the infallible Time. Time merges with the individuality [the jiva] of the Supreme in command of the illusory potency and that individuality merges with Me, the Supreme Self Unborn [atma], who, characterised by creation and annihilation, is perfectly established in Himself and remains alone [see also 3.11: 28, 4.23: 15-18, 11.3: 12-15]. Just as with the darkness when the sun rises in the sky, how can the bewilderment of the dual mind remain in the heart of the one who seriously studies this? This is what I, the Supervisor of the Spiritual and Material world, had to say concerning this Sankhya instruction of analysis [see also 3.25 - 3.33] that breaks through the bondage of doubts of the people who both go along with and go against nature.'

BHAGAVATA PURANA CHAPTER 25:

The Three Modes of Nature and Beyond

The Supreme Lord said: 'Oh best of persons, try to understand what I am about to say concerning the way someone is influenced by a certain mode of My material nature [*]. - With the mode of goodness one finds equanimity, sense control, tolerance, discrimination, penance, truthfulness, compassion, remembrance, contentment, renunciation,

freedom from desire, faithfulness, modesty and pleasure within. With the mode of passion there is lust, endeavor, conceit, dissatisfaction, false pride, a desire for blessings, separatism, sense gratification, rashness, love of praise, ridicule, display of valor and hard sanctioning. With the mode of ignorance one runs into intolerance, greed, deceitfulness, violence, attention seeking, hypocrisy, listlessness, quarrel, lamentation, delusion, the suffering of depression, sloth, false expectations, fear and indolence. These, one after the other described by Me, constitute the majority of the effects of the modes. Hear now about their combinations [see also B.G. 14]. Oh Uddhava, the notion of 'I am this way' and 'that is a trait of mine' that people have [in relation to these qualities] when they are engaged with their mind, senses, sense objects and life breath, reflects a combination of the modes [see also 11.23: 49, 11.24: 7, 11.24: 13]. In case a person is fixed in his religiosity, economic development and sense gratification, [also] the resultant faith, wealth and enjoyment is an expression of the interaction of the different modes. When a person in family life is of a dedication characterised by sense gratification and thereafter performs his religious duties, a combination of the modes is a fact. From someone's self-control can be deduced that he is endowed with goodness and so on, his lust is indicative of the mode of passion and such, and from his anger etcetera one may conclude that he is caught in ignorance. When someone worships Me with devotion and indifference about the results of his labour, such a person should be understood to be of a practice of goodness, whether he is a man or a woman. When one in the fulfillment of one's duties worships Me hoping for benedictions, such devotion must be understood as being of the nature of passion, and when one does it with violent intentions one is of ignorance [see also B.G. 17: 20-22]. The modes of sattva, tamas and rajas influence the [conditioned] individual but not Me; one is bound to them because they manifest in the mind and lead to attachment to life-forms and sense-objects [see also B.G. 4: 14]. When the mode of goodness - which is pure, luminous and auspicious - predominates over the other two [of passion and ignorance], a person will be blessed with happiness, religiosity, knowledge and other good qualities [see also B.G. 14: 11, 18: 37]. When passion defeats goodness and ignorance one gets attached, wants to make a difference and tends to impermanence, because of which one with profit minded actions and striving for a good name and wealth becomes unhappy [see also B.G. 14: 12, 18: 38]. When ignorance dominates passion and goodness one's discrimination is defeated, one's consciousness is covered, one's initiative is lost and one becomes endowed with bewilderment, complaints, sleeping too much, violence and false hopes [see also B.G. 14: 13, 18: 39]. When one's consciousness clears up and the senses are no longer distracted, one achieves physical self-confidence and a detached mind; know that to be the goodness of My refuge. When the intelligence is disturbed by too much activity, when one fails to disengage from one's senses, when one is not at ease with one's body and when the mind is unsteady, you should understand that to be the symptoms of passion. Failing in the higher functions of consciousness, getting dull, being unable to focus, not being mindful, not understanding things and being gloomy you should recognise as the mode of ignorance. When goodness increases the strength of the gods increases, when passion increases the demons grow stronger and when ignorance increases Uddhava, the wild men will get on top. Know that one is wakeful in the mode of goodness, that one is sleepy in passion, that one is not aware in the ignorant mode of the living entity and that the fourth [transcendental] state [of consciousness turiya] pervades the three [see also 7.7: 25 and B.G. 6: 16]. In the mode of goodness spiritual [Vedic] persons reach higher and higher, in the mode of ignorance one reaches head first lower and lower [births] and in the mode of passion one is stuck in between [in attachments, see also B.G. 6: 45, 16: 19]. Those who die in goodness go to heaven, those who die in passion go to the human world and those who die in ignorance go to hell. They however who are free from the modes come to Me [see also B.G. 9: 25, 14: 18]. Work dutifully done as a sacrifice unto Me without desiring the fruits is in the mode of goodness, work done with a profit motive is of the mode of passion and work performed with violence and pressure and such, is of the mode of ignorance [B.G. 17: 20-22]. Spiritual knowledge of detachment is of the mode of goodness, fostering opinions one is of the mode of passion and a materialistic conviction belongs to the mode of ignorance. Spiritual knowledge focussed upon Me [however] is considered to be free from the modes [see also 6.14: 2]. To have one's residence in the forest is of the mode of goodness, to reside in a town is said to be of the mode of passion, to reside in a gambling house is of the mode of ignorance but My residence is elevated above the modes [see also 7.12: 22, 11.18: 25]. A worker free from attachment is of the mode of goodness, blinded by personal desire one is of the mode of passion, having lost one's memory one speaks of the mode of ignorance [see 11.22: 38-39] [but] the one who has taken shelter of Me is free from the modes. In the mode of goodness one believes in spiritual matters, in the mode of passion one

believes in fruitive activities, in the mode of ignorance one is irreligious, but one is transcendental to the modes with faith in My devotional service. Food that is wholesome, pure and attained effortlessly is considered to be of the mode of goodness, [strongly] catering to the senses it is of the mode of passion and impure food that makes one suffer is of ignorance [see also B.G. 17: 7-10]. Happiness derived from the soul is of the mode of goodness, generated by sense objects it is of passion, happiness derived from delusion and depravity is of the mode of ignorance, but free from the modes happiness is found in Me [see 11.15: 17 & B.G. 5: 21, but also 6: 7].

Material substance, the place, the fruit of action, time, knowledge, activity, the performer, faith, the state of consciousness and the species and destinations of life thus all belong to the three gunas. Oh best among men, all that exists, being seen, heard or pictured in one's mind, is a composition of the three modes that was established by the unseen [Original] Enjoyer. These forms of existence [and stages of life] of the [repeatedly incarnating] living being are bound to the operation of the modes. Oh gentle one, the individual soul who, dedicated to Me in bhakti-yoga, conquers these modes that manifest themselves in the mind, qualifies for My transcendental love. They who obtained this human body by which one acquires knowledge and develops wisdom, should therefore be as smart to shake off their attachment to the modes and worship Me. A learned man should worship Me free from material association; attentively having subdued his senses a sage should take to the mode of goodness and conquer the modes of passion and ignorance. With his intelligence pacified he, being connected [in bhakti] without any [other] dependency, should also conquer the mode of goodness. The embodied soul who [thus] freed from the modes gives up the cause of his conditioning, reaches Me. The living entity, who as an individual soul by Me thus was liberated from the modes of nature that nestled in his mind, achieves thus, by dint of the Absolute Truth, complete fulfillment and will no longer, neither internally nor externally, wander around.'

*: The word nature can also be taken literally as the modes in the sense of the seasons and their primary demigods. Krishna says that Vishnu, who is the original controller above the modes, the best of the gods [10.89: 14-17], is of goodness [11.15: 15], the purest mode [B.G. 14: 6], leading to the godliness of Him [B.G. 14: 14] and that of the seasons He is the season of spring [B.G. 10: 35]. As such is autumn/spring His season of balance and of the mode of goodness. The same way the inertia of cold is representative for the mode of ignorance that is ruled by Shiva and the hyperactivity and heat of the summer is a display of the mode of passion that is ruled by Brahma.

BHAGAVATA PURANA CHAPTER 26: The Song of Pururava

The Supreme Lord said: 'Having acquired this human body that is My characteristic, one achieves, being situated in My dharma, Me, the Supreme Soul of Spiritual Happiness situated in the heart. Someone who fixed in spiritual knowledge has become free from the cause of material life that is based upon the products of the modes, does not get entangled in their illusory qualities despite of being surrounded by them; although present before his eyes they are insubstantial and nothing but illusion to him. One should never at any time seek the company of materialists devoted to the gratification of their genitals and bellies because they who follow such people will fall into the darkest pit, like a blind man following another blind man. The descendant of Ila [called Aila or Pururava, see also 9.14: 15-16], the well-known great emperor, sang the following mighty song when he bewildered being separated from Urvasi, in resignation managed to restrain his grief. The moment she abandoned him and left, he naked crying like a madman ran after her calling out: 'Oh my wife, oh you terrible woman, please stop!' With his mind possessed by Urvasi he after years of insignificantly gratifying his lusts, was not satisfied and did not notice the nights coming and going.'

Pururava said: 'Just see how bewildered I got! With my consciousness contaminated by lust I, in the embrace of this goddess, did not notice my life time passing. I had no idea whether the sun was rising or setting and was, thus spending my days, alas robbed by her of countless years. Oh what a pity this total bewilderment of mine because of which the body of this mighty emperor, this crown jewel of kings, became a toy animal for women! When she abandoned me, the mighty controller, together with all of my kingdom as if I were a blade of grass, I ran crying naked like a madman after the woman. Where is now the influence, strength and sovereignty of the person I am? I ran after this woman leaving me, just like an ass with the hoof being kicked for punishment! What is the use of knowledge, austerities, renunciation, the scriptures or of solitude and silence for the one whose mind is stolen by women? To hell with the fool I am not knowing what his best interest would be; I who thought to be a scholar in achieving the position of a lord and controller but who, just like a bullock or ass, was conquered by women! For so many years serving Urvasi's lips I, with the lust born from my mind,

never got enough of the nectar, just like a fire one can never satisfy with oblations. Who else but the Innerly Satisfied Lord of the Sages, the Supreme Lord Beyond the Senses, can free someone else who lost his mind with a courtesan? Out of control with myself being dull-minded, I saw no end to my confusion, even though the goddess [Urvasi] eloquently gave me advice [see 9.14: 20-22]. What would she have done wrong to a 'seer' like me who, taking a rope for a snake, has no notion of his real nature [his svarupa]? I am the one out of control with his senses is it not? What does this filthy body, unclean, full of bad odors, have to offer; what are those 'pleasing [feminine] qualities' and so on anyway? They constitute an influence originating from ignorance! 9-2 One can never tell whether this body belongs to one's parents, wife or employer, to [the funeral] fire, the dogs and jackals or to the [indwelling] soul or one's friends. One gets attached to this unholy matter and praises it, in case of a woman, for having such a cute nose, beautiful smile and face, but one heads with it for the lowest destination [of decay]. In what sense would one differ from worms when one enjoys that what is composed of skin, flesh, blood, muscle, fat, marrow and bone, urine, stool and pus? A man understanding what's best for him, should never run after women or associate with men thus engaged, for the sole reason that the mind united with the senses reaches for sense objects and thus gets agitated [compare 5.5: 2, 7.12: 9, 9.19: 17, 9.14: 36]. [Because] a thing not heard or seen gives no rise to mental agitation, the mind of someone not engaging his senses becomes fixed and pacified. When not even wise men can rely on the six enemies [lust, anger, greed, bewilderment, intoxication and envy; the shath-varga], then what about persons like me? One therefore should get sensorily attached to women or to men attached to women [see also yoshita].'

The Supreme Lord said: 'He, the worshipable lord of gods and men, who thus sang his song [of complaint], then gave up the world of Urvasi. Realizing Me, the Supersoul in his heart, he with the transcendental knowledge found peace within himself and ended his illusion. An intelligent person having abandoned bad association therefore should be fixed on devotees, for only by their words he can cut off the deep attachment of his mind. Devotees with their minds fixed on Me do not depend [on lusts] and are, with an equal minded vision, completely peaceful and free from possessiveness, false ego, the qualities and greed. Oh most fortunate one, these greatly fortunate souls are constantly discussing My stories that have the power to completely eradicate the sins of anyone who chooses for them. They who, faithfully dedicated to Me, hear, chant and respectfully take them [My stories] to heart, will attain My bhakti. What else would there remain [to be accomplished] for a devotee once he has achieved devotional service unto Me, the One of Countless Qualities who is the Absolute Truth comprising the experience of spiritual happiness? Just as cold, fear and darkness will dissipate for the one who resorts to the supreme grace of fire [Agni], similarly dullness, apprehension and ignorance will dissolve for someone who serves the devotees. For those who submerge and again rise in the fearful ocean of material life, the saintly devotees, peaceful in understanding the Absolute, constitute a supreme shelter as good as a life boat for people drowning in the water [compare 11.23: 28 and 11.17: 44]. Devotees constitute the refuge of those afraid to fall down, as good as food is there to grant the living beings their life, I exist as the shelter for the distressed and dharma is there as the wealth of the deceased. The devotees grant you the [divine] eyes while the sun [only] shows the external world after having risen; they are the worshipable ones, one's [true] relatives, they are one's actual self and Me as well [see also e.g. 1.1: 15, 3.5: 47, 3.6: 28, 11.2: 6]. He [Pururava] who for that reason no longer desired the world of Urvasi, then liberated from all attachment, innerly satisfied wandered this earth.'

BHAGAVATA PURANA CHAPTER 27:

On Respecting the Form of the Lord
Shri Uddhava said: 'Can You please explain the ritual yoga [kriya-yoga] of the service unto You as a deity, oh Master? Who is of that worship, in respect of what form is one of worship and in what manner are You worshipped then, oh Master of the Satvatas [see also murti and 11.3: 48-55]? The sages Narada, Bhagavan Vyasa and my preceptor the son of Angira [Brihaspati] repeatedly say that for the welfare of men there is nothing as conducive. - The words about this that emanated from Your lotus mouth were spoken by the great unborn Lord [Brahma] unto his sons headed by Bhrigu and by the great Lord Shiva speaking to the goddess [Parvati, see B.G. 3: 9-10]. This [service to Your deity form] is approved by all classes and spiritual orders of society and is, I think, most beneficial for women and the working class oh Magnanimous One. Oh Lotus-eyed Lord, please, oh Controller of All Controllers in the Universe, speak to Your bhakta - who is so very attached - about this means of liberation from the bondage of karma.'

The Supreme Lord said: 'The number of [karma-kanda] prescriptions for worshipping deities [see e.g. B.G. 1-6] is endless Uddhava, let Me in brief explain it nicely one step at a

time. One should worship Me as one desires following one of the three kinds of sacrifice according to the Vedas, the explanatory literatures [tantras like the Pancaratra] or a combination of them. Now hear from Me how a person, who according to the for him specific Vedic precepts [*] achieved the status of a second birth, should worship Me with faith and devotion. He must, connected in bhakti, free from ulterior motives [honestly] with the necessary paraphernalia worship Me, his worshipable guru, as being present in a deity, a sacrificial area, a fire, in the [position of the] sun, in water or in the twice-born heart itself[*]. For purification he should first bathe and brush his teeth and next purify himself with both types of [Vedic and tantric] mantras while applying clay and such [see tilaka, kavaca and 6.8: 3-10]. To be freed from his karma, he perfectly convinced should engage in My ritual worship [puja] and thereto perform duties as prescribed in the Vedas [see also 11.14: 35] with worship and such [like expressing the Gayatri-mantra] at the three junctures of the day [dawn, noon and sunset].

There are eight types of forms with which one remembers Me: in stone, wood, metal, smearable substances [like clay], being painted, in sand, in jewels and as an image kept in the mind. Of the two kinds of individual temple deities that are moved and not moved, the installed deity oh Uddhava, is in His worship not brought forward (avadana) and taken away again (udvasa). Not being installed one has these options, but when assigned a fixed place the following two possibilities are found: not being of a smearable substance [or being painted or made of wood] He is washed, in all other cases He is cleansed without water. There is the worship of My different deities with excellent paraphernalia, there is the worship of a devotee free from material desire using whatever that is readily available and there is the worship in the heart in a mental respect [by love only].

With a deity [in the temple] customary bathing and decorating is most appreciated Uddhava, for a holy place that is an exercise of respect in mantras [tattva-vinyasa] and for fire oblations [of sesame, barley etc.] drenched in ghee are considered best. With the sun that is a meditation in asanas [see Surya-namskar] and with water offerings of water and such are most suitable. Offerings presented with faith by a devotee of Mine are most dear to Me, even if it is just a bit of water. And what to say of an offering [by devotees] of foodstuffs, flowers, lamps, fragrances and incense [see also B.G. 9: 26]? An offer [by contrast] that, even if it is very rich, is made by a non-devotee will not satisfy Me [see also B.G. 16]. Cleansed, having collected the necessary items, having arranged the seat with blades [of kus'a grass] pointing to the east and sitting down facing the east or the north or else directly facing the deity, he should then be of worship [compare 1.19: 17, 4.24: 10, 8.9: 14-15]. After having assigned mantras to his own body and also having done this to My form, he should clean My Deity with his hand and properly prepare the sprinkling vessel and the sacred pot. With the water of the vessel sprinkling the area of the deity, the utensils and his own body, he next should prepare three vessels with water and arrange for the necessary auspicious items as far as available [like flowers, grains, blades of grass, sesame seeds etc., see ***]. With the mantras for the heart [hridayaya namah], the head [s'irasa svaha] and the tuft of hair [s'ikhayai vashath] the worshiper should purify the three vessels of water for His feet [padya], His hands [arghya], and His mouth [acamana], and do the same with the Gayatri. He should meditate on the Original Individuality of all Expansions, the very subtle transcendental form of Mine that, within his body that was fully purified by air and fire, is situated on the lotus of the heart and by perfected souls is experienced in the end vibration of the Pranava [see also 2.2]. With that [meditated form] by his own realisation conceived, he, of worship within his body and fully being absorbed in thought of Me, should invite Me within the deity - and all that is respected along with it - by touching My limbs with mantras [nyasa] and thereupon honour Me [externally by performing puja]. 5-2 After first having imagined My seat decorated with the nine Shaktis and the [deities of] dharma etc. [*4] as an effulgent eight-petaled lotus with saffron filaments in its whorl, he should offer to Me the padya, arghya and acamana water and other items of worship to be perfect with the two [of enjoyment and liberation] in respect of both the Vedas and the tantras. One after the other he next must honour My discus-weapon [the Sudars'ana cakra], conch [the Pancajanya], club [the Kaumodaki] and arrows and bow [the Sharnga], My [Balarama items of the] plow and pestle [hala and mushala], My gem [the Kaustubha], garland [the Vajrayanti] and chest mark curl of white hairs [the Shrivatsa]. [He also honours] Garuda, Nanda, Sunanda, Pracanda and Canda, Mahabala, Bala, Kumuda and Kumudekshana [My carrier bird and eight associates]. Durga, Vinayaka [Ganes'a], Vyasa, Vishvakshena [see 6.8: 29, 9.21: 25-26], the spiritual masters and the demigods - each in their own place facing the deity - should be worshipped with the sprinkling of water and other rituals [*5]. 0-3 Every day [the deity] should be bathed, as far as the means permit, using different kinds of water scented with sandalwood, us'ira root, camphor, kunkuma and

aguru. Also hymns should be chanted such as the ones from a section of the Vedas known as Svarna-gharma, the incantation called Mahapurusha, the Purusha-sukta [from the Rig Veda] and songs from the Sama Veda like the Rajana and others. My devotee should lovingly decorate Me with clothing, a sacred thread, ornaments, marks of tilaka, garlands and [apply] fragrant oils, the way it is enjoined. The worshiper should with faith present to Me padya and acamana water, fragrances and flowers, whole grains, incense, lamps and other items. According to his means he should make offerings of foodstuffs like candy, sweet rice, ghee, rice flour cake [s'ashkuli], sweet cakes [apupa], sweet rice flour dumplings with coconut [modaka], spicy sweet wheat cake of ghee and milk [samyava], yogurt and vegetable soups. On special days or else every day [the deity] should be offered a massage with ointment, a mirror, an eucalyptus stick for cleaning the teeth, a bath, food to be chewed and not to be chewed, as also song and dance. In a sacrificial area set up as prescribed he should, wearing a girdle, using a fire pit and an elevation for sacrificing, by hand build and bring to a blaze a fire that is equally piled up. Spreading [kus'a grass, mats] and then sprinkling and ceremonially [anvadhana] placing wood in the fire according to the rules, he should, having arranged for the acamana water, sprinkle the items to offer and meditate on Me as residing in the fire. 8-4 Meditating in worship of Me as being brilliant with a colour of molten gold, with My conch, disc, club and lotus, My four arms and peacefulness; My garment with the colour of the filaments of a lotus, shining helmet, bracelets, belt, the ornaments on My arms, the Shrivatsa on My chest, the effulgent Kaustubha and a flower garland; throwing pieces of wood soaked in ghee into the fire and in the course of the arghya ritual making the two offerings of sprinkling ghee [in two ways called Agharas] and [two different] oblations of ghee [called Ajyabhagas], a learned person should, with root mantras and the [sixteen lines of the] Purusha-sukta hymn, offer the oblations into the fire for Yamaraja and the other demigods called Swishthikrit in due order using a mantra for each [see also 11.14: 36-42, 11.19: 20-24, 11.21: 15]. Thus having been of worship he should bow to offer obeisances unto My associates and next present offerings chanting the basic mantra for the deity in question, thereby remembering Narayana as the Original Self of the Absolute Truth. After having offered acamana water and giving the remnants of the food to Vishvakshena, he should present to Me prepared betel nut with fragrant substances for the mouth [see also 11.3: 48-53, 11.25: 28]. He should [next] for some time [see kala, 11.21: 9] become absorbed in celebration by listening himself and make others listen to My stories, by acting out My transcendental activities and by dancing, chanting loudly and singing along with others [see also e.g. 11.5: 36-37, 11.14: 23-24]. With prayers from the Puranas, with large or small prayers from other ancient scriptures, with prayers written by others [see bhajans] and prayers from more common sources, he should prostrate himself, pay his obeisances and say: 'Oh Lord, please show Your mercy [prasada bhagavan]'. Placing his head at My feet with his palms brought together [he may say a prayer like:] 'Oh Lord, please protect this surrendered soul who in this material ocean is afraid of being devoured by death [prapannam pahi mam is'a, bhitam mrityu-graharnavat, compare B.G. 11: 19]'. Praying thus he should put the remnants granted by Me to his head and do this prayer once more - when the deity respectfully is to be bidden farewell - to give the light [of the deity] a place within the light [of his heart]*6).

Whenever one develops faith in Me, in whatever deity form or other manifestation, one should for that form be of worship since I, the Original Soul of All, am situated within My own form as also in all living beings [see also B.G. 6: 31 and *7]. By thus being of worship with the [ritual] processes of acting in yoga as described in the Vedas and more specialised texts, a person will, in both this life and the next, by My grace achieve the perfection he desired. In order to properly establish My deity the devotee should build a strong temple and maintain beautiful flower gardens [that provide flowers] for daily puja, festivals and yearly occasions. In order to assure the continuance of the daily worship and the special occasions, he donates land, shops, cities and villages and will achieve an opulence equal to Mine. Installing a deity one attains the entire earth, building a temple one attains the three worlds and performing puja and likewise services one attains the realm of Brahma, but when one does all of these three one will attain a quality [a transcendental integrity] equal to Mine. He who free from ulterior motives worships Me thus, will by bhakti-yoga unite his consciousness in devotion and attain Me [see also 5.5: 14, 11.12: 24 and B.G. 6: 44]. The one who destroys [or steals away] the service [and/or the goods] delivered to the gods and the brahmins by oneself or by others, is a stool-eating worm bound to take birth for a hundred million years [compare 10.64: 39]. The perpetrator [of that kind of offense] as also his accomplice, the one who instigated it and the one who approved it, all will have to share the karmic consequences in the life that follows over and over [depending the degree of the damage done].'

*: The parampara says to this that members of the three higher classes of society all achieve the twice-born status by initiation into the Gayatri mantra. Brahmana boys may according to the tradition after due preparation be initiated at the age of eight, kshatriya boys when they are eleven and vais'ya boys at the age of twelve.

**': The materialistic devotee - almost any person thus - is of devotion with the help of an image of God in the form of a timetable, the sacrificial ground in the form of the desk in his office, the fire in the stove on which he regularly cooks his meals, the sun with the date on the solar calendar and the clock he is manipulating pragmatically, the water with the daily shower he takes and the dishes he washes, and with the twice-born heart that he in his daily contemplations according to the wisdom as an adult acquired from personal experience and from his teachers. Everyone is thus, more or less engaged in devotional service in the practices of devotion as mentioned here, be it at an unconscious materialist and rather impersonal level (see prakrita).

***: 'Shrila Shridhara Svami gives references from the Vedic literature stating that the water meant for bathing the feet should be combined with millet seeds, durva grass mixed in water, vishnukranta flowers and other items. The water used for arghya should include the following eight items - fragrant oil, flowers, unbroken barleycorns, husked barleycorns, the tips of kus'a grass, sesame seeds, mustard seeds and durva grass. The water for sipping should include jasmine flowers, ground cloves and kakkola berries' (p.p. 11.27: 2).

*4: The seat of dharma is imagined here as consisting of righteousness, wisdom, detachment and supremacy for its legs, the opposite values for the sides of the seat and the three gunas for the three planks of the base.

*5: According to Shrila Jiva Gosvami the personalities mentioned here are eternally liberated associates of the Lord who reside in the spiritual sky beyond the material manifestation. Not so much the Ganes'a who in this world, as the son of Lord Shiva, is famous for awarding financial success, and the goddess Durga, the wife of Lord Shiva, renowned as the external, illusory potency of the Supreme Lord. (p.p. 11.27: 2).

*6: Devotees accepting flowers, food or fire from the deity customarily take the offering first to their head as a token of respect.

*7: The parampara adds here: 'By regulated, faithful worship one gradually understands that the deity is completely nondifferent from the Supreme Lord Himself. At that stage one, on the strength of deity worship, rises to the second-class platform of devotional service. At this more developed stage one desires to make friendship with other devotees of the Lord, and as one becomes solidly established in the community of Vaishnavas, one completely gives up material life and gradually becomes perfect in Krishna consciousness' (p.p. 11.27: 4).

BHAGAVATA PURANA CHAPTER 28:

Jnana Yoga or the Denomination and the Real

The Supreme Lord said: 'When one understands that the world, this combination of matter and person, is based upon one and the same reality, one should refrain from praising and criticizing someone else's nature and activities. He who praises or criticizes someone else's nature and actions quickly strays from his [real] interest [of self-realisation] because he thus adheres to the falsehood [of the world of opposites]. A person aware of the objective diversity is just [as unaware of the one reality] as an embodied soul whose senses, overcome by sleep, experience the illusory reality [of a dream] or the deathlike state of having lost consciousness. What would be good or what would be bad in this unreal, deceptive material duality that, considered by the mind and put into words, results in a false [insufficient] image of reality [?]? Even though shadows, echoes and mirages constitute mere suggestions, they create motives [in people]; the same way the body and what belongs to it gives rise to material conceptions [identifications] that create fear until the day one dies [for they offer no firm hold]. - The Master, the Lord, the Soul alone, manifests this universe and Himself, protects all that exists and Himself and withdraws both the creation and Himself. Apart from the Soul, outside of Him, hence no separate living being can be found, just as no other basis can be found for this, within the Self perceived, threefold splendor of the gunas - that you must know as the threefold manifestation generated by the illusory energy of maya [B.G. 14: 19]. Someone who, perfectly conversant and experienced, is well aware of what I have now described, does not blame or praise [in looking for another cause], and wanders the earth as free as the sun. When one by direct perception, logical deduction, scriptural truth and one's self-realisation knows that that which is inessential has a beginning and an end, one should move around in this world free from attachment [see also B.G. 2: 16].'

Shri Uddhava said: 'Material existence is not the experience of the seer who is a soul of self-realisation, nor the experience of the spiritless body that constitutes the seen. Whose experience might it be then oh Lord? The inexhaustible soul, free from the modes, is pure, self-luminous and uncovered just

like a fire, while the material body is like firewood that is without understanding. To which of the two belongs the experience of a material life in this world?'

The Supreme Lord said: 'As long as the soul is attracted to the body, the senses and the life force, material existence will continue to flourish, despite being meaningless to the ignorant. Even though not having a purpose of its own, the course of mundane existence [the 'wheel'] does not cease to exist; one keeps, like [being caught] in a dream, contemplating the objects of the senses and the meaninglessness arriving with it [compare 3.27: 4, 4.29: 35 & 73, 11.22: 56, B.G. 2: 14]. But that [dreaming] what presents someone who is not awake many undesirable experiences in his sleep, will certainly not confound the one who awakened. Lamentation, elation, fear, anger, greed, confusion, hankering and such, one observes with the birth and death of the false ego [ahankara] and [is] not [seen] with the soul [that does not take birth or die, see 11.22: 12, 11.23: 50-56, 11.25: 30]. The individual soul [of identification] with his attention directed at the body, the senses, the life force and the mind, assumes, depending the gunas and the karma, his form within the [great universal] Self. With the lead [the sutra] of the complete of nature thus very differently denominated [as a dog, ape or human being], he then controlled by time moves around in material existence. A sober sage free from desire moving around in this world will, with the sword of transcendental knowledge sharpened by worship, cut with this, without a firm basis, [in false ego] being represented in the many forms of the mind, the speech, the life force and the bodily functions. Spiritual knowledge [jnana, entails] the discrimination [of spirit and matter and is nourished by] scripture and penance, personal experience, historical accounts and logical inference. [It is based upon] that what is there in the beginning, what stays the same in between and what remains in the end of this [creation], namely the Time and Ultimate Cause [of brahman, the Absolute Truth, see also B.G. 10: 30, 33, 11: 32 and kala]. Just like gold alone being present before it is processed, when it is processed and in the final product of the processing, I am present in different disguises [of the with the gunas processing of] this creation [see also guna-avatars]. My dearest, this spirit of condensed knowledge [this transcendental intelligence] in its three conditions [of wakefulness, sleep and unconscious sleep], constitutes, while manifesting itself in the form of the three modes as the causing [of rajass], the caused [of tamass] and the causal agent [of sattva, compare 11.22: 30], the fourth factor [the 'gold' or turiya] that as an independent variable stands for the single [Absolute] Truth of each of them. That what was absent before, is absent afterwards and is not there [independently] in between, is but a designation, a reference. Whatever that was created and is known by something else, is actually only [a reference to] that something else - that is how I see it. Even though this creation, which appears with the transformations of the mode of passion, not really exists, it thus shines forth as [a reference to] the Absolute Truth standing in its own light, as the Brahman [the impersonal form of God] of the variety of senses, their objects, the self and the transformations [of the five elements, see also siddhanta]. When one by discriminating this way has achieved clarity about the Absolute of the Spiritual Truth, one must wisely speak against the opposite [of falsely identifying oneself], cut with the doubt regarding the Soul and in the contentment of one's own spiritual happiness desist from all lusty [unregulated] matters [see B.G. 3: 34]. The body made of earth is not the true self, nor are the senses that, their gods or the life air, the external air, water, fire or a mind only interested in matter [food]; nor is the intelligence that, material consciousness, the I that thinks itself the doer, the ether, the earth, material things or the restraint [the universal primeval state of equilibrium]. Having properly distinguished My abode [or personal identity], what will be the virtue of the meditative control of the senses - which are manifestations of the gunas - or what would on the other hand be the objection against their agitation; what difference would it make to the sun whether the clouds gather or disperse? Just as the sky itself is not affected by the coming and going qualities of the atmosphere, fire, water and earth or by the qualities of the seasons [of heat and cold], also the Imperishable Supreme remains free from the influence of sattva, rajass and tamass, the modes that constitute the cause of the I-concept of material existence [see also 1.3: 36, 3.27: 1, B.G. 7: 13]. Nevertheless, until one by steadfast bhakti-yoga unto Me has banned all the impurity of passion from one's mind, one must avoid the attachment with the modes that was produced by the deluding material energy [see B.G. 7: 1, 14 and *]. The same way a disease that was treated imperfectly time and again returns and gives a man trouble, also a mind not purified of its karmic contamination will torment an inexperienced yogi who is still of all kinds of attachment. Imperfect yogis who are commanded by impediments in the form of the human beings [family members, disciples etc., see e.g. Shri Shri Shikshashthaka-4] sent to them by the thirty gods [see tridas'a] will, by their perseverance in their previous life, once again [in a new life] engage in the practice of yoga,

but never more be entangled in fruitive activities [see also 11.18: 14, B.G. 6: 41-42]. A normal living being affected by the work he performs, his karma, remains, impelled by sometimes this and then again that impulse, in that position until the moment he dies. But someone intelligent is, despite being situated in the material position, not that [fickle], because he, with the experience of the happiness he found, gave up his material desire. Someone whose consciousness is fixed in the True Self does not give it a moment's thought whether he is standing, sitting, walking or lying down, urinating, eating food or doing whatever else that manifests from his conditioned nature. When one is intelligent one does not take anything else [but the soul] for essential. Whenever such a one faces the not really [independently] existing matters of the senses, he from his logic denies them their separateness, so that they are like the things of a dream that disappear when one wakes up. The soul is not something one accepts or rejects [that comes and goes], but the ignorance [resulting in a material body] that you in many forms under the influence of karma and guna accepted as an inextricable part of yourself My best one, [ultimately] dissolves again in simply that knowledge. Just as the rising sun puts and end to the darkness in the human eye without creating what exists, also a clever and thorough search for My pure truth puts an end to the darkness of someone's intelligence. This self-luminous, unborn, immeasurable Greatness of Understanding who is aware of everything is the One Without a Second in whom words find their closure and by whom impelled speech and the life airs are moving. Whatever notion of duality one might have of the [Supreme] Soul is nothing but a figment of the mind; for such an idea there is no other ground than one's own [identified] self [compare 7.13: 7]. The explanations [in terms of good and bad, see also 11.21: 16] offered by the so-called scholars of the meaning of this, in names and forms perceivable, duality that unmistakably consists of the five elements, are [completely] in vain [see also 5.6: 11].

The body of a yogi who with a lack of experience tries to engage in the practice of yoga, may be hindered by rising disturbances. In that case the following rule of conduct is prescribed. Some disturbances may be overcome by postures [asanas] combined with concentration exercises [dharana], others can be defeated by penances [tapas, see ***], mantras and medicinal herbs. Certain inauspicious matters one can overcome step by step by constantly thinking of Me [Vishnu-smarana], by [loudly or silently] honouring My names and such [japa, sankirtana] and by following in the footsteps of the masters of yoga [see also B.G. 6: 25]. Some [yogis] keep their bodies under control and make them fit by focussing on health, employing different methods and exercises for the sake of material perfection [siddhis]. It goes without saying that good health should not be worshipped when such an endeavor is useless, for in matters of the body one is, just like a fruit on a tree, subject to decay [see also 11.15: 33]. Although the material body of someone regularly practicing yoga will attain fitness, being intelligent My devotee does not put faith in such yoga and will give it up [in the course of time*4]. The yogi who, free from desires takes to My shelter and practices this process of yoga, experiences the inner happiness [of the soul] and accepts no defeat by disturbances.'

*: Contrary to popular notions that the medium would be the message, here is stated clearly that the medium is not the message. The words and the ideas, and also the so-called fixed form of things, are all false relative to the original truth, the message, the essence. That what is expressed is the essence, not the expression itself. So the one living being of the person and the living material nature with her Time as the masculine aspect, is the essence and all ideas, fixed things of it and words about it are actually false. Thus we have the paradox of the in itself false expression in words and ideas, this sentence before you as a reader e.g., of that what is true on itself as the wholeness of life. So there are idols of Krishna being worshiped with the strict warning not to consider them as something material. Thus praise and criticism, good and bad, are dual notions missing the point of what is objectively the value free reality of brahman, the Absolute Truth of the reality free from illusion that is equally present both outside and inside. Or as one puts it these days: science is value-free.

** The purport of this is that, even though material nature as His gigantic virath-rupa form is nondifferent from the Supreme Lord (as elaborately described in this and other chapters), one who has yet to conquer material desire must not artificially seek solace in material things, declaring them to be nondifferent from the Lord [see p.p. 11.28: 27].

*** Concerning penance the beginner is reminded of the fact that voluntary penance, voluntary suffering, is better than penance enforced from the outside in the form of a disease, legal prosecution, shortage, calamities etc. Like the Jews in Exodus would be ready to leave Egypt one should be ready for the coming of the Lord [see also 11.17: 42 and B.G. 2: 40, 12: 16].

*4: Here one is reminded of the fact that characters like Ravana and Hiranyakas'ipu also practiced yoga and attained fitness; attaining perfections that way can also be something demoniac and is thus not the object of belief as stated here.

Attaining the Lord is rather the motive for the yogi. Control, health and order is something nice to achieve, but without the Lord it is just as well a thing of the devil.

BHAGAVATA PURANA CHAPTER 29:

Bhakti Yoga: the Most Auspicious way to Conquer Death
Shri Uddhava said: 'This process of yoga is, I think, most difficult to execute for someone not spiritual. Please, oh Acyuta, tell me in simple terms how a person may easily succeed [see also B.G. 6: 33-34]. Generally oh Lotus-eyed One, [beginning] yoga practitioners get frustrated trying to unite the mind and, unable to find absorption, grow weary of subduing their thoughts. For that reason oh Lotus-eyed Lord of the Universe, the swanlike [devotees] delight in taking to the shelter of Your lotus feet that are the source of all ecstasy, while they who take pride in the results of their yoga, do not [take shelter] and are defeated by Your material energy. It comes as no surprise Acyuta, that You as a friend to all servants with no other shelter, are joined in intimacy with them [are commanded by them]. You who [as Rama] were affectionate with the animal-like [Vanaras] while the edges of Your footstool were covered by the effulgent helmets of the great controllers [like Brahma]. Knowing the benefit You offer oh Supreme Soul, Bestower of All Perfections and dearest Lord to those seeking shelter, who would reject You or ever be devoted to anything else and forget [about You in exchange] for some opulence? What would not be granted to us when we serve the dust of Your feet [see also 10.44: 15, 10.47: 46]? The scholars - despite all their work - would not even with a lifetime as long as Brahma's be capable of expressing the gratitude [we owe You], oh Lord. For You, in order to remind us of the greater [spiritual] joy for dispelling the sadness of being embodied, show us Your path in two ways: in the form of that what from the caitya authority [of the Supersoul] is mentally conceived within and that what from the outside is conceived on the authority of the acarya [the parampara-guru of the tradition].'

Shri Shuka said: 'Thus questioned by Uddhava who in his heart was most attached to Him, the Lord of all Lords spoke lovingly with an attractive smile, He who - with the universe as His plaything - by His energies assumed His three [principal] forms [the guna-avatars].' The Supreme Lord said: 'I shall explain to you My most auspicious dharma by means of which, with faith executed, a mortal being may defeat unconquerable death. He whose mind is attracted to My devotional service and has offered his heart and intelligence unto Me, should remember to perform step by step all his prescribed duties for My sake. One should take shelter of the holy places frequented by My saintly devotees and [follow the example of] the conduct of My devotees among the demigods, humans and demons. Either alone or in association one should with respect for the position of the moon [e.g.], at special occasions and at festivals engage in singing and dancing and so on, with royal opulence [and generous contributions]. With a pure heart one should see Me, the Supreme Soul free as the sky, as being present within and without oneself and all living beings [see also B.G. 13: 16 and 1.7: 10]. 3-1 Oh brightest spirit, when one with My love thus is of respect for all living beings, one with such an approach has taken shelter of the highest possible knowledge, the absolute unity of spirit. This way regarding the brahmin and the outcast, the thief and the man faithful to the brahminical culture, the sun and the spark, the gentle one and the cruel one equally, one is considered a wise person [see B.G. 5: 18]. Of the person who constantly meditates upon My presence in all men quickly the rivalry, envy, disdain and false ego will disappear. Ignoring the laughter of one's friends and without being embarrassed about outer appearances one should [factually] throw oneself like a rod to the ground and offer one's obeisances to [all.] even [to] dogs, outcasts, cows and asses [see also Shri Shri Shikshashthaka-3]. With the functions of what one says, thinks and does, one this way will have to be of worship as long as one has not developed the vision of Me being present in all living beings [see also tridanda]. For the one who by knowledge and realisation sees the Supreme Soul everywhere, everything is based upon the Absolute Truth. Thus free from doubt he should desists from [material striving, karmic activities]. I consider this - with the functions of one's mind, words and actions seeing Me within all living beings - the most appropriate of all processes. My dear, because this by Me perfectly established method is free from the modes and has no ulterior motives there is, when one thus tries to be of service unto Me Uddhava, not even the slightest loss [see also B.G. 2: 40]. Oh best among the pious souls, when one is capable of performing one's duty free from ulterior motives for the sake of Me, the One Supreme, [the emotions] of that endeavor like fear and such, will be futile [see also B.G. 18: 6]. This in one's life by means of the false and mortal achieving of Me, the One Immortal, constitutes the cleverness of the clever and the intelligence of the intelligent.

This survey both in brief and in detail I thus explained to you, constitutes the complete science of the Absolute Truth that even for the demigods is difficult to access. With clear, logical arguments I repeatedly explained to you the spiritual

knowledge; properly understood this will put an end to the doubts a person may have and liberate him. He who concentrates on this question of yours as also on My clear reply, will attain the eternal secret of the Vedas, the Supreme, Absolute Truth. I shall naturally, give Myself to that person who without reservation passes on to devotees this traditional instruction of Mine, this knowledge of the Absolute Truth. He who repeats [for others] this Supreme [Knowledge] that is so sanctifying and clear, reveals My presence with the lamp of knowledge and will find purification day after day. The person who attentively and with faith regularly listens to this and is of transcendental devotional service unto Me [is a bhakta], will not get entangled in karmic activities [see also B.G. 3: 9]. Uddhava, oh friend, do you have a clear understanding of the spiritual now and has this lamentation and illusion that arose in your mind been removed [see 11.6: 42-49 and also B.G. 18: 72]? Do not share this with a hypocrite, an atheist or a cheat, nor with someone not willing to listen, a non-devotee or an obstinate person [compare to B.G. 18: 67]. Share it with a person free from these bad qualities, someone virtuous and pure, kindly disposed and dedicated to the welfare of the brahmins, as also with labourers and women if they are of devotion [compare B.G. 9: 32]. For the inquisitive one fully understanding this, there is nothing further to know; once one has drunk the nectar of this palatable beverage nothing will remain. Everything that people of success with the four goals of life [cauth-vidah] may find in knowledge, fruitive labour, mystic yoga, ordinary activities or in political ruling, you can equally find in Me My best one [see also B.G. 18: 66]. When a mortal surrenders himself to Me and forsakes all his fruitive labour in his desire of service, he at that time attains freedom from birth and death and qualifies for sharing in My nature.'

Shri Shuka said: 'After he had heard the words of Uttamas'loka and thus was shown the path of yoga, Uddhava with folded hands said nothing because his throat was choked up with love and his eyes were brimming with tears. Checking himself to steady his mind that was overwhelmed by love, oh King, he felt most grateful. With folded hands he touched the lotus feet of the Hero of the Yadus with his head and addressed Him. Shri Uddhava said: 'The great darkness of the delusion I embraced oh Unborn Primeval Person, was dispelled by Your presence. What cold, darkness and fear would have power over someone who approached the sun? You who are so merciful in Your goodness offered to me Your servant, in return the torchlight consisting of Your wisdom. Whoever filled with gratitude can abandon the basis of Your feet and look for another shelter? The because of Your maya firmly binding rope of my affection for the Das'arhas, Vrishnis, Andhakas and Satvatas, cast by You for the production of offspring, was severed by the sword of the correct knowledge about the soul. Let me offer my obeisances unto You oh Greatest Yogi, please tell me how I as a surrendered soul can be steadfast in the attraction of Your lotus feet.'

The Supreme Lord said: 'Please Uddhava, accept My advice to head for My hermitage called Badarika. At the riverbanks there be purified by the touching of and bathing in the water emanating from My feet [see 5.17]. Be, with your eyes fixed upon the Alakananda [a tributary of the Ganges] cleansed of all impurities, dress yourself in bark My deer, eat from the forest and be happy freed from desire. Exercise with your intelligence, spiritual knowledge and wisdom, forbearance with all dualities, keep saintly to your principles, restrict your senses and live in peace and absorption. Believe in and meditate upon that what you from Me have learned to discriminate. When you with your words and mind absorbed in Me thus devote yourself to My dharma you will, with that discipline reaching beyond the three destinations [the gunas or the three worlds], thereupon reach Me.'

Shri Shuka said: 'After thus having been addressed by the Lord of Understanding, Uddhava circumambulated Him keeping Him to the right and even though he at the time of his departure was free from the influence of material opposites, he with a breaking heart with his head bowed down flooded His feet with his tears. Finding it most difficult to let go of His love, he because of the departure was overwhelmed by emotions and could not abandon Him. Filled with pain he again and again offered his obeisances and placed the slippers of his Maintainer on his head. Then he departed [*]. The great devotee then installed Him permanently in his heart and went to the illustrious place of pilgrimage [which as such is also called Vis'ala] the One Friend in the Universe had mentioned. There properly executing his austerities, he attained the Lord's destination [Vaikunthha]. Anyone who with honest belief is full of attention for [listens to, speaks about and practices] this ocean of ecstasy, this nectarean sea of spiritual knowledge [of bhakti-yoga] that by Krishna, He whose feet are served by the masters of Yoga, was collected for His devotee, will liberate [himself and therewith] the entire world. I am bowed down to the greatest and first of all beings, the personality named Krishna, who makes His many devotees drink the nectar from the [milk] ocean that is de essence of the Vedas, the essence of the spiritual knowledge and wisdom that

He, as the author of the Vedas, like a bee delivered in order to take away the fear of material existence.'

*: The parampara adds here: 'According to the Shrimad Bhagavatam [3.4: 5], while Uddhava was enroute to Badarikashrama he heard about the Lord's journey to Prabhasa. Turning back and following Lord Krishna from behind, he saw the Lord alone just after the withdrawal of the Yadu dynasty. After being again mercifully instructed by the Personality of Godhead (along with Maitreya, who had just arrived), Uddhava felt his knowledge of the truth reawaken, and then, by the order of the Lord, he went on his way.'

BHAGAVATA PURANA CHAPTER 30:

The Disappearance of the Yadu dynasty

The honourable king [Parikshit] said: 'What did the Supreme Lord and Protector of All Living Beings do in Dvaraka after Uddhava, the great devotee, had left for the forest? Please tell how He, the Chief of the Yadus Dearest to All Eyes, gave up His body when His family found destruction after being cursed by the brahmins [see 11.1]? Attached to His form the women could not turn their eyes away from Him and having entered the ears of the sages His form, occupying their minds, would not leave them. How attractive were the words that by the ambitious poets were used to express His beauty? And what to say of those who, seeing Him on the battlefield on Arjuna's chariot, acquired a similar status [of being liberated]?'

The powerful rishi [Shuka] said: 'Observing the great disturbances that had appeared in the sky, the earth and in outer space, Krishna addressed the Yadus seated in the Sudharma hall [see 10.50: 54] as follows [see also 1.14]. The Supreme Lord said: 'Oh best of the Yadus, considering these fearful, great and inauspicious omens, that are like the flags of the king of death, we should not stay a moment longer here in Dvaraka. The women, the children and the elderly should go from here to Shankhodhara [halfway Dvaraka and Prabhasa] and we will go to Prabhasa where the Sarasvati flows westward. There we should purify by bathing, fast and fix our minds, and then worship the gods [the idols] with various offerings, ablations and alepa [smearing with sandalwood]. When the brahmins have performed the ceremonies for our well-being, we will give them cows, land, gold, clothing, elephants, horses, chariots and houses [see also 3.3: 26-28]. This is the course we have to follow in order to avert misfortune and bring about good fortune, for to worship the best among the living beings - the gods, the brahmins and the cows - brings about the highest perfection [compare to 10.24: 25].' After they all thus had listened to the Enemy of Madhu, the elderly Yadus said 'So be it!' and crossed over by boat [to the mainland] to head for Prabhasa in chariots. There the Yadus performed in accordance with the instructions of the Lord of the Yadus, the Supreme Personality, all auspicious rituals with transcendental devotion and everything else that would strengthen them. Then they, as was destined [see 11.1: 4], lost their intelligence drinking from a large supply of sweet tasting mairaya [honey-liquor], the ingredients of which overpowered their minds [see also 6.1: 58-60]. Among the heroes bewildered by Krishna's illusory potency a terrible quarrel arose because they were intoxicated by the excessive drinking became arrogant. Infuriated they on the shore took up their weapons - their bows, swords, bhalla-arrows [arrows with a particular arrowhead] clubs, lances and spears - and fought. Attacking with arrows, they most enraged faced each other with flying flags riding chariots, elephants and other carriers: asses, camels, bulls, buffaloes, mules and even humans, just like elephants in the forest fighting with their tusks. With their enemy aroused Pradyumna in the battle fought ferociously against Samba, Akruva against Bhoja, Aniruddha against Satyaki, Subhadra against Sangramajit, Sumitra against Suratha and the two Gadas [the brother and a son of Krishna] against each other. Others also, like Nis'athha, Ulmuka and more of them headed by Sahasrajit, Shatajit and Bhanu, confronted and killed each other, blinded by their intoxication and totally being bewildered by Mukunda. Completely forgetting their friendship, the Kuntis, the Kukuras, the Visarjanas, the Madhus and Arbudas, Vrishnis and Andhakas, the Bhojas, the Satvatas, the Das'arhas and the inhabitants of Mathura and Shurasena slaughtered each other. In their bewildered state relatives killed relatives and friends killed friends; sons fought against their fathers and their brothers, nephews against uncles, paternal uncles against maternal uncles and well-wishers against well-wishers. Running out of arrows and having their bows broken and missiles used, they took up cane stalks [rakas, see 11.1: 22]. Those stalks held in their fists turned into iron rods as strong as thunder bolts as they attacked their enemies with them, and even though Krishna tried to stop them, they attacked Him as well. Confused with their minds turned to killing, they mistook Balarama for an enemy of King and also raised their weapons against Him. The Two [of Balarama and Krishna] then also most furiously joined the fight, oh son of the Kurus, and engaged in killing, using the stalks in Their fists as clubs as They moved about in the fight. In the grip of the brahmin curse with their minds clouded by Krishna's maya, the fury of

their rivalry led to their destruction, just like a fire of bamboos turns a forest into ashes.

When all of His clans this way had found destruction, Krishna concluded that [just as it was planned, 11.1: 1-4], the remaining burden of the earth had been removed. Balarama on the shore of the ocean resorted to meditation on the Original Person and, merging Himself within Himself, gave up the human world. Seeing that Balarama had left, the Supreme Lord, the son of Devaki, found a pippala tree and silently sat down on the lap of the earth [see also 3.4]. 8-3 Exhibiting His four-armed form He, like a fire without smoke, with His brilliant effulgence dissipated the darkness in all directions. With His Shrivatsa mark and gray-blue cloud-like colour, He wore a heavenly pair of silken garments and radiated [with His ornaments] like molten gold. His face, which like a blue lotus smiled beautifully with His charming lotus eyes, was adorned with His locks of hair and gleaming shark-shaped earrings. Splendid with a belt, a sacred thread, a helmet and bracelets, arm-ornaments, necklaces, ankle bells and other royal symbols, there was the Kaustubha gem. And so He sat there with His right foot reddish like a lotus placed on His thigh, with the forms of His personal weapons in His hands and with a garland of forest flowers around His neck. His foot that had the form of a deer's face, was [then] pierced by an arrow of a hunter named Jara who thought he saw a deer. The arrow was fashioned from a fragment of the iron that had remained [from the by the brahmins cursed club that had been destroyed, see 11.1: 23]. When he [Jara] saw the four-armed personality he, afraid of having committed an offense, fell with his head down at the feet of the Enemy of the Asuras. 'This sinful person acted in ignorance, oh Madhusudana, please forgive this sinner's deed, oh Uttamas'loka, oh Sinless One. Oh Master, what I did in disrespect of You, Vishnu, was wrong, oh You whose constant remembrance, so they say, destroys the darkness of ignorance of all men. Please kill me therefore immediately oh Lord of Vaikuntha, so that I, a sinful deer hunter, may not again commit such an offense against the saints [*]. What can I, impure by birth, say about Him, about You [and the destruction of the Yadus]? The operation of Your mystic power is not even understood by Virinca, Rudra and the other masters and sons of the Vedic word, for their vision is clouded by Your bewildering potency!'

Shri Bhagavan said: 'Fear not, oh Jara, please get up, for what you did was My desire; you have My permission to go to heaven, the abode for those who are of good deeds.'

After thus having been instructed by Krishna, the Fortunate One who generated His own form, he circumambulated Him three times. Then bowing down to Him he departed in a vimana [a heavenly vehicle, also: a 'higher spirit'] to heaven. Daruka searching where Krishna was, coming close scented the fragrant air of tulasi and went in that direction. He found Him there brilliant and effulgent, surrounded by His weapons and resting at the base of the As'vaththa. With his heart overwhelmed by emotions he rushed down from the chariot and fell with his eyes full of tears at His feet. 'Oh Master, not seeing Your lotus feet my power of vision is lost and I fail to know the directions, nor can I find peace; just the way one in the night of a new moon lands in darkness.'

As he was speaking thus, right before the eyes of the chariot driver the chariot, along with the horses and the flag of Garuda marking it, rose up in the sky, oh King of kings. And while Vishnu's divine weapons were following, Janardana spoke to the driver who stood perplexed about what was happening. 'Oh driver, go to Dvaraka and inform Our family members about the mutual destruction of their close relatives, about My condition and about the passing away of Sankarshana. You and your relatives should not remain in Dvaraka. Now the Yadu capital has been abandoned by Me it will sink into the ocean. Each of you should take your own family as also Our parents with you and under the protection of Arjuna go to Indraprastha. You however, [I wish to] remain firm in My devotional service with indifference [about material affairs] being fixed in spiritual knowledge. Understand that [all of] this was a creation of My maya and thus obtain inner tranquility.'

After thus being addressed by Him he [Daruka] circumambulated Him, over and over offering his obeisances. He placed his head at His lotus feet, and went with a sad heart to the city.'

: Shri Vis'vanatha Cakravarti Thhakura wonders, since deer are by nature fearful and timid, how any deer could possibly be on the scene of such a huge battle, and how a hunter could calmly go about his business in the midst of such carnage. Therefore, the withdrawal of the Yadu dynasty and Lord Krishna's own disappearance from this earth were not material historical events; they are instead a display of the Lord's internal potency for the purpose of winding up His manifest pastimes on earth [p.p. 11.30: 37]. Also the name of the hunter Jara, meaning old age, is indicative of the metaphorical purport of this incident [see also footnote 10.87:]. In the Mahabharata-tatparya-niraya, Shri Madhvacharya-pada wrote that the Lord for His mission

created a body of material energy into which the arrow was shot. But the Lord's actual four-armed form was never touched by the arrow of Jara, who is actually an incarnation of the Lord's devotee Bhriгу Rishi. In a previous age Bhriгу Muni had offensively placed his foot on the chest of Lord Vishnu.

BHAGAVATA PURANA CHAPTER 31:

The Ascension* of Lord Krishna

["Ascension", "Assumption", or "Translation", is a belief usually associated with the so-called "Abrahamic religions." In this belief concept, holy, sacred, divine or saint individuals have ascended into Heaven after death, or in some cases, even without dying first. However, this concept is also known in Hinduism (and consequently also in Jainism, Buddhism, or other Indian religions) due to Zoroastrian-Persian and Hebrew influence on the protagonists in the Mahabharata. Both, resurrection and rebirth, terms which are often interpreted and translated in different ways, offer people spiritual salvation in the face of certain physical death.]

Shri Shuka said: 'Then Brahma arrived there [in Prabhasa], along with Shiva with his consort, the demigods led by Indra, the sages and the lords of the people. - The forefathers, the perfected souls and divine singers, the scientists and the champions, the venerable ones, the treasure keepers and the wild men, the ones of superpower and the dancing girls of heaven and all the ones of Garuda [the dvijas] desirous to witness the passing away of the Supreme Lord, eagerly chanted and praised the birth and activities of Lord Shauri [Krishna]. Crowding the sky in a great number of vimanas oh King, they being joined in transcendental devotion showered flowers. When the Supreme Lord saw the great father [Brahma] and his powerful expansions [the demigods], the Almighty One closed His lotus eyes and fixed His consciousness within Himself. Without in meditation on the fire burning in a mystic trance the object so auspicious for all concentration and meditation, viz. His body most attractive to all the worlds, He entered His heavenly abode [compare 4.4].

And while in heaven kettledrums resounded and flowers fell from the sky, Truth, Righteousness, Constancy, Fame and Beauty followed Him as He left the earth [*], see also 10.39: 53-55]. The demigods and others headed by Brahma not knowing the path that Krishna took, did not all see Him entering His abode, but those who did were most amazed. Just as mortals cannot determine the path lightning describes in the sky while leaving the clouds, the demigods could not determine Krishna's path. But Brahma, Shiva and the others who saw it, in astonishment glorified the yogic power of the Lord. Thereupon each of them returned to his own world. Oh King, understand the appearance and the disappearance of the Supreme One among the embodied beings, to be a false show like that of an actor, enacted by His illusory potency. Creating this universe by Himself, entering it, engaging in pastimes in it and in the end winding it up, He ceases [with these functions] and remains in the greatness of the Supreme Self. He who brought the son of His guru back in the same body after he had been taken to the world of Yamaraja [10.45], He who protected you against being burned by the superior weapon [1.12], He who even conquered Shiva who is the death of the agents of death [10.63], why would He who brought the deer hunter [Jara] body and all to the spiritual world, not be capable of preserving Himself? Despite the fact that He as the One Possessing Unlimited Potencies constitutes the exclusive cause of the maintenance, creation and annihilation of all created beings, He did not desire to keep His physical frame here in the mortal world. Why would He, who is the destination for those who are fixed upon Him, keep up appearances [see also 3.2: 10-11]? Anyone who, rising early in the morning, attentively with devotion glorifies this supreme destination of Krishna, will undoubtedly reach that unsurpassable position [see also B.G. 8: 6].

When Daruka arrived in Dvaraka, he fell down at the feet of Vasudeva and Ugrasena that he wet with his tears because of missing Krishna. 6-1 He told the story of the complete destruction of the Vrishnis oh ruler of man. When the people heard it they, with their hearts upset, were rendered senseless in their grief. Overwhelmed by the separation from Krishna, they struck their faces and quickly went to the place where their relatives were lying lifeless. Devaki, Rohini and Vasudeva thereupon could not find their sons Krishna and Balarama and lost their consciousness because of the pain of their bereavement. Tormented by their separation from the Supreme Lord they gave up their lives on the spot my best one. Then the [Yadava] wives climbed upon the funeral pyre and embraced their [dead] husbands. The wives of Balarama entered the fire and embraced His body, and so did the wives of Vasudeva and the Lord's daughters-in-law for Pradyumna and the others. Also Krishna's wives led by Rukmini, His first queen, entered the fire fully absorbed in Him. Arjuna distressed because of his separation from Krishna, his dear friend, consoled himself with the transcendental words of Krishna's song [like 2: 11-12, 2: 20-21, 2: 27, 4: 7, 4: 6, 7: 25 and 14: 27 of the Bhagavad Gita]. Arjuna saw to it that

for the relatives who had died and who had no remaining family members, the funeral rites were executed in order of the seniority of the deceased as is prescribed. Immediately after Dvaraka had been abandoned by the Lord, it was flooded by the ocean, except, oh King, for the residence of the Supreme Personality of Godhead [see archeology pictures 1, 2 & 3 of the site]. In that very place Madhusudana, the Supreme Lord, is eternally present; as the most auspicious of all auspicious places, its remembrance alone is enough to take away everything inauspicious. Arjuna moved the survivors - the women, the children and elders of the deceased - to Indraprastha and placed there Vajra [Aniruddha's son] on the throne. After Your grandfathers had heard from Arjuna about the death of their Friend oh King, they all left to make the great journey, but not before they had first installed you as the maintainer of the dynasty [they went northwards, see also 1.15: 34-51]. Any conditioned soul who with faith sings about the birth and activities of Vishnu, the God of Gods, will be freed from all sins [see Shri Das'avatara Stotra]. The attractive and most auspicious exploits and childhood pastimes of the incarnation of the Supreme Lord Hari [with all His expansions, see 10.1: 62-63], have now been described here [in this Story of the Fortunate One] as also elsewhere [in other scriptures]. Anyone who proclaims them will attain the transcendental devotional service that is the destination of the perfect sages [the paramahansas].'

*: Shri Vishvanatha Cakravarti Thhkura comments here: 'Truth and other qualities departed so that various bad qualities could become prominent in Kali-yuga.'

Thus the eleventh BOOK of the Shrimad Bhagavatam ends named: Krishna's Final Instructions.

BOOK 12: THE AGE OF DETERIORATION

BHAGAVATA PURANA CHAPTER 1:

The Degraded Dynasties and Corrupt Nature of the Rulers of Kali-yuga

Shri Parikshit said: 'Please oh sage, can you tell me whose dynasty ruled over the earth after Krishna, the jewel of the Yadu dynasty, had left for His heavenly abode?' [*]

- Shri Shuka said: 'The last descendant of Brihadhratha in the future [see 9.22: 49] was named Puranjaya [not the one mentioned in 9.6: 12]. His minister Shunaka will assassinate his master to make his own son named Pradyota [historical: Bimbisara] king. His son Palaka will have Vis'akhayupa as his son and Rajaka will be his successor. His son will be Nandivardhana. These five Pradyotana kings will enjoy the earth for one hundred thirty-eight years. Then Shishunaga will take birth and Kakavarna will be his son, from whose son Kshemadharmas, Kshetrajna will be born. The son Vidhisara [of Kshetrajna] will have Ajatas'atru as his son and Darbhaka, his son, will have Ajaya as his successor. - From Ajaya there will be [another] Nandivardhana whose son is Mahanandi. These ten Shishunaga kings, oh best of the Kurus, will rule over the earth in the age of Kali for three hundred sixty years. Oh King, the son of Mahanandi, a certain Nanda, will take birth from the womb of a working class woman and will, as a powerful master over millions, be the destroyer of the royal class. The kings will become irreligious and be no better than Shudras. He [Mahapadmananda], that ruler over millions, will be like a second Parashurama and as an unchallenged authority bring the entire earth under one rule [see 9.15 & 16]. From him eight sons headed by Sumalya will take birth and enjoy this earth as kings for a hundred years. A certain brahmin [called Canakya] trusted by the nine Nandas [Mahapadmananda and his sons] will overturn them. With them removed the Mauryas will rule the earth in Kali-yuga [**]. The brahmin will put Candragupta on the throne and his son Varisara will next be succeeded by Ashokavardhana. SuYasha [Dasaratha Maurya] will be born to him, Sangata [Samprati], his son, will father Shalishuka of whom next Somas'arma [Devavarman] will be born who will father Shatadhanva from whose loins Brihadhratha will take his birth. These ten Maurya kings, oh eminent hero of the Kuru dynasty, will rule the earth in Kali-yuga for the time of one hundred thirty-seven years. 5-1 From Agnimitra [the son of the first Shunga king named Pushpamitra, a general who will murder Brihadhratha] there will be Sujyeshthha [Vasujyeshthha] who will father Vasumitra whose son will be Bhadraka [Andhraka] who will be succeeded by Pulinda [Pulindaka]. His son will be Ghosha to whom Vajramitra will be born. His son Bhagavata [Bhagabhadr] will beget Devabhuti oh eminent Kuru. These ten Shunga kings will enjoy the earth for more than hundred [109] years. Thereafter this earth will be ruled by the Kanva dynasty poor in qualities, oh ruler of man. Vasudeva, a most intelligent minister from the Kanva family, [with the help of a female slave] will kill the lusty Shunga king Devabhuti and thereupon himself assume leadership. His son Bhumitra will have a successor called Narayana [with a son named Sus'arma]. These Kanva kings will rule the earth for three-hundred-forty-five more years in Kali-yuga. A low-class most degraded man of the Andhra race called Bali, will as a servant kill Sus'arma, the [last] Kanva king, and rule the earth for

some time. 1-2 His brother named Krishna, will be the next ruler of the earth. His son Shantakarna will have Paurnamasa as his successor. His son Lambodara will beget king Cibilaka. Cibilaka will father Meghasvati who in his turn will beget Athamana, who will be succeeded by Anishtakarma. Haleya, his son, will have Talaka as his son whose son Purishabhuru will have Sunandana as the next king. Cakora [his son] will be succeeded by the eight Bahus, among whom Shivasvati will be a great subduer of enemies. To Gomati, his son, Puriman will be born, whose son will be called Medas'ira. Shivaskanda born from his loins will have YajnaShri as his son and his descendant will be Vijaya who will father the sons Candravijna and Lomadhi. These thirty kings will rule the world for four hundred fifty-six years, oh son of the Kurus [***]. From the city of Avabhriti then seven Abhira kings will follow, ten Gardabhis and sixteen Kanka kings, earthly rulers who will be very greedy. Next there will be eight Yavanas, fourteen Turushkas and furthermore ten Gurundas and eleven kings of the Maula dynasty. 9-3 The eleven Maulas will rule for three hundred years after these [preceding three dynasties] have ruled the earth for one thousand ninety-nine years my dear. When they are all dead and gone, in the city of Kilakila the kings Bhutananda, Vangiri, Shishunandi, his brother Yas'onandi and then Praviraka will rule for one-hundred-and-six years. 2-3 To them [the Kilakilas] thirteen sons will be born called the Bahlikas. Thereafter the kings Pushpamitra, his son Durmitra as also seven Andhras, seven Kaus'alas and the rulers of Vidura and Nishadha will reign at the same time [over different realms]. In the province of Magadha a king named Vis'vaspurji will assume power, who like another Puranjaya will turn the people of all classes into inferior Pulindas, Yadus and Madrakas [low-class, uncivilised men, see *4]. This unintelligent king, who protected in the city of Padmavati will rule over the earth from the source of the Ganges to Prayaga, will in respect of the citizens predominantly act against the brahminical order and ruin the mighty class of the ksatriyas. The twice-born souls living in the provinces Shaurashthra, Avanti, Abhira, Shura, Arbuda and Malava will [at that time] fail to fulfill their vows while they who rank first among the people [the kings] will become no better than Shudras. The lands at the river Sindhu, as also the districts of Candrabhaga, Kaunti and Kas'mira, will be ruled by uncivilised men [mlecchas], Shudras and others who, lacking spiritual strength, deviate from the standard.

Oh King, these generally uncivilised, earthly caretakers [politicians] who, simultaneously ruling, are dedicated to irreligious and unrealistic practices will, with fierce tempers [competing for the dominion] allow their subjects hardly any freedom [economically]. They will ruin the lives of women, children, cows and intellectuals and hanker for money and the wives of other men. Lacking in strength they mostly have short, unstable careers of success and failure and live short lives. Not initiated and devoid of regulative principles these barbarians behaving like kings, under the sway of passion and ignorance, will virtually devour the citizens. The people in the cities following the example of the character, behavior and speech of these men, will, harassed by these rulers and by each other, thus be destroyed [in wars, economic collapse and natural disasters, see also kles'a, Kali-yuga and B.G. 16: 6-12].'

*: The parampara of ISKCON left out this first line of Parikshit questioning, where other sources like Shastri C.L. Gosvami do begin this chapter thus.

** : The parampara adds: 'The great historical narration Shrimad Bhagavatam, which began with the events prior to the cosmic manifestation, now reaches into the realm of modern recorded history. Modern historians recognise both the Maurya dynasty and Candragupta, the king mentioned in the following verse.' [p.p. 12.1.11]

***: According an academic translator of the Bhagavatam, Ganesh Vasudeo Tagare [1989, Morilal Banarsidass], this period would be found short before the beginning of the christian year count. Analyzing this text in reference to historical sources he, stating that there are many discrepancies with the cultural [manipulated?] records, also concludes that historically the Kanva dynasty would have only ruled for forty-five years from 75 to 30 B.C., and not for the three hundred forty-five as the Sanskrit text states here. According to him this part of the Bhagavatam would have been of a later date and consist of a mishmash of hearsay historical knowledge, which is a position contested by the parampara of course, since it is more likely to err in the discordance of worldly interest than in the harmony of a consciousness motivated by spiritual discipline.

*4: The total span of generations covered here from the first Puranjaya to the last one in the line of the Kali-yuga decay, thus would have stretched from about 2000 B.C. to about the twelfth century AD.

BHAGAVATA PURANA CHAPTER 2:

Despair and Hope in the Age of Quarrel

Shri Shuka said: 'And then, oh King, under the strong influence of the time [of Kali-yuga] religiousness, truthfulness, cleanliness, tolerance and mercy as also duration of life,

physical strength and memory will diminish day after day [see also 1.16]. Among the people of the age of Kali all one attains by good birth, behavior and qualities will be wealth while material power will be the only factor determining what is just and reasonable. Relations between men and women will be based upon sensual pleasure, business will be ruled by deceit, masculinity and femininity are there for sexual attraction and a sacred thread will suffice to be considered learned. External marks only determine someone's spiritual status and constitute the basis for mutual exchanges, because of a lack of funds one is less credible and scholarship consists of word jugglery. Poverty simply means a lack of virtue and hypocrisy and deceit are the standard of virtue; verbal agreement is enough to be married and a bath suffices to start the day. A holy place is a reservoir of water somewhere far away, beauty depends on one's hair style, life's purpose is to fill one's belly, someone audacious is considered truthful, when one can maintain a family one is an expert and one observes religious principles for the sake of one's reputation. With the earth being crowded with a populace thus corrupted, anyone who is the strongest among the intellectuals, the rulers, the merchants and the working class, will be called the king. The citizens whose wives and property are stolen by a merciless and avaricious ruling class that behaves like ordinary thieves, will flee to the mountains and the forests. Suffering draughts, famine and taxation they will be ruined and resort to the consumption of leaves, roots, meat, honey, fruits, flowers and seeds [see also 1.16: 20, 4.20: 14, 4.21: 24, B.G. 3: 14]. Plagued by cold, wind, heat, rain and snow as also by quarrels, hunger, thirst and diseases, they suffer a great deal of distress and anxiety. The maximum duration of life for human beings in Kali-yuga will be fifty years. 2-1 When the bodies of all living entities are in decay from the contamination of Kali-yuga, when the dutifulness of the members of all status-orientations is lost, when the Vedic path for all man has changed into a predominantly atheistic sense of duty, when the kings mainly consist of thieves and the people in their various occupations are lying criminals of useless violence [against specially animals], when the societal classes as good as all are engaged in profit-minded labour, cows have the same value as goats, the hermitages hardly can be distinguished from materialistic households, family bonds do not reach beyond the ties of marriage, when the plants and herbs are mostly small sised and all trees are like Shami trees, when there is always lightning in the clouds and the homes are ruled by loneliness [voidism, impersonalism, see Pranati], when Kali-yuga is running at its end and the people behave like asses, the Supreme Lord will descend in the mode of pure goodness to defend the dharma.

The spiritual master of all the moving and nonmoving living beings, Lord Vishnu, the Supreme Personality and Controller of All, takes birth for the protection of the religion and to put an end to the karma of the saintly souls. In the village of Shambhala Lord Kalki will appear in the home of the great soul, the eminent brahmin VishnuYasha ['the glory of Vishnu']. 9-2 Mounting His swift horse Devadatta, the Lord of the Universe endowed with His sword, transcendental qualities and eight mystic opulences [siddhis], will subdue the reprobates. With speed traveling the earth on His horse He, unrivaled in His splendor, will slaughter the thieves dressing as kings by the millions. When all the robbers have been killed, the minds of all the residents of the towns and cities will clear up who came in touch with the breeze carrying the most sacred fragrance of the [with sandalwood paste] decorated body of Lord Vasudeva. When Vasudeva, the Supreme Lord, is situated in their hearts in the transcendental form of His goodness, the production of offspring will be abundant. After the Supreme Lord Kalki, the Lord and Master of Dharma, has incarnated, Satya-yuga will begin and progeny will be created in the mode of goodness [see yuga]. The moment the sun and the moon together with Jupiter [Bhrihaspati] in the same constellation [of Karkatha or Cancer] enter the lunar mansion of Tishya [or Pushya, 3° 20' to 16° 40' see zodiac], Satya-yuga [Krita] will begin.

I briefly described all the past, present and future kings belonging to the solar and lunar dynasties [see also vams'a]. Beginning from the birth of your good self up to the coronation of king Nanda [see 12.1: 12] eleven hundred and fifty years will pass [*]. 7-2 On the [northwest] line between the two stars [Pulaha and Kratu] one first sees rising in the constellation of the seven sages [Ursa Major, the Great Bear], one in the nightly sky sees their [ruling] lunar mansion. The sages [the stars] in that lunar mansion remain connected with it for a hundred human years. Now, in your time, they are situated in the nakshatra called Magha. When Vishnu the Supreme Lord, the sun known as Krishna, returned to heaven, this world entered the age of Kali in which people delight in sin. For as long as He, the Husband of Rama, touched the earth with His lotus feet, Kali could not prevail on earth. Kali-yuga begins when the [constellation of the] seven divine sages enter[*] Magha. That period covers twelve hundred [godly] years [or 432,000 human years, see also kala]. When the seven sages pass from Magha to the lunar mansion of

Purvasadha, this age of Kali will attain its full strength beginning with the time of king [Mahapadma] Nanda and his descendants. The historians say that the age of Kali began the very day that Shri Krishna departed for the spiritual world. At the end of the thousand celestial years of the fourth [Kali] age, Satya-yuga will start again, the time when the minds of men will be self-enlightened.

Thus this dynasty from [Vaivasvata] Manu has been enumerated as it is known on earth. The positions of the scholars, the traders and the workers in each age can therewith also be understood. Of these personalities, these great souls, one only remembers their names; all that remains of their glory on this earth are their stories. Devapi, the brother of Shantanu [9.22: 12-17] and Maru [9.12: 5-6] who took birth in the Ikshvaku dynasty, are endowed with great mystical power and both live [even now] in Kalapa. At the end of the age of Kali they will return to human society and promulgate the varnashrama-dharma as it was before, deriving from the instructions they received from Vasudeva [Krishna]. The four ages of Krita [Satya], Treta, Dvapara and Kali that the living beings undergo in this world, will repeat themselves continuously following this sequential order [see also mahayuga]. Oh King, these kings, these gods among man and the others I described, who arriving on this earth exert their possessiveness, in the end all have to forsake this world and face their demise. Even if someone's body carries the name of king it is nevertheless destined to be known as stool, worms or ashes. For the sake of that body he was an enemy of other living beings and therefore ends up in hell. What does such a one know about his self-interest [compare 6.18: 25, 7.15: 37, 10.10: 10, 10.51: 50]? [A king may think:] 'How can this same undivided earth as controlled by the personalities of my predecessors and now under my control, stay in the hands of my son, grandson and other descendant?' When one accepts this body that is composed of earth, water and fire, with a notion of 'I' and when one says 'mine' to this earth, one lacks in intelligence, for in the end reaching one's own absence one has to forsake both this body and this earth [see also 4.9: 34-35]. Oh King, of whatever that kings may enjoy in the world with all their power, is by Time nothing more preserved than some accounts and histories [compare with 2.9: 33, 5.19: 28, 11.19: 16, 11.28: 21].'

*: From this statement can be derived, that the Candragupta that after Nanda by Canakya was put on the throne must have been another Candragupta than the one who 1500 years later supposedly defeated Alexander the Great in the fourth century B.C. The parampara adds to the discrepancy of three centuries further: 'Although Shukadeva Gosvami previously described approximately fifteen hundred years of royal dynasties, it is understood that some overlapping occurred between kings.'

BHAGAVATA PURANA CHAPTER 3:

The Song of Mother Earth and the Remedy for Kali-yuga

Shri Shuka said: 'When the earth saw the kings busily engaged in conquering her, she laughed and said: 'Ah, just see how these kings, these playthings of death, wish to conquer me! This lust of the rulers of man and even the sages, is doomed to fail; those kings are putting their faith in a lump of matter that compares to a water bubble.' - 'Let us first conquer the sixfold [of the senses and the mind], then subdue the leading ministers and then the advisors. Next we rid ourselves of the citizens, the friends, the elephant keepers and the thorns [the thugs]. This way we will step by step conquer the earth and her girdle of seas', but thinking thus with their hearts caught in expectations, they do not realise the finality of their existence [compare B.G 16: 13-18]. Having conquered the lands by the sea they, with all their might, next enter the seas. Of what use is such a victory over the self? Spiritual liberation is the fruit of conquering oneself!

The Manus and their sons, oh best of the Kurus, all gave up [ruling over me] and left [for the forest] the way they came, but those lacking in intelligence try to conquer me through warfare. Because of me among materialistic persons conflict arises between fathers and sons and between brothers, for their hearts are ruled by possessing power. Endeavoring for me saying 'This entire land is mine and not yours, you fool', the rulers quarrel, kill each other and get killed [compare e.g. 2.5: 13, 2.7: 42, 4.29: 5, 5.5: 8, 6.16: 41, 7.8: 7-10, 9.4: 2-12]. -1 Prithu, Pururava, Gadhni, Nahusha, Bharata, Kartavyarjuna, Mandhata, Sagara, Rama [*], Khathvanga, Dhundhivya [or] Kuvalyas'va [9.6: 23-24], Raghu [9.10: 1], Trinabindu [9.2: 30], Yayati, Sharyati [9.3: 1], Shantanu [9.22: 12-13], Gaya [5.15: 6-13], Bhagiratha [9.9: 2-17], Kakutstha [9.6: 12], Nishadha [Nala, 9.9: 16-17, 9.23: 20-21, from the descendants of Nishadha, 9.12: 1], Nriga [Nabhaga, 10.64: 10], Hiranyakas'ipu, Vritra, Ravana, who made the whole world lament, Namuci [8.11: 29-49], Shambara [10.36: 36], Bhauma, Hiranyaksha and Taraka [8.10: 19-24], as also many other demons and kings of great control over others, were all heroes who well informed were unconquerable and subdued everyone. Living for me, oh mighty one, they expressed great possessiveness but, by the force of Time being subjected to death, they failed to

accomplish their goals, historical accounts is all that remained of them [see also B.G. 4: 7].

[Shuka continued:] These narrations I related to you about great kings who spread their fame in all the worlds and then departed, do not express the highest purpose, oh mighty one. They are but a wealth of words [a backdrop] for dilating on renunciation and wisdom. It is rather the repeated discussing and singing about the qualities of the Lord Praised in the Verses, what destroys everything inauspicious. He who desires Lord Krishna's pure devotional service should therefore do that regularly [seeking that association] and hear [about Him] time and again.'

The honourable king [Parikshit] said: 'By what means my Lord, do the people living in Kali-yuga eradicate the faults accumulating because of that age? Please explain to me how it is. How about the yugas, the duties prescribed for them, the time they last and when they end, as also the Time itself that represents the movement of the Controller, of Lord Vishnu the Supreme Soul [see also time quotes page].'

Shri Shuka said: 'The religion of the people in Satya-yuga, oh King, is by the people of the time maintained with all its four legs: the powerful legs of truth [satya], compassion [daya], penance [tapas] and charity [dana, or also Shauca, purification [*]], compare 1.17: 24, 3.11: 21 and see niyama]. The [hamsa]-people [of that age] are content, merciful, friendly, peaceful, self-controlled, tolerant, satisfied within, equal-minded and mostly ascetic [see also 3.13: 35 and 11.17: 10]. In Treta-yuga one fourth of [the strength of each of] the legs of dharma is gradually lost because of the legs of adharm or godlessness: untruth, violence, dissatisfaction and discord [compare 1.17: 25]. During that age people are of devotion with rituals and penances, without any excessive violence or wanton desires. Prospering in their respect for the three Vedas they follow the three paths [of regulating the religion, the economy and sense gratification], while the four classes are predominantly brahminically oriented oh King. The dharmic qualities of austerity, compassion, truth and charity are in Dvapara-yuga reduced to one half [of their strength] because of the adharmic characteristics of violence, discontent, lies and hatred. One is [in that age] of a high moral fiber, one loves glory and is absorbed in Vedic study. One is opulent with large families and joyful, while brahmins and nobles constitute the greatest number among the four classes. Because of the constant increase of the principles of godlessness, in Kali-yuga the legs of religiousness further decrease to one fourth [of their strength, compare 1.17: 25], until they finally will be destroyed. In that age the people will be greedy, ill-mannered, lacking in compassion, prone to useless quarrel, unfortunate and obsessed with material desires, while they will mainly consist of labourers and less civilised characters. The qualities of goodness, passion and ignorance that thus [depending the age] are observed in a person, undergo - being impelled by [the operation of] Time - permutations within the mind [***]. The time when the mind, the intelligence and the senses flourish in the mode of goodness, should be understood as Satya-yuga, the age of taking pleasure in knowledge and austerity. Oh intelligent one, when the conditioned souls devoted to their duties are of ulterior motives and strive for honour, that predominance of passion must be considered the time of Treta. When greed and dissatisfaction, false pride, envy and hypocrisy are seen everywhere and actions are dominated by selfishness, one speaks of the time of Dvapara, the age of passion and ignorance.

Kali-yuga is known as the age of ignorance, where there is deceit, false testimony, sloth and lethargy, violence, depression, lamentation, delusion, fear and poverty. As a consequence the mortals will be shortsighted, unfortunate, eating too much, lusty and poverty-stricken while the women will act of their own accord and be unchaste. In the populated areas uncivilised people will take high positions [and act like thieves], the Vedic scriptures will be slighted by false doctrines [heretics], the political leaders will devour the people and the twice-born souls will be dedicated to their bellies and genitals. The youngsters [the students] will be averse to vows and impure in their engagements, the householders will be beggars [with what they claim], the withdrawn souls [the middle-aged, with no nature left to retreat into] will be city-dwellers and the renounced order will greedily endeavor for wealth [be engaged in 'reli-business']. Smaller in size, voracious and having many children, [the women will have] lost their timidity and constantly speak harshly and with great audacity be as deceitful as thieves. The merchants will indulge in cheating so that their business dealings will be wicked while the people unnecessarily will consider any contemptible occupation [in the sex industry or gambling business] a good job. Servants will abandon a master who lost his wealth - even if he is the best one around, masters will abandon a handicapped servant - even when he belonged to the family for generations, and cows will be abandoned [and killed] as soon as they stopped giving milk. Under the control of women, men in Kali-yuga will be wretched and forsake their fathers, brothers, friends and relatives, while regularly associating with their brothers and sisters-in-law in a

conception of friendship based upon sexual enjoyment. Labourers being dressed up as mendicants of austerity, will accept religious charity to earn their living and mount a high seat to speak about religious matters without any knowledge of dharmic principles. 9-4 With their minds constantly full of stress, emaciated by famine and taxes in times of scarcity with droughts on the surface of the earth, oh King, the people of Kali-yuga will be troubled by countless worries and live in fear. Lacking in clothing, food, drink, rest, sexual love [vyavaya, also called 'change'], bathing and personal ornaments they will appear like ghostly creatures. In the age of Kali one will even over a single coin develop enmity [5.14 and 5.14: 26], reject friendly relations, kill oneself [be suicidal] and even kill one's relatives [domestic violence]. Only interested in the petty service of the stomach and the genitals one, even being born in a respectable family, will not protect the elderly parents, the wife and the children. Oh King, with their minds diverted by atheism the mortals in Kali-yuga in general will not worship the Infallible One, the Personality of Godhead who is the Supreme Spiritual Master of the three worlds at whose feet the various masters bow down. In Kali-yuga the people do not worship Him, even though He is the One by whom a person, who dying in distress collapsing with a faltering voice helplessly chants His name, is freed from the chains of karma and achieves the topmost destination [see also B.G. 8: 10 and 6.2]. The objects [and food], places and the individual nature of man are as a result of Kali-yuga all polluted [diseased, full of faults], but when one installs Bhagavan, the Supreme Personality in one's heart, He takes all this contamination away.

Of those human beings who but even heard, glorified, meditated, worshiped or venerated the Supreme Lord, the inauspiciousness is cleansed away that from a thousand births accumulated in their hearts. Just as the discolouration one finds in gold because of other metals is removed by fire, the impurities of the mind of yoga practitioners are removed when Lord Vishnu has entered their heart. Education, penance, breath control, friendship, bathing in holy waters, vows, charity and praying with prayer beads do not realise as full the purification of the mind as the presence of Him, the Unlimited Personality of Godhead, in the heart. Therefore oh King, do your utmost best to establish Lord Kes'ava in your heart; the moment you die [here after this week] you will with your attention focussed on Him attain the highest destination. The Supreme Lord meditated upon by those who are dying is the Supreme Controller, the Soul and Shelter of All, who leads them to their true identity my dearest. In the ocean of faults of Kali-yuga, oh King, there is luckily one great good quality: just by singing about [and meditating on] Krishna's name, see bhajans] one can be liberated from material bondage and achieve beatitude [see also bhagavata dharma and kirtana]. The same result one achieves in Satya-yuga by meditating on Vishnu, one achieves in Treta-yuga by worshipping with sacrifices and one achieves in Dvapara-yuga by serving the lotus feet [of Him in the form of a king], is in Kali-yuga achieved by singing about [and meditating on the names of] the Lord [see also 11.5: 38-40].'

*: According to Shri La Shridhara Svami, and as confirmed by Shri La Vis'vanatha Cakravarti Thhakura, the king Rama mentioned here is not the incarnation of Godhead Ramacandra. This is corroborated by the M.W. dictionary mentioning the demigod Varuna, writers, teachers and other great personalities addressed with that name. Probably Bhargava is meant, also known as Ushana, who most powerfully formed a dynasty descending from the sages Bhrigu and Markandeya [see: 9.16: 32 and 4.1: 45].

***: In the M.W. dictionary three meanings are given for the word dana: 1. donating, giving gifts 2. sharing or communicating and 3. purification. The last meaning confirms the use of the term Shauca in the First BOOK of Shrimad-Bhagavatam as the fourth leg of the bull of religion. This alternative definition of the word danam is confirmed by Shri La Vis'vanatha Cakravarti Thhakura.

***: The parampara adds to this: 'The particular age represented by goodness (Satya), passion (Treta), passion and ignorance (Dvapara) or ignorance (Kali) exists within each of the other ages as a subfactor.'

BHAGAVATA PURANA CHAPTER 4:

Pralaya: The Four Types of Annihilation

Shri Shuka said: 'Time beginning with the smallest unit of the atom and culminating in the two halves [or parardhas of the life of Brahma], oh King, has been described [in 3.11] together with the duration of the yugas. Now hear about the annihilation of a kalpa. A thousand cycles of four yugas is called a kalpa, a day of Brahma, in which there are fourteen original progenitors of mankind [Manus] oh ruler of the citizens. At their end there is a period of dissolution of the same duration that is described as the night of Brahma. During that time the three worlds are subject to destruction. This is said to be the occasional annihilation [or naimittika pralaya] in which [Narayana] the creator of the universe lies down upon His bed Ananta, to absorb the universe including Lord Brahma. After the completion of two parardhas [the

two halves of the entire life] of the highest situated living being, Lord Brahma, the seven elements [mahat, ahankara and the five tanmatras] are subject to destruction. This [occasion] oh King, at which the universal egg, this aggregate [of these seven universal aspects] reaches the time of its disruption and dissolves oh King, constitutes the elemental [prakritika] annihilation. For a hundred years oh King, the clouds will not shower rain upon the earth. The people being confounded by the time will, in the distress of their hunger with the lack of food that follows, [even] consume each other and step by step find their destruction. The sun with its terrible rays will evaporate all the juice of the earth, the ocean and the living bodies, and not give the slightest [precipitation] in return. Thereupon from the mouth of Lord Sankarshana the fire of destruction will issue, that raised by the force of the wind will burn all levels of existence on earth [and the other planets, 3.11: 30, 8.5: 35]. The universal egg burning on all sides with the flames of the fire from below and the sun above, will glow like a ball of cow dung. Next for more than a hundred years the terrible wind of the ultimate destruction [samvartaka] will blow and turn the sky gray with dust. Clusters of multicoloured clouds dear King, then will pour down rain for a hundred years with tremendous claps of thunder. The shell of the universe will thereupon fill up and constitute a single [cosmic] body of water. The moment the water of the flood takes away the quality of fragrance, the element earth, being deprived of its fragrance, will dissolve [see also 3.26: 49-61, 11.3: 9, 11.24: 22-27].

Fire then takes away the taste of water, after which it, deprived of this quality, dissolves. Next follows fire that by air is deprived of its form because it takes its quality [of touch] away, after which the air enters the ether that takes away that quality. Then, oh King the ether dissolves in the original element of nature [adi, false ego in ignorance] that takes away its quality of sound. Subsequently the senses are seized by the vital power of the universe [tejas or false ego in passion] my best, while the gods are absorbed by the universal modification [vikara, the false ego of goodness]. Cosmic intelligence [mahat] seizes the false ego with all its functions after which mahat is absorbed by the modes of nature of sattva and so on. These three modes, oh King, are then, under the pressure of Time, overtaken by the inexhaustible doer [the original unmanifest form of nature]. The original doer is not subject to transformation in divisions of time [shath-urmi] and such qualities; being unmanifest without a beginning and an end, it [or He] is the infallible eternal cause. 0-2 Therein [in His primal state] one does not find speech, mind, or the mode of goodness, passion or ignorance. Neither the elements of the complete whole - the vital air, the intelligence, the senses and so on - are found there, nor are the gods there or the arrangement of the different planetary orders. There is no sleeping, waking or deep sleep, no water, air, ether, fire, earth or sun. That what is like a void or someone fast asleep, is the [primal] substance that defies all logical explanation and serves as the root [the pradhana], so say the authorities. This [state] constitutes the [prakritika pralaya] dissolution wherein all the material elements of nature and energies of the unseen Original Person are completely dismantled by Time and helplessly merge.

It is spiritual knowledge [the consciousness, the Absolute Truth alone] that is the foundation which manifests in the form of these elements of intelligence, the senses and the sense objects. Whatever that is perceived as having a beginning and an end is insubstantial, for it has no existence apart from its cause [only being a reference to it, compare 11.28: 21]. A lamp, an eye that perceives and the form perceived do not stand apart from the light [that is treated by them]. The same way intelligence, the senses and sense perceptions do not stand apart from the [one Supreme] reality [the Absolute Truth] that is quite different [see also siddhanta and B.G. 9.15]. The wakefulness, sleep and deep sleep that belong to the intelligence are therefore called a deception of the senses [relative to the fourth state of meditation called turiya]. This oh King is the duality experienced by the soul [11.13: 27-34]. Just as clouds are there and are not there in the sky, this entire universe with its different parts being generated and having vanished is there and not there within the Absolute of the Truth. The ingredient cause my best, of any composite entity out here, is something real [that can be perceived] so is stated [in the Vedanta-sutra], just as the threads of a piece of cloth can be perceived separately from the fabric they form [see also 6.3: 12, 11.12: 21]. Whatever one may experience as having a general cause and a specific effect constitutes a form of illusion; everything with a beginning and an end is insubstantial because of the interdependence [of cause and effect]. Even though knowable to us the changeable nature of [the phenomenal world or] even a single atom, can in no way be explained without [- as standing apart from -] the Self inside [of the Time, the Lord, the expansion of the universe, the 'fourth dimension'], for if that would be so [if there would not be such a Self] it should, being equal to the consciousness, stay the way it is. One cannot have different types of Absolute Truth; if an unknowing person thinks of the Absolute in terms of opposites, that is just like having two skies, two

daylights or two life breaths. Just as gold appears to men in many forms depending its use, the Supreme Lord Adhokshaja who is inconceivable to the senses, is described in different terms by a worldly person and a person of Vedic knowledge. A cloud brought about by the sun is made visible by the sun but means darkness to the eyes that are a partial expansion of the sun. Similarly the ego, one's I-awareness, is a quality of the Absolute made visible by the Absolute, but as a partial expansion of the Absolute that ego means darkness [falsehood] to the individual soul being bound to the material self. When a cloud produced by the sun is riven, the eye sees the sun's form. When the same way the false ego that covers the spirit soul is destroyed by spiritual [self-inquiry, remembrance [of the Original Self]] will be the result. When one thus with this sword of discrimination has cut away the false ego originating from illusion that binds the soul and one has developed a firm realisation of the Infallible Supreme Soul, one speaks of the entire annihilation [of one's materially determined existence, atyantika pralaya], dear King.

Oh subduer of the enemies, some expert knowers of the subtle all-pervading spirit, assert that the creation and destruction of all living beings beginning with Brahma, is an everlasting [nitya] process. The [more or less favorable living] conditions of all living beings subject to transformation, are rapidly and continuously wiped out by the mighty force of the current of Time and constitute the causes of their birth and death. These states of existence created by the Time, the form of the Lord without a beginning or an end, one does not see [directly], just as the [movements of the] planets in the sky are not seen [directly, see also 3.10: 10-14]. Annihilation in the sense of a continuous [nitya], periodical [naimittika], natural [elemental or prakritika] and complete [atyantika] destruction has been described. This is how Time [kala] operates.

These narrations about the lila of the creator of the universe, Narayana, the reservoir of all existences, have been related briefly and clearly to you, oh best of the Kurus. Not even the Unborn One [Lord Brahma] would be able to enumerate them completely. For a person distressed by the fire of the different miseries of life and the desires to cross the hard to overcome ocean of material existence, there is no boat but the one of being devoted with a taste for the narrations of the pastimes of the Fortunate One, the Supreme Personality. Long ago the infallible Lord Nara-Narayana taught this essential compendium of all the classical stories, to Narada Muni who passed it on to Krishna Dvaipayana [Vyasa, the author; see 5.19: 10-15]. He, that powerful Lord Badarayana, thereupon was pleased to teach me this Bhagavatam oh Maharaja, this anthology equal in status to the four Vedas. Suta Gosvami, sitting here with us oh best of the Kurus, will [in his turn] pass it on when he is questioned by sages headed by Shaunaka during a lengthy sacrificial ceremony in the forest of Naimisharanya [see 1.1].'

BHAGAVATA PURANA CHAPTER 5:

Final Instructions to Maharaja Parikshit

Shri Shuka said: 'In this [narration] I have elaborately described the Supreme Lord Hari, the Soul of the Universe, from whose grace Lord Brahma was born [3.8] from whose anger Lord Shiva [3.12: 7] took birth. Oh King, you who think 'I am going to die', have to give up this animalistic mentality; it is not so that you - just like the body - [as a soul] have been born while you before were non-existent. You likewise neither shall die today [see also B.G. 2: 12 & 2: 20]. You will not get a new life as a child of yours or in the form of a grandchild, the way a plant sprouts from its own seed; you differ from the body and that what belongs to it as much as fire [differs from the wood it is burning *]. The way one in a dream can witness one's own head being cut off [while staying alive] one also witnesses the physical body composed of the five elements and so on. That is why the soul of the body is of an unborn and eternal nature [see also B.G. 2: 22]. When a pot is broken the air in the pot again will be as the air before; so too the individual regains his original spiritual state when the body is dead. The material bodies, qualities and actions of the spirit soul result from a materially oriented mind; and it is maya, the illusory potency of the Lord, that brings about the material mind and the consequent [repeated] material existence of the individual living being [through ahankara, see also 2.5: 25, 3.26: 31-32, 3.27: 2-5]. The combination of oil, a vessel, a wick and fire is what one sees together with the burning of a lamp. Likewise one sees how because of the interaction of the modes of passion, goodness and ignorance the material existence of the physical body develops and finds destruction. The soul differing from the gross [deha] and the subtle [linga] body, is self-luminous, and constitutes, because it is as unchanging as the sky, the foundation [adhara] that is eternal and beyond comparison. Oh prabhu, engaging your intelligence thus with logical inferences in meditation upon Lord Vasudeva, you should carefully consider your essence, your true self, that is covered by your physical frame. Takshaka [the snake-bird] sent by the words of the brahmin [1.18] will not burn you; the messengers of death cannot supersede you [your soul] who [now] have mastered the causes

of death and death itself [see also 11.31: 12]. 1-1 With the consideration 'I am the Original Supreme Spirit, the Abode of the Absolute and the Supreme Destination' you should place yourself within the Supreme Self that is free from material designations. [Having done this] you will, with the entire world thus set apart from the self, not even notice Takshaka or your own body when he, licking his lips and with his mouth full of poison, bites your foot. Dear soul, is there anything more you want to know, oh King, after all that I in response to your questions told you about the activities of the Lord?'

*: In the Shruti-mantra it is said: pita putrena pitriman yoni-yonau: "A father has a father in his son, because he may take birth as his own grandson."

BHAGAVATA PURANA CHAPTER 6:

Maharaja Parikshit Liberated and the Veda Handed Down in Four

Shri Suta said: "After Maharaja Parikshit, the one protected by Vishnu, had heard what was said by the sage, the equal minded seer of the Supreme Soul, the son of Vyasa, he approached his lotus feet, bowed his head down and said with his hands folded the following to him. The king said: 'With the great mercy shown by your goodness full of compassion, I have attained perfection because you described directly to me the Lord Without a Beginning or End. It is no surprise at all for great souls absorbed in the Infallible One to be of mercy with the ignorant conditioned souls who are tormented by distress. We [thus] heard from you this collection of classical stories in which the Supreme Lord Uttamasloka is being described [*]. My lord, I do not fear Takshaka or any other living being, nor do I fear repeated deaths; I have entered the Spirit of the Absolute revealed by you as [nirvana, as] standing apart from everything material, and [am now] free from fear. Please allow me oh brahmin, to place my speech [and other sensory functions] in Adhokshaja so that I, with an absorbed mind having forsaken all sensual desires, can give up my life. With the help of you who showed the all-auspicious, supreme shelter of the Lord Almighty, I have become fixed in non-material knowledge and wisdom and has my ignorance been eradicated.'"

Suta said: "Thus having been addressed the powerful saint, the son of Vyasa, gave him the permission. After the king, that god among the people, along with the renounced sages had worshiped him, the sage left. -1 Parikshit, the saintly king, by the power of reason thereupon placed his mind in his soul, meditated on the Supreme Truth and arrested his breath so that he became as motionless as a tree. On the bank of the Ganges sitting on darbha grass laid to the east, the great yogi, facing the north, broke in perfect realisation of the Absolute Spirit with all doubts. Dear scholars, when Takshaka, being triggered by the angered son of the brahmin sage [Samika], was on his way to kill the king, he encountered Kasyapa Muni [see 1.18]. He was an expert in countering poison, but Takshaka satisfied him with valuables and persuaded him to return home. Thereupon he, able to assume any form desired, disguised himself as a brahmin and bit the king. Before the eyes of all embodied souls the body of the fully self-realised saint among the kings was consumed by the fire of the snake's poison and turned immediately to ashes. From all directions of the earth and the sky a great cry of lamentation was heard of the surprise of all demigods, demons, human beings and other creatures. The kettledrums of the demigods resounded, the Gandharvas and Apsaras sang and the self-realised souls spoke words of praise and rained down a shower of flowers. When Janamejaya heard that his father had been bitten by Takshaka, he most enraged accordingly together with the brahmins offered all the snakes [of the world] as oblations in a sacrificial ceremony. Takshaka seeing the great serpents being burned in the blazing fire of the snake sacrifice, agitated by fear went to Indra for shelter. King Janamejaya not seeing Takshaka among them, said to the brahmins: 'Why has Takshaka, the lowest of all serpents, not been burned?'

[They answered:] 'Oh best of the kings, he is hiding, having approached Indra for shelter. The snake is protected by him and therefore did not end up in the fire.'

After the highly intelligent son of Parikshit heard these words he said to the priests: 'Dear scholars, why not throw Takshaka along with Indra into the fire?'

Hearing that the priests performed the ritual for offering Takshaka along with Indra. [They prayed:] 'Oh Takshaka, may you quickly fall into this fire here together with Indra and his host of demigods.' Indra who together with Takshaka and his vimana was thrown from his position by the derogatory words of the brahmins, became most disturbed. Brihaspati, the son of Angira, who saw him together with Takshaka fall from the sky in his vimana, addressed the king: 'This snake-bird does not deserve to be killed by you, oh ruler of men. He, this king of the snakes, drank from the nectar [of the gods] and is therefore beyond any doubt free from aging and immortal! The life and death of a living being and his destination [in a next life], oh King, are solely the result of his karma; no other agent than this brings him happiness and distress. A living being dying because of snakes, thieves, fire

and lightning, hunger, thirst, disease or other agents oh King, undergoes that because of his accumulated karma. For that reason oh King, this sacrifice should be stopped that is performed with the intent to harm others. People burning innocent snakes will have to suffer that fate themselves [see also the Mahabharata 1.43]."

Suta said: "Thus being addressed he said: 'So be it!', and with respect for the words of the great sage he ceased with the snake sacrifice and worshiped that master of speech [Brihaspati]. It is this great material illusion [mahamaya] belonging to Vishnu that, because of the interaction of the material qualities [the gunas], causes misfortune, cannot be counteracted and from which the souls who are part and parcel of Him become bewildered and are caught in material bodies. 0-3 The visible illusory energy wherein abiding one lacking in peace thinks in terms of deceit, will not [prevail] when one constantly investigates what goes on in the soul. This is so because one therein, [in that state] the transcendentalists speak about, is not of the materialistic arguments that assume so many forms nor thereof is a mind full of decisions and doubts. In that [transcendental consciousness] the living entity is not of worldly concerns or of their causes and the benefits achieved by them, nor is he therein of the I-awareness [that is so strong] in being bound to the modes. That is all excluded then. A wise soul should take pleasure in warding off the waves of worldly conditioning as also anyone thus being entangled [see also e.g. 6.4: 31-32]. The supreme refuge of Lord Vishnu is, by those who wish to give up everything inessential, designated as that which is 'neither this, nor that' [see also neti neti]. Rejecting the immorality [of materialism] and with their emotions directed at nothing else, they embrace in their hearts the 'not-that' [of the Soul, of Him] to which they hold on deeply absorbed in meditation [in samadhi]. [Thus] not being corrupted by the 'I' and 'mine' that is based upon having a body and a home, they attain this supreme refuge of Lord Vishnu. Insulting words one should tolerate and one should never disrespect anyone, nor should one identify with this material body or hold a grudge against whomever. I offer my obeisances to Him, the Supreme Personality of Godhead Shri Krishna whose knowledge is always new and upon whose lotus feet meditating I have assimilated this collection of wisdom [Samhita]."

Shri Shaunaka said: "Please tell us this oh gentle soul [Suta]: in what way spoke Paila and the other highly intelligent disciples of Vyasa who constitute the Vedic authority, about the Vedas and how have they divided them?"

Suta said: "Oh brahmin, Lord Brahma, the most elevated being, had his mind perfectly under control and heard in his heart the subtle transcendental sound [of ta-pa, 2.9: 6] that arose from the ether. One can hear that sound when one closes one's ears [for sounds from the outside. See also Shabda]. By the worship of that sound, oh brahmin, yogis cleanse the contamination away from the heart that is known as the substance, the activity and the doer [***], and find liberation from rebirth. From that [sound] the threefold omkara [A-U-M] came into being that, manifesting itself unseen, constitutes the representation of the Supreme Lord [Bhagavan], the Absolute Truth [Brahman] and the Supersoul [Paramatma, see also 1.2: 11, B.G. 7: 8]. 0-4 One perceives this [eternal, itself imperceptibly manifesting] sound, outside the physical sense of hearing and power of vision. The complete of the Vedic sound one employs is an elaboration of this omkara that from the soul manifests itself in the ether. It constitutes the direct expression of the self-generating Absolute Truth and Supersoul, it constitutes the eternal seed of the Vedas and constitutes the secret of all mantras [see also 7.15: 31, 9.14: 48, 11.14: 34-35, 11.21: 36-40]. Oh eminence of Bhrgu, the three sounds of the alphabet beginning with A that came into being [the sounds A, U and M], are fundamental to [all] the threefold forms of material existence: the modes [the gunas], the names [of the three Vedas], the destinations [the three types of lokas] and the states of consciousness [avasthatraya]. The mighty unborn Lord [Brahma] created from it [that threefold sound] the different sounds of the total collection of vowels, sibilants, semivowels and consonants as they are known by their short and long forms. For the purpose of giving instruction on the four sacrifices [see ritvik], the almighty one created with all these sounds from his four faces the four Vedas, along with his omkara and yahriti invocations [of the names of the seven lokas]. He taught them [as a complete set] to his sons who were the great rishis among the brahmins most expert in the art of Vedic recitation, and they in their turn imparted them as instructors of dharma [acaryas] to their sons. Throughout the four yugas generation after generation, one after the other disciple fixed in his vows received them [these Vedas] by disciplic succession [parampara]. They were divided among the prominent sages at the end of Dvapara-yuga. The brahmin sages, inspired by the Infallible Lord situated in their hearts, came to that dividing among each other of the Vedas when they saw that under the influence of time the intelligence [of the people] diminished, the life span shortened and the strength weakened [see also 1.4: 16-18]. 8-4 Oh brahmin, in this period [of

Manu], Brahma and Shiva and other rulers over the worlds requested the Supreme Lord, the Protector of the Universe, to protect the principles of religion. Oh most fortunate soul, the Lord [in the form of Krishna Dvaipayana Vyasa], by Paras'ara begotten in the womb of Satyavati, then descended as a partial expansion of His plenary portion [Sankarshana] and divided the Veda in four. Like someone sorting out gems, he separated the group of mantras in four categories of collections [Samhitas]: the Rig, Atharva, Yajur and Sama Veda [see Vedas]. The highly intelligent and mighty sage, asked four of his disciples to approach him one by one, oh brahmin, to give each of them one of the [four] collections. 2-5 He taught Paila the first collection [the Rig Veda] named Bahvrica ['many verses'], to Vais'ampayana he spoke the collection of Yajur mantras called Nigada ['the recited'], the Sama mantras titled Chandoga [singer in metre] he told Jaimini and the [Atharva] mantras from [the sages] Atharva and Angira he entrusted to his dear disciple Sumantu [see also 4.21: 22]. 4-5 Paila told his Samhita [that he divided in two] to Indrapramiti and Bashkala. The latter one oh son of Bhrgu [Shaunaka], divided his collection in four parts he handed down to his disciples Bodhya, Yajnavalkya, Paras'ara and Agnimitra. The self-controlled sage Indrapramiti taught his collection to the learned seer [his son] Mandukeya and his disciple Devamitra taught it to Saubhari and others. Shakalya, his son, divided his collection in five parts he gave to Vatsya, Mudgala, Shaliya, Gokhalya and Shis'ira. Sage Jatukarnya, also a disciple of his added to the collection he received a glossary when he passed it down to Balaka, Paila, Jabala and Viraja. Bashkali [the son of Bashkala] assembled from the different branches [of the Rig Veda] the collection called the Valakhilya-Samhita that was received by [the daiitya sons] Valayani, Bhajira and Kas'ara. This is how those many collections of the Rig Veda verses were maintained by these brahmin seers [in disciplic succession]. Anyone who hears about the distribution of these sacred verses is freed from all sins.

[Some] disciples of Vais'ampayana were known as the Carakas ['the ones vowed'] for they executed a vow on behalf of their guru to atone for the sin of having killed a brahmin. They became authorities on the Atharva Veda. Yajnavalkya, another disciple, said: 'Oh master, what value have the endeavors of these weak fellows? I will perform a most difficult penance!'

Thus being addressed his spiritual master got angry and said: 'Go away, enough of you, a disciple insulting scholars; give immediately everything up that I taught you!'

The son of Devarata then regurgitated the collected Yajur mantras. After he had left the sages greedily looked at these Yajur mantras and turned into partridges picking them up. These branches of the Yajur Veda thus became known as the most beautiful Taittiriya-Samhita ['the partridge collection']. Oh brahmin, Yajnavalkya, looking for extra mantras unknown to his spiritual master, thereupon carefully worshipped the Lord of the sun.

Shri Yajnavalkya said: 'My obeisances unto the Supreme Personality of Godhead, who, appearing as the sun and just like the ether in the form of the Supersoul inside and in the form of Time outside, is present in the hearts of the four kinds of living entities beginning from Brahma down to the blades of grass [as born from wombs, eggs, moist and seed, see also 2.10: 37-40]. You who cannot be covered by material terms, all by Yourself, with the flow of years made up of the tiny fragments of kshanas, lavas and nimeshas [see 3.11: 7], carry out the maintenance of this universe by taking away and returning its water [in the form of rain]. Oh Lord of the Sun, oh Glowing One, oh Best among the Gods, by the rules of the sacred tradition I daily meditate, at the [three] junctures of the day, with full attention on Your glowing sphere, on You the mighty controller, who burn all the sins, the consequent suffering as also what led to them, of all souls offering prayers [see also 11.14: 35 and the Gayatri]. You, who in this world are the Lord dwelling in the hearts of all the moving and nonmoving living beings depending on Your shelter, awaken [and inspire] their unconscious material mind, senses and different vital airs [the vayus]. This world was seized and swallowed by the horrible mouth of the python known as darkness and became unconscious like being dead. You alone, most magnanimous mercifully casting Your glance, awaken [the sleeping souls] with the gift of insight. At the beginning, half way and at the end of the day You thus, day after day engage [the pious] in the ultimate benefit known as one's own nature of delivering service in a spiritual existence [svadharm]. Like an earthly king You [in the form of the sun] travel around everywhere creating fear among the sinners while the deities of the directions holding lotus flowers, with folded palms offer their respects. Hoping for Yajur mantras not known to anyone else, I therefore with prayer approach You two lotus feet, oh Lord, that are honoured by the spiritual masters of the three worlds [lokas, and see 5.23: 8]."

Suta said: "He, the Supreme Lord of the Sun thus glorified being satisfied, assumed the form of a horse and presented to the sage the Yajur mantras that were never learned by any other mortal being [see also 5.18: 6]. The mighty sage

divided the hundreds of Yajur mantras in fifteen branches that were accepted by the disciples Kanva, Madhyandina and others under the name Vajasaneyi: 'stemming from the manes of the horse.' Of Jaimini Rishi, the manager of the Sama Veda, there was a son Sumantu as also a grandson Sutvan. Each of them he told one half of the collection. 6-7 Sukarma, another disciple [of Jaimini] and great thinker, divided the tree of the Sama Veda into a thousand collections of Sama mantras after which, oh brahmin, the disciples Hiranyanabha - the son of Kus'ala - Paushyanji as also another one named Avantya who was most advanced in spiritual realisation, took charge of them. From Paushyanji and Avantya there were five hundred disciples who are called the Sama Veda singers of the north, or also [in later times, some of them] the singers of the south. Laugakshi, Mangali, Kulya, Kus'ida and Kukshi, [five] other disciples of Paushyanji, each took care of a hundred collections of mantras. Krita, a disciple of Hiranyanabha, communicated twenty four Samhitas to his disciples and the remaining ones were handed down by the self-realised sage Avantya."

*: The Shrimad Bhagavatam is also known by the name of 'Paramahansa Samhita': the collection of stories about the Supreme Swanlike Lord.

** : The substance, the activity and the doer as impurities are understood as manifestations of the ego-inspiring modes of the ignorance of inert matter, the passion of movement and the goodness of knowledge, also known as the adhibhautika hindrance of the body, the adhyatmika hindrance of the organs of action and the adhidivaika hindrance of the senses of perception [see kles'a].

BHAGAVATA PURANA CHAPTER 7:

The Devotion in Samhita Branches and the Ten Topics of the Puranas

Shri Suta said: "Sumantu Rishi, the knower of the Atharva Veda [see 12.6: 52-53], instructed his mantra collection to his disciple [named Kabandha], who [dividing it in two] spoke it to Pathya and Vedadars'a. Please listen: Shauklayani, Brahmabali, Modosha and Pippalayani, the disciples of Vedadars'a and the disciples Kumuda, Shunaka and Jalali of Pathya my dear brahmin, were also all of them authorities on the Atharva Veda. Then Babhru and Saindhavyana, two disciples of Shunaka [Angira], the same way learned two Samhitas and other disciples headed by Savarna learned them [from them again] in their turn. Also Nakshatrakalpa, Shantikalpa, Kasyapa, Angirasa and others belong to these acaryas of the Atharva Veda. Hear now, oh sage, about the authorities of the Puranas.

Trayyaruni, Kasyapa, Savarni, Akritavrana, Vais'ampayana and Harita are the six masters of the Puranas. Each of them learned one collection from the mouth of Vyasa's pupil, my father [Romaharshana], and I, as a disciple of [all] these [masters], became well versed in all [the collections]. Kasyapa, I, Savarni and Akritavrana, who is a disciple of Rama [Parashurama, see also 10.74: 7-9], learned four basic collections from [Romaharshana], the disciple of Vyasa. Oh brahmin, please listen attentively to what the characteristics are of a Purana as ascertained by the most intelligent brahmin seers in accordance with the Vedic scriptures. -1 The creation [of this universe, sarga], the subsequent creation [of different worlds and beings, visarga], the maintenance [the sustenance, the vritti or sthana] and protection [the raksha or poshana of the living beings], the reigns [of the various manas], the dynasties [vams'as], the narrations about them [vams'a-anucaritam], the annihilation [of different kinds, pralaya or samstha], the reason [the individual living entity or hetu] and the supreme shelter [of the Fortunate One or apas'raya], oh brahmin, are the ten topics characterizing a Purana as understood by the authorities on the matter. Some state that relative to the greater ones, the smaller Puranas deal with only five of these subjects [see also Shuka on this 2.10: 1-7 and *].

Creation [sarga] is what one calls the generation from the primordial state. From that state the agitation of the modes raised the cosmic intelligence from which the identification with matter rose that is divided in three aspects [for types of beings to the modes]. This further led to the manifestation of the subtle forms of perception, the senses and the objects of sense perception [formation by the conditioning of and identification with Time, compare 2.10: 3].

The secondary creation [visarga] consists of the collection of ideas [impressions, desires, expectations, the vansas] of the moving and nonmoving living beings. These propensities are, by the grace of the Original Person [the purusha], produced the same way as seed that produces [even more] seed.

Living beings subsist on other living beings that move around or else do not move around. For human beings specifically this [vritti] means that one therein acts according to either one's personal nature, one's lust or to scriptural regulations.

Raksha [or protection] concerns the [activities of the] incarnations of the Infallible One who age after age are present here among the animals, the mortals, the seers and the

demigods of this universe, and kill the enemies of the threefold Veda [see also B.G. 4: 7].

With every reign of a Manu one speaks of the sixfold [manifestation of the] Lord: the Manu, the demigods, the sons of the Manu, the different controllers of the enlightened souls [the Indras], the seers [or rishis] and the partial incarnations [of the Lord, the ams'a-avatars].

Dynasties [vams'as] originating from Brahma extend as series of kings through the past, present and future [trikalika] and their histories [vams'a-anucaritam] describe the activities of the prominent members in succession.

The periodical, natural, continuous and complete annihilation taking place as a consequence of His potency constitutes the four aspects of what the scholars describe as the dissolution of this universe [as samtha or pralaya, see also 12.4].

The reason [hetu] of the [existence of the] creation [sarga] and everything thereto [the maintenance and destruction] of this [universe] is [constituted by] the individual living soul [the spiritual and personal jiva], who out of ignorance is of result-minded action [accumulates karma], someone of whom others speak as the unmanifest [impersonal and conditioned] self.

The Absolute Truth [God', brahma, devadeva] as the supreme shelter [apas'raya] is present both separate from and connected with [or inside] the waking, sleeping and dreamless state, the material forms presented by the illusory energy and the individual [moral] conduct. Just as the basic substance of material objects exists both separately from as in connection with existing matters with a name and form, it [the Absolute Truth] throughout the various phases of a bodily existence, is connected with and separate from the seed in the beginning up to the five elements [one returns to] in the end [compare 8.6: 10]. When the mind stops out of it own by giving up the three functions of consciousness [vritti-traya] or by practicing [bhakti]-yoga, one knows the Supreme Soul and ceases from material endeavoring [zie ook 3.25: 32-33].

The sages expert in the ancient stories, say that, thus being distinguished by their characteristics, there are eighteen big and [eighteen] small Puranas [from 9.000 up tot 81.000 verses, see also Upa-purana]. 3-2 They [the big ones] are known as the three times six Puranas [according to each guna-avatara] named Brahma, Padma, Vishnu, Shiva, Linga, Garuda, Narada, Bhagavata, Agni, Skanda, Bhavishya, Brahma-vaivarta, Markandeya, Vamana, Varaha, Matsya, Kurma and Brahmhanda [see Puranas]. Oh brahmin, I thus described thoroughly the branches [of Vedic knowledge] conducive to one's spiritual potency the way they were divided by the sage [Vyasa], his disciples and the disciples of his disciples."

*: The Vedic verse (Amarkhasa) to this secondary status of a Purana says: sargas' ca pratisargas' ca vams'o manvantarani ca vams'anucaritam ceti puranam panca-lakshanam; "Creation, secondary creation, the dynasties of kings, the reigns of Manus and the activities of various dynasties are the five characteristics of a Purana."

Shrila Jiva Goswami has explained to this that the ten principal topics of Shrimad-Bhagavatam are found within each of the twelve BOOKS. One should not try to assign each of the ten topics to a particular BOOK. Nor should the Shrimad-Bhagavatam be artificially interpreted to show that it deals with the topics successively. The simple fact is that all aspects of knowledge important to human beings, summarised in the ten categories mentioned above, are described with various degrees of emphasis and analysis throughout the Shrimad-Bhagavatam [pp. 12.7: 9-10].

BHAGAVATA PURANA CHAPTER 8:

Markandeya Resists All Temptation and Prays to Nara-Narayana Rishi

Shri Shaunaka said: "Oh Suta, may you live long, oh saintly soul. Oh best of speakers, please talk to us, for you are for a mankind wandering in the endless darkness the seer of the opposite [of the light]. - People say that the son of Mrikandu, a seer [called Markandeya] was blessed with an exceptionally long life span and that he was the only soul to remain at the end of the kalpa when this entire universe was engulfed. He, the foremost descendant of Bhrgu this kalpa factually took birth in my own family. We as yet have not seen any such great deluge of all creation taking place in our age. When he alone wandered this great ocean [of destruction] he spotted, so the story goes, a single wonderful personality, an infant boy, lying within the fold of a banyan leaf. About this, oh Suta we are in great doubt. Oh yogi by everyone regarded the greatest authority on the Puranas, please put for us so eager to know about it, an end to that doubt."

Suta said: "Oh great sage, the effect of your question is that it will take away the confusion of the entire world for it leads to the discussion of the story of Narayana that removes the dirt of Kali-yuga. -1 After Markandeya had received the second-birth initiation rituals from his father and orderly had studied the Vedic hymns and principles of religion, he was equipped with austerity and recitation. Keeping to the great vow [of lifelong celibacy, see yama] he was peaceful with matted hair and bark clothes, and carried a water pot, a

medicant's staff, a sacred thread and a celibate's belt. With the skin of a black deer and lotus-seed prayer beads he for the sake of his regulated practice [see niyama] worshiped at sunrise and sunset the Lord in the form of the fire, the sun, the guru, the scholars and the Supreme Soul. In the morning and the evening he brought what he had collected by begging to his spiritual master and being invited by his guru then joined in the eating in silence, or else, not being asked, he would fast [see also 7.12: 5 and 7.14: 17]. When he thus with penance and study had worshiped the Master of the Senses for countless [or millions of] years, he had conquered what is impossible to conquer: death. Brahma, Bhrgu, Shiva, Daksha, the sons of Brahma and many others among the human beings, demigods, forefathers and ghostly spirits all stood amazed about that [achievement]. This way with his austerities, recitations and restraint maintaining the great vow of celibacy, the yogi having turned his mind inwards, meditated upon the Lord in the Beyond and rid himself of all hindrances. As he was thus fixing his mind with the powerful practice of yoga, the enormous lapse of time passed consisting of six manvantaras [of 71 mahayugas each]. In the seventh period of Manu, Purandara [Indra] heard about the austerities, became afraid of them, oh brahmin, and decided to obstruct them. He sent celestial singers and dancing girls to the sage as also Cupid, the spring season, the [sandalwood scented] Malaya breeze, the child of passion [or greed] and the child of intoxication. Oh mighty soul, they all went to his hermitage on the northern side of the Himalaya mountains where the river Pushpabhadra and the peak named Citra are situated. 8-2 The fine site of the ashrama was crowded with twice-born souls, was marked with nice trees and creepers and reservoirs of pellucid water everywhere. Humming with maddened bees it was filled with families of birds - excitedly cooing cuckoos and busily dancing, proud peacocks. The winds blowing there transported the cooling drops of mist from the waterfalls and being embraced by the charm of flowers, called for the god of love. With the moon rising at night showing its face, springtime appeared there with series of new sprouts and blossoms from the multitude of creepers closely embracing the trees. The god of love, the master of hordes of heavenly women, showed himself there holding his bow and arrows, as he was followed by groups of singing Gandharvas playing musical instruments. The servants of Indra found him sitting there in meditation after having offered his sacrificial oblations, with his eyes closed as invincible as fire personified. The women danced in front of him and the celestial singers sang, making charming music with drums, cymbals and vinas. And while the servants of Indra, the child of greed and the child of spring tried to agitate the mind of the sage, Cupid fixed his five-pointed arrow [concerning one's sight, smell, sound, touch and taste] on his bow. 6-2 The wreath of flowers fell from the hair of Punjikasthali [an Apsara] who, with her waist greatly challenged by her heavy breasts, was playing with a number of balls. Running after the balls with her eyes wandering here and there, the belt of her thin garment loosened and the wind lifted up the fine fabric [see also 3.20: 35-36, 3.22: 17, 5.2: 14, 8.12: 17-24]. Cupid, thinking he had conquered him, then shot his arrow, but all these actions directed at the sage proved to be as futile as the endeavors of a disbeliever. Oh sage, this way trying to compromise the sage, they felt themselves being burned by his potency and thus desisted, just like children having aroused a snake. Oh brahmin, even though the followers of Indra had violated the great muni, he did not yield to the sentiments of ego. For a great soul that is not so surprising at all.

Seeing and hearing how, because of the strength of the brahmin seer, Kamadeva along with his associates stood powerless, the mighty king of heaven was greatly amazed. In order to show the sage His mercy who thus had fixed his mind in austerity, recitation and restraint, the Lord manifested Himself in the forms of Nara and Narayana. 3-3 One of Them was white and the other black. Their eyes were like blooming lotuses, They had four arms, had clothes of bark and black deerskin. They carried a water pot and a straight staff of bamboo in Their most purifying hands and had three-stranded sacred threads. With prayer beads of lotus seeds and with the Vedas that purify all living beings [in the form of bundles of darbha] They, being worshiped by the chief demigods and standing tall with an effulgent yellowish colour, radiating like lightning were austerity personified. Seeing the sages Nara and Narayana, the forms of the Supreme Personality of Godhead, he stood up to offer his obeisances with the greatest respect and prostrated himself. Because he, when he saw Them, experienced happiness all over his body, mind and senses and the hairs on his body stood on end, he was unable, from the tears filling his eyes, to see Them clearly before him. Standing humbly with folded hands he addressed Them eagerly as if he wanted to embrace Them, and choking said to the two Lords the syllables 'na-ma-ha, na-ma-ha' (my obeisances, my obeisances). He offered Them seats, bathed Their feet and worshiped Them with incense and flower garlands while anointing Them with sandal wood and other fragrant substances. As They sat comfortably on Their places

ready to bestow Their mercy upon the sage, he again bowed down at Their feet and spoke the following words to the supremely worshipable personalities.

Shri Markandeya said: 'Oh Almighty One, how can I describe You who moves the vital breath of all embodied living beings including Brahma, Shiva and myself, and who following stirs into action the power of speech, the mind and the senses. Nevertheless [despite this physical imposition] You become the loving friend of everyone worshipping You. These personal forms of the Fortunate One oh Supreme Lord, You manifest for the ultimate benefit of the cessation of material misery and the defeat of death. And just as You for the sake of protection manifest various other forms, You - like a spider [with its web] - once having created this universe, again swallow it up completely. Because of You, the Protector, the Supreme Controller of the moving and nonmoving living beings, the one situated at the soles of His feet is never touched by the emotions of karma, guna and kala; it is before You indeed that the sages with the Veda in their heart at every moment in praise bow down to worship and meditate to attain You. We know of nothing else but the attainment of Your feet, the very form of liberation oh Lord, that benefits the person who has to fear from all sides. Brahma whose time takes two parardhas, is most afraid on account of this because You are the Time. And how much more would that not be true for the worldly entities created by him [see 10.13: 56]? Let me therefore with forsaking the covering of my soul, worship the foundation of Your feet, of You who are the intelligence of the real and the teacher of the soul who are the Absolute Truth. The material body with everything thereto is but temporal, one remembers it for only a moment and without its essence it has no meaning. One must attain You and thus see all desired purposes fulfilled. Oh Lord, oh Friend of the Soul, even though all the products of Your illusory potency carrying the names sattva, rajas and tamas, exist as a form of [Your] pastime for the sake of the maintenance, destruction and creation of this universe, it is the mode of goodness, sattva, that exists for our liberation and not any of the other two [of passion and ignorance] that bring men danger, bewilderment and fear [see also guna-avatars and 10.89: 18]. Because fearlessness, the happiness of the soul and the spiritual world are attained by the mode of goodness, the Satvatas, Your devotees, are of that consideration and never of any other [mode or] form of the Original Person. For that reason the spiritual authorities in this world worship as most dear to them the transcendental personal form of You [Vishnu], as also the form of those who have only eyes for You [the Vaishnavas], oh Supreme Lord [see also 1.2: 26]. The All-pervading, All-inclusive Manifestation and Master of the Universe, the Supreme Personality of Godhead, I offer my obeisances, for He is the supremely worshipable deity Narayana, the sage of perfect purity and Nara, the best of the humans and master of the Vedic scriptures in command of His speech [see hamsa]. He who by the deceptive command of his eyes, becomes diverted in his intelligence and fails to recognise [Your presence] within his own senses, heart and even within the objects perceived, may despite his understanding being covered by Your maya nevertheless succeed when he directly obtains the Vedic knowledge from its source, from You the Spiritual Master of All. The vision of the Supreme Soul, the mystery revealed by the Vedic texts, is what the great scholars headed by the Unborn Lord [Brahma] become bewildered about when they try to adjust, with all sorts of philosophies, the subject matter of Him to their way of life. Him, the Supreme Personality who escapes the understanding of the [materially conditioned] spirit soul I offer my respects [compare 1.3: 37, 4.31: 11, 4.18: 5, 5.6: 11, 5.14: 1, 7.15: 58, 11.19: 1, 11.20: 7 and B.G. 16: 23-24]."

BHAGAVATA PURANA CHAPTER 9:

Markandeya is Shown the Lord's Bewildering Potency
Shri Suta said: "The Supreme Lord Narayana, Nara's Friend, who thus by Markandeya, the intelligent sage, was properly respected, thereupon satisfied spoke to the eminent follower of Bhrgu. The Supreme Lord said: 'Oh dear man perfectly absorbed in the soul, you are the best of all brahmin seers for by your austerities, recitations and concentration you do not deviate in your devotional service unto Me. We are perfectly satisfied about your steady adherence to the great vow. We wish you all the best. Please choose a benediction to your liking. I am the Giver of All Benedictions you desire.'

The honourable rishi said: 'You, oh Lord of Lords, oh Infallible One, are victorious as the Remover of the Distress of the Surrendered Soul. We are perfectly satisfied with as much as the benediction of having seen Your good Self. Brahma and others with a mind matured in yoga all acquired the sight of Your omnipotent lotus feet and now You in person are visible before my eyes. Nonetheless oh Lotus-eyed Crest Jewel of Fame, I would like to witness the illusory potency because of which the entire world along with its rulers knows the Absolute Truth as a material differentiation [compare B.G. 11: 3-4].'

Suta said: 'Oh sage [Shaunaka], the Supreme Lord by the rishi to His satisfaction being glorified and worshiped with these words said with a smile to him 'So be it'. Thereupon the Lord departed for Badarikashrama. - The rishi remained behind in his hermitage thinking only of that purpose [of witnessing the energy of the Lord] and venerated and meditated under all circumstances the Lord to the best of his ability [as being present] in the fire, the sun, the moon, the water, the earth, the wind, the lightning as also in his heart. Thus immersed in the stream of pure love [prema] he sometimes forgot to prove his respects. Oh best of Bhrgu, when the sage one day was performing his evening worship on the bank of the Pushpabhadra, a great wind arose oh brahmin. It created a terrible sound followed by the appearance of threatening clouds as solid as wagon wheels that resounded loudly with lightning and torrential showers of rain everywhere. Then from all sides the four oceans appeared that engulfed the surface of the earth with wind-tossed waves in which there were terrible sea monsters and fearful whirlpools accompanied by ominous sounds. Perplexed the sage became afraid seeing how the earth flooded and all the four types of inhabitants of the universe [as born from moist, seed, embryos and eggs] including himself, inside and outside were plagued by the fierce winds, the bolts of lightning and the great waves of water rising higher than the sky. Before his eyes the water of the great ocean was swirled around by hurricanes in frightening waves as it swelled with the rain from the clouds and covered the entire earth with its continents, islands and mountains. With the three worlds, the earth, outer space, the celestial bodies and heavenly places flooded in all directions the great sage, as the only soul remaining, wandered about like a dumb and blind person, with his matted locks scattered. Suffering hunger and thirst, attacked by monstrous crocodiles and whale-eaters and plagued by the winds he, tormented by the waves, moved about in the infinite darkness he had fallen into, overcome by fatigue and not knowing which direction of the sky or the earth he went. 7-1 Sometimes drowning in a great whirlpool and then beaten by the waves he was threatened by monsters that tried to eat him the one moment and the other moment were attacking each other. In distress he sometimes felt sick and suffered pains with occasional depressions, bewilderment, misery, unhappiness and happiness, while fearing for his life at other times. Countless and countless, hundreds and thousands of years passed with him in bewilderment wandering around in that maya, that deluding material energy of Vishnu.

One day, as he was roaming about there, the twice-born soul spotted upon a raised mound of earth a beautiful young banyan tree with fruits and blossoms. Upon a branch of it toward the northeast he saw an infant boy lying within the fold of a leaf swallowing the darkness with His effulgence [see also 3.33: 4]. 2-2 Amazed the king among the scholars drank with his eyes from the sight of His complexion that was as blue as a great emerald, His beautiful lotus face, His conch shell-striped throat, His broad chest, fine nose and beautiful eyebrows. His splendid hairs trembled to His breath, His beautiful shell-shaped ears resembled pomegranate flowers, His coral lips by their effulgence slightly reddened the nectarean charming smile on his face and the corners of His eyes were reddish like the whorl of a lotus. His breathing moved the lines of His abdomen contorted by His deep leaf like navel and ... he saw how the infant with the graceful fingers of His two hands grabbed one of His lotus feet and placed it in His mouth [*]. When he saw the baby his weariness was dispelled instantly and out of pleasure the lotus of his heart and his lotus eyes spread wide open. With his hair standing on end he asked himself who that wonderful appearance could be and went straight for the child to find an answer. That very moment the man of Bhrgu with a breath of the infant was drawn into His body like a mosquito whereupon he utterly surprised stood perplexed to see from that position the entire universe the way it was before. 8-2 He saw the entire expanse of all the stars, the mountains and oceans, the directions of the great islands and continents, the enlightened and unenlightened souls, the forests, countries, rivers, cities and mines, the peasant villages, the cow pastures and the various engagements of the varnashrama society. Of this universe being manifested as real he saw the basic elements of nature and all their gross manifestations as also the Time itself in the form of the different yugas and kalpas and whatever other object of use in material life. In front of the universe seeing the Himalayas, the Pushpabhadra river and his hermitage where he had met the rishis [Nara and Narayana], he was by the breath of the infant thrown outside again and fell back into the ocean of dissolution. 1-3 And there, on the raised stretch of land in the water where the banyan grew, was the child again lying in the fold of its leaf, glancing at him with a nectarean smile of love from the corner of His eyes. Placing the vision of the infant within his heart he greatly excited ran to embrace the Lord of the Beyond. That very instant He, the Supreme Lord, the master of yoga in person who is hidden in the heart of all living beings, suddenly became invisible to the rishi, the same way things that are made by an incompetent person may suddenly fail to

serve. Oh brahmin, following Him immediately also the banyan disappeared and the waters of the annihilation of the world and he found himself in front of his ashrama as before."

*: The infant putting its foot into its mouth is by Shрила Vis'vanatha Cakravarti Thhakura interpreted as the Lord saying, 'see how sweet my feet are to the taste of the devotee'.

BHAGAVATA PURANA CHAPTER 10:

Shiva, Lord and Helper Glorifies Markandeya Rishi

Shri Suta said: "He who this way experienced the might of the yoga-maya as arranged by Narayana, sought shelter with Him. Shri Markandeya said: 'I fall at the soles of the feet of You who takes away the fear of those who approached You, oh Lord who with Your illusory potency in the form of knowledge even bewilders the scholars.'"

Suta said: "The great Lord Rudra [Shiva] who, accompanied by Rudrani [Uma] and surrounded by his entourage, traveled through the sky on his bull, saw how he was thus absorbed in meditation. - Uma observing the seer then said to Giri'sa: 'Look at this man of learning who with his body, senses and mind motionless is as calm as the water and schools of fish of the ocean with the wind laid down. Please, oh you who are the bestower of it, award him the perfection of his penances.'"

The mighty Lord said: 'I am sure that the brahmin seer does not desire any benedictions in any field, not even liberation, for he has achieved the transcendental devotional service unto the Supreme Lord, the Inexhaustible Original Person. Nevertheless Bhavani, let us talk to this pure devotee. It is indeed man's highest achievement to gain the association of saintly souls.'"

Suta said: "Thus having spoken he, the master of all knowledge, the controller of all embodied souls and the shelter of the righteous ones, approached him. Having arrested the functions of his mind, he [the sage] had neither knowledge of himself or the outer world, nor of the arrival of the two powers of control over the universe in person. Giri'sa the Controller, the great Lord, understanding that, entered the ethereal privacy of Markandeya's heart by means of his mystic potency, just like the wind passing through an opening. 1-1 Shiva appeared inside of him with hair locks blond like lightning, having three eyes and ten arms and rising as high as the sun. Together with a tiger skin he used for his garment, he exhibited his bow and trident, arrows and sword, shield, prayer beads, damaru (a small drum), ax and skull. When he saw him in his heart manifesting suddenly, the sage desisted from his trance and wondered in surprise: 'Who is this and where did he come from?'"

Opening his eyes and seeing that Lord Rudra had arrived with his associates and Uma, the sage with his head offered the one guru of the three worlds his obeisances. He honoured him together with his company and Uma with words of welcome, sitting places, water for their feet, water to drink, perfumed oil, garlands, incense and lamps. He said: 'Oh mighty one, what can I do for you, oh Lord who pacifies the universe by the full satisfaction of your ecstatic experience? I offer you my obeisances who delights in the mode of ignorance, you who devoted to passion are horrifying and you who give pleasure in the mode of goodness.'"

Suta Gosvami said: "Praised by these words he, the mighty Lord, the foremost of the demigods and shelter of the truthful soul, perfectly satisfied and happy-minded addressed him with a smile. The great Lord said: 'Please, choose a boon to your liking, for of all [demigod] givers of benedictions the three of us are the [guna-avatara] Lords by whose infallible audience a mortal being finds immortality. 0-2 The local rulers and inhabitants of all worlds, I, the great Lord Brahma and Lord Hari, glorify, worship and assist those who are saintly, peaceful and free from material attachment, who care for all living beings and free from enmity and equal towards all, are of a single-minded devotion unto us. They [these devotees] do not even acknowledge the slightest difference between me, the Infallible One and the one unborn, nor between themselves or other people and that is why we praise you. Mere bodies of water are no holy places and deities on themselves are devoid of life; they purify the soul only after a long time, but you do so by simply being seen [see also 10.48: 31]. We offer the brahmins our respects who carry our forms represented by the three Vedas and who by penances, study and concentration in yoga [samayama] are absorbed in the True Self. Even the greatest sinners and outcasts find purification by seeing you and hearing about you, and what would that not mean when one directly speaks to you [see also 7.14: 17, 10.64: 41-42]?"

Suta Gosvami said: "Thus with his ears drinking from the nectar reservoir of words full of the secret of dharma of the one decorated with the moon, the sage was not satisfied. He who because of Vishnu's maya was terribly exhausted from having wandered for such a long time, had been freed from a great load of trouble by the grace of Lord Shiva's nectarine words and spoke to him. Shri Markandeya said: 'Ah, how inconceivable for embodied souls this pastime is of the great controllers: they offer their obeisances to the ones they control who praise them as the lords of the universe! In general the authorised speakers act [by precept and example]

for the embodied souls to accept the dharma and encourage and praise those who do so. Such an attitude of the Fortunate One [and His associates] does not compromise the power of His activities formed by His illusory energy [maya], any more than the tricks of a magician compromise his ability. 1-3 He who as the Supersoul from His mind [by Himself in the form of Time] created this universe and subsequently entered it [in the form of the avatars], manifests Himself like being the doer through the operating modes of nature, just like a person witnessing a dream. Let me offer my obeisances to Him, the Supreme Personality who, endowed with the three gunas, is the true Self on top of them. He is the pure, unequalled spiritual master who is the original form of the Absolute Truth [see B.G. 4: 13, 13: 30, 14: 19]. From seeing You a person can achieve whatever he desires, irrespective what. But what other benediction should I desire from you, oh all-pervading Lord whose presence itself is the highest [one may attain]? Nevertheless I would like to ask from you who stand for the Complete that entails the fulfillment of all wishes, one benediction: the unfailing devotional service unto the Supreme Personality of Godhead and unto the both of You and the ones devoted to Him.'"

Suta Gosvami said: "Thus being worshiped and glorified by the well-spoken words of the sage, the great Lord Sharva, thereto encouraged by his consort, said: 'Oh great sage full of devotion for Adhokshaja, may all your wishes be fulfilled. And may you also till the end of the kalpa enjoy fame, piety and freedom from old age and death. May you have knowledge of the threefold nature of time [tri-kalika], oh brahmin as also wisdom in combination with a free heart. May there for you being blessed with brahminical potency, be the status of teacher of the Purana.'"

Suta Gosvami said: "After having granted the sage these blessings he, the Lord with the three eyes, went away, on his way telling the goddess what he [Markandeya] in the past had accomplished and experienced. He that best soul of Bhrgu, who had achieved the greatest of the great in yoga, even today demonstrably travels about, on his path of serving the Lord with single-minded devotion. This is what I could describe to you of the amazing potency of the illusory energy of the Supreme Personality as experienced by the intelligent Markandeya. Some declare this unprecedented life [of the sage] to be [nothing more than] the repeatedly being born of the human being in the illusory creation of the Supreme Soul, but they have no idea what they are talking about. Oh best one of Bhrgu [Shaunaka], the story I described is infused with the potency of the Lord with the Chariot wheel in His hand [Krishna as the Lord of Time]; for anyone who hears it himself or makes someone else listen to it there will never be a repetition of births, a worldly conditioned existence, based on karma."

BHAGAVATA PURANA CHAPTER 11:

Vishnu's Attributes and the Order of the Month of Him as the Sun god

Shri Saunaka said: "Oh great devotee of the Supreme Personality known with the essence. You, oh best knower who knows so much, we now ask about this matter of the definitive conclusion of all the supplementary literatures [the tantras]. - We wish you all fortune! Please describe to us eager to learn, the kriya-yoga method of proceeding with His form by which, expertly performed, a mortal being may attain immortality. How do the followers of the tantric prescriptions [the tantras] in their regular worship conceive of the limbs, associates, weapons and ornaments of the Master of the Goddess of Fortune who is pure consciousness in person?"

Suta said: "My obeisances to the gurus! I shall speak about the opulences of Lord Vishnu that by the standard authorities beginning with Padmaja [Lord Brahma as the one born on the lotus] are described in the Vedas and tantras. He, the universal form [the complete of the universe, the virath-rupa], consists of the nine elements of creation [the tattvas] beginning with maya [or prakriti] and their [sixteen] transformations [vikaras]. In that conscious existence the three worlds [the lokas] produced are discerned [see also 11.22: 4-25]. - This form of the Purusha, has the earth for His feet, heaven for His head, cosmic space for His navel, the sun for His eyes, the air for His nostrils and the directions for His ears. The Master, the Lord, has the Prajapati for His genital and death for His anus. The Absolute Controller has the local rulers [the demigods] for His many arms, the moon for His mind, yama [or Yama] for His eyebrows, shame for His upper lip and greed for His lower lip. The moonlight stands for the teeth, delusion for the smile, the trees for the hairs on the body of the Almighty Lord and the clouds are the hair on the head of the Purusha [see also e.g. 2.6: 1-11, 2.10: 24-32, 10.40: 13-14, 11.12: 18-20]. Just as one can determine the dimensions of a normal individual by measuring the spread of his limbs, one can determine the dimensions of Him, the Gigantic Person, by the spread of the planetary systems [see also 5.20-24]. The Kaustubha gem carried by the Unborn One represents the spiritual light of the individual soul. The Shrivatsa mark on the chest of the Almighty represents its

expansive effulgence [of the gem/the soul]. 1-1 His material energy consisting of different combinations of the natural modes is represented by His flower garland, the yellow garment He wears stands for the Vedic metres and His sacred thread represents the three syllable AUM. The processes of sankhya and yoga are carried by the Godhead in the form of His makara [sea-monster] earrings, and His crown, freeing all the worlds from fear, represents the superior [transcendental] position. The seat He sits on is called Ananta [the snake bed] - it is unevolved matter [pradhana, the primal ether], the lotus [the Lord's throne] thereupon is the goodness associated with dharma, spiritual knowledge and so on. 4-1 The club He carries constitutes the principle element [of prana or the vital air] relating to the sensory power, physical power and the power of mind. His excellent conch shell is the element water and His Sudarsana disc is the principle of tejas [the vital power, the dignity, the fire in opposition]. His sword is, [pure] as the atmosphere, the ether element, His shield consists of the mode of ignorance, His bow Sharnaga is the specific order [of spirit, the rupa] of time, and His quiver of arrows consists of the karma [the action or the karmendriyas]. His arrows, they say, are the senses, His chariot is the incitement to action [the mind], His external appearance constitutes the objects of perception [tanmatras] and His gestures [mudras] represent the essence of purposeful action. The cyclic order [of time, viz. the sun and the moon] constitutes the exercise of respect for the Godhead, spiritual initiation [diksha] is the purification process for the spiritual soul and devotional service to the Fortunate One is how one puts an end to a bad course (sin). The supreme lotus of Bhagavan's pastimes refers to the meaning of the word bhaga [His opulences] and the fan and whisk the Supreme Lord has accepted for His worship are religion and fame. Dear brahmins, His umbrella is Vaikuntha, the place free from foolishness and the one called Suparna [Garuda] who is the carrier of the Personality of Sacrifice [Vishnu or Yajna] represents the threefold Veda [see footnote]. The goddess Shri inseparable from the Lord constitutes His visible inner nature [*], Vishvakshena is known as the personification of the tantra scriptures and the eight doorkeepers headed by Nanda [**] stand for the Lord's qualities of anima and such [the siddhis]. Vasudeva, Sankarshana, Pradyumna and Aniruddha are, as you know, the names of the manifested forms [the vyuha expansions] of the Original Person Himself oh brahmin [Shaunaka]. Bhagavan, the Supreme Lord, can be discussed in terms of [the states of consciousness concerning] the entire universe [vis'va], the passionate ego [taijasa], the individual learning [prajna] and the transcendence [turiya], that stand for [respectively His] functions of the [omnipresent perception of] external objects [as embodied by the expansion of His mind Prayumna], of sense itself [of the force, by the expansion of His ego Sankarshana], of the one that senses [of the expansion of His personal intelligence Aniruddha] and of spiritual self-realisation [the transcendental beatitude of Him, Vasudeva]. In His four personal forms [His expansions], Bhaga-van [the possessor of the fullness], the Lord and Controller, maintains these four states with the help of His major [arms; as in verse 14-15] and minor limbs [His extra limbs, His guardians], His weapons and His ornaments. Oh best of the brahmins, He alone is the self-illuminating source of the Absolute Truth [the Vedas] who, perfect in His own greatness and completeness, by His own material energy creates, withdraws and maintains this universe. As such [a performer of various material functions] He, while not being covered in His transcendental awareness, is [sometimes] described as being materially unfolded [as divided]. But by those who are devoted to Him He can be realised as their one true self, their very Soul. Shri Krishna, friend of Arjuna, chief of the Vrishnis, Annihilator of the Rebellious Royal Dynasties whose prowess never deteriorates, oh Govinda, place of pilgrimage whose glories, which bring about auspiciousness by just hearing about them, are sung by Vraja's cowherd men and women and their dependents, please protect Your servants! Anyone who rises at dawn and with his mind absorbed in Him [in tat] to himself meditates these characteristics of the Supreme Original Person, arrives at the realisation of the Absolute Truth present in his heart."

Shri Shaunaka said: "The great sage Shuka described to the listening king Parikshit [the grace of Vishnu] the seven [pairs of] attendants of the sun god occupying a different position in each month. Please speak to us so faithful, about the names and actions of these expansions of the Lord's manifestation as Surya, and the deities involved [see also 5.21: 18]."

Suta said: "This regulator of all the planets [the sun] revolving in their midst [around mount Meru, see 5.22: 2] was [by the Lord in the form of Time] created from the [proto-material primal energy [pradhana] of Vishnu, the Supreme Soul of all embodied beings. The sun being the one and only Lord, the original creator and self indeed of all the [planetary] worlds, constitutes the basis of all ritualistic activities of the Vedas that are differently described by the sages. Oh brahmin, the material energy of the Lord is thus described in nine: the time, the place, the endeavor, the performer, the instrument,

the specific ritual, the scripture, the paraphernalia and the result [compare B.G. 18: 13-15].

The Supreme Lord assuming the form of Time, is there for the [regulation of the] planetary motion to the rule of twelve [months or masas, see also B.G. 10: 21], beginning with Madhu. In each of the twelve He [accompanying the sun god] moves differently with His [six] associates [He as a certain Deva together with a different Apsara, Rakshasa, Naga, Yaksha, sage and Gandharva]. Dhata [as the Surya Deva], Kritasthali [as the Apsara], Heti [as the Rakshasa], Vasuki [as the Naga], Rathakrit [as the Yaksha], Pulastya [as the sage] and Tumburu [as the Gandharva] are the ones ruling the month of Madhu [or Caitra at the vernal equinox, March/April]. [Likewise respectively] Aryama, Punjikasthali, Praheti, Kacchanira, Athauja, Pulaha and Narada rule the month of Madhava [Vaisakha, April/May]. Mitra, Menaka, Paurushya, Takshaka, Rathasvana, Atri and Haha are the ones ruling the month of Shukra [Jyaishta or Jeshtha, May/June]. Varuna, Rambha, Citrasvana, Shukra, Sahajanya, Vasistha and Huhu are the ones ruling the month of Shuci [Ashadha, June/July]. Indra, Pramloca, Varya, Elapatra, Shrota, Angira and Vis'vasu are the ones ruling the month of Nabhas [S'raavana, July/August]. Vivasvan, Anumloca, Vyaghra, Shankhapala, Asarana, Bhriju and Ugrasena are the ones ruling the month of Nabhasya [Bhadrapada, August/September ***]. Pusha, Ghritaci, Vata, Dhananjaya, Suruci, Gautama and Sushena are the ones ruling the month of Tapas [Magha, January/February]. Parjanya, Senajit, Varca, Airavata, Ritu, Bharadvaja and Vis'va are the ones ruling the month of Tapasya [Phalgun, February/March]. Amshu, Urvas'i, Vidyuchatru, Mahas'ankha, Tarkshya, Kasyapa and Ritasena are the ones ruling the month of Sahas [Marga's'raha, November/December]. Bhaga, Purvacitti, Spurjia, Karkothaka, Urna, Ayu and Arishtanemi are the ones ruling the month of Pushya [Pausa, December/January]. Tvashtha, Tilottama, Brahmapeta, Kambalava's, Shatajit, Jamadagni the son of Ricika and Dhritrashtra are the ones ruling the month of Rikica and the month of Isha [As'vina, September/October]. And Vishnu, Rambha, Makhapeta, As'vatara, Satyajit, Vis'vamitra and Suryavaca are the ones ruling the month of Urja [Karttika, October/November].

All these [personalities] constitute the glories of Vishnu, the Supreme Personality of Godhead in the form of the sun god; they take away the sinful reactions of everyone who in the morning and the evening, day after day remember them. The Lord who [as the Deva] with His six types of associates thus moves in all directions through this universe, therewith disseminates in each of the twelve months a pure consciousness for its inhabitants in this and a next life. 7-4 While the sages glorify Him with the Sama, Rig and Yajur hymns that reveal His identity, the Gandharvas sing loudly about Him, the Apsaras dance in front of Him, the Nagas prepare the chariot, the Yakshas harness the horses and the strong Rakshasas push it from behind. In front of the chariot the sixty thousand pure Valakhilya brahmin sages go, being of worship with prayers to the Almighty [see also 4.1: 39]. The Unborn Lord Hari, the Supreme Controller, the Possessor of All Opulences without a beginning or an end, protects the worlds, by expanding Himself thus in each kalpa into [all these] various forms."

Threefold Veda: The Rig- Yajur- and Sama Veda are the three Vedas of the principal original division of the Vedic verses also called trayi vidya. They are about the reciting of hymns (Rig), the performance of sacrifices (Yajur) and the chanting of songs (Sama). The Atharva Veda is a later addition dealing with the so-called atharvanas, the procedures for everyday life.

*: According to the Skanda Purana in the verses beginning with 'aparam tv aksharam ya sa' there are three infallible energies thus: the external material energy of maya, the internal potency of Sr'i and the Supreme Energy of the Purusha, the Lord Himself.

** The Padma Purana 56.9-2 lists eighteen guardians or attendants of the Lord: Nanda, Sunanda, Jaya, Vijaya, Canda, Pramada, Bhadra, Subhadra, Dhata, Vidhata, Kumuda, Kumudaksha, Pundariksha, Vamana, Shankukarna, Sarvanetra, Sumukha and Supratisthitha.

***. At this point is broken with the regular order of the months. The different translators do not agree about the cause of this break of order and some have suggested to correct the order of the verses given to correct this.

BHAGAVATA PURANA CHAPTER 12:

The Topics of Shrimad Bhagavatam Summarised

Suta said: "Offering my obeisances to Lord Krishna, to the creator, to the brahmins and to the supreme of dharma, I shall now discuss the eternal nature of religion [in terms of the topics discussed in the Bhagavatam]. Oh sages, upon your request I related to you these wondrous pastimes of Lord Vishnu that are especially suitable for people in respect of the person. The direct interest of this [narration] is the glorification of the Lord, the Remover of All Sins, Narayana, the Lord of the Senses, the Supreme Personality and Master of the Satvatas. Herein the creation and annihilation of this

universe and the confidential knowledge of the One Self-existent Supreme Spirit is discussed, including the purity of perception and the means of cultivating that [self-realisation].

- Bhakti-yoga and the renunciation belonging to it are discussed at length [in 1.2, 7.5-10 and 11.29], just as the history of Narada [1.4-6] and the story of Parikshit that describes how the sage among the kings fasted until death because of a curse of [the son of] a sage to the occasion of which he had a conversation with Shuka, the best of the brahmins [see 1.8-18]. What follows is a discussion of how one may attain liberation by concentrating in yoga in case one has to die [2.2: 15-21], a conversation between Narada and Brahma [2.5], the row of avatars [1.3 en 2.7] and how the process of evolution takes place from the primary of nature [or pradhana, 3.26: 10-72]. Next there is the discussion Vidura had with Uddhava [3.1: 25 - 3.4] and the one Vidura had with Maitreya [3.5 - 4.31], [preceded by] what a Purana entails [in general, see 2.10: 1 and 12.7: 9-10], following which the subject is discussed of the winding up of creation within the Mahapurusha [2.10: 6, 3.11: 30, 8.5: 35, 11.3: 8-15, 12.4]. It then continues about the creation as happening from [the modes of] material nature, the generation of the seven derivatives [of mahat, ahankara and the tanmatras, see 3.20: 12-17] and the evolution of the egg of the universe from which the universal form of the Lord arises [3.6]. The gross and subtle movements of time [3.11 are also discussed including] the generation of the lotus [3.8] and the killing of Hiranyaksha in order to deliver the earth from the ocean [3.17-19]. [Then there is a discussion about] the creation of the higher beings, the animals [the mammals] and the lower species [3.12: 37-48], the birth of Rudra [3.12] and the appearance of Svayambhuva Manu from the male/female division of the Lord [see 3.12: 49-53, 4.1]. 2-1 [Discussed are] the progeny of the first woman Shatarupa the excellent consort [of Manu], the offspring of [the nine daughters of] the pious wife [Devahuti] of the founding father Kardama [see 3.24: 20-25 and 4.1], the descent of the Supreme Soul, the Supreme Personality of Lord Kapila and the conversation the scholarly Kapila had with Devahuti [His mother, 3.25-33]. 4-1 The stories about the descendants of the nine brahmins [who married Kardama's daughters, 4.1], the destruction of Daksha's sacrifice [4.2-7] and the history of Dhruva [4.8-13] are then followed by those about Prithu [4.15-23] and Pracinarbarhi [4.24-29], his conversation with Narada [4.29] and the stories about Priyavrata [5.1], Nabhi [5.3] and the lives of Rishabha [5.3-6] and Bharata Maharaja, oh brahmins [5.7-13]. The continents, subcontinents and oceans, the mountains and rivers are described in detail [5.19-20] as also the complete of the celestial sphere [5.21-23] and the situation of the subterranean regions and hell [5.24-26]. [Next there are the descriptions of] Daksha's [re-birth as the son of the Pracetas [6.4] and the progeny of his daughters constituting the demigods, demons and human beings, the animals [the mammals], serpents, birds and other species [6.6]. [There is also an account of] the birth and death of [Vritra, 6.9-12] the son of Tvashtha and the two sons of Diti, Hiranyaksha [3.14-19] and Hiranyakas'ipu, oh brahmins, and the history of the great soul Prahlada, the lord of the Daityas [7.2-8]. 9-2 The reigns of the Manus [8.1] are described in detail as also the liberation of the king of the elephants [Gajendra, 8.2-4] and the avatars of Lord Vishnu for each period of Manu [8.5 and 13], like Hayas'irsha [8.24: 8 and 57; 5.18: 1], Nrisimha [7.9-10], Vamana [8.18-22], Matsya [8.24] and the descent of Kurma for the purpose of [supporting the] churning of the nectar from the milk ocean by the inhabitants of heaven [8.7-8]. [Next there is an account of] the great war between the demons and the gods [8.10] as also the succession of the dynasties of kings [9.2, 7, 9, 12, 13, 17, 20-24]; the dynasty of the great soul Sudyumna [9.1] and the birth of Ikshvaku and his dynasty [9.6]. In this book the stories about Ila [9.1: 16-27] and Tara [9.14: 4-13] are discussed including a description of the descendants of the Surya-vams'a, like Shas'ada [Vikukshi, 9.6: 6-11] and Nriga [9.1: 11-12, 9.2: 17 and 10: 64]. Then there are the stories about Sukanya [9.3], [the daughter of] Sharyati, the intelligent Kakutsha [Puranjaya, 9.6: 12-19], Mandhata [9.6: 33-37 and 9.7], Saubhari [9.6], Sagara [9.8] and Khatvanga [9.9: 41-47]. The actions of Lord Ramacandra, the King of Kos'ala [are presented] that dispel all sin [9.10 and 11], of Nimi who gave up his material body [9.13] and also the appearance of the descendants of king Janaka [or Shiradhvaja] is discussed [9.13: 18-27]. 5-2 The elimination of the ruling class by Lord Parashurama, the greatest descendant of Bhriju [is discussed 9.15 and 16] as also Aila [Pururava, 9.14 and 15], Nahusha [9.18: 1], Yayati [9.18 and 19], Dushmanta's son Bharata [9.20], Shantanu [9.22: 12-13] and Shantanu's son Bhishma [9.22: 18-19] of the Candra-vams'a and the celebrated dynasty of Yadu, the eldest son of Yayati [9.23: 18-29]. [It is] the dynasty in which the Supreme Lord known as Krishna, the Master of the Universe, descended in the house of Vasudeva. Subsequently His birth [10.3] and how He grew up in Gokula are described [10.4-10]. 8-3 His countless exploits are [next] glorified: how He sucked the milk along with the life-air out of Putana [10.6], how He as a child broke the cart and

trampled Trinavarta [10.7], killed Baka, Vatsa [10.11] and Agha, [10.12 and how He dealt with] Brahma who hid the calves and boys [10.13 and 14], how He with His companions destroyed Dhenuka [10.15] and Pralamba [10.18] and how He saved them [the gopas] from a forest fire that entrapped them [10.17 and 19]. 1-3 There is the [story about the] taming of the snake Kaliya [10.16-17], the contentment of the Infalible Lord about the vows observed by the young gopis [10.21 and 22], the mercy for the sorry wives of the brahmins performing a sacrifice [10.23]; the lifting of Govardhana hill [10.25] and the worship and ritual bathing next performed by Indra and Surabhi [10.27], Krishna's sporting with the gopis during the nights [10.29-33], the rescue of Nanda Maharaja from a great serpent [10.34] and the killing of the foolish Shankhacuda [10.34], Arishtha [10.36] and Kes'i [10.37]. [There is the description of] the arrival of Akrua [10.38] and the departure thereafter of Rama and Krishna, the lamentation of the women of Vraja [10.39] and the tour [of the Lords] in Mathura [10.41]. The killing of the elephant Kuvaleyapida [10.43], of the wrestlers Mushthika and Canura, and of Kamsa and others [10.44] is discussed as also the retrieval of the deceased son of Sandipani, the guru [10.45]. Residing in Mathura in the company of Uddhava and Balarama oh brahmins, the Lord performed pastimes for the satisfaction of the circle of the Yadus [10.48]. [Next there are the stories about] the repeated annihilation of the troops assembled by Jarasandha [10.50], about the founding of Dvaraka and about the killing of the king of the barbarians [Kalayavana, 10.51]. [These are followed by descriptions of] the kidnapping of Rukmini to the occasion of which the Lord defeated His rivals in battle [10.53] and how the parijata tree together with the Sudharma hall were obtained from the abode of the demigods [from Indra, 10.50: 54]. The killing of the master of Pragiyotishapura [Bhauma or Naraka] and the taking away of the young maidens [is discussed in 10.59] with next following the forced yawning of Shiva in the battle with Bana and the severing of Bana's arms [10.63]. 0-4 The [Bhagavatam also discusses the] prowess and death of Pancajana [10.45: 40-41], Shambara [10.55], Pithha [10.59], Mura [10.59], Dvividva [10.67], the king of Cedi [10.74], Shalva [10.76-77], the foolish Dantavakra [10.78] and others, how the Pandavas became the direct cause [for Krishna] to relieve the earth's burden [10.49] and how the burning of Varanasi came about [10.66]. 2-4 [There is the story of] the withdrawal of His family [11.30] on the pretext of a curse from the brahmins [11.1] and [an account of] the wonderful discussion between Vasudeva and Uddhava in which the science of the true self came to its full expression in ascertaining the dharma [of how to live with Krishna not physically being present anymore, see 11.6-29]. Thereafter His forsaking the mortal world by the strength of His own mystical power [is related, 11.31]. [Also discussed are] the characteristics of the different yugas and their corresponding behaviors [11.17 and 12.3], the disturbance of man in Kali-yuga [12.1-3], the four types of annihilation and the three [guna] kinds of creation [12.4]. [Finally there is an account about] Vishnurata [Parikhit], the intelligent saintly king who had to relinquish his body [12.5-6], the story of how the seer [Vyasa and others] conveyed the branches of the Veda [12.6-7], the pious narration about Markandeya [12.8-10], the composition of the [universal form of the] Mahapurusha and the arrangement [of time] in relation to the sun, the self of the universe [12.11].

Thus, oh best of the brahmins, I have discussed here everything that you asked about. Therewith I have praised the complete of the activities of the Lord's lila-avatars. When one falls, trips, hurts oneself or sneezes and then spontaneously loudly cries 'haraye namah' [obeisances to Hari], one is freed from all [reactions to one's] sin. Of persons glorifying the Supreme Lord and hearing about the potency of the Unlimited One, all vice that enters the heart is cleansed away entirely, the same way the sun removes the darkness or a strong wind removes the clouds. False, meaningless, empty words are all those discussions wherein the Supreme Lord in the Beyond is not mentioned. Only those stories are true, auspicious and meritorious that have the qualities of the Fortunate One as their conclusion. Those words are pleasing, attractive and always new that praise the glories of Uttamas'loka, the One Celebrated in the Verses; to the mind they mean a constant great celebration that for everyone dries up the ocean of misery. A use of colourful words never describing the glories of the Lord that sanctify the entire universe, compares to a place of pilgrimage for crows and is never served by the swanlike, pure saintly devotees who think of Acyuta only [alike 1.5: 10]. That creation of words which revolutionizes the sins of the people and in which, although imperfectly composed, each verse depicts the names and glories of the unlimited Lord, is heard, sung and accepted by the ones who are purified and honest [identical to 1.5: 11]. Even endeavoring free from material motives, spiritual knowledge devoid of the love of the Infalible One actually does not look very good. What is the use of fruitive labour always giving pain - even when done perfectly - when it is not offered to the Lord [alike 1.5: 11]? The great effort of faithful

to the scriptures and with penance fulfilling one's duties within the varnashrama system, leads to nothing but a good name and wealth. But when one listens and exercises respect and so on with glorifying His qualities, one obtains the remembrance of the lotus feet of the Maintainer of the Goddess of Fortune. The remembrance of Lord Krishna's lotus feet destroys everything inauspicious and leads to good fortune. Connected in knowledge, wisdom and detachment one with devotion unto the Supreme Soul arrives at purification of the heart. You, oh most eminent brahmins, are all extremely fortunate with a fixed position for Narayana, the Original Soul and Godhead of all, in your heart. With that love for the Heavenly Lord Beyond Whom No Other is Found, be perpetually of worship! I also was reminded of this science of the Soul hearing it in the attentively listening assembly of great sages from the mouth of Shuka, the supreme sage, when king Parikhit was fasting until death. Oh brahmins, this what I told you about the glories of Vasudeva whose great actions are so worthy to be described, completely puts an end to all inauspiciousness. Someone who with unswerving attention every yama [three hour period] and every kshana [a moment or 1.6 second] with faith makes others listen or faithfully listens himself to but one verse or even half a verse, but one line or even half a line, [therewith] certainly purifies his soul. If one, refraining from eating, with careful attention recites from or listens to [the Bhagavatam] on the eleventh or either twelfth day [Ekadas'i or Dvadas'i of a 15-day lunar fortnight, see 3.11: 10], one will be blessed with a long life and be freed from all that causes a fall. When one self-controlled and fasting studies this collection of verses at [the holy places of] Pushkara, Mathura or Dvaraka, one will be freed from the fear [of time, or of a material life, see also 1.13: 19]. The demigods and sages, the perfected souls and the forefathers, the progenitors and the kings will bestow all that one desires, when one glorifies these verses by proclaiming them or listening to them. A twice-born soul who studies them will as a result obtain the same rivers of honey, ghee and milk that one acquires by studying the Rig, Yajur and Sama verses. Diligently studying this essential compilation of classical stories, someone twice-born will attain that supreme position the Supreme Personality of Godhead spoke about. An educated man studying them acquires knowledge of matters, a king acquires the domain encircled by the oceans, a businessman acquires the control over treasures and a worker will rid himself of all that leads to a fall down. While the Fortunate One in His countless forms is extensively described in the form of stories in each of these verses, by contrast Hari, the Lord of all beings who annihilates all the impurities of Kali-yuga, is elsewhere [in other scriptures] not constantly glorified. I am bowed down to Him the Unborn, Unlimited, Real Self by whose energies there is the creation, maintenance and destruction of the universe, to Him the Infalible Lord whose glory is hard to understand for [even] the masters of heaven being headed by the unseen one [Aja or Brahma], the mighty one [S'akra or Indra], and the beneficent one [Shankara or Shiva]. My obeisances to the Eternal Lord, the Best of All the Gods, to the Fortunate One whose Manifestation is Pure Consciousness and who by the collection of His nine powers [s'aktis or potencies] settled for His own Self as the refuge for the moving and nonmoving living beings.

I bow down to him, the son of Vyasa who defeats everything inauspicious, he who, attracted in his heart by the pleasing pastimes of the Unconquerable Lord, in denial though of any other type of consciousness was as merciful to give up his solitary happiness and disclose the [Bhagavata] Purana about His activities, the light of reality."

BHAGAVATA PURANA CHAPTER 13:

The Glories of Shrimad Bhagavatam

Suta said: "I offer Him my obeisances, the Godhead who in arrangements of mantras from the Vedas, their limbs [the angas] and the Upanishads with transcendental prayers is praised by Brahma, Indra, Rudra and the children of heaven [the Maruts], the Godhead about whom the Sama Veda chanters are singing, the Godhead upon whom the yogis who see Him in their minds concentrate in meditation, He whose end is not known to anyone among the enlightened and unenlightened souls. The Supreme Personality of Godhead in the form of a tortoise [Kurma] became sleepy from the scratching edges of the stones of Mandara mountain that most heavily rotated upon His back. May all of you be protected by the winds that are the traces left behind by the flow of His breathing and by the ceaseless tides of the ebb and flow of the water that up to the present day follows the example of His in and outgoing breath. Please listen now to a summation of the number [of verses] of the Puranas, what the purpose is of its subject matter, how the book should be given as a gift, what the glory of that gift-giving is and what the blessing is of the reading and such of this text.

- The Brahma Purana has ten thousand verses, the Padma Purana counts fifty-five thousand, the Shri Vishnu Purana twenty-three thousand and the Shiva Purana twenty-four thousand. The Shrimad Bhagavatam counts eighteen

thousand verses, the Narada Purana has twenty-five thousand, the Markandeya Purana nine thousand and the Agni Purana fifteen thousand four hundred verses. The Bhavishya Purana has fourteen thousand five hundred verses, the Brahma-vaivarta Purana counts eighteen thousand and the Linga Purana eleven thousand verses. The Varaha Purana offers twenty-four thousand verses, the Skanda Purana eighty-one thousand one hundred and the Vamana Purana is described in ten thousand verses. The Kurma Purana is described in seventeen thousand verses, the Matsya Purana has fourteen thousand of them, the Garuda Purana next has nineteen thousand verses and the Brahmanda Purana counts twelve thousand verses. In sum the Puranas are thus expressed in four hundred thousand verses [*]. Eighteen thousand of them constitute, as said, the Bhagavatam [see further under Purana].

This [tale of wisdom] was by the Supreme Personality of Godhead [Narayana, see 3.8-10] out of mercy for the first time in its entirety revealed to Brahma who fearful of a material existence sat upon the lotus that grew from His navel [see also 1.1: 1]. 1-1 From the beginning to the end filled with accounts about renunciation it delights the saintly and godly souls with the nectar of its many narrations about the Lord's pastimes. With beatitude [or eternal happiness by emancipation in devotional service] as its one ultimate goal, it has as its prime subject the One Reality Without a Second - the essence of all Vedanta philosophy - that is characterised by the non-difference of the Absolute [impersonal] Truth [brahman] and the One [personal] Soul [atma **]. He who gives the Bhagavatam as a gift on the day of the full moon in the month Bhadra [August/September, in its full glory as the king of all literature] seated on 'a golden throne' [in the constellation of Leo], reaches the supreme destination. Other classical collections of stories [other bibles, other Puranas or holy scriptures] are prominent in the assembly of the saintly only for as long as the great ocean of nectar that is the Bhagavatam is not heard. The Shrimad Bhagavatam constitutes the essence of all Vedanta philosophy, someone who found satisfaction from the taste of that nectar will never feel attracted to anything else [to other sacred scriptures]. Of all Puranas this one is like what the Ganges means in relation to all rivers flowing towards the sea, what Acyuta, the Infalible One, means in relation to all deities and what Shambhu [Shiva] means in relation to all Vaishnavas. Just as unsurpassed Kas'i [Benares] is among all holy places, Shrimad Bhagavatam is matchless among all the Puranas, oh brahmins. Shrimad Bhagavatam is the spotless Purana most dear to the Vaishnavas in which the perfectly pure and supreme spiritual knowledge is celebrated of none but the best devotees. Therein the freedom from all fruitive labour is revealed together with the [therewith associated] knowledge, detachment and devotion that will deliver the person who in consideration of the transcendence with his devotional service manages to listen and exercise the mantras the way it should.

I meditate upon the incomparable torch light of the Immortal Supreme Immaculate Pure Truth Free from Sorrow who long ago revealed this transcendental knowledge to the deity ['Ka' or Brahma], who transferred it to Narada the great sage who delivered it by means of his personal form to Krishna Dvaipayana Vyasa who next handed it down to the king of the yogis [Shukadeva] who on his turn was as merciful to reveal it to [Parikhit] the grace of the Fortunate One. I offer Him my obeisances, the Supreme Personality of Godhead Lord Vasudeva, the Supreme Witness who mercifully explained this [story, this science] to [Brahma] the deity who desired liberation. I offer him my obeisances, the king of the yogis, Shukadeva Gosvami, the personal manifestation of the Absolute Truth who freed [Parikhit] the grace of Vishnu who was bitten by the snake of material existence. Oh Lord of Lords, You are our Master, therefore please make it so that we life after life may rise up in bhakti at Your feet. I offer my obeisances to Him, the Supreme Lord, whose congregational chanting of the holy name destroys all sins and to whom bowing down all misery finds its end."

Thus the twelfth BOOK of the Shrimad Bhagavatam ends named: The Age of Deterioration.

With this last BOOK the Story of the Fortunate One ends, the Bhagavata Purana also known as the Shrimad Bhagavatam and the Paramahansa Samhita. All glories to the Brahma-Madha-Gaudiya Sampradaya parampara of the foregoing Vaishnava acaryas headed by Lord Gauranga, Shri Krishna Caitanya Mahaprabhu, who by their commentaries, translations, bhajans and lectures made this presentation possible and brought the full of the Vaishnava culture to the humble western servant of Krishna, Anand Aadhar Prabhu, who in truth is never finished with his work.

*. Next, so affirms the Matsya Purana, there are besides the Purana also a hundred thousand verses found in the Itihasa (the single history) of Vyasa's Mahabharata and a twenty-five thousand in the Itihasa of Valmiki's Ramayana. Thus the complete number of verses for the complete collection of classical stories amounts to five-hundred twenty-five thousand [the smaller Upa-puranas not counted].

***: This reminds one of the theme of Krishna as being the Time or Kala, and Krishna as being the person, the Supreme Soul, the Original Person manifest before our eyes and present in the beyond. The world seems to be divided in impersonalist science, philosophy and governance on the one hand and personalistic religion of detachment and personal sentiment in civil attachment on the other. But when one with respecting the Time [of nature] as it should finds the person and with respecting the person as it should [in Krishna consciousness] finds the original Time, the problem is solved knowing the oneness of the personal/impersonal opposition to be our equal minded friend and guiding father in the beyond Lord Krishna. As the last word to this dual matter of respect for His reality He states: (in B.G. 18: 'But with all these activities must without doubt, performing them out of duty, the association with their results be given up; that, oh son of Pritha, is My last and best word on it.' Therefore we are of emancipation in devotional service, free from ulterior motives.

THE BHAGAVAD GITA

Volume 8, The Sacred Books of the East
Oxford, The Clarendon Press

Translation: Kashinath Trimbak Telang, 1882
Estimated Range of Dating: 4th - 3rd centuries B.C
(See alternative version, page 5885)

(The Bhagavad Gita (Sanskrit: "The Song of God") is a part of the Mahabharata; Book 6, Section 25 to 43. The Mahabharata is composed in the form of a dialogue between Prince Arjuna and Krishna, an incarnation or avatar of the god Vishnu. Written down between the 3rd and 2nd century BC, it is commonly known as the Gita.

The Gita is set in a narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer Krishna, an avatar of Lord Vishnu. At the start of the Dharma Yuddha (righteous war) between Pandavas and Kauravas, Arjuna is filled with moral dilemma and despair about the violence and death the war will cause in the battle against his own kin. He wonders if he should renounce and seeks Krishna's counsel, whose answers and discourse constitute the Bhagavad Gita. Krishna counsels Arjuna to "fulfill his Kshatriya (warrior) duty to uphold the Dharma" through "selfless action". The Krishna-Arjuna dialogues cover a broad range of spiritual topics, touching upon ethical dilemmas and philosophical issues that go far beyond the war Arjuna faces.

Numerous commentaries have been written on the Bhagavad Gita with widely differing views on the essentials. According to some, Bhagavad Gita is written by the god Ganesha which was told to him by Vyasa. Vedanta commentators read varying relations between Self and Brahman in the text: Advaita Vedanta sees the non-dualism of Atman (soul) and Brahman (universal soul) as its essence,[6] whereas Bhedabheda and Vishishtadvaita see Atman and Brahman as both different and non-different, while Dvaita Vedanta sees dualism of Atman (soul) and Brahman as its essence. The setting of the Gita in a battlefield has been interpreted as an allegory for the ethical and moral struggles of human life.

The Bhagavad Gita presents a synthesis of Hindu ideas about dharma, theistic bhakti, and the yogic ideals of moksha. The text covers jñāna, bhakti, karma, and rāj yogas (spoken of in the 6th chapter) incorporating ideas from the Samkhya-Yoga philosophy.

The Bhagavad Gita is the best known and most famous of Hindu texts, with a unique pan-Hindu influence. The Gita's call for selfless action inspired many leaders of the Indian independence movement including Bal Gangadhar Tilak and Mahatma Gandhi; the latter referred to it as his "spiritual dictionary".

Theories on the date of the composition of the Gita vary considerably. Some scholars accept dates from the fifth century to the second century BC as the probable range, the latter likely. The Hinduism scholar Jeaneane Fowler, in her commentary on the Gita, considers second century BC to be the probable date of composition. Just like the Mahabharata and other early Hindu texts, Gita was likely composed about 200 BC. According to the Indologist Arvind Sharma, the Gita is generally accepted to be a 2nd-century-BC text.

The context of the Bhagavad Gita suggests that it was composed in an era when the ethics of war were being questioned and renunciation to monastic life was becoming popular. Such an era emerged after the rise of Buddhism and Jainism in the 5th century BC, and particularly after the semi-legendary life of Ashoka in 3rd century BC. Thus, the first version of the Bhagavad Gita may have been composed in or after the 3rd century BC.

The Author

The author of the Mahabharata, as well as the Bhagavad Gita in it, is Krishna Vyasa (Sanskrit: vyāsa, literally "Compiler"). He is an important figure in most Hindu traditions and is sometimes called Veda Vyāsa, "the one who

classified the Vedas") or Krishna Dvaipāyana (referring to his complexion and birthplace). Vyasa is also a character in it. He is considered to be the scribe of both the Vedas and Puranas. According to Hindu beliefs, Vyasa is an avatar (a kind of angel) of the god Vishnu and one of the seven Chiranjivins (long lived, or immortals), who are still in existence according to Hindu belief.

We do not know much about Vyasa. He appears for the first time as the compiler of, and an important character in, the Mahabharata. It is said that he was the expansion of the god Vishnu who came in Dwaparayuga to make all the Vedic knowledge available in writing which was available in only in spoken form at that time. He was the son of Satyawati, daughter of the fisherman Dusharaj, and the wandering sage Parashara. He is credited with being the author of the first Purana, Vishnu Purana. Vyasa was born on an island in the Yamuna river. There are two different views regarding the place of his birth. One of the views suggests that he was born in the Tanahun district in western Nepal. Another view suggests that he was born on Island in Yamuna river near Kalpi, Uttar Pradesh, India. Vyasa had a dark complexion and may be called by the name Krishna (black), and also the name Dwaipayana, meaning 'island-born'.

Vyasa is traditionally known as the chronicler of this epic and also features as an important character in Mahābhārata, Vyasa asks Ganesha to assist him in writing the text. Ganesha imposes a precondition that he would do so only if Vyasa would narrate the story without a pause. Vyasa set a counter-condition that Ganesha understands the verses first before transcribing them. Thus Vyasa narrated the entire Mahābhārata and all the Upanishads and the 18 Puranas, while Lord Ganesha wrote.

Parashara, Vyasa's father, was a maharshi (meaning Great Sage of the highest order of ancient Indian sages) and the author of many ancient Indian texts. He is accredited as the author of the first Purana, the Vishnu Purana, before his son Vyasa wrote it in its present form. He was the grandson of Vasishtha, the son of Sakti Maharshi. There are several texts which give reference to Parashara as an author/speaker. Modern scholars believe that there were many individuals who used this name throughout time whereas others assert that the same Parashara taught these various texts and the time of writing them varied. The actual sage himself never wrote the texts; the various texts attributed to him are given in reference to Parashara being the speaker to his student.

Vyasa's mother Satyawati (also spelled Satyawati) was the queen of the Kuru king, Shantanu of Hastinapur and the great-grandmother of the Pandava and Kaurava princes (principal characters of the Hindu epic Mahabharata). As she is also the mother of Vyasa, he is also member of both royal dynasties who fought in the Mahabharata War.

Satyavati's story appears in the Mahabharata, the Harivamsa and the Devi Bhagavata Purana. Satyawati is the adopted daughter of a fisherman chieftain, Dashraj and was brought up as a commoner on the banks of the river Yamuna. She is the biological daughter of the Chedi king Uparichara Vasu and a cursed apsara (celestial nymph) who was turned into a fish called Adrika. When she was young, she helped her father, Dashraj, in his job as a ferryman and a fisherwoman. As a young woman, Satyawati met the wandering sage Parashara, who fathered her son Vyasa out of wedlock. The sage also gave her a musky fragrance, which earned her names like Yojanagandha ("She whose fragrance is spread as far as a yojana") and Gandhavati ("fragrant one").

Later King Shantanu, captivated by her fragrance and beauty, fell in love with Satyawati. She married Santanu on her father's condition that their children inherit the throne, denying the birthright of Shantanu's eldest son (and crown prince) Bhisma. Satyawati bore Shantanu two children, Chitrangada and Vichitravirya. After Shantanu's death, she and her prince's sons with the help of Bhisma ruled the kingdom. Although both her sons died childless, she arranged for her first son, Vyasa, to father the children of the two widows of Vichitravirya through niyoga. The children, (Dhritrashtra and Pandu) became the fathers of the Kauravas and Pandavas respectively. After Pandu's death, Satyawati went to the forest for penance and died there.

Vyasa had a son named Shuka, who was his spiritual successor and heir. As per Skanda Purana, Vyasa married Vatikā, alias Pinjālā, who was the daughter of a sage named Jābālī. It is described that Vyasa's union with her produced his heir, who repeated everything that he heard, thus receiving the name Shuka (lit. Parrot). Other texts including the Devi Bhagavata Purana also narrate the birth of Shuka but with drastic differences. Vyasa was desiring an heir, when an apsara (celestial damsel) named Ghrītachī flew in front of him in form of a beautiful parrot, causing him sexual arousal. He discharges his semen, which fell on some sticks and a son developed. This time, he was named Shuka because of the role of the celestial parrot. Shuka appears occasionally in the story as a spiritual guide to the young Kuru princes.

Besides his heir, Vyasa had four other disciples — Paila, Jaimini, Vaishampayana and Sumantu. Each one of them was given the responsibility to spread one of the four Vedas. Paila

was the made the incharge of Rigveda, Jaimini of the Samaveda, Vaishampayana of the Yajurveda and Sumantu of Atharvaveda. Vyasa is believed to have lived on the banks of Ganga in modern-day Uttarakhand. The site was also the ritual home of the sage Vashishta, along with the Pandavas, the five brothers of the Mahabharata.

Content

Structure

The Bhagavad Gita is a poem written in the Sanskrit language. Its 700 verses are structured into several ancient Indian poetic meters, with the principal being the shloka (Anushtubh chanda). It has 18 chapters in total. Each shloka consists of a couplet, thus the entire text consists of 1,400 lines. Each shloka line has two quarter verses with exactly eight syllables. Each of these quarters is further arranged into "two metrical feet of four syllables each", state Flood and Martin. The metered verse does not rhyme. While the shloka is the principal meter in the Gita, it does deploy other elements of Sanskrit prosody. At dramatic moments, it uses the tristubh meter found in the Vedas, where each line of the couplet has two quarter verses with exactly eleven syllables.

The Narrative

The Gita is a dialogue between Krishna and Arjuna right before the start of the climactic Kurukshetra War in the Hindu epic Mahabharata. Two massive armies have gathered to destroy the other. The Pandava prince Arjuna asks his charioteer Krishna to drive to the center of the battlefield so that he can get a good look at both the armies and all those "so eager for war". He sees that some among his enemies are his own relatives, beloved friends, and revered teachers. He does not want to fight to kill them and is thus filled with doubt and despair on the battlefield. He drops his bow, wonders if he should renounce and just leave the battlefield. He turns to his charioteer and guide Krishna, for advice on the rationale for war, his choices and the right thing to do. The Bhagavad Gita is the compilation of Arjuna's questions and moral dilemma, Krishna's answers and insights that elaborate on a variety of philosophical concepts.[103][105] The compiled dialogue goes far beyond the "a rationale for war"; it touches on many human ethical dilemmas, philosophical issues and life's choices. According to Flood and Martin, although the Gita is set in the context of a war epic, the narrative is structured to apply to all situations; it wrestles with questions about "who we are, how we should live our lives, and how should we act in the world". According to Sargeant, it delves into questions about the "purpose of life, crisis of self-identity, human soul, human temperaments, and ways for spiritual quest".

Characters

- Arjuna, one of the five Pandavas
- Krishna, Arjuna's charioteer and guru who was actually an incarnation of Vishnu
- Sanjaya, counselor of the Kuru king Dhritrashtra (secondary narrator)
- Dhritrashtra, Kuru king (Sanjaya's audience) and father of the Kauravas

The 18 Chapters

Bhagavad Gita comprises 18 chapters (section 25 to 42) in the Bhisma Parva of the epic Mahabharata. Because of differences in recensions, the verses of the Gita may be numbered in the full text of the Mahabharata as chapters 6.25–42 or as chapters 6.23–40. The number of verses in each chapter vary in some manuscripts of the Gita discovered on the Indian subcontinent. However, variant readings are relatively few in contrast to the numerous versions of the Mahabharata it is found embedded in, and the meaning is the same.

The original Bhagavad Gita has no chapter titles. Some Sanskrit editions that separate the Gita from the epic as an independent text, as well as translators, however, add chapter titles such as each chapter being a particular form of yoga. For example, Swami Chidbhavananda describes each of the eighteen chapters as a separate yoga because each chapter, like yoga, "trains the body and the mind". He labels the first chapter "Arjuna Vishada Yogam" or the "Yoga of Arjuna's Dejection". Sir Edwin Arnold titled this chapter in his 1885 translation as "The Distress of Arjuna".

Chapter 1 (46 verses)

The 1st chapter may have the following titles: Arjuna vishada yoga, Prathama Adhyaya, The Distress of Arjuna, The War Within, or Arjuna's Sorrow.

The Bhagavad Gita opens by setting the stage of the Kurukshetra battlefield. Two massive armies representing different loyalties and ideologies face a catastrophic war. With Arjuna is Krishna, not as a participant in the war, but only as his charioteer and counsel. Arjuna requests Krishna to move the chariot between the two armies so he can see those "eager for this war". He sees family and friends on the enemy side. Arjuna is distressed and in sorrow. The issue is, states

THE GRAND BIBLE

Arvind Sharma, "is it morally proper to kill?" This and other moral dilemmas in the first chapter are set in a context where the Hindu epic and Krishna have already extolled ahimsa (non-violence) to be the highest and divine virtue of a human being. The war feels evil to Arjuna and he questions the morality of war. He wonders if it is noble to renounce and leave before the violence starts, or should he fight, and why.

Chapter 2 (72 verses)

The 2nd chapter may have the following titles: Sankhya Yoga, The Book of Doctrines, Self-Realisation, or The Yoga of Knowledge (and Philosophy). It begins the philosophical discussions and teachings found in Gita. The warrior Arjuna whose past had focused on learning the skills of his profession now faces a war he has doubts about. Filled with introspection and questions about the meaning and purpose of life, he asks Krishna about the nature of life, soul, death, afterlife and whether there is a deeper meaning and reality. [118] Krishna answers. The chapter summarizes the Hindu idea of rebirth, samsara, eternal soul in each person (Self), universal soul present in everyone, various types of yoga, divinity within, the nature of Self-knowledge and other concepts. The ideas and concepts in the second chapter reflect the framework of the Samkhya and Yoga schools of Hindu philosophy. This chapter is an overview for the remaining sixteen chapters of the Bhagavad Gita.

Chapter 3 (43 verses)

The 3rd chapter may have the following titles: Karma yoga, Virtue in Work, Selfless Service, or The Yoga of Action. Arjuna, after listening to Krishna's spiritual teachings in Chapter 2, gets more confounded and returns to the predicament he faces. He wonders if fighting the war is "not so important after all" given Krishna's overview on the pursuit of spiritual wisdom. Krishna replies that there is no way to avoid action (karma), since abstention from work is also an action. Krishna states that Arjuna has an obligation to understand and perform his duty (dharma), because everything is connected by the law of cause and effect. Every man or woman is bound by activity. Those who act selfishly create the karmic cause and are thereby bound to the effect which may be good or bad. Those who act selflessly for the right cause and strive to do their dharmic duty do God's work. Those who act without craving for fruits are free from the karmic effects, because the results never motivated them. Whatever the result, it does not affect them. Their happiness comes from within, and the external world does not bother them. According to Flood and Martin, chapter 3 and onwards develops "a theological response to Arjuna's dilemma".

Chapter 4 (42 verses)

The 4th chapter may have the following titles: as Jñāna-Karma-Sanyasa yoga, The Religion of Knowledge, Wisdom in Action, or The Yoga of Renunciation of Action through Knowledge.

Krishna reveals that he has taught this yoga to the Vedic sages. Arjuna questions how Krishna could do this, when those sages lived so long ago, and Krishna was born more recently. Krishna reminds him that everyone is in the cycle of rebirths, and while Arjuna does not remember his previous births, he does. Whenever dharma declines and the purpose of life is forgotten by men, says Krishna, he returns to re-establish dharma. Every time he returns, he teaches about inner Self in all beings. The later verses of the chapter return to the discussion of motiveless action and the need to determine the right action, performing it as one's dharma (duty) while renouncing the results, rewards, fruits. The simultaneous outer action with inner renunciation, states Krishna, is the secret to the life of freedom. Action leads to knowledge, while selfless action leads to spiritual awareness, state the last verses of this chapter. The 4th chapter is the first time where Krishna begins to reveal his divine nature to Arjuna.

Chapter 5 (29 verses)

The 5th chapter may have the following titles: Karma-Sanyasa yoga, Religion by Renouncing Fruits of Works, Renounce and Rejoice, or The Yoga of Renunciation.

The chapter starts by presenting the tension in the Indian tradition between the life of sannyasa (monks who have renounced their household and worldly attachments) and the life of grihastha (householder). Arjuna asks Krishna which path is better. Krishna answers that both are paths to the same goal, but the path of "selfless action and service" with inner renunciation is better. The different paths, says Krishna, aim for—and if properly pursued, lead to—Self-knowledge. This knowledge leads to the universal, transcendent Godhead, the divine essence in all beings, to Brahman – the Krishna himself. The final verses of the chapter state that the self-aware who have reached self-realisation live without fear, anger, or desire. They are free within, always.

Chapter 6 (47 verses)

The 6th chapter may have the following titles: Dhyana yoga, Religion by Self-Restraint, The Practice of Meditation, or The Yoga of Meditation.

The chapter opens as a continuation of Krishna's teachings about selfless work and the personality of someone who has renounced the fruits that are found in chapter 5. Krishna says that such self-realized people are impartial to friends and enemies, are beyond good and evil, equally disposed to those who support them or oppose them because they have reached the summit of consciousness. The verses 6.10 and after proceed to summarize the principles of Yoga and meditation in the format similar to but simpler than Patanjali's Yogasutra. It discusses who is a true yogi, and what it takes to reach the state where one has no malice towards anyone. Selfless service is also a topic here:

"It is not those who lack energy nor those who refrain from action, but those who work without expecting reward who attain the goal of meditation. Theirs is true renunciation."—Bhagavad Gita 6.1 [Eknath Easwaran]

Chapter 7 (30 verses)

The 7th chapter may have the following titles: Jnana-Vijnana yoga, Religion by Discernment, Wisdom from Realisation, or The Yoga of Knowledge and Judgement.

The chapter 7 once again opens with Krishna continuing his discourse. He discusses jnana (knowledge) and vijnana (realization, understanding) using the Prakriti-Purusha (matter-soul) framework of the Samkhya school of Hindu philosophy, and the Maya-Brahman framework of its Vedanta school. The chapter states that evil is the consequence of ignorance and the attachment to the impermanent, delusive Maya. It equates self-knowledge and the union with Purusha (Krishna) as the Self to be the highest goal of any spiritual pursuit.

Chapter 8 (28 verses)

The 8th chapter may have the following titles: Aksara-Brahma yoga, Religion by Devotion to the One Supreme God, The Eternal Godhead, or The Yoga of the Imperishable Brahman.

The chapter opens with Arjuna asking questions such as what is Brahman and what is the nature of karma. Krishna states that his own highest nature is the imperishable Brahman, and that he lives in every creature as the adhyatman. Every being has an impermanent body and an eternal soul, and that "Krishna as Lord" lives within every creature. The chapter discusses cosmology, the nature of death and rebirth. This chapter contains eschatology of the Bhagavad Gita. Importance of the last thought before death, differences between material and spiritual worlds, and light and dark paths that a soul takes after death are described.

Chapter 9 (34 verses)

The ninth chapter may have the following titles: Raja-Vidya-Raja-Guhya yoga, Religion by the Kingly Knowledge and the Kingly Mystery, The Royal Path, or The Yoga of Sovereign Science and Sovereign Secret.

Chapter 9 opens with Krishna continuing his discourse as Arjuna listens. Krishna states that he is everywhere and in everything in an unmanifested form, yet he is not in any way limited by them. Eons end, everything dissolves and then he recreates another eon subjecting them to the laws of Prakriti (nature). He equates himself to being the father and the mother of the universe, to being the Om, to the three Vedas, to the seed, the goal of life, the refuge and abode of all. The chapter recommends devotional worship of Krishna.

Chapter 10 (42 verses)

The 10th chapter may have the following titles: Vibhuti-Vistara-yoga, Religion by the Heavenly Perfections, Divine Splendor, or The Yoga of Divine Manifestations.

Krishna reveals his divine being in greater detail, as the ultimate cause of all material and spiritual existence, one who transcends all opposites and who is beyond any duality. Krishna says he is the atman in all beings, Arjuna's innermost Self, also compassionate Vishnu, the Surya (sun god), Indra, Shiva-Rudra, Ananta, Yama, as well as the Om, Vedic sages, time, Gayatri mantra, and the science of Self-knowledge. Arjuna accepts Krishna as the purushottama (Supreme Being).

Chapter 11 (55 verses)

Some translators title the chapter as Vishvarupa-Darshana yoga, The Manifesting of the One and Manifest, The Cosmic Vision, or The Yoga of the Vision of the Cosmic Form.

On Arjuna's request, Krishna displays his "universal form" (Viśvarūpa). This is an idea found in the Rigveda and many later Hindu texts, where it is a symbolism for atman (Self) and Brahman (Absolute Reality) eternally pervading all beings and all existence. Chapter 11 describes Arjuna entering first into savikalpa samadhi (a particular), and then nirvikalpa samadhi (a universal) as he gets an understanding of Krishna.

Chapter 12 (20 verses)

The 12th chapter may have the following titles: Bhakti yoga, The Religion of Faith, The Way of Love, or The Yoga of Devotion.

In this chapter, Krishna glorifies the path of love and devotion to God. Krishna describes the process of devotional service (Bhakti yoga). This chapter of the Gita offers an easier path to most human beings to identify and love God in a human-like representation, in any form. He can be projected as a merciful father, a divine mother, a wise friend, a passionate beloved, or even a mischievous child. The text states that combining "action with inner renunciation" with the love of Krishna as a personal God leads to peace. In the last eight verses of this chapter, Krishna states that he loves those who have compassion for all living beings, are content with whatever comes their way, who live a detached life that is impartial and selfless, unaffected by fleeting pleasure or pain, neither craving for praise nor depressed by criticism.

Chapter 13 (34 verses)

The 13th chapter may have the following titles: Ksetra-Ksetrajna Vibhaga yoga, Religion by Separation of Matter and Spirit, The Field and the Knower, or The Yoga of Difference between the Field and Field-Knower.

The chapter opens with Krishna continuing his discourse from the previous chapter. He describes the difference between transient perishable physical body (kshetra) and the immutable eternal soul (kshetrajna). The presentation explains the difference between ahamkara (ego) and atman (soul), from there between individual consciousness and universal consciousness. The knowledge of one's true self is linked to the realization of the soul. This chapter offers the clearest enunciation of the Samkhya philosophy by explaining the difference between field (material world) and the knower (soul), prakriti and purusha. It redefines the battlefield as the human body, the material realm in which one struggles to know oneself where human dilemmas are presented as a symbolic field of interior struggle.

Chapter 14 (27 verses)

The 14th chapter may have the following titles: Gunatraya-Vibhaga yoga, Religion by Separation from the Qualities, The Forces of Evolution, or The Yoga of the Division of Three Gunas.

The chapter once again opens with Krishna continuing his discourse from the previous chapter. Krishna explains the difference between purusha and prakriti, by mapping human experiences to three Gunas (tendencies, qualities). These are listed as sattva, rajas and tamas. All phenomena and individual personalities are a combination of all three gunas in varying and ever-changing proportions. The gunas affect the ego, but not the soul, according to the text. This chapter also relies on the Samkhya theories.

Chapter 15 (20 verses)

The 15th chapter may have the following titles: Purushottama yoga, Religion by Attaining the Supreme Krishna, The Supreme Self, or The Yoga of the Supreme Purusha.

The 15th chapter expounds on Krishna theology, in the Vaishnava Bhakti tradition of Hinduism. Krishna discusses the nature of God, according to Easwaran, wherein Krishna not only transcends impermanent body (matter), he also transcends the atman (soul) in every being. The verses in this chapter in association with select verses in other chapters make the metaphysics of the Gita to be dualistic. The fundamental element, in every thing, is God.

Chapter 16 (24 verses)

The 16th chapter may have the following titles: Daivasura-Sampad-Vibhaga yoga, The Separateness of the Divine and Undivine, Two Paths, or The Yoga of the Division between the Divine and the Demonic.

According to Easwaran, this is an unusual chapter where two types of human nature are expounded, one leading to happiness and the other to suffering. Krishna identifies these human traits to be divine and demonic respectively. He states that truthfulness, self-restraint, sincerity, love for others, desire to serve others, being detached, avoiding anger, avoiding harm to all living creatures, fairness, compassion and patience are marks of the divine nature. The opposite of these are demonic, such as cruelty, conceit, hypocrisy and being inhumane, states Krishna.

Chapter 17 (28 verses)

The 17th chapter may have the following titles: Shraddhatraya-Vibhaga Yoga, Religion by the Threefold Kinds of Faith, The Power of Faith, or The Yoga of the Threefold Faith.

Krishna qualifies the three divisions of faith, thoughts, deeds, and even eating habits corresponding to the three modes (gunas).

Chapter 18 (78 verses)

The 18th chapter may have the following titles: Moksha–Sanyasa Yoga, Religion by Deliverance and Renunciation, Freedom and Renunciation, or The Yoga of Liberation and Renunciation.

In the final and long chapter, the Gita offers a final summary of its teachings in the previous chapters. It begins with discussion of spiritual pursuits through sannyasa (renunciation, monastic life) and spiritual pursuits while living in the world as a householder. It re-emphasises the karma-phala-tyaga teaching, or "act while renouncing the fruits of your action".

THEMES

The Nature of God

The Gita describes a kind of universal God which and who is everywhere, unaffected, constant, absolute, indescribable and without features. This Absolute God is neither a He nor a She, but a "neuter principle", an "It or That". The Gita teaches both the abstract God and the personalised Brahman (God), the latter in the form of Krishna. The whole concept reminds us of early Christianity with God the father and Christ the son. The general practice is very different from the totalitarian and rigid practice promoted by the so-called Abrahamic religions, such as Judaism, Christianity, and Islam. The Gita text accomplishes the co-existence of universal God and the personal (humanised) God by blurring any distinction between universal (impersonal) God and the personalised God. This practice has led scholars to call the Gita as pantheistic, theistic and monistic. This dualistic image of God offers believers different ways to find God. One could say, the way to the goal is more important than the goal itself.

The Nature of Self

The Gita, states Fowler, "thoroughly accepts" atman as a foundational concept. In the Upanishads, this is the Brahmanical idea that all beings have a "permanent real self", the true essence, the soul it refers to as Atman (Self). In the Upanishads that preceded the Gita such as the Brihadaranyaka Upanishad, the salvific goal is to know and realise this Self, a knowledge that is devoid of the delusions of instinctive "I, mine, egoistic" typically connected with the body, material life processes that are impermanent and transient. The Gita accepts atman as the pure, unchanging, ultimate real essence, experiencer of one's being.

The Nature of the World

The Gita considers the world to be transient, all bodies and matter as impermanent. Everything that constitutes prakriti (nature, matter) is process driven and has a finite existence. It is born, grows, matures, decays and dies. It considers this transient reality as Maya. Like the Upanishads, the Gita focuses on what it considers as real in this world of change, impermanence, and finitude. To build its theological framework about the world, the text relies on the theories found in Samkhya and Vedanta schools of Hinduism.

Asceticism, Renunciation and Ritualism

The Gita rejects ascetic life, renunciation as well as Brahminical Vedic ritualism where outwardly actions or non-action are considered a means of personal rewards in this life, after-life or a means of liberation. It instead recommends the pursuit of an active life where the individual adopts "inner renunciation", acts to fulfill what he determines to be his dharma, without craving for or concerns about personal rewards, viewing this as an "inner sacrifice to the personal God for a higher good". The Gita rejects "actionless behaviour" found in some Indic monastic traditions. It also "relegates the sacrificial system of the early Vedic literature to a path that goes nowhere because it is based on desires".

Just War and Duty

Unlike any other religious scripture, the Bhagavad Gita broadcasts its message in the centre of the battlefield. Several modern Indian writers have interpreted the battlefield setting as an allegory of "the war within". In the Gita we can see religious defence of the warrior class's (Kshatriya Varna) duty (svadharma), which is to conduct combat and war with courage. The Gita is defending killing when necessary for the betterment of society, such as, for example, the killing of a tyrant, suppressor or conqueror. Defensive war seem not to be just an allegorical teaching, but a literal defence of just war. The bravery and courage of Arjuna to fight as a warrior obviously serves as an ideal.

Dharma, the Eternal Law of Righteousness

Dharma is a prominent paradigm of the Mahabharata, and it is referenced in the Gita as well. The term dharma has a number of meanings. Fundamentally, it means "what is right". Contextually, it also means the essence of "duty, law, class, social norms, ritual and cosmos itself" in the text, in the sense "the way things should be in all these different dimensions". The Bhagavad Gita itself says what dharma is all about: it

means duty and in verse 2.7 it refers to the "right [and wrong]", and in 14.27 to "eternal law of righteousness".

Moksha: Liberation / Salvation

Liberation or moksha in Vedanta philosophy is not something that can be acquired. Atman (Soul) and Self-knowledge, along with the loss of egotistic ignorance, the goal of moksha, is something that is always present as the essence of the self, and must be realised by each person by one's own effort. While the Upanishads largely uphold such a monistic viewpoint of liberation, the Bhagavad Gita also accommodates the dualistic and theistic aspects of moksha. The Gita, while including impersonal Nirguna Brahman as the goal, mainly revolves around the relationship between the Self and a personal God or Saguna Brahman. A synthesis of knowledge, devotion, and desireless action is offered by Krishna as a spectrum of choices to Arjuna; the same combination is suggested to the reader as a way to moksha. The Bhagavad Gita shows that every aspect of life is in fact a way of salvation.)

BHAGAVADGITA.CHAPTER 1

Dhritarashtra said: What did my (people) and the Pândavas do, O Sangaya! when they assembled together on the holy field of Kurukshetra, desirous to do battle?

Sangaya said: Seeing the army of the Pândavas drawn up in battle-array 1, the prince Duryodhana approached the preceptor, and spoke (these) words: 'O preceptor! observe this grand army of the sons of Pându, drawn up in battle-array by your talented pupil, the son of Drupada. In it are heroes (bearing) large bows, the equals of Bhima and Arjuna in battle—(namely), Yuyudhâna, Virâta, and Drupada, the master of a great car 2, and Dhristaketu, Kekitâna, and the valiant king of Kâsi, Purugit and Kuntibhoga, and that eminent man Saibya; the heroic Yudhâmanyu, the valiant Uttamauga, the son of Subhadra, and the sons of Draupadi—all masters of great cars. And now, O best of Brâhmanas! learn who are most distinguished among us, and are leaders of my army. I will name them to you, in order that you may know them well. Yourself, and Bhîshma, and Karna, and Kripa the victor of (many) battles; Asvatthâman, and Vikarna, and also the son of Somadatta, and many other brave men, who have given up their lives for me, who fight with various weapons, (and are) all dexterous in battle. Thus our army which is protected by Bhîshma is unlimited; while this army of theirs which is protected by Bhîma is very limited. And therefore do ye all, occupying respectively the positions I assigned to you, protect Bhîshma 2 only.'

Then his powerful grandire, Bhîshma, the oldest of the Kauravas, roaring aloud like a lion, blew his conch, (thereby) affording delight to Duryodhana. And then all at once, conchs, and kettledrums, and tabors, and trumpets were played upon; and there was a tumultuous din. Then, too, Mâdhava and the son of Pându (Arjuna), seated in a grand chariot to which white steeds were yoked, blew their heavenly conchs. Hrîshîkesa 3 blew the Pânkaganya 4, and Dhanangaya the Devadatta, and Bhîma, (the doer) of fearful deeds, blew the great conch Paundra. King Yudhishtira, the son of Kuntî 5, blew the Anantaviçyaya, and Nakula and Sahadeva (respectively) the Sughosha and Manîpushpaka. And the king of Kâsi, too, who has an excellent bow, and Sikhandin, the master of a great car, and Dhristadyumna, Virâta, and the unconquered Sâtyaki, and Drupada, and the sons of Draupadi, and the son of Subhadra, of mighty arms, blew conchs severally from all sides, O king of the earth! That tumultuous din rent the hearts of all (the people) of Dhritarashtra's (party), causing reverberations throughout heaven and earth. Then seeing (the people of) Dhritarashtra's party regularly marshalled, the son of Pându, whose standard is the ape, raised his bow 1, after the discharge of missiles had commenced, and O king of the earth! spake these words to Hrîshîkesa: 'O undegraded one! station my chariot between the two armies, while I observe those, who stand here desirous to engage in battle, and with whom, in the labours of this struggle, I must do battle. I will observe those who are assembled here and who are about to engage in battle, wishing to do service in battle 2 to the evil-minded son of Dhritarashtra.'

Sangaya said: Thus addressed by Guðâkesa 3, O descendant of Bharata 4! Hrîshîkesa stationed that excellent chariot between the two armies, in front of Bhîshma and Drona and of all the kings of the earth, and said O son of Prithâ! look at these assembled Kauravas.' There the son of Prithâ saw in both armies, fathers and grandfathers, preceptors, maternal uncles, brothers, sons 1, grandsons, companions, fathers-in-law, as well as friends. And seeing all those kinsmen standing (there), the son of Kuntî was overcome by excessive pity, and spake thus despondingly.

Arjuna said: Seeing these kinsmen, O Krishna! standing (here) desirous to engage in battle, my limbs droop down; my mouth is quite dried up; a tremor comes on my body; and my hairs stand on end; the Gândîva (bow) slips from my hand; my skin burns intensely. I am unable, too, to stand up; my mind

whirls round, as it were; O Kesava! I see adverse omens 2; and I do not perceive any good (to accrue) after killing (my) kinsmen in the battle. I do not wish for victory, O Krishna! nor sovereignty, nor pleasures: what is sovereignty to us, O Govinda! what enjoyments, and even life? Even those, for whose sake we desire sovereignty, enjoyments, and pleasures, are standing here for battle, abandoning life and wealth—preceptors, fathers, sons as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, as also (other) relatives. These I do not wish to kill, though they kill (me), O destroyer of Madhu 3! even for the sake of sovereignty over the three worlds, how much less then for this earth (alone)? What joy shall be ours, O Ganârđana! after killing Dhritarashtra's sons? Killing these felons I will shall only incur sin. Therefore it is not proper for us to kill our own kinsmen, the sons of Dhritarashtra. For how, O Mâdhava! shall we be happy after killing our own relatives? Although having their consciences corrupted by avarice, they do not see the evils flowing from the extinction of a family, and the sin in treachery to friends, still, O Ganârđana! should not we, who do see the evils flowing from the extinction of a family, learn to refrain from that sin? On the extinction of a family, the eternal rites of families are destroyed 2. Those rites being destroyed, impiety predominates over the whole family 3. In consequence of the predominance of impiety, O Krishna! the women of the family become corrupt 4; and the women becoming corrupt, O descendant of Vrîshni! intermingling of castes results; that intermingling necessarily leads the family and the destroyers of the family to hell; for when the ceremonies of (offering) the balls of food and water (to them) fail 5, their ancestors fall down (to hell). By these transgressions of the destroyers of families, which occasion interminglings of castes, the eternal rites of castes and rites, of families are subverted. And O Ganârđana! we have heard that men whose family-rites are subverted, must necessarily live in hell. Alas! we are engaged in committing a heinous sin, seeing that we are making efforts for killing our own kinsmen out of greed of the pleasures of sovereignty. If the sons of Dhritarashtra, weapon in hand, should kill me in battle, me weaponless and not defending (myself), that would be better for me.

Sangaya said: Having spoken thus, Arjuna cast aside his bow together with the arrows, on the battle-field, and sat down in (his) chariot, with a mind agitated by grief.

BHAGAVADGITA.CHAPTER 2

Sangaya said: To him, who was thus overcome with pity, and dejected, and whose eyes were full of tears and turbid, the destroyer of Madhu spoke these words.

And the God said: How (comes it that) this delusion, O Arjuna! which is discarded by the good, which excludes from heaven, and occasions infamy, has overtaken you in this (place of) peril? Be not effeminate, O son of Prithâ! it is not worthy of you. Cast off this base weakness of heart, and arise, O terror of (your) foes!

Arjuna said: How, O destroyer of Madhu! shall I encounter with arrows in the battle Bhîshma and Drona—both, O destroyer of enemies! entitled to reverence? Not killing (my) preceptors—(men) of great glory—it is better to live even on alms in this world. But killing them, though they are avaricious of worldly goods, I should only enjoy blood-tainted enjoyments. Nor do we know which of the two is better for us—whether that we should vanquish them, or that they should vanquish us. Even those, whom having killed, we do not wish to live—even those sons of Dhritarashtra stand (arrayed) against us. With a heart contaminated by the taint of helplessness 1, with a mind confounded about my duty, I ask you. Tell me what is assuredly good for me. I am your disciple; instruct me, who have thrown myself on your (indulgence). For I do not perceive what is to dispel that grief which will dry up my organs 2 after I shall have obtained a prosperous kingdom on earth without a foe, or even the sovereignty of the gods 3.

Sangaya said: Having spoken thus to Hrîshîkesa, O terror of (your) foes! Guðâkesa said to Govinda, 'I shall not engage in battle;' and verily remained silent. To him thus desponding between the two armies, O descendant of Bharata! Hrîshîkesa spoke these words with a slight smile.

And the God said: You have grieved for those who deserve no grief, and you talk words of wisdom 1. Learned men grieve not for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be. As, in this body, infancy and youth and old age (come) to the embodied (self) 2, so does the acquisition of another body; a sensible man is not deceived about that. The contacts of the senses 3, O son of Kuntî! which produce cold and heat, pleasure and pain, are not permanent, they are ever coming and going. Bear them, O descendant of Bharata! For, O chief of men! that sensible man whom they 4 (pain and pleasure being alike to him) afflict not, he merits immortality. There is no existence for that which is unreal; there is no non-existence for that which is real. And the (correct) conclusion about both 5 is perceived by those who perceive the truth. Know that to be indestructible which pervades all this; the

destruction of that inexhaustible (principle) none can bring about. These bodies appertaining to the embodied (self) which is eternal, indestructible, and undefinable, are said 6 to be perishable; therefore do engage in battle, O descendant of Bharata! He who thinks it to be the killer and he who thinks it to be killed, both know nothing. It kills not, is not killed 1. It is not born, nor does it ever die, nor, having existed, does it exist no more. Unborn, everlasting, unchangeable, and primeval, it is not killed when the body is killed 2. O son of Prithā! how can that man who knows it thus to be indestructible, everlasting, unborn, and inexhaustible, how and whom can he kill, whom can he cause to be killed? As a man, casting off old clothes, puts on others and new ones, so the embodied (self) casting off old bodies, goes to others and new ones. Weapons do not divide it (into pieces); fire does not burn it, waters do not moisten it; the wind does not dry it up. It is not divisible; it is not combustible; it is not to be moistened; it is not to be dried up. It is everlasting, all-pervading, stable, firm, and eternal 3. It is said to be unperceived, to be unthinkable, and to be unchangeable. Therefore knowing it to be such, you ought not to grieve, But even if you think that it is constantly born, and constantly dies, still, O you of mighty arms! you ought not to grieve thus. For to one that is born, death is certain; and to one that dies, birth is certain 4. Therefore about (this) unavoidable thing, you ought not to grieve. The source of things, O descendant of Bharata! is unperceived; their middle state is perceived; and their end again is unperceived. What (occasion is there for any) lamentation regarding them? One looks upon it 2 as a wonder; another similarly speaks of it as a wonder; another too hears of it as a wonder; and even after having heard of it, no one does really know it 3. This embodied (self), O descendant of Bharata! within every one's body is ever indestructible. Therefore you ought not to grieve for any being. Having regard to your own duty also, you ought not to falter, for there is nothing better for a Kshatriya 4 than a righteous battle. Happy those Kshatriyas, O son of Prithā! who can find such a battle (to fight)--come of itself 5--an open door to heaven! But if you will not fight this righteous battle, then you will have abandoned your own duty and your fame, and you will incur sin. All beings, too, will tell of your everlasting infamy; and to one who has been honoured, infamy is (a) greater (evil) than death. (Warriors who are) masters of great cars will think that you abstained from the battle through fear, and having been highly thought of by them, you will fall down to littleness. Your enemies, too, decrying your power, will speak much about you that should not be spoken. And what, indeed, more lamentable than that? Killed, you will obtain heaven; victorious, you will enjoy the earth. Therefore arise, O son of Kuntī! resolved to (engage in) battle. Looking alike on pleasure and pain, on gain and loss, on victory and defeat, then prepare for battle, and thus you will not incur sin. The knowledge here declared to you is that relating to the Sāṅkhya, 1. Now hear that relating to the Yoga. Possessed of this knowledge, O son of Prithā! you will cast off the bonds of action. In this (path to final emancipation) nothing that is commenced becomes abortive; no obstacles exist; and even a little of this (form of) piety protects one from great danger 2. There is here 3, O descendant of Kuru! but one state of mind consisting in firm understanding. But the states of mind of those who have no firm understanding are many-branched and endless. The state of mind consisting in firm understanding regarding steady contemplation 4 does not belong to those, O son of Prithā! who are strongly attached to (worldly) pleasures and power, and whose minds are drawn away by that flowery talk which is full of (ordinances of) specific acts for the attainment of (those) pleasures and (that) power, and which promises birth as the fruit of acts 1--(that flowery talk) which those unwise ones utter, who are enamoured of Vedic words, who say there is nothing else, who are full of desires, and whose goal is heaven 2. The Vedas (merely) relate to the effects of the three qualities 3; do you, O Arjuna! rise above those effects of the three qualities, and be free from the pairs of opposites 4, always preserve courage 5, be free from anxiety for new acquisitions or protection of old acquisitions, and be self-controlled 6. To the instructed Brāhmana, there is in all the Vedas as much utility as in a reservoir of water into which waters flow from all sides 7. Your business is with action alone; not by any means with fruit. Let not the fruit of action be your motive (to action). Let not your attachment be (fixed) on inaction 8. Having recourse to devotion, O Dhanangaya! perform actions, casting off (all) attachment, and being equal in success or ill-success; (such) equality is called devotion. Action, O Dhanangaya! is far inferior to the devotion of the mind. In that devotion seek shelter. Wretched are those whose motive (to action) is the fruit (of action). He who has obtained devotion in this world casts off both merit and sin 1. Therefore apply yourself to devotion; devotion in (all) actions is wisdom. The wise who have obtained devotion cast off the fruit of action; and released from the shackles of (repeated) births 2, repair to that seat where there is no unhappiness 3. When your mind shall have crossed beyond the taint of delusion, then will you become indifferent to all that

you have heard or will heard 4. When your mind, confounded by what you have heard 5, will stand firm and steady in contemplation 6, then will you acquire devotion.

Arjuna said: What are the characteristics, O Kesava! of one whose mind is steady, and who is intent on contemplation? How should one of steady mind speak, how sit, how move?

And the God said: When a man, O son of Prithā! abandons all the desires of his heart, and is pleased in his self only and by his self 1, he is then called one of steady mind. He whose heart is not agitated in the midst of calamities, who has no longing for pleasures, and from whom (the feelings of) affection, fear, and wrath 2 have departed, is called a sage of steady mind. His mind is steady, who, being without attachments anywhere, feels no exultation and no aversion on encountering the various agreeable and disagreeable 3 (things of this world). A man's mind is steady, when he withdraws his senses from (all) objects of sense, as the tortoise (withdraws) its limbs from all sides. Objects of sense draw back from a person who is abstinent; not so the taste (for those objects). But even the taste departs from him, when he has seen the Supreme 4. The boisterous senses, O son of Kuntī! carry away by force the mind even of a wise man, who exerts himself (for final emancipation). Restraining them all, a man should remain engaged in devotion, making me his only resort. For his mind is steady whose senses are under his control. The man who ponders over objects of sense forms an attachment to them; from (that) attachment is produced desire; and from desire anger is produced 5; from anger results want of discrimination 6; from want of discrimination, confusion of the memory; from confusion of the memory, loss of reason; and in consequence of loss of reason, he is utterly ruined. But the self-restrained man who moves among 1 objects with senses under the control of his own self, and free from affection and aversion, obtains tranquillity 2. When there is tranquillity, all his miseries are destroyed, for the mind of him whose heart is tranquil soon becomes steady. He who is not self-restrained has no steadiness of mind; nor has he who is not self-restrained perseverance 3 in the pursuit of self-knowledge; there is no tranquillity for him who does not persevere in the pursuit of self-knowledge; and whence can there be happiness for one who is not tranquil? For the heart which follows the rambling senses leads away his judgement, as the wind leads a boat astray upon the waters. Therefore, O you of mighty arms! his mind is steady whose senses are restrained on all sides from objects of sense. The self-restrained man is awake, when it is night for all beings; and when all beings are awake, that is the night of the right-seeing sage 4. He into whom all objects of desire enter, as waters enter the ocean, which, (though) replenished, (still) keeps its position unmoved,--he only obtains tranquillity; not he who desires (those) objects of desire. The man who, casting off all desires, lives free from attachments, who is free from egoism 1, and from (the feeling that this or that is) mine 2, obtains tranquillity. This, O son of Prithā! is the Brahmic 3 state; attaining to this, one is never deluded; and remaining in it in (one's) last moments, one attains (brahma-nirvāna) the Brahmic bliss 4.

BHAGAVADGITA.CHAPTER 3

Arjuna said: If, O Ganārđana! devotion is deemed by you to be superior to action, then why, O Kesava! do you prompt me to (this) fearful action? You seem, indeed, to confuse my mind by equivocal words. Therefore, declare one thing determinately, by which I may attain the highest good.

And the God said: O sinless one! I have already declared, that in this world there is a twofold path 5--that of the Sāṅkhyas by devotion in the shape of (true) knowledge; and that of the Yogins by devotion in the shape of action. A man does not attain freedom from action 6 merely by not engaging in action; nor does he attain perfection 7 by mere 8 renunciation. For nobody ever remains even for an instant without performing some action; since the qualities of nature constrain everybody, not having free-will (in the matter), to some action 1. The deluded man who, restraining the organs of action 2, continues to think in his mind about objects of sense, is called a hypocrite. But he, O Arjuna! who restraining his senses by his mind 3, and being free from attachments, engages in devotion (in the shape) of action, with the organs of action, is far superior. Do you perform prescribed action, for action is better than inaction, and the support of your body, too, cannot be accomplished with inaction. This world is fettered by all action other than action for the purpose of the sacrifice 4. Therefore, O son of Kuntī! do you, casting off attachment, perform action for that purpose. The Creator, having in olden times created men together with the sacrifice, said: 'Propagate with this. May it be the giver to you of the things you desire. Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the sacrifices, the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief.' The good, who eat the leavings of a sacrifice, are released from all sins. But the unrighteous ones, who prepare food for themselves only, incur sin 5.

From food are born (all) creatures; from rain is the production of food; rain is produced by sacrifices; sacrifices are the result of action; know that action has its source in the Vedas; the Vedas come from the Indestructible. Therefore the all-comprehending Vedas are always concerned with sacrifices 1. He who in this world does not turn round the wheel revolving thus, is of sinful life, indulging his senses, and, O son of Prithā! he lives in vain. But the man who is attached to his self only, who is contented in his self, and is pleased with his self 2, has nothing to do. He has no interest at all in what is done, and none whatever in what is not done, in this world 3; nor is any interest of his dependent on any being. Therefore 4 always perform action, which must be performed, without attachment. For a man, performing action without attachment, attains the Supreme. By action alone, did Ganaka and the rest work for perfection 5. And having regard also to the keeping of people (to their duties) they should perform action. Whatever a great man does, that other men also do. And people follow whatever he receives as authority. There is nothing, O son of Prithā! for me to do in (all) the three worlds, nothing to acquire which has not been acquired. Still I do engage in action. For should I at any time not engage without sloth in action, men would follow in my path from all sides, O son of Prithā! If I did not perform actions, these worlds would be destroyed, I should be the cause of caste interminglings; and I should be ruining these people. As the ignorant act, O descendant of Bharata! with attachment to action, so should a wise man act without attachment, wishing to keep the people (to their duties). A wise man should not shake the convictions of the ignorant who are attached to action, but acting with devotion (himself) should make them apply themselves to all action. He whose mind is deluded by egoism thinks himself the doer of the actions, which, in every way, are done by the qualities of nature 1. But he, O you of mighty arms! who knows the truth about the difference from qualities and the difference from actions 2, forms no attachments, believing that qualities deal with qualities 3. But those who are deluded by the qualities of nature form attachments to the actions of the qualities 4. A man of perfect knowledge should not shake these men of imperfect knowledge (in their convictions). Dedicating all actions to me with a mind knowing the relation of the supreme and individual self, engage in battle without desire, without (any feeling that this or that is) mine, and without any mental trouble 1. Even those men who always act on this opinion of mine, full of faith, and without carping, are released from all actions. But those who carp at my opinion and do not act upon it, know them to be devoid of discrimination, deluded as regards all knowledge 2, and ruined. Even a man of knowledge acts consonantly to his own nature 3. All beings follow nature. What will restraint effect? Every sense has its affections and aversions towards its objects fixed. One should not become subject to them, for they are one's opponents 4. One's own duty, though defective, is better than another's duty well performed. Death in (performing) one's own duty is preferable; the (performance of) the duty of others is dangerous.

Arjuna said: But by whom, O descendant of Vrishni! is man impelled, even though unwilling, and, as it were, constrained by force, to commit sin?

And the God said: It is desire, it is wrath 1, born from the quality of passion; it is very ravenous, very sinful. Know that that is the foe in this world. As fire is enveloped by smoke, a mirror by dust, the fetus by the womb, so is this 2 enveloped by desire. Knowledge, O son of Kuntī! is enveloped by this constant foe of the man of knowledge, in the shape of desire, which is like a fire 3 and insatiable. The senses, the mind, and the understanding are said to be its seat 4; with these it deludes the embodied (self) after enveloping knowledge. Therefore, O chief of the descendants of Bharata! first restrain your senses, then cast off this sinful thing which destroys knowledge and experience 5. It has been said 6, Great are the senses, greater than the senses is the mind, greater than the mind is the understanding. What is greater than the understanding is that 7. Thus knowing that which is higher than the understanding, and restraining (your)self by (your)self, O you of mighty arms! destroy this unmanageable enemy in the shape of desire.

CHAPTER IV.

And the God said: This everlasting 1 (system of) devotion I declared to the sun, the sun declared it to Manu 2, and Manu communicated it to Ikshvāku. Coming thus by steps, it became known to royal sages. But, O terror of (your) foes! that devotion was lost to the world by long (lapse of) time. That same primeval devotion I have declared to you to-day, seeing, that you are my devotee and friend, for it is the highest mystery.

Arjuna said: Later is your birth the birth of the sun is prior. How then shall I understand that you declared (this) first?

And the God said: I have passed through many births, O Arjuna I and you also. I know them all, but you, O terror of (your) foes! do not know them. Even though I am unborn and inexhaustible in (my) essence, even though I am lord of all

beings, still I take up the control of my own nature 3, and am born by means of my delusive power. Whensoever, O descendant of Bharata! piety languishes, and impiety is in the ascendant, I create myself. I am born after age, for the protection of the good, for the destruction of evil-doers, and the establishment of piety. Whoever truly knows thus my divine birth and work, casts off (this) body and is not born again. He comes to me, O Arjuna! Many from whom affection, fear 1, and wrath have departed, who are full of me, who depend on me, and who are purified by the penance of knowledge 2, have come into my essence. I serve men in the way in which they approach me 3. In every way, O son of Prithā! men follow in my path 4. Desiring the success of actions 5, men in this world worship the divinities, for in this world of mortals, the success produced by action is soon obtained. The fourfold division of castes was created by me according to the apportionment of qualities and duties. But though I am its author, know me to be inexhaustible, and not the author. Actions defile me not. I have no attachment to the fruit of actions. He who knows me thus is not tied down by actions. Knowing this, the men of old who wished for final emancipation, performed action. Therefore do you, too, perform action as was done by men of old in olden times. Even sages are confused as to what is action, what inaction. Therefore I will speak to you about action, and learning that, you will be freed from (this world of) evil. One must possess knowledge about action; one must also possess knowledge about prohibited action; and again one must possess knowledge about inaction. The truth regarding action is abstruse. He is wise among men, he is possessed of devotion, and performs all actions 1, who sees inaction in action, and action in inaction. The wise call him learned, whose acts are all free from desires and fancies, and whose actions are burnt down by the fire of knowledge. Forsaking all attachment to the fruit of action, always contented, dependent on none, he does nothing at all, though he engages in action. Devoid of expectations, restraining the mind and the self, and casting off all belongings 2, he incurs no sin, performing actions merely for the sake of the body 3. Satisfied with earnings coming spontaneously 4, rising above the pairs of opposites, free from all animosity, and equable on success or ill-success, he is not fettered down, even though he performs (actions). The acts of one who is devoid of attachment, who is free 5, whose mind is fixed on knowledge, and who performs action for (the purpose of) the sacrifice 6 are all destroyed. Brahman is the oblation; with Brahman (as a sacrificial instrument) it is offered up; Brahman is in the fire; and by Brahman it is thrown; and Brahman, too, is the goal to which he proceeds who meditates on Brahman in the action 1. Some devotees perform the sacrifice to the gods, some offer up the sacrifice by the sacrifice itself in the fire of Brahman 2. Others offer up the senses, such as the sense of hearing and others, in the fires of restraint 3; others offer up the objects of sense, such as sound and so forth, into the fires of the senses 4. Some again offer up all the operations of the senses and the operations of the life-breaths into the fire of devotion by self-restraint 5, kindled by knowledge. Others perform the sacrifice of wealth, the sacrifice of penance, the sacrifice of concentration of mind, the sacrifice of Vedic study 6, and of knowledge, and others are ascetics of rigid vows. Some offer up the upward life-breath into the downward life-breath, and the downward life-breath into the upper life-breath, and stopping up the motions of the upward and downward life-breaths, devote themselves to the restraint of the life-breaths 7. Others, who (take) limited food, offer up the life-breaths into the life-breaths. All of these, conversant with the sacrifice, have their sins destroyed by the sacrifice. Those who eat the nectar-like leavings of the sacrifice repair to the eternal Brahman 1. This world is not for those who perform no sacrifice, whence (then) the other, O best of the Kauravas! Thus sacrifices of various sorts are laid down in the Vedas. Know them all to be produced from action 2, and knowing this you will be released (from the fetters of this world). The sacrifice of knowledge, O terror of (your) foes! is superior to the sacrifice of wealth, for action, O son of Prithā! is wholly and entirely comprehended in knowledge. That 3 you should learn by salutation, question, and service 4. The men of knowledge who perceive the truth will teach knowledge to you. Having learnt that, O son of Pāndu! you will not again fall thus into delusion; and by means of it, you will see all beings, without exception, first in yourself, and then in me 5. Even if you are the most sinful of all sinful men, you will cross over all trespasses by means of the boat of knowledge alone. As a fire well kindled, O Arjuna! reduces fuel to ashes, so the fire of knowledge reduces all actions to ashes 6. For there is in this world no means of sanctification like knowledge 7, and that one perfected by devotion finds within one's self in time. He who has faith, whose senses are restrained, and who is assiduous, obtains knowledge 1. Obtaining knowledge, he acquires, without delay, the highest tranquillity. He who is ignorant and devoid of faith, and whose self is full of misgivings, is ruined. Not this world, not the next, nor happiness, is for him whose self is full of misgivings. Actions, O Dhanangaya! do not fetter one who is self-possessed 2, who has renounced action by devotion,

and who has destroyed misgivings by knowledge. Therefore, O descendant of Bharata! destroy, with the sword of knowledge, these misgivings of yours which fill your mind, and which are produced from ignorance. Engage in devotion. Arise!

BHAGAVADGITA.CHAPTER 5

Arjuna said: O Krishna! you praise renunciation of actions and also the pursuit (of them). Tell me determinately which one of these two is superior.

And the God said: Renunciation and pursuit of action are both instruments of happiness. But of the two, pursuit of action is superior to renunciation of action. He should be understood to be always an ascetic 3, who has no aversion and no desire. For, O you of mighty arms! he who is free from the pairs of opposites is easily released from (all) bonds. Children--not wise men--talk of sãnkhyã and yoga as distinct. One who pursues either well obtains the fruit of both. The seat which the sãnkhyas obtain is reached by the yogas 1 also. He sees (truly), who sees the sãnkhyã and yoga as one. Renunciation, O you of mighty arms! is difficult to reach without devotion; the sage possessed of devotion attains Brahman 2 without delay. He who is possessed of devotion, whose self is pure, who has restrained his self 3, and who has controlled his senses, and who identifies his self with every being, is not tainted though he performs (actions). The man of devotion, who knows the truth, thinks he does nothing at all, when he sees 4, hears, touches, smells, eats, move-b, sleeps, breathes, talks, throws out 5, takes, opens or closes the eyelids; he holds that the senses deal with the objects of the senses. He who, casting off (all) attachment, performs actions dedicating them to Brahman, is not tainted by sin, as the lotus-leaf 6 (is not tainted) by water. Devotees, casting off attachment, perform actions for attaining purity of self, with the body, the mind, the understanding, or even the senses 7--(all) free (from egoistic notions). He who is possessed of devotion, abandoning the fruit of actions, attains the highest tranquillity. He who is without devotion, and attached to the fruit (of action), is tied down by (reason of his) acting in consequence of (some) desire. The self-restrained, embodied (self) lies at ease within the city of nine portals 1, renouncing all actions by the mind, not doing nor causing (any thing) to be done. The Lord is not the cause of actions, or of the capacity of performing actions amongst men, or of the connexion of action and fruit. But nature only works. The Lord receives no one's sin, nor merit either. Knowledge is enveloped by ignorance, hence all creatures are deluded 2. But to those who have destroyed that ignorance by knowledge of the self, (such) knowledge, like the sun, shows forth that supreme (principle). And those whose mind is (centred) on it, whose (very) self it is, who are thoroughly devoted to it, and whose final goal it is, go never to return, having their sins destroyed by knowledge. The wise look upon a Brãhmana possessed of learning and humility, on a cow, an elephant, a dog, and a Svapãka, as alike 3. Even here, those have conquered the material world, whose mind rests in equability 4; since Brahman is free from defects and equable, therefore they rest in Brahman. He who knows Brahman, whose mind is steady, who is not deluded, and who rests in Brahman, does not exult on finding anything agreeable, nor does he grieve on finding anything disagreeable 1. One whose self is not attached to external objects, obtains the happiness that is in (one's) self; and by means of concentration of mind, joining one's self (with the Brahman), one obtains indestructible happiness. For the enjoyments born of contact (between senses and their objects) are, indeed, sources of misery; they have a beginning as well as an end 2. O son of Kuntī! a wise man feels no pleasure in them. He who even in this world, before his release from the body, is able to bear the agitations produced from desire and wrath, is a devoted man, he is a happy man. The devotee whose happiness is within (himself), whose recreation is within (himself), and whose light (of knowledge) also is within (himself), becoming (one with) the Brahman 3, obtain the Brahmic bliss 4. The sages whose sins have perished, whose misgivings are destroyed, who are self-restrained, and who are intent on the welfare of all beings 5, obtain the Brahmic bliss. To the ascetics, who are free from desire and wrath 6, and whose minds are restrained, and who have knowledge of the self, the Brahmic bliss is on both sides (of death). The sage who excludes (from his mind) external objects, (concentrates) the visual power between the brows 1, and making the upward and downward life-breaths even, confines their movements within the nose, who restrains senses, mind, and understanding 2, whose highest goal is final emancipation, from whom desire, fear, and wrath have departed, is, indeed, for ever released (from birth and death). He knowing me to be the enjoyer of all sacrifices and penances, the great Lord of all worlds, and the friend of all beings, attains tranquillity.

BHAGAVADGITA.CHAPTER 6

And the God said: He who, regardless of the fruit of actions, performs the actions which ought to be performed, is the devotee and renouncer; not he who discards the (sacred) fires

3, nor he who performs no acts. Know, O son of Pāndu! that what is called renunciation is devotion; for nobody becomes a devotee who has not renounced (all) fancies 4. To the sage who wishes to rise to devotion, action is said to be a means, and to him, when he has risen to devotion, tranquillity 5 is said to be a means. When one does not attach oneself to objects of sense, nor to action, renouncing all fancies, then is one said to have risen to devotion. (A man) should elevate his self by his self 6; he should not debase his self, for even (a man's) own self is his friend, (a man's) own self is also his enemy 1. To him who has subjugated his self by his self 2, his self is a friend; but to him who has not restrained his self, his own self behaves inimically, like an enemy. The self of one who has subjugated his self and is tranquil, is absolutely concentrated (on itself), in the midst of cold and heat, pleasure and pain, as well as honour and dishonour. The devotee whose self is contented with knowledge and experience 3, who is unmoved 4, who has restrained his senses, and to whom a sod, a stone, and gold are alike, is said to be devoted. And he is esteemed highest, who thinks alike 5 about well-wishers, friends, and enemies, and those who are indifferent, and those who take part with both sides, and those who are objects of hatred, and relatives, as well as about the good and the sinful. A devotee should constantly devote his self to abstraction, remaining in a secret place 6, alone, with his mind and self 7 restrained, without expectations, and without belongings. Fixing his seat firmly in a clean 8 place, not too high nor too low, and covered over with a sheet of cloth, a deerskin, and (blades of) Kusa (grass),--and there seated on (that) seat, fixing his mind exclusively on one point, with the workings of the mind and senses restrained, he should practice devotion for purity of self. Holding his body, head, and neck even and unmoved, (remaining) steady, looking at the tip of his own nose 1, and not looking about in (all) directions, with a tranquil self, devoid of fear, and adhering to the rules of Brahmakãrins 2, he should restrain his mind, and (concentrate it) on me, and sit down engaged in devotion, regarding me as his final goal. Thus constantly devoting his self to abstraction, a devotee whose mind is restrained, attains that tranquillity which culminates in final emancipation, and assimilation with me. Devotion is not his, O Arjuna! who eats too much, nor his who cats not at all; not his who is addicted to too much sleep, nor his who is (ever) awake. That devotion which destroys (all) misery is his, who takes due food and exercise 3, who toils duly in all works, and who sleeps and awakes (in) due (time) 4. When (a man's) mind well restrained becomes steady upon the self alone, then he being indifferent to all objects of desire, is said to be devoted. As a light standing in a windless (place) flickers not, that is declared to be the parallel for a devotee, whose mind is restrained, and who devotes his self to abstraction. That (mental condition), in which the mind restrained by practice of abstraction, ceases to work; in which too, one seeing the self by the self 5, is pleased in the self; in which one experiences that infinite happiness which transcends the senses, and which can be grasped by the understanding only; and adhering to which, one never swerves from the truth; acquiring which, one thinks no other acquisition higher than it; and adhering to which, one is not shaken off even by great misery; that should be understood to be called devotion in which there is a severance of all connexion with pain. That devotion should be practised with steadiness and with an unresponding heart. Abandoning, without exception, all desires 1, which are produced from fancies, and restraining the whole group of the senses on all sides by the mind only 2, one should by slow steps become quiescent 3, with a firm resolve coupled with courage 4; and fixing his mind upon the self, should think of nothing. Wherever the active and unsteady mind breaks forth 5, there one should ever restrain it, and fix it steadily on the self alone. The highest happiness comes to such a devotee, whose mind is fully tranquil, in whom the quality of passion has been suppressed, who is free from sin, and who is become (one with) the Brahman. Thus constantly devoting his self to abstraction, a devotee, freed from sin, easily obtains that supreme happiness--contact with the Brahman 6. He who has devoted his self to abstraction, by devotion, looking alike on everything, sees the self abiding in all beings, and all beings in the self 1. To him who sees me in everything, and everything in me, I am never lost, and he is not lost to me 2. The devotee who worships me abiding in all beings, holding that all is one 3, lives in me, however he may be living 4. That devotee, O Arjuna! is deemed to be the best, who looks alike on pleasure or pain, whatever it may be, in all (creatures), comparing, all with his own (pleasure or pain) 5.

Arjuna said: I cannot see, O destroyer of Madhu! (how) the sustained existence (is to be secured) of this devotion by means of equanimity which you have declared--in consequence of fickleness. For, O Krishna! the mind is fickle, boisterous 6 strong, and obstinate; and I think that to restrain it is as difficult as (to restrain) the wind.

And the God said: Doubtless, O you of mighty arms! the mind is difficult to restrain, and fickle 7. Still, O son of Kuntī! it may be restrained by constant practice and by indifference (to worldly objects). It is my belief, that devotion is hard to

obtain for one who does not restrain his self. But by one who is self-restrained and assiduous, it can be obtained through (proper) expedients.

Arjuna said: What is the end of him, O Krishna! who does not attain the consummation of his devotion, being not assiduous 1, and having a mind shaken off from devotion, (though) full of faith? Does he, fallen from both (paths) 2, go to ruin like a broken cloud, being, O you of mighty arms! without support, and deluded on the path (leading) to the Brahman? Be pleased, O Krishna! to entirely destroy this doubt of mine, for none else than you can destroy this doubt.

And the God said: O son of Prithā! neither in this world nor the next, is ruin for him; for, O dear friend! none who performs good (deeds) comes to an evil end. He who is fallen from devotion attains the worlds of those who perform meritorious acts, dwells (there) for many a year, and is afterwards born into a family of holy and illustrious 3 men. Or he is even born into a family of talented devotees; for such a birth as that in this world is more difficult to obtain. There he comes into contact with the knowledge which belonged to him in his former body, and then again, O descendant of Kuru! he works for perfection 4. For even though reluctant 5, he is led away by the self-same former practice, and although he only wishes to learn devotion, he rises above the (fruits of action laid down in the) divine word. But the devotee working with great efforts 1, and cleared of his sins, attains perfection after many births, and then reaches the supreme goal. The devotee is esteemed higher than the performers of penances, higher even than the men of knowledge, and the devotee is higher than the men of action; therefore, O Arjuna! become a devotee. And even among all devotees, he who, being full of faith, worships me, with his inmost self intent on me, is esteemed by me to be the most devoted.

BHAGAVADGITA.CHAPTER 7

And the God said: O son of Prithā! now hear how you can without doubt know me fully, fixing your mind on me, and resting in me, and practising devotion. I will now tell you exhaustively about knowledge together with experience; that being known, there is nothing further left in this world to know. Among thousands of men, only some 2 work for perfection 3; and even of those who have reached perfection, and who are assiduous, only some know me truly. Earth, water, fire, air, space, mind, understanding, and egoism 1, thus is my nature divided eightfold. But this is a lower (form of my) nature. Know (that there is) another (form of my) nature, and higher than this, which is animate, O you of mighty arms! and by which this universe is upheld. Know that all things have these (for their) source 2. I am the producer and the destroyer of the whole universe. There is nothing else, O Dhanangaya! higher than myself; all this is woven upon me, like numbers of pearls upon a thread 3. I am the taste in water, O son of Kuntī! I am the light of the sun and moon. I am 'Om 4' in all the Vedas, sound 5 in space, and manliness in human beings; I am the fragrant smell in the earth, refulgence in the fire; I am life in all beings, and penance 6 in those who perform penance. Know me, O son of Prithā! to be the eternal seed of all beings; I am the discernment of the discerning ones, and I the glory of the glorious 7. I am also the strength, unaccompanied by fondness or desire 8, of the strong. And, O chief of the descendants of Bharata! I am love unopposed to piety 9 among all beings. And all entities which are of the quality of goodness, and those which are of the quality of passion and of darkness, know that they are, indeed, all from me; I am not in them, but they are in me 1. The whole universe deluded by these three states of mind, developed from the qualities, does not know me, who am beyond them and inexhaustible; for this delusion of mine, developed from the qualities, is divine and difficult to transcend. Those cross beyond this delusion who resort to me alone. Wicked men, doers of evil (acts), who are deluded, who are deprived of their knowledge by (this) delusion, and who incline to the demoniac state of mind 2, do not resort to me. But, O Arjuna! doers of good (acts) of four classes worship me: one who is distressed, one who is seeking after knowledge, one who wants wealth, and one, O chief of the descendants of Bharata! who is possessed of knowledge. Of these, he who is possessed of knowledge, who is always devoted, and whose worship is (addressed) to one (Being) only, is esteemed highest. For to the man of knowledge I am dear above all things, and he is dear to me. All these are noble. But the man possessed of knowledge is deemed by me to be my own self. For he with (his) self devoted to abstraction, has taken to me as the goal than which there is nothing higher. At the end of many lives, the man possessed of knowledge approaches me, (believing) that Vāsudeva is everything. Such a high-souled man is very hard to find. Those who are deprived of knowledge by various desires approach other divinities, observing various regulations 1, and controlled by their own natures 2. Whichever form (of deity) any worshipper wishes to worship with faith, to that form I render his faith steady. Possessed Of that faith, he seeks to propitiate (the deity in) that (form), and obtains from it those beneficial things which he desires, (though they are) really given by me. But the fruit thus

(obtained) by them, who have little judgement, is perishable. Those who worship the divinities go to the divinities 3, and my worshippers, too, go to me. The undiscerning ones, not knowing my transcendent and inexhaustible essence, than which there is nothing higher, think me, who am unperceived, to have become perceptible 4. Surrounded by the delusion of my mystic power 5, I am not manifest to all. This deluded world knows not me unborn and inexhaustible. I know, O Arjuna! the things which have been, those which are, and those which are to be. But me nobody knows. All beings, O terror of (your) foes! are deluded at the time of birth by the delusion, O descendant of Bharata! caused by the pairs of opposites arising from desire and aversion. But the men of meritorious actions, whose sins have terminated, worship me, being released from the delusion (caused) by the pairs of opposites, and being firm in their beliefs 1. Those who, resting on me, work for release from old age and death 2, know the Brahman 3, the whole Adhyātma, and all action. And those who know me with the Adhibhūta, the Adhidaiva, and the Adhiyagna, having minds devoted to abstraction, know me at the time of departure (from this world).

BHAGAVADGITA.CHAPTER 8

Arjuna said: What is that Brahman, what the Adhyātma, and what, O best of beings! is action? And what is called the Adhibhūta? And who is the Adhiyagna, and how in this body, O destroyer of Madhu? And how, too, are you to be known at the time of departure (from this world) by those who restrain their self?

And the God said: The Brahman is the supreme, the indestructible. Its manifestation (as an individual self) is called the Adhyātma. The offering (of an oblation to any divinity), which is the cause of the production and development of all things, is named action. The Adhibhūta is all perishable things. The Adhidaiva is the (primal) being. And the Adhiyagna, O best of embodied (beings)! is I myself in this body. And he who leaves this body and departs (from this world) remembering me in (his) last moments, comes into my essence. There is no doubt of that. Also whichever form 1 (of deity) he remembers when he finally leaves this body, to that he goes, O son of Kuntī! having been used to ponder on it. Therefore, at all times remember me, and engage in battle. Fixing your mind and understanding on me, you will come to me, there is no doubt. He who thinks of the supreme divine Being, O son of Prithā! with a mind not (running) to other (objects), and possessed of abstraction in the shape of continuous meditation (about the supreme), goes to him. He who, possessed of reverence (for the supreme Being) with a steady mind, and with the power of devotion, properly concentrates the life-breath between the brows 2, and meditates on the ancient Seer, the ruler, more minute than the minutest atom 3, the supporter of all, who is of an unthinkable form, whose brilliance is like that of the sun, and who is beyond all darkness 4, he attains to that transcendent and divine Being. I 5 will tell you briefly about the seat, which those who know the Vedas declare to be indestructible; which entered by ascetics from whom all desires have departed; and wishing for which, people pursue the mode of life of Brahmakārin 1. He who leaves the body and departs (from this world), stopping up all passages 2, and confining the mind within the heart 3, placing the life-breath in the head, and adhering to uninterrupted meditation 4, repeating the single syllable 'Om,' (signifying) the eternal Brahman 5, and meditating on me, he reaches the highest goal. To the devotee who constantly practises abstraction. O son of Prithā! and who with a mind not (turned) to anything else, is ever and constantly meditating on me, I am easy of access. The high-souled ones, who achieve the highest perfection, attaining to me, do not again come to life, which is transient, a home of woes 6. All worlds, O Arjuna! up to the world of Brahman, are (destined) to return 7. But, O son of Kuntī! after attaining to me, there is no birth again. Those who know a day of Brahman to end after one thousand ages, and the night to terminate after one thousand ages, are the persons who know day and night 1. On the advent of day, all perceptible things are produced from the unperceived; and on the advent of night they dissolve in that same (principle) called the unperceived. This same assemblage of entities, being produced again and again, dissolves on the advent of night, and, O son of Prithā! issues forth on the advent of day, without a will of its own 2. But there is another entity, unperceived and eternal, and distinct from this unperceived (principle), which is not destroyed when all entities are destroyed. It is called the unperceived, the indestructible; they call it the highest goal. Attaining to it, none returns 3. That is my supreme abode. That supreme Being, O son of Prithā! he in whom all these entities dwell 4, and by whom all this is permeated, is to be attained to by reverence not (directed) to another. I will state the times, O descendant of Bharata! at which devotees departing (from this world) go, never to return, or to return. The fire, the flame 5, the day, the bright fortnight, the six months of the northern solstice, departing (from the world) in these, those who know the Brahman go to the Brahman. Smoke, night, the dark fortnight, the six months of the

southern solstice, (dying) in these, the devotee goes to the lunar light and returns 1. These two paths, bright and dark, are deemed to be eternal in this world 2. By the one, (a man) goes never to return, by the other he comes back. Knowing these two paths, O son of Prithā! no devotee is deluded 3. Therefore at all times be possessed of devotion, O Arjuna! A devotee knowing all this 4, obtains all the holy fruit which is prescribed for (study of) the Vedas, for sacrifices, and also for penances and gifts, and he attains to the highest and primeval seat.

BHAGAVADGITA.CHAPTER 9

Now I will speak to you, who are not given to carping, of that most mysterious knowledge, accompanied by experience, by knowing which you will be released from evil. It is the chief among the sciences, the chief among the mysteries. It is the best means of sanctification. It is imperishable, not opposed to the sacred law. It is to be apprehended directly 1, and is easy to practise. O terror of your foes! those men who have no faith in this holy doctrine, return to the path of this mortal world, without attaining to me. This whole universe is pervaded by me in an unperceived form. All entities live in me, but I do not live in them 2. Nor yet do all entities live in me. See my divine power. Supporting all entities and producing all entities, my self lives not in (those) entities. As the great and ubiquitous atmosphere always remains in space, know that similarly all entities live in me 3. At the expiration of a Kalpa, O son of Kuntī! all entities enter my nature; and at the beginning of a Kalpa, I again bring them forth. Taking the control of my own nature 4, I bring forth again and again this whole collection of entities, without a will of its own 5, by the power of nature. But, O Arjuna! these actions do not fetter 6 me, who remain like one unconcerned, and who am unattached to those actions. Nature gives birth to movables and immovables through me, the supervisor, and by reason of that 7, O son of Kuntī! the universe revolves. Deluded people of vain hopes, vain acts, vain knowledge 1, whose minds are disordered, and who are inclined to the delusive nature of Asuras and Rākshasas, not knowing my highest nature as great lord of all entities, disregard me as I have assumed a human body 2. But the high-souled ones, O son of Prithā! who are inclined to the godlike nature, knowing me as the inexhaustible source of (all) entities, worship me with minds not (turned) elsewhere.

Constantly glorifying me, and exerting themselves 3, firm in their vows 4, and saluting me with reverence, they worship me, being always devoted. And others again, offering up the sacrifice of knowledge, worship me as one, as distinct, and as all-pervading in numerous forms 5. I am the Kratu 6, I am the Yagna, I am the Svadhā, I am the product of the herbs. I am the sacred verse. I too am the sacrificial butter, and I the fire, I the offering 7. I am the father of this universe, the mother, the creator, the grandsire, the thing to be known, the means of sanctification, the syllable Om 8, the Rik, Sāman, and Yagus also; the goal, the sustainer, the lord, the supervisor, the residence 1, the asylum, the friend, the source, and that in which it merges, the support, the receptacle, and the inexhaustible seed. I cause heat and I send forth and stop showers. I am immortality and also death; and I, O Arjuna! am that which is and that which is not 2. Those who know the three (branches of) knowledge, who drink the Soma juice, whose sins are washed away, offer sacrifices and pray to me for a passage into heaven; and reaching the holy world of the lord of gods, they enjoy in the celestial regions the celestial pleasures of the gods. And having enjoyed that great heavenly world, they enter the mortal world when (their) merit is exhausted 3. Thus those who wish for objects of desire, and resort to the ordinances of the three (Vedas), obtain (as the fruit) going and coming. To those men who worship me, meditating on me and on no one else, and who are constantly devoted, I give new gifts and preserve what is acquired by them 4. Even those, O son of Kuntī! who being devotees of other divinities worship with faith, worship me only, (but) irregularly 5. For I am the enjoyer as well as the lord 6 of all sacrifices. But they know me not truly, therefore do they fall 7. Those who make vows 8 to the gods go to the gods; those who make vows to the manes go to the manes, those who worship the Bhūtas go to the Bhūtas; and those likewise who worship me go to me. Whoever with devotion offers me leaf, flower, fruit, water, that, presented with devotion, I accept from him whose self is pure. Whatever you do, O son of Kuntī! whatever you eat, whatever sacrifice you make, whatever you give, whatever penance you perform, do that as offered to me 1. Thus will you be released from the bonds of action, the fruits of which are agreeable or disagreeable. And with your self possessed of (this) devotion, (this) renunciation 2, you will be released (from the bonds of action) and will come to me. I am alike to all beings; to me none is hateful, none dear. But those who worship me with devotion (dwell) in me 3, and I too in them. Even if a very ill-conducted man worships me, not worshipping any one else, he must certainly be deemed to be good, for he has well resolved 4. He soon becomes devout of heart, and obtains lasting tranquillity. (You may) affirm, O son of Kuntī! that my devotee is never ruined. For, O son of Prithā! even those who are of sinful birth 5, women, Vaisyas;

and Sūdras likewise, resorting to me, attain the supreme goal. What then (need be said of) holy Brāhmanas and royal saints who are (my) devotees? Coming to this transient unhappy I world, worship me. (Place your) mind on me, become my devotee, my worshipper; reverence me, and thus making me your highest goal, and devoting your self to abstraction, you will certainly come to me.

BHAGAVADGITA.CHAPTER 10

Yet again, O you of mighty arms! listen to my excellent 2 words, which, out of a wish for your welfare, I speak to you who are delighted (with them). Not the multitudes of gods, nor the great sages know my source; for I am in every way 3 the origin of the gods and great sages. Of (all) mortals, he who knows me to be unborn, without beginning, the great lord of the world, being free from delusion, is released from all sins. Intelligence, knowledge, freedom from delusion, forgiveness, truth, restraint of the senses, tranquillity, pleasure, pain, birth, death, fear, and also security, harmlessness, equability, contentment, penance, (making) gifts, glory, disgrace, all these different tempers 4 of living beings are from me alone. The seven great sages, and likewise the four ancient Manus 5, whose descendants are (all) these people in the world, were all born from my mind. (partaking) of my powers. Whoever correctly knows these powers and emanations of mine, becomes possessed of devotion free from indecision; of this (there is) no doubt. The wise, full of love 2, worship me, believing that I am the origin of all, and that all moves on through me. (Placing their) minds on me, offering (their) lives to me, instructing each other, and speaking about me, they are always contented and happy. To these, who are constantly devoted, and who worship with love., I give that knowledge by which they attain to me. And remaining in their hearts, I destroy, with the brilliant lamp of knowledge, the darkness born of ignorance in such (men) only, out of compassion for them.

Arjuna said: You are the supreme Brahman, the supreme goal, the holiest of the holy. All sages, as well as the divine sage Nārada, Asita 3, Devala, and Vyāsa, call you the eternal being, divine, the first god, the unborn, the all-pervading. And so, too, you tell me yourself, O Kesava! I believe all this that you tell me (to be) true; for, O lord! neither the gods nor demons understand your manifestation 4. You only know your self by your self. O best of beings! creator of all things! lord of all things! god of gods! lord of the universe! be pleased to declare without, exception your divine emanations, by which emanations you stand pervading all these worlds. How shall I know you, O you of mystic power! always meditating on you? And in what various entities 1, O lord! should I meditate on you? Again, O Ganārđana! do you yourself declare your powers and emanations; because hearing this nectar, I (still) feel no satiety.

And the God said: Well then, O best of Kauravas! I will state to you my own divine emanations; but (only) the chief (ones), for there is no end to the extent of my (emanations). I am the self, O Gudākesa! seated in the hearts of all beings 2. I am the beginning and the middle and the end also of all beings. I am Vishnu among the Ādityas 3, the beaming sun among the shining (bodies); I am Marīki among the Maruts 4, and the moon among the lunar mansions 5. Among the Vedas, I am the Sāma-veda 6. I am Indra among the gods. And I am mind among the senses 7. I am consciousness in (living) beings. And I am Sankara 8 among the Rudras, the lord of wealth 9 among Yakshas and Rakshases. And I am fire among the Vasus, and Meru 10 among the high-topped (mountains). And know me, O Arjuna! to be Brihaspati, the chief among domestic priests. I am Skanda among generals. I am the ocean among reservoirs of water 1. I am Bhṛigu among the great sages. I am the single syllable (Om 2) among words. Among sacrifices I am the Gapa sacrifice 3; the Himālaya among the firmly-fixed (mountains); the Asvattha 4 among all trees, and Nārada among divine sages; Kītrāratha among the heavenly choristers, the sage Kapila among the Siddhas 5. Among horses know me to be Ukkaishravas 6, brought forth by (the labours for) the nectar; and Airāvata among the great elephants, and the ruler, of men among men 7. I am the thunderbolt among weapons, the wish-giving (cow) among cows. And I am love which generates 8. Among serpents I am Vāsuki. Among Nāga 9 snakes I am Ananta; I am Varuna among aquatic beings. And I am Aryaman among the manes, and Yama 10 among rulers. Among demons, too, I am Pralhāda. I am the king of death (Kāla, time) among those that count 11. Among beasts I am the lord of beasts, and the son of Vinatā 1 among birds. I am the wind among those that blow 2. I am Rāma 3 among those that wield weapons. Among fishes I am Makara 4, and among streams the Gāhnāvī 5. Of created things I am the beginning and the end and the middle also, O Arjuna! Among sciences, I am the science of the Adhyātma, and I am the argument of controversialists. Among letters I am the letter A 6, and among the group of compounds the copulative 7 compound. I myself am time inexhaustible, and I the creator whose faces are in all directions. I am death who seizes all, and the source of what is to be. And among females, fame 8, fortune, speech, memory,

intellect, courage, forgiveness. Likewise among Sāman hymns, I am the Brihat-sāman 9, and I the Gāyatri 10 among metres. I am Mārgasīrsha among the months, the spring among the seasons 1; of cheats, I am the game of dice; I am the glory of the glorious, I am victory, I am industry, I am the goodness of the good. I am Vāsudeva among the descendants of Vṛishni 2, and Arjuna among the Pāndavas. Among sages also, I am Vyāsa 3; and among the discerning ones, I am the discerning Usanas 4. I am the rod of those that restrain, and the policy 5 of those that desire victory. I am silence respecting secrets. I am the knowledge of those that have knowledge And, O Arjuna! I am also that which is the seed of all things. There is nothing movable or immovable which can exist without me. O terror of your foes! there is no end to my divine emanations. Here I have declared the extent of (those) emanations only in part. Whatever thing (there is) of power, or glorious, or splendid, know all that to be produced from portions of my energy. Or rather, O Arjuna! what have you to do, knowing all this at large? I stand supporting all this by (but) a single portion (of myself) 6.

BHAGAVADGITA.CHAPTER 11

Arjuna said: In consequence of the excellent and mysterious words concerning the relation of the supreme and individual soul., which you have spoken for my welfare, this delusion of mine is gone away. O you whose eyes are like lotus leaves! I have heard from you at large about the production and dissolution of things, and also about your inexhaustible greatness. O highest lord! what you have said about yourself is so. I wish, O best of beings! to see your divine form. If, O lord! you think that it is possible for me to look upon it, then, O lord of the possessors of mystic power 1! show your inexhaustible form to me.

And the God said: In hundreds and in thousands see my forms, O son of Prithā! various, divine, and of various colours and shapes. See the Ādityas, Vasus, Rudras, the two Asvins, and Maruts likewise. And O descendant of Bharata! see wonders, in numbers, unseen before. Within my body, O Gudākesa! see to-day the whole universe, including (everything) movable and immovable, (all) in one, and whatever else you wish to see. But you will not be able to see me with merely, this eye of yours. I give you an eye divine. (Now) see my divine power.

Sangaya said: Having spoken thus, O king! Hari, the great lord of the possessors of mystic power, then showed to the son of Prithā. his supreme divine form, having many mouths and eyes, having (within it) many wonderful sights, having many celestial ornaments, having many celestial weapons held erect, wearing celestial flowers and vestments, having an anointment of celestial perfumes, full of every wonder, the infinite deity with faces in all directions 1. If in the heavens, the lustre of a thousand suns burst forth all at once, that would be like the lustre of that mighty one. There the son of Pāndu then observed in the body of the god of gods the whole universe (all) in one, and divided into numerous 2 (divisions). Then Dhanangaya filled with amazement, and with hair standing on end, bowed his head before the god, and spoke with joined hands.

Arjuna said: O god! I see within your body the gods, as also all the groups of various beings; and the lord Brahman seated on (his) lotus seat, and all the sages and celestial snakes. I see you, who are of countless forms, possessed of many arms, stomachs, mouths, and eyes on all sides. And, O lord of the universe! O you of all forms! I do not see your end or middle or beginning. I see you bearing a coronet and a mace and a discus--a mass of glory, brilliant on all sides, difficult to look at, having on all sides the effulgence of a blazing fire or sun, and indefinable. You are indestructible, the supreme one to be known. You are the highest support 1 of this universe. You are the inexhaustible protector of everlasting piety. I believe you to be the eternal being. I see you void of beginning, middle, end--of infinite power, of unnumbered arms, having the sun and moon for eyes, having a mouth like a blazing fire, and heating the universe with your radiance. For this space between heaven and earth and all the quarters are pervaded by you alone. Looking at this wonderful and terrible form of yours, O high-souled one! the three worlds are affrighted. For here these groups of gods are entering into you. Some being afraid are praying with joined hands, and the groups of great sages and Siddhas are saying 'Welfare 2!' and praising you with abundant (hymns) of praise. The Rudras, and Adityas, the Vasus, the Sādhyas, the Visvas, the two Asvins, the Maruts, and the Ushmapas, and the groups of Gandharvas, Yakshas, demons, and Siddhas are all looking at you amazed. Seeing your mighty form, with many mouths and eyes, with many arms, thighs, and feet, with many stomachs, and fearful with many jaws, all people, and I likewise, are much alarmed, O you of mighty arms! Seeing you, O Vishnu! touching the skies, radiant, possessed of many hues, with a gaping mouth, and with large blazing eyes, I am much alarmed in my inmost self, and feel no courage, no tranquillity.

And seeing your mouths terrible by the jaws, and resembling the fire of destruction, I cannot recognise the (various) directions, I feel no comfort. Be gracious, O lord of

gods! who pervadest the universe. And all these sons of Dhritarāshtra, together with all the bands of kings, and Bhīshma and Drona, and this charioteer's son 1 likewise, together with our principal warriors also, are rapidly entering your mouths, fearful and horrific 2 by (reason of your) jaws. And some with their heads smashed are seen (to be) stuck in the spaces between the teeth. As the many rapid currents of a river's waters run towards the sea alone, so do these heroes of the human world enter your mouths blazing all round. As butterflies, with increased velocity, enter a blazing fire to their destruction, so too do these people enter your mouths with increased velocity (only) to their destruction. Swallowing all these people, you are licking them over and over again from all sides, with your blazing mouths. Your fierce splendours, O Vishnu! filling the whole universe with (their) effulgence, are heating it. Tell me who you are in this fierce form. Salutations be to thee, O chief of the gods! Be gracious. I wish to know you, the primeval, one, for I do not understand your actions.

And the God said:

I am death, the destroyer of the worlds, fully developed, and I am now active about the overthrow of the worlds. Even without you, the warriors standing in the adverse hosts, shall all cease to be. Therefore, be up, obtain glory, and vanquishing (your) foes, enjoy a prosperous kingdom. All these have been already killed by me. Be only the instrument, O Savyasākin 1! Drona, and Bhīshma, and Gayadratha, and Karna, and likewise other valiant warriors also, whom I have killed, do you kill. Be not alarmed. Do fight. And in the battle you will conquer your foes.

Sangaya said: Hearing these words of Kesava, the wearer of the coronet 2, trembling, and with joined hands, bowed down; and sorely afraid, and with throat choked up, he again spoke to Krishna after saluting him.

Arjuna said: It is quite proper, O Hrishīkesa! that the universe is delighted and charmed by your renown, that the demons run away affrighted in all directions, and that all the assemblages of Siddhas bow down. (to you). And why, O high-souled one! should they not bow down to you (who are) greater than Brahman, and first cause? O infinite lord of gods! O you pervading the universe! you are the indestructible, that which is, that which is not, and what is beyond them 3. You are the primal god, the ancient being, you are the highest support of this universe 1. You are that which has knowledge, that which is the object of knowledge, you are the highest goal. By you is this universe pervaded., O you of infinite forms! You are the wind, Yama, fire, Varuna, the moon, you Pragāpati, and the great grandsire 2. Obeisance be to thee a thousand times, and again and again obeisance to thee! In front and from behind obeisance to thee! Obeisance be to thee from all sides, O you who are all! You are of infinite power, of unmeasured glory; you pervade all, and therefore you are all! Whatever I have said contemptuously.--for instance, 'O Krishna! 'O Yādava! 'O friend!--thinking you to be (my) friend, and not knowing your greatness (as shown in) this (universal form), or through friendliness, or incautiously; and whatever disrespect I have shown you for purposes of merriment, on (occasions of) play, sleep, dinner, or sitting (together), whether alone or in the presence (of friends).--for all that, O undegraded one! I ask pardon of you who are indefinable 3. You are the father of the world--movable and immovable.--you its great and venerable master; there is none equal to you, whence can there be one greater. O you whose power is unparalleled in all the three worlds? Therefore I bow and prostrate myself, and would propitiate you, the praiseworthy lord. Be pleased, O god! to pardon (my guilt) as a father (that of his) son, a friend (that of his) friend, or a husband (that of his) beloved. I am delighted at seeing what I had never seen before, and my heart is also alarmed by fear. Show me that same form, O god! Be gracious, O lord of gods! O you pervading the universe! I wish to see you bearing the coronet and the mace, with the discus in hand, just the same (as before) 1. O you of thousand arms! O you of all forms! assume that same four-handed form.

And the God said: O Arjuna! being pleased (with you), I have by my own mystic power shown you this supreme form, full of glory, universal, infinite, primeval, and which has not been seen before by any one else but you, O you hero among the Kauravas! I cannot be seen in this form by any one but you, (even) by (the help of) the study of the Vedas, or of 2 sacrifices, nor by gifts, nor by actions, nor by fierce penances. Be not alarmed, be not perplexed, at seeing this form of mine, fearful like this. Free from fear and with delighted heart, see now again that same form of mine.

Sangaya said: Having thus spoken to Arjuna, Vāsudeva again showed his own form, and the high-souled one becoming again of a mild form, comforted him who had been affrighted.

Arjuna said: O Ganardana! seeing this mild, human form of yours, I am new in my right mind, and have come to my normal state.

And the God said: Even the gods are always desiring to see this form of mine, which it is difficult to get a sight of, and which you have seen. I cannot be seen, as you have seen me, by

(means of) the Vedas, not by penance, not by gift, nor yet by sacrifice. But, O Arjuna! by devotion to me exclusively, I can in this form be truly known, seen, and assimilated I with, O terror of your foes! He who performs acts for (propitiating) me, to whom I am the highest (object), who is my devotee, who is free from attachment, and who has no enmity towards any being, he, O son of Pāndu! comes to me.

BHAGAVADGITA.CHAPTER 12

Arjuna said: Of the worshippers, who thus, constantly devoted, meditate on you, and those who (meditate) on the unperceived and indestructible, which best know devotion?

And the God said: Those who being constantly devoted, and possessed of the highest faith, worship me with a mind fixed on me, are deemed by me to be the most devoted. But those, who, restraining the (whole) group of the senses, and with a mind at all times equable, meditate on the indescribable, indestructible, unperceived (principle) which is all-pervading, unthinkable, indifferent 1, immovable, and constant, they, intent on the good of all beings, necessarily attain to me. For those whose minds are attached to the unperceived, the trouble is much greater. Because the unperceived goal 2 is obtained by embodied (beings) with difficulty. As to those, however, O son of Prithā! who, dedicating all their actions to me, and (holding) me as their highest (goal), worship me, meditating on me with a devotion towards none besides me, and whose minds are fixed on me, I, Without delay, come forward as their deliverer from the ocean of this world of death. Place your mind on me only; fix your understanding on me. In me you will dwell 3 hereafter, (there is) no doubt. But if you are unable to fix your mind steadily on me, then, O Dhanangaya! endeavour 4 to obtain me by the abstraction of mind (resulting) from continuous meditation 5. If you are unequal even to continuous meditation, then let acts for (propitiating) me be your highest (aim). Even performing actions for (propitiating) me, you will attain perfection. If you are unable to do even this, then resort to devotion 6 to me, and, with self-restraint, abandon all fruit of action. For knowledge is better than continuous meditation; concentration 7 is esteemed higher than knowledge; and the abandonment of fruit of action than concentration; from (that) abandonment, tranquillity soon (results). That devotee of mine, who hates no being, who is friendly and compassionate, who is free from egoism, and from (the idea that this or that is) mine, to whom happiness and misery are alike, who is forgiving, contented, constantly devoted, self-restrained, and firm in his determinations, and whose mind and understanding are devoted to me, he is dear to me. He through whom the world is not agitated 1, and who is not agitated by the world, who is free from joy and anger and fear and agitation, he too is dear to me. That devotee of mine, who is unconcerned 2, pure, assiduous 3, impartial, free from distress 4, who abandons all actions (for fruit 5), he is dear to me. He who is full of devotion to me, who feels no joy and no aversion, who does not grieve and does not desire, who abandons (both what is) agreeable and (what is) disagreeable, he is dear to me. He who is alike to friend and foe, as also in honour and dishonour, who is alike in cold and heat, pleasure and pain, who is free from attachments, to whom praise and blame are alike, who is taciturn 6, and contented with anything whatever (that comes), who is homeless 7, and of a steady mind, and full of devotion, that man is dear to me. But those devotees who, imbued with faith, and (regarding) me as their highest (goal), resort to this holy (means for attaining) immortality, as stated, they are extremely dear to me.

BHAGAVADGITA.CHAPTER 13

And the God said: This body, O son of Kuntī! is called Kshetra 1, and the learned call him who knows it the Kshetragna. 2. And know me also, O descendant of Bharata! to be the Kshetragna in all Kshetras. The knowledge of Kshetra and Kshetragna is deemed by me (to be real) knowledge. Now hear from me in brief what that Kshetra (is), what (it is) like, what changes (it undergoes), and whence (it comes), and what is he 3, and what his powers, (all which) is sung in various ways by sages in numerous hymns 4, distinctly, and in well-settled texts full of argument, giving indications or full instruction about the Brahman. The great elements 5, egoism, the understanding, the unperceived also, the ten senses, and the one, and the five objects of sense, desire, aversion, pleasure, pain, body, consciousness, courage, thus in brief has been declared the Kshetra with changes 1. Absence of vanity, absence of ostentatiousness, absence of hurtfulness, forgiveness, straightforwardness, devotion to a preceptor, purity 2, steadiness, self-restraint, indifference towards objects of sense, and also absence of egoism; perception of the misery and evil of birth, death 3, old age, and disease; absence of attachment, absence of self-identifying regard for son, wife 4, home, and so forth; and constant equability on the approach of (both what is) agreeable and (what is) disagreeable; unswerving devotion to me, without meditation on any one else; resorting to clean places, distaste for assemblages of men 5, constancy in knowledge of the relation of the individual self to the supreme, perception of the object

6 of knowledge of the truth, this is called knowledge; that is ignorance which is opposed to this. I will declare that which is the object of knowledge, knowing which, one reaches immortality; the highest Brahman, having no beginning nor end, which cannot be said to be existent or non-existent 7. It has hands and feet on all sides, it has eyes, heads, and faces on all sides, it has ears on all sides, it stands pervading everything in the world. Possessed of the qualities of all the senses, (but) devoid of all senses 1, unattached, it supports all, is devoid of qualities, and the enjoyer 2 of qualities. It is within all things and without them; it is movable and also immovable; it is unknowable through (its) subtlety; it stands afar and near 3. Not different in (different) things 4, but standing as though different, it should be known to be the supporter of (all) things, and that which absorbs and creates (them). It is the radiance even of the radiant (bodies); it is said (to be) beyond darkness. It is knowledge, the object of knowledge, that which is to be attained to by knowledge, and placed in the heart of all 5. Thus in brief have Kshetra, knowledge, and the object of knowledge been declared. My devotee, knowing this, becomes fit for assimilation with me. Know nature and spirit both (to be) without beginning, and know all developments and qualities 6 (to be) produced from nature. Nature is said to be the origin of the capacity of working (residing) in the body and the senses; and spirit is said (to be) the origin of the capacity of enjoying pleasures and pains 1. For spirit with nature joined, enjoys the qualities born of nature. And the cause of its birth in good or evil wombs is the connexion with the qualities 2. The supreme spirit in this body is called supervisor, adviser 3, supporter, enjoyer, the great lord, and the supreme self also. He who thus knows nature and spirit, together with the qualities, is not born again, however living 4. Some by concentration see the self in the self by the self; others by the Sāṅkya-yoga; and others still by the Karma-yoga 5; others yet, not knowing this, practise concentration, after hearing from others 6. They, too, being (thus) devoted to hearing (instruction) cross beyond death. Whatever thing movable or immovable comes into existence, know that to be from the connexion of Kshetra and Kshetragna. O chief of the descendants of Bharata! He sees (truly) who sees the supreme lord abiding alike in all entities, and not destroyed though they are destroyed. For he who sees the lord abiding everywhere alike, does not destroy himself 1 by himself, and then reaches the highest goal. He sees (truly), who sees (all) actions (to be) in every way done by nature alone, and likewise the self (to be) not the doer. When a man sees all the variety of entities as existing in one 2, and (all as) emanating from that, then he becomes (one with) the Brahman. This inexhaustible supreme self, being without beginning and without qualities, does not act, and is not tainted. O son of Kuntī! though stationed in the body. As by (reason of its) subtlety the all-pervading space is not tainted, so the self stationed in every body is not tainted. As the sun singly lights up all this world, so the Kshetragna, O descendant of Bharata! lights up the whole Kshetra. Those who, with the eye of knowledge, thus understand the difference between Kshetra and Kshetragna, and the destruction of the nature of all entities 3, go to the supreme.

BHAGAVADGITA.CHAPTER 14

And the God said: Again I will declare (to you) the highest knowledge, the best of (all sorts of) knowledge, having learnt which, all sages have reached perfection beyond (the bonds of) this (body). Those who, resorting to this knowledge, reach assimilation with my essence, are not born at the creation, and are not afflicted 1 at the destruction (of the universe). The great Brahman 2 is a womb for me, in which I cast the seed. From that, O descendant of Bharata! is the birth of all things. Of the bodies, O son of Kuntī! which are born from all wombs, the (main) womb is the great Brahman, and I (am) the father, the giver of the seed. Goodness, passion, darkness, these qualities 3 born from nature, O you of mighty arms! bind down the inexhaustible soul in the body. Of these, goodness, which, in consequence of being untainted, is enlightening and free from (all) misery, binds the soul, O sinless one! with the bond of pleasure and the bond of knowledge 4. Know that passion consists in being enamoured, and is produced from craving and attachment. That, O son of Kuntī! binds down the embodied (self) with the bond of action. Darkness (you must) know to be born of ignorance, it deludes all embodied (selves). And that, O descendant of Bharata! binds down (the self) with heedlessness 1, indolence, and sleep. Goodness unites (the self) with pleasure; passion, O descendant of Bharata! with action; and darkness with heedlessness, after shrouding up knowledge. Passion and darkness being repressed, goodness stands, O descendant of Bharata! Passion and goodness (being repressed), darkness; and likewise darkness and goodness (being repressed), passion 2. When in this body at all portals 3 light (that is to say) knowledge prevails, then should one know goodness to be developed. Avarice, activity 4, performance of actions, want of tranquillity, desire, these are produced, O chief of the descendants of Bharata! when passion is developed. Want of light, want of activity 5, heedlessness, and delusion, these are

produced, O descendant of Kuru! when darkness is developed. When an embodied (self) encounters death, while goodness is developed, then he reaches the untainted worlds of those who know the highest 6. Encountering death during (the prevalence of) passion, he is born among those attached to action. Likewise, dying during (the prevalence of) darkness, he is born in the wombs of the ignorant 1. The fruit of meritorious action is said to be good, untainted; while the fruit of passion is misery; and the fruit of darkness ignorance. From goodness is produced knowledge, from passion avarice 2, and from darkness heedlessness and delusion and ignorance also. Those who adhere to (the ways of) goodness go up 3; the passionate remain in the middle; while those of the qualities of darkness, adhering to the ways of the lowest quality, go down. When a right-seeing person sees none but the qualities (to be) the doers (of all action), and knows what is above the qualities 4, he enters into my essence. The embodied (self), who transcends these three qualities, from which bodies are produced 5, attains immortality, being freed from birth and death and old age and misery.

Arjuna said: What are the characteristics, O lord! of one who has transcended these three qualities? What is his conduct, and how does he transcend these three qualities 6?

And the God said: He is said to have transcended the qualities, O son of Pāndu! who is not averse to light and activity and delusion (when they) prevail, and who does not desire (them when they) cease 1; who sitting like one unconcerned is never perturbed by the qualities 2; who remains steady and moves 3 not, (thinking) merely that the qualities 4 exist; who is self-contained 5; to whom pain and pleasure are alike; to whom a sod and a stone and gold are alike; to whom what is agreeable and what is disagreeable are alike; who has discernment; to whom censure and praise of himself are alike; who is alike in honour and dishonour; who is alike towards the sides of friends and foes; and who abandons all action 6. And he who worships me with an unswerving devotion, transcends these qualities, and becomes fit for (entrance into) the essence of the Brahman. For I am the embodiment of the Brahman 7, of indefeasible immortality, of eternal piety, and of unbroken happiness.

BHAGAVADGITA.CHAPTER 15

And the God said: They say the inexhaustible Asvattha 1 has (its) roots above, (its) branches below; the Khandas are its leaves. He who knows it knows the Vedas. Upwards and downwards extend its branches, which are enlarged by the qualities, and the sprouts of which are sensuous objects. And downwards to this human world are continued its roots which lead on to action. Its form is not thus known here, nor (its) end, nor beginning, nor support. But having with the firm weapon of unconcern, cut this Asvattha, whose roots are firmly fixed, then should one seek for that seat from which those that go there never return, (thinking) that one rests on that same primal being from whom the ancient course (of worldly life) emanated. Those who are free from pride and delusion, who have overcome the evils of attachment, who are constant in (contemplating) the relation of the supreme and individual self, from whom desire has departed, who are free from the pairs (of opposites) called pleasure and pain, go undeluded to that imperishable seat 2. The sun does not light it, nor the moon, nor fire 1. That is my highest abode, going to which none returns. An eternal portion of me it is, which, becoming an individual soul in the mortal world, draws (to itself) the senses with the mind as the sixth 2. Whenever the ruler (of the bodily frame) obtains or quits a body, he goes taking these (with him) as the wind (takes) perfumes from (their) seats 3. And presiding over the senses of hearing and seeing, and touch, and taste, and smell, and the mind, he enjoys sensuous objects. Those who are deluded do not see (him) remaining in or quitting (a body), enjoying or joined to the qualities 4; they see, who have eyes of knowledge. Devotees making efforts perceive him abiding within their self 5. But those whose self has not been refined, and who have no discernment, do not perceive him even (after) making efforts. Know that glory (to be) mine which, dwelling in the sun, lights up the whole world, or in the moon or fire.

Entering the earth 1, I by my power support all things; and becoming the juicy moon, I nourish all herbs. I becoming the fire, and dwelling in the bodies of (all) creatures, and united with the upward and downward life-breaths, cause digestion of the fourfold food 2. And I am placed in the heart of all 3; from me (come) memory, knowledge, and their removal; I alone am to be learnt from all the Vedas; I am the author of the Vedāntas 4; and I alone know the Vedas. There are these two beings in the world, the destructible and the indestructible 5. The destructible (includes) all things. The unconcerned one is (what is) called the indestructible. But the being supreme is yet another, called the highest self, who as the inexhaustible lord, pervading the three worlds, supports (them). And since I transcend the destructible, and since I am higher also than the indestructible 6, therefore am I celebrated in the world and in the Vedas as the best of beings. He who, undeluded, thus knows me the best of beings, worships me every way 1, O descendant of Bharata! knowing

everything. Thus, O sinless one! have I proclaimed this most mysterious science. He who knows this, has done all he need do, and he becomes possessed of discernment.

BHAGAVADGITA.CHAPTER 16

Freedom from fear, purity of heart, perseverance (in pursuit of) knowledge and abstraction of mind, gifts 2, self-restraint 2, and sacrifice, study of the Vedas, penance, straightforwardness, harmlessness, truth 2, freedom from anger, renunciation 3, tranquillity, freedom from the habit of backbiting 4, compassion for (all) beings, freedom from avarice, gentleness, modesty, absence of vain activity, noble-mindedness, forgiveness, courage, purity, freedom from a desire to injure others, absence of vanity, (these), O descendant of Bharata! are his who is born to godlike endowments. Ostentatiousness, pride, vanity 5, anger, and also harshness and ignorance (are) his, O son of Prithā! who is born to demoniac 6 endowments. Godlike endowments are deemed to be (means) for final emancipation, demoniac for bondage 1. Grieve not, O descendant of Bharata! you are born to godlike endowments. (There are) two classes of created beings in this world, the godlike and the demoniac; the godlike (class) has been described at length; now hear from me, O son of Prithā! about the demoniac. Demoniac persons know not action or inaction 2, neither purity nor yet (correct) conduct nor veracity are in them. They say the universe is devoid of truth 3, devoid of fixed principle 4, and devoid of a ruler, produced by union (of male and female) caused by lust 5, and nothing else. Holding this view, (these) enemies of the world, of ruined 6 selfs, of little knowledge, and of ferocious actions, are born for the destruction (of the world). Entertaining insatiable desire, full of vanity, ostentatiousness, and frenzy, they adopt false notions 7 through delusion, and engage in unholy observances. Indulging in boundless thoughts ending with death 8, given up to the enjoyment of objects of desire, being resolved that that is all, bound down by nets of hopes in hundreds, given up to anger and desire, they wish to obtain heaps of wealth unfairly for enjoying objects of desire. 'This have I obtained to-day; this wish I will obtain; this wealth is mine; and this also shall be mine; this foe I have killed; mine too I will destroy; I am lord, I am the enjoyer, I am perfect 1, strong, happy; I have wealth; I am of noble birth; who else is like me? I will sacrifice 2; I will make gifts; I will rejoice.' Thus deluded by ignorance, tossed about by numerous thoughts, surrounded by the net of delusion, and attached to the enjoyment of objects of desire, they fall down into impure hell. Honoured (only) by themselves, void of humility, and full of the pride and frenzy of wealth, these calumniators (of the virtuous) perform sacrifices, which are sacrifices only in name, with ostentatiousness and against prescribed rules 3; indulging (their) vanity, brute force, arrogance, lust, and anger; and hating me in their own bodies and in those of others 4. These enemies 5, ferocious, meanest of men, and unholy, I continually hurl down, to these worlds 6, only into demoniac wombs. Coming into demoniac wombs, deluded in every birth, they go down to the vilest state, O son of Kuntī! without ever coming to me. Threefold is this way, to hell,--ruinous to the self 1,--lust, anger, and likewise avarice; therefore one should abandon this triad. Released from these three ways to darkness, O son of Kuntī! a man works out his own welfare, and then proceeds to the highest goal. He 2 who abandoning scripture ordinances, acts under the impulse of desire, does not attain perfection 3, nor happiness, nor the highest goal. Therefore in discriminating between what should be done and what should not be done, your authority (must be) scripture. And knowing what is declared by the ordinances of scripture, you should perform action in this world.

BHAGAVADGITA.CHAPTER 17

Arjuna said: What is the state of those, O Krishna! who worship with faith, (but) abandoning scripture ordinances--goodness, passion, or darkness?

And the God said: Faith is of three kinds in embodied (beings), it is produced from dispositions 4. It is of the quality of goodness, of the quality of passion, and of the quality of darkness. Hear about it. The faith of all, O descendant of Bharata! is conformable to the heart 1. A being here is full of faith, and whatever is a man's faith, that is a man himself 2. Those of the quality of goodness worship the gods; those of the quality of passion the Yakshas and Rakshases 3; and the others, the people of the quality of darkness, worship departed (spirits) and the multitudes of Bhūtas. Know those to be of demoniac convictions, who practise fierce penance 4 not ordained by scripture; who are full of ostentatiousness and egoism, and of desire, attachment, and stubbornness; who are without discernment; and who torment the groups of organs in (their) bodies, and me also seated within (those) bodies. The food also, which is liked by all, and likewise the sacrifice, the penance, and gifts, are of three kinds. Listen to the distinctions regarding them as follows. The kinds of food which increase life, energy, strength, health, comfort, and relish, which are savoury, oleaginous, full of nutrition, and

agreeable, are liked by the good. The kinds of food which are bitter, acid, saltish, too hot, sharp, rough, and burning, and which cause pain, grief, and disease, are desired by the passionate. And the food 5 which is cold, tasteless, stinking, stale, impure, and even leavings, are liked by the dark. That sacrifice is good which, being prescribed in (scripture) ordinances, is performed by persons not wishing for the fruit (of it), and after determining (in their) mind that the sacrifice must needs be performed. But when a sacrifice is performed, O highest of the descendants of Bharata! with an expectation of fruit (from it), and for the purpose of ostentation, know that sacrifice (to be) passionate. They call that sacrifice dark, which is against the ordinances (of scripture), in which no food is dealt out (to Brāhmanas, &c.), which is devoid of Mantras 1, devoid of Dakshinā presents, and which is without faith. Paying reverence to gods, Brāhmanas, preceptors, and men of knowledge; purity 2, straightforwardness, life as Brahmakārin, and harmlessness, (this) is called the penance bodily. The speech which causes no sorrow, which is true, agreeable, and beneficial, and the study 3 of the Vedas, (this) is called the penance vocal. Calmness of mind, mildness, taciturnity 4, self-restraint, and purity of heart, this is called the penance mental. This threefold penance, practised with perfect faith, by men who do not wish for the fruit, and who are possessed of devotion is called good. The penance which is done for respect, honour, and reverence 5, and with ostentatiousness, and which is uncertain and transient 1, is here called passionate. And that penance is described as dark, which is performed under a misguided conviction, with pain to oneself, or for the destruction of another. That gift is said (to be) good, which is given, because it ought to be given, to one who (can) do no service (in return), at a (proper) place and time, and to a (proper) person. But that gift which is given with much difficulty, for a return of services, or even with an expectation of fruit 2, is said to be passionate. And that gift, is described as dark, which is given to unfit persons, at an unfit place and time, without respect, and with contempt. Om, Tad, and Sat, this is said (to be) the threefold designation of the Brahman. By that 3, the Brāhmanas and the Vedas and sacrifices were created in olden times. Hence, the performance by those who study the Brahman, of sacrifices, gifts, and penances, prescribed by the ordinances (of scripture), always commence after saying 'Om 4.' Those who desire final emancipation perform the various acts of sacrifice and penance, and the various acts of gift, without expectation of fruit, after (saying) 'Tad 5.' 'Sat' is employed to express existence and goodness; and likewise, O son of Prithā! the word 'Sat' is used to express an auspicious act. Constancy in (making) sacrifices, penances, and gifts, is called 'Sat,' and (all) action, too, of which that 1 is the object, is also called 'Sat.' Whatever oblation is offered, whatever is given, whatever penance is performed, and whatever is done, without faith 2, that, O son of Prithā! is called 'Asat,' and that is nought, both after death and here 3.

BHAGAVADGITA.CHAPTER 18

Arjuna said: O you of mighty arms! O Hrīshīkesa! O destroyer of Kesin! I wish to know the truth about renunciation and abandonment distinctly.

And the God said: By renunciation the sages understand the rejection of actions done with desires. The wise call the abandonment of the fruit of all actions (by the name) abandonment. Some wise men say, that action should be abandoned as being full of evil; and others, that the actions of sacrifice, gift, and penance should not be abandoned. As to that abandonment, O best of the descendants of Bharata! listen to my decision; for abandonment, O bravest of men! is described (to be) threefold. The actions of sacrifice, gift, and penance should not be abandoned; they must needs be performed; for sacrifices, gifts, and penances are means of sanctification to the wise. But even these actions, O son of Prithā! should be performed, abandoning attachment and fruit; such is my excellent and decided opinion. The renunciation of prescribed action is not proper. Its abandonment through delusion 1 is described as of the quality of darkness. When a man abandons action, merely as being troublesome, through fear of bodily affliction, he does not obtain the fruit 2 of abandonment by making (such) passionate abandonment. When prescribed action is performed, O Arjuna! abandoning attachment and fruit also, merely because it ought to be performed, that is deemed (to be) a good abandonment. He who is possessed of abandonment 3, being full of goodness, and talented, and having, his doubts destroyed, is not averse from unpleasant actions, is not attached to pleasant 4 (ones). Since no embodied (being) can abandon actions without exception 5, he is said to be possessed of abandonment, who abandons the fruit of action. The threefold fruit of action, agreeable, disagreeable, and mixed, accrues after death to those who are not possessed of abandonment, but never to renouncers 1. Learn from me, O you of mighty arms! these five causes of the completion of all actions, declared in the Sāṅkhya system 2. The substratum, the agent likewise, the various sorts of organs, and the various and distinct movements, and with these the deities, too, as the

fifth. Whatever action, just or otherwise, a man performs with his body, speech, and mind, these five are its causes. That being so, the undiscerning man, who being of an unrefined understanding, sees the agent in the immaculate self, sees not (rightly) 3. He who has no feeling of egoism 4, and whose mind is not tainted, even though he kills (all) these people, kills not, is not fettered, 5 (by the action). Knowledge 6, the object of knowledge, the knower--threefold is the prompting to action. The instrument, the action, the agent, thus in brief is action threefold. Knowledge and action and agent are declared in the enumeration of qualities 1 (to be) of three classes only, according to the difference of qualities. Hear about these also as they really are. Know that knowledge to be good, by which (a man) sees one entity, inexhaustible, and not different in all things (apparently) different 2 (from one another). Know that knowledge to be passionate, which is (based) on distinctions 3 (between different entities), which sees in all things various entities of different kinds. And that is described as dark, which clings to one created (thing) only as everything, which is devoid of reason, devoid of real principle, and insignificant 4. That action is called good, which is prescribed, which is devoid of attachment, which is not done from (motives of) affection or aversion, (and which is done) by one not wishing for the fruit. That is described as passionate, which (occasions) much trouble, is performed by one who wishes for objects of desire, or one who is full of egoism 5. The action is called dark, which is commenced through delusion, without regard to consequences, loss, injury, or strength 6. That agent is called good, who has cast off attachment, who is free from egotistic talk, who is possessed of courage and energy, and unaffected by success or ill-success. That agent is called passionate, who is full of affections 7, who wishes for the fruit of actions, who is covetous, cruel, and impure, and feels joy and sorrow. That agent is called dark, who is without application 1, void of discernment, headstrong, crafty, malicious, lazy, melancholy, and slow. Now hear, O Dhanangaya! the threefold division of intelligence 2 and courage, according to qualities, which I am about to declare exhaustively and distinctly. That intelligence, O son of Prithā! is good which understands action and inaction 3, what ought to be done and what ought not to be done, danger and the absence of danger, emancipation and bondage. That intelligence, O son of Prithā! is passionate, by which one imperfectly understands piety and impiety, what ought to be done and also what ought not to be done. That intelligence, O son of Prithā! is dark, which shrouded by darkness, understands impiety (to be) piety, and all things incorrectly. That courage, O son of Prithā! is good courage, which is unswerving 4, and by which one controls the operations of the mind, breath, and senses, through abstraction. But, O Arjuna! that courage is passionate, by which one adheres to piety, lust, and wealth 5, and through attachment 6 wishes, O son of Prithā! for the fruit, That courage is dark, O son of Prithā! by which an undiscerning man does not give up sleep, fear, sorrow, despondency, and folly. Now, O chief of the descendants of Bharata! bear from me about the three sorts of happiness. That happiness is called good, in which one is pleased after repetition 1 (of enjoyment), and reaches the close of all misery, which is like poison first and comparable to nectar in the long run, and which is produced from a clear knowledge of the self 2. That happiness is called passionate, which (flows) from contact between the senses and their objects, and which is at first comparable to nectar and in the long run like poison. That happiness is described as dark, which arises from sleep, laziness, heedlessness, which deludes the self, both at first and in its consequences. There is no entity either on earth or in heaven among the gods, which is free from these three qualities born of nature. The duties of Brāhmanas, Kshatriyas, and Vaisyas, and of Sūdras, too, O terror of your foes! are distinguished according to the qualities born of nature 3. Tranquillity 4, restraint of the senses, penance, purity, forgiveness, straightforwardness, also knowledge, experience, and belief (in a future world), this is the natural duty of Brāhmanas. Valour, glory, Courage, dexterity 1, not slinking away from battle, gifts, exercise of lordly power 2, this is the natural duty of Kshatriyas. Agriculture, tending cattle, trade, (this) is the natural duty of Vaisyas. And the natural duty of Sūdras, too, consists in service. (Every) man intent on his own respective duties obtains perfection 3. Listen, now, how one intent on one's own duty obtains perfection. Worshipping, by (the performance of) his own duty, him from whom all things proceed, and by whom all this is permeated, a man obtains perfection. One's duty, though defective, is better than another's duty well performed 4. Performing the duty prescribed by nature, one does not incur sin. O son of Kuntī! one should not abandon a natural duty though tainted with evil; for all actions are enveloped by evil, as fire by smoke 5. One who is self-restrained, whose understanding is unattached everywhere, from whom affections have departed, obtains the supreme perfection of freedom from action 6 by renunciation. Learn from me, only in brief, O son of Kuntī! how one who has obtained perfection attains the Brahman, which is the highest culmination of knowledge. A man possessed of a pure

THE GRAND BIBLE

THE SACRED SCRIPTURES OF JAINISM

understanding, controlling his self by courage, discarding sound and other objects of sense, casting off affection and aversion; who frequents clean places, who eats little, whose speech, body, and mind are restrained, who is always intent on meditation and mental abstraction 1, and has recourse to unconcern, who abandoning egoism 2, stubbornness, arrogance, desire, anger, and (all) belongings, has no (thought that this or that is) mine, and who is tranquil, becomes fit for assimilation with the Brahman 3, and with a tranquil self, he grieves not, wishes not; but being alike to all beings, obtains the highest devotion to me. By (that) devotion he truly understands who I am and how great. And then understanding me truly, he forthwith enters into my (essence). Even performing all actions, always depending on me, he, through my favour, obtains the imperishable and eternal seat. Dedicating in thought 4 all actions to me, he constantly given up to me, (placing) your thoughts on me, through recourse to mental abstraction. (Placing) your thoughts on me, you will cross over all difficulties by my favour. But if you will not listen through egotism 5, you will be ruined. If entertaining egotism, you think that you may not fight, vain, indeed, is that resolution of yours. Nature 6 will constrain you. That, O son of Kunti! which through delusion you do not wish to do, you will do involuntarily, tied down by your own duty, flowing from your nature. The lord, O Arjuna! is seated in the region of the heart 1 of all beings, turning round all beings (as though) mounted on a machine, by his delusion. With him, O descendant of Bharata! seek shelter in every way 2; by his favour you will obtain the highest tranquillity, the eternal seat. Thus have I declared to you the knowledge more mysterious than any mystery. Ponder over it thoroughly, and then act as you like. Once more, listen to my excellent words-most mysterious of all. Strongly I like you, therefore I will declare what is for your welfare. On me (place) your mind, become my devotee, sacrifice to me, reverence me, you will certainly come to me. I declare to you truly, you are dear to me. Forsaking all duties 3, come to me as (your) sole refuge. I will release you from all sins. Be not grieved. This 4 you should never declare to one who performs no penance 5, who is not a devotee 6, nor to one who does not wait on (some preceptor) 7, nor yet to one who calumniate me. He who, with the highest devotion 8 to me, will proclaim this supreme mystery among my devotees, will come to me, freed from (all) doubt. No one amongst men is superior to him in doing what is dear to me. And there will never be another on earth dearer to me than he. And he who will study this holy dialogue of ours, will, such is my opinion, have offered to me the sacrifice of knowledge 1. And the man, also, who with faith and without carping will listen (to this), will be freed (from sin), and attain to the holy regions of those who perform pious acts 2. Have you listened to this, O son of Prithâ! with a mind (fixed) on (this) one point only? Has your delusion (caused) by ignorance been destroyed, O Dhanangaya?

Arjuna said: Destroyed is my delusion; by your favour, O undegraded one! I (now) recollect 3 myself. I stand freed from doubts 4. I will do your bidding.

Sangaya said: Thus did I hear this dialogue between Vāsudeva and the high-minded son of Prithâ, (a dialogue) wonderful and causing the hair to stand on end. By the favour of Vyāsa, I heard this highest mystery, (this) devotion 5, from Krishna himself, the lord of the possessors of mystic power, who proclaimed it in person. O king! remembering and (again) remembering this wonderful and holy dialogue of Kesava and Arjuna, I rejoice over and over again. And remembering and (again) remembering that excessively wonderful form of Hari also, great is my amazement, O king! and I rejoice over and over again. Wherever (is) Krishna, the lord of the possessors of mystic power, wherever (is) the (great) archer, the son of Prithâ, there in my opinion (are) fortune, victory, prosperity 1, and eternal justice.

(Jainism is a religion originally from India that teaches that "all the events in the universe are self-caused, random, fixed and are independent of previous events or external causes or god": Jain philosophy is the oldest philosophy of India that distinguishes body (matter) from the soul (consciousness) completely. It teaches that the universe is eternal and that every living being has a soul which has the power to become all-knowing (observer of all the random events). A soul which has won over its inner enemies like attachment, greed, pride, etc. is called jina which means conqueror or victor (over ignorance). The holy book of Jainism is Pravachansara.

Jain dharma is one of the world's oldest religions and has two major ancient sub-traditions, Digambaras and Svetambaras, with different views on ascetic practices, gender and which texts can be considered canonical; both have mendicants supported by laypersons (śrāvaka and śrāvika). Most Jains live in India, and according to the 2001 Census of India there are around 4.2 million living there. However, the Oxford Handbook of Global Religions, published in 2006, suggests that census figures may provide lower than the true number of followers as many Jains officially identify themselves as Hindu. The true number of Jains therefore could be estimated between 5 and 10 million.

Main Teachings

1. Every living being has a soul.
2. Every soul is potentially divine, with innate qualities of infinite knowledge, perception, power, and bliss (masked by its karmas).
3. The universe is self-regulated, with all the events self-caused, and every soul has the potential to achieve divine consciousness (siddha) through its own efforts.
4. There is no supreme divine creator, owner, preserver or destroyer.
5. Therefore, Jainists think of every living being as themselves, harming no one and be kind to all living beings.
6. Every soul is born as a celestial, human, sub-human or hellish being according to its own karmas.
7. Every soul is the architect of its own life, here or hereafter.
8. When a soul is freed from karmas, it becomes free and attains divine consciousness, experiencing infinite knowledge, perception, power, and bliss.
9. Right View, Right Knowledge and Right Conduct (triple gems of Jainism) provide the way to this realisation.
10. Navakar Mantra is the fundamental prayer in Jainism and can be recited at any time of the day. Praying by reciting this mantra, the devotee bows with respect to liberated souls still in human form (Arihantas), fully liberated souls (Siddhas), spiritual leaders (Acharyas), teachers (Upadhyas) and all the monks. By saluting them, Jains receive inspiration from them to follow their path to achieve true bliss and total freedom from the karmas binding their souls. In this main prayer, Jains do not ask for any favours or material benefits. This mantra serves as a simple gesture of deep respect towards beings who are more spiritually advanced. The mantra also reminds followers of the ultimate goal, nirvana or moksha.
11. Jainism stresses on the importance of controlling the senses including the mind, as they can drag one far away from true nature of the soul.
12. Limit possessions and lead a pure life that is useful to yourself and others. Owning an object by itself is not possessiveness; however attachment to an object is. [8] Non-possessiveness is the balancing of needs and desires while staying detached from our possessions.
13. Enjoy the company of the holy and better qualified, be merciful to those afflicted souls and tolerate the perversely inclined.
14. It is important not to waste human life in evil ways. Rather, strive to rise on the ladder of spiritual evolution.
15. The goal of Jainism is liberation of the soul from the negative effects of unenlightened thoughts, speech and action. This goal is achieved through clearance of karmic obstructions by following the triple gems of Jainism.
16. Jains mainly worship idols of Jinas, Arihants and Tirthankars, who have conquered the inner passions and attained divine consciousness. Jainism acknowledges the existence of powerful heavenly souls (Yaksha and Yakshini) that look after the well beings of Thirthankarars. Usually, they are found in pair around the idols of Jinas as male (yaksha) and female (yakshini) guardian deities. Even though they have supernatural powers, they are also wandering through the cycles of births and deaths just like most other souls.

Jainism has been praised for some of its practices and beliefs. The leader of the campaign for Indian independence, Mahatma Gandhi, greatly influenced by Jainism, said: "No religion in the World has explained the principle of Ahimsa so deeply and systematically as is discussed with its applicability in every human life in Jainism. As and when the benevolent principle of Ahimsa or non-violence will be ascribed for

practice by the people of the world to achieve their end of life in this world and beyond, Jainism is sure to have the uppermost status and Mahavira is sure to be respected as the greatest authority on Ahimsa."

If we want to find out what a certain religion or belief-system is all about, we only need to look at the persons who were involved in its founding. In this regard, it is of particular importance to look at language, geography, names, and their relationships with other people.

In Jainism, a Tirthankara (Sanskrit: tīrthankara; literally a 'ford-maker') is a saviour and spiritual teacher of the dharma (righteous path). The word tirthankara signifies the founder of a tirtha, which is a fordable passage across the sea of interminable births and deaths, the samsara. The Tirthankaras are considered as the founders of Jainism; there were 24. These 24 Tirthankaras are legendary figures, if we put it simple, and they are closely connected to the Jain cosmology. Jain cosmology is the description of the shape and functioning of the Universe (loka) and its constituents (such as living beings, matter, space, time etc.) according to Jainism. Jain cosmology considers the universe as an uncreated entity that has existed since infinity with neither beginning nor end [with this model of thought, the Jains come quite close to the findings of modern scientists].

According to Jains, a Tirthankara is an individual who has conquered the samsara, the cycle of death and rebirth, on their own, and made a path for others to follow. After understanding the true nature of the self or soul, the Tirthankara attains Kevala Jnana (omniscience). The first Tirthankara founded Jainism. Tirthankara provides a bridge for others to follow the new teacher from samsara to Mahaviraswami (liberation).

The word tirthankara signifies the founder of a tirtha which means a fordable passage across the sea of interminable births and deaths (called samsara). Tirthankaras are variously called "Teaching Gods", "Ford-Makers", "Crossing Makers" and "Makers of the River-Crossing. There is only one Tirthankara historically verifiable and that is the 24th and last Tirthankara whose name is Mahavira. The other Tirthankaras also might have existed as real persons but we have no archaeological evidence that could stand up to scientific scrutiny.

Mahavira, also known as Bhagwan Mahavira, Vardhamana or Veer, was the spiritual successor of 23rd Tirthankara Parshvanatha. Mahavira was born in the early part of the 6th century BC into a royal Kshatriya Jain family in Bihar, India, not far away from Buddha's homeland in southern Nepal. His mother's name was Trishala and father's name was Siddhartha [which was also Buddha's name]. They were lay devotees of Parshvanatha. Mahavira abandoned all worldly possessions at the age of about 30 and left home in pursuit of spiritual awakening, becoming an ascetic [Buddha's renunciation story sounds almost the same - he was 29 when he became a pious ascetic.] Mahavira practised intense meditation and severe austerities for 12 and a half years, after which he attained Kevala Gyan (omniscience). He preached for 30 years and attained Moksha (salvation) in the 6th century BC, although the year varies by sect.

Historically, Mahavira, who preached Jainism in ancient India, was [probably] an older contemporary of Gautama Buddha. Scholars variously date him from 6th-5th century BC and his place of birth is also a point of dispute among them. What kind of personal relationship existed between Mahavira and Siddhartha Gautama Buddha is unclear. Mahavira was member of the legendary "Solar dynasty" [Suryavansha = "Descendants of the Sun"], also called the "Ikshvaku dynasty". Rama [born in Ayodhya to King Dasharatha and Queen Kaushalya who was also the mother of Shanta, a character in the famous Ramayana epic.], likewise belonged to the Ikshvaku dynasty.

According to the Jain texts, twenty-two out of the twenty-four Jain Tirthankara belonged to this dynasty. According to Buddhist texts and tradition, Siddhartha Gautama Buddha also descended from this dynasty. Many important personalities belonging to this royal house: Mandhatrî, Muchukunda, Ambarisha, Bharata Chakravartin, Bahubali, Harishchandra, Dilîpa, Sagara, Raghu, Rama and Pasenadi. Both, the Hindu Puranas and the Buddhist texts include Shuddhodhana, Gautama Buddha and his son Rahula in their accounts of the Ikshvaku dynasty. According to the Buddhist texts, Mahasammata, an ancestor of Ikshvaku was the founder of this dynasty, who was elected by the people as the first king. According to the Puranas, supreme preceptor of the Ikshvaku dynasty was sage Vashishta.

Mahavira taught that observance of the vows of ahimsa (non-violence), satya (truth), asteya (non-stealing), brahmacharya (chastity), and aparigraha (non-attachment) are necessary for spiritual liberation. He taught the principles of Anekantavada (many-sided reality): syadvada and nayavada. Mahavira's teachings were compiled by Indrabhuti Gautama (his chief disciple) as the Jain Agamas. The texts, transmitted orally by Jain monks, are believed to have been largely lost by about the 1st century AD (when the remaining were first written down in the Svetambara tradition). The

surviving versions of the Agamas taught by Mahavira are some of Svetambara Jainism's foundation texts, but their authenticity is disputed in Digambara Jainism.

Mahavira is usually depicted in a sitting or standing meditative posture, with the symbol of a lion beneath him. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from the 1st century BC to the 2nd century AD. His birth is celebrated as Mahavir Janma Kalyanak and his nirvana (salvation) is observed by Jains as Diwali.

List of the 24 tirthankaras
Present cosmic age

In chronological order, the names, emblems and colours of the 24 tirthankaras of this age are mentioned below: Dhanusa means "bow", hatha means "hands" and 1 Purva equals 8,400,000 x 8,400,000 or 70,560,000,000,000 years. Where these exaggerations come from is not clear but we find them also in the Hebrew Bible [See: Methuselah the biblical patriarch who is said to have died at the age of 969 years; Genesis 5:21–27.].

1. Rishabhanatha (Adinatha), 8,400,000 Purva
2. Ajitanatha, 7,200,000 Purva
3. Sambhavanatha, 6,000,000 Purva
4. Abhinandanatha, 5,000,000 Purva
5. Sumatinatha, 4,000,000 Purva
6. Padmaprabha, 3,000,000 Purva
7. Suparshvanatha, 2,000,000 Purva
8. Chandraprabha, 1,000,000 Purva
9. Pushpadanta (Suvudhinath), 2,00,000 Purva
10. Shitalanatha, 1,00,000 Purva
11. Shreyanasanatha, 84,00,000 Years
12. Vasupujya, 72,00,000 Years
13. Vimalanatha, 60,00,000 Years
14. Anantanatha, 30,00,000 Years
15. Dharmnatha, 10,00,000 Years
16. Shantinatha, 7,00,000 Years
17. Kunthunatha, 95,000 Years
18. Aranatha, 84,000 Years
19. Mallinatha (a woman), 56,000 Years
20. Munisuvrata, 30,000 Years
21. Naminatha, 10,000 Years
22. Neminatha, 1000 Years
23. Parshvanatha, 100 Years
24. Mahavira, 72 Years

Comparing Jainism with Buddhism and Hinduism

All three religions share concepts and doctrines such as karma and rebirth, with similar festivals and monastic traditions. They do not believe in eternal heaven or hell or judgement day. They grant the freedom to choose beliefs such as in gods or no-gods, to disagree with core teachings, and to choose whether to participate in prayers, rituals and festivals. They all consider values such as non-violence to be important, link suffering to craving, individual's actions, intents, and karma, and believe spirituality is a means to enlightened peace, bliss and eternal liberation (moksha). Most importantly, they all share the Five Precepts, the basic laws which are identical to the last five of the Jewish and Christian Ten Commandments. In any case, when one goes through Hindu, Jain, Buddhist and Daoist texts, one can get the impression that those texts peculiarly look like ancient Jewish texts, especially when it comes to law and rules.

Jainism differs from both Buddhism and Hinduism in its ontological premises. All believe in impermanence, but Buddhism incorporates the premise of anatta ("no eternal self or soul"). Hinduism incorporates an eternal unchanging atman ("soul"), while Jainism incorporates an eternal but changing jiva ("soul"). In Jain thought, there are infinite eternal jivas, predominantly in cycles of rebirth, and a few siddhas (perfected ones). Unlike Jainism, Hindu philosophies encompass nondualism where all souls are identical as Brahman and posited as interconnected one.

While both Hinduism and Jainism believe "soul exists" to be a self-evident truth, most Hindu systems consider it to be eternally present, infinite and constant (vibhu), but some Hindu scholars propose soul to be atomic. Hindu thought generally discusses Atman and Brahman through a monistic or dualistic framework. In contrast, Jain thought denies the Hindu metaphysical concept of Brahman, and Jain philosophy considers the soul to be ever changing and bound to the body or matter for each lifetime, thereby having a finite size that infuses the entire body of a living being.

Jainism is similar to Buddhism in not recognising the primacy of the Vedas and the Hindu Brahman. Jainism and Hinduism, however, both believe "soul exists" as a self-evident truth. Jains and Hindus have frequently intermarried, particularly in northern, central and western regions of India. Some early colonial scholars stated that Jainism like Buddhism was, in part, a rejection of the Hindu caste system, but later scholars consider this a Western error. A caste system not based on birth has been a historic part of Jain

society, and Jainism focused on transforming the individual, not society.

Monasticism is similar in all three traditions, with similar rules, hierarchical structure, not traveling during the four-month monsoon season, and celibacy, originating before the Buddha or the Mahavira. Jain and Hindu monastic communities have traditionally been more mobile and had an itinerant lifestyle, while Buddhist monks have favoured belonging to a sangha (monastery) and staying in its premises. Buddhist monastic rules forbid a monk to go outside without wearing the sangha's distinctive ruddy robe, or to use wooden bowls. In contrast, Jain monastic rules have either required nakedness (Digambara) or white clothes (Svetambara), and they have disagreed on the legitimacy of the wooden or empty gourd as the begging bowl by Jain monks.

Jains have similar views with Hindus that violence in self-defence can be justified, and that a soldier who kills enemies in combat is performing a legitimate duty. Jain communities accepted the use of military power for their defence; there were Jain monarchs, military commanders, and soldiers. The Jain and Hindu communities have often been very close and mutually accepting. Some Hindu temples have included a Jain Tirthankara within its premises in a place of honour, while temple complexes such as the Badami cave temples and Khajuraho feature both Hindu and Jain monuments.

Jain ethics and the Five Precepts (5 Vows)

Jainism teaches five ethical duties, which it calls "the Five Vows". They are identical to the Five Precepts in Buddhism, Daoism, and the second half of the Jewish and Christian Ten Commandments which all can be traced back to the Instructions of Shuruppak, Mesopotamia, 2600 BC). They are called Anuvratas (Small Vows) for Jain laypersons, and Mahavratas (Great Vows) for Jain mendicants (beggars). For both, its moral precepts preface that the Jain has access to a guru (teacher, counsellor), deva (Jina, god), doctrine, and that the individual is free from five offences: doubts about the faith, indecisiveness about the truths of Jainism, sincere desire for Jain teachings, recognition of fellow Jains, and admiration for their spiritual pursuits. Such a person undertakes the following Five Vows of Jainism:

1. Ahimsa (Non-violence = Thou shalt not kill)
2. Satya (Truth = Thou shalt not bear false witness)
3. Asteya (Non-stealing = Thou shalt not steal)
4. Brahmacharya (Chastity = Thou shalt not commit adultery)
5. Aparigraha (Non-possession = Thou shalt not covet)

The Five Precepts (Vows) in detail, with the decriptions of the Transgressions, they look like this:

1. Ahimsa, "intentional non-violence" or "noninjury": The first major vow taken by Jains is to cause no harm to other human beings, as well as all living beings (particularly animals). This is the highest ethical duty in Jainism, and it applies not only to one's actions, but demands that one be non-violent in one's speech and thoughts. Transgressions: Binding, beating, mutilating limbs, overloading, withholding food and drink.

2. Satya, "truth": This vow is to always speak the truth. Neither lie, nor speak what is not true, and do not encourage others or approve anyone who speaks an untruth. Transgressions: Perverted teaching, divulging what is done in secret, forgery, misappropriation, and proclaiming other's thoughts (which sounds pretty much like our modern copyright laws).

3. Asteya, "not stealing": A Jain layperson should not take anything that is not willingly given. Additionally, a Jain mendicant should ask for permission to take it if something is being given. Transgressions: Prompting others to steal, receiving stolen goods, under- buying in a disordered state, using false weights and measures, and deceiving others with artificial or imitation goods.

4. Brahmacharya, "celibacy": Abstinence from sex and sensual pleasures is prescribed for Jain monks and nuns. For laypersons, the vow means chastity, faithfulness to one's partner. Transgressions: Bringing about marriage, intercourse with an unchaste married woman, cohabitation with a harlot, perverted sexual practices, and excessive sexual passion.

5. Aparigraha, "non-possessiveness": This includes non-attachment to material and psychological possessions, avoiding craving and greed. Jain monks and nuns completely renounce property and social relations, own nothing and are attached to no one. Transgressions: Exceeding the limits set by oneself with regard to cultivable lands and houses, riches such as gold and silver, cattle and corn, men and women servants, and clothes.

Jainism prescribes seven supplementary vows, including three gunya vratas (merit vows) and four siksa vratas. The Sallekhana (or Santhara) vow is a "religious death" ritual observed at the end of life, historically by Jain monks and nuns, but rare in the modern age. In this vow, there is voluntary and gradual reduction of food and liquid intake to

end one's life by choice and with dispassion. This is believed to reduce negative karma that affects a soul's future rebirths.

Apart from five fundamental vows seven supplementary vows are prescribed for a sravaka. These include three gunya vratas (Merit vows) and four siksa vratas (Disciplinary vows). The vow of sallekhana is observed by the votary at the end of his life. It is prescribed both for the ascetics and householders. According to the Jain text, Puruṣarthasiddhyupaya:

The man who incessantly observes all the supplementary vows and sallekhana (together, these are called seals) for the sake of safeguarding his vows (vratas), gets fervently garlanded (a gesture to indicate her choice for a husband) by the maiden called 'liberation'.

— Puruṣarthasiddhyupaya

The five 'lesser vows' of anuvrata consist of the five greater vows but with less restrictions to incorporate the duties of a householder, i.e. a layperson with a home, he or she has responsibilities to the family, community and society that a Jain monk does not have. These minor vows have the following incorporated into ethical conduct:

1. Take account of the responsibilities of a householder.
2. Are often limited in time.
3. Are often limited in scope.

Guna Vratas

1. Digvrata- restriction on movement with regard to directions. Transgressions: Exceeding the limits set in the directions, namely upwards, downwards and horizontally, enlarging the boundaries in the accepted directions, and forgetting the boundaries set, are the five transgressions of the minor vow of direction.

2. Bhogopabhogaparimana- vow of limiting consumable and non-consumable things. Transgressions: Victuals containing (one-sensed) organisms, placed near organisms, mixed with organisms, stimulants, and ill-cooked food.

3. Anartha-dandaviramana- refraining from harmful occupations and activities (purposeless sins). Transgressions: Vulgar jokes, vulgar jokes accompanied by gesticulation, garrulity, unthinkingly indulging in too much action, keeping too many consumable and non-consumable objects.

Siksa Vratas

1. Samayika- vow to meditate and concentrate periodically. Transgressions: Misdirected three-fold activity, lack of earnestness, and fluctuation of thought.

2. Desavrata- limiting movement to certain places for a fixed period of time. Transgressions: Sending for something outside the country of one's resolve, commanding someone there to do this, indicating one's intentions by sounds, by showing oneself and by throwing clod, etc.

3. Prosadhopavasa- Fasting at regular intervals. Transgressions: Excreting, handling sandalwood paste, flowers mats and, and spreading mats and garments without inspecting and cleaning the place and the materials, lack of earnestness, and lack of concentration.

4. Atihti samvibhag- Vow of offering food to the ascetic and needy people. Transgressions: Placing the food on things with organisms such as green leaves, covering it with such things, food of another host, envy and untimely food

Sallekhana

Sallekhana, also known as samlehna, santhara, samadhi-marana or sanyasana-marana, is a supplementary vow to the ethical code of conduct of Jainism. It is the religious practice of voluntarily fasting to death by gradually reducing the intake of food and liquids. It is viewed in Jainism as the thinning of human passions and the body, and another means of destroying rebirth-influencing karma by withdrawing all physical and mental activities. It is not considered as a suicide by Jain scholars because it is not an act of passion, nor does it deploy poisons or weapons. After the sallekhana vow, the ritual preparation and practice can extend into years. Sallekhana is a vow available to both for Jain ascetics and householders. Historic evidence such as nishidhi engravings suggest sallekhana was observed by both men and women, including queens, in Jain history. However, in the modern era, death through sallekhana has been a relatively uncommon event.

Food Law and Fasting: There are no food laws in Jainism, however the practice of non-violence towards all living beings has led to Jain culture being vegetarian [This applies also for many Hindus and Buddhists and it may be interesting to find out what its origin is.]. Devout Jains practice lacto-vegetarianism, meaning that they eat no eggs, but accept dairy products if there is no violence against animals during their production. Veganism is encouraged if there are concerns about animal welfare. Jain monks, nuns and some followers avoid root vegetables such as potatoes, onions, and garlic because tiny organisms are injured when the plant is pulled up, and because a bulb or tuber's ability to sprout is seen as characteristic of a higher living being. Jain monks and advanced laypeople avoid eating after sunset, observing a vow

of ratri-bhojana-tyaga-vrata. Monks observe a stricter vow by eating only once a day.

Jains fast particularly during festivals. This practice is called upavasa, tapasya or vrata, and may be practiced according to one's ability. Digambaras fast for Dasa-laksana-parvan, eating only one or two meals per day, drinking only boiled water for ten days, or fasting completely on the first and last days of the festival, mimicking the practices of a Jain mendicant for the period. Svetambara Jains do similarly in the eight day paryusana with samvatsari-pratikramana. The practice is believed to remove karma from one's soul and provides merit (punya). A "one day" fast lasts about 36 hours, starting at sunset before the day of the fast and ending 48 minutes after sunrise the day after. Among laypeople, fasting is more commonly observed by women, as it shows her piety and religious purity, gains merit earning and helps ensure future well-being for her family. Some religious fasts are observed in a social and supportive female group. Long fasts are celebrated by friends and families with special ceremonies.

God: Jainism is a transtheistic religion, holding that the universe was not created, and will exist forever. It is believed to be independent, having no creator, governor, judge, or destroyer. In this, it is unlike the Abrahamic religions, but similar to Buddhism. However, Jainism believes in the world of heavenly and hell beings who are born, die and reborn like earthly beings. Jain texts maintain that souls who live happily in the body of a god do so because of their positive karma. It is further stated that they possess a more transcendent knowledge about material things and can anticipate events in the human realms. However, once their past karmic merit is exhausted, it is explained that their souls are reborn again as humans, animals or other beings. In Jainism, perfect souls with a body are called arihant (victors) and perfect souls without a body are called Siddhas (liberated souls).

Salvation (also called Liberation): According to Jainism, purification of soul and liberation can be achieved through the path of three jewels: Samyak darsana (Correct View), meaning faith, acceptance of the truth of soul (jīva); Samyak gyana (Correct Knowledge), meaning undoubting knowledge of the tattvas; and Samyak charitra (Correct Conduct), meaning behaviour consistent with the Five vows. Jain texts often add samyak tap (Correct Asceticism) as a fourth jewel, emphasizing belief in ascetic practices as the means to liberation (moksha). The four jewels are called moksha marg (the path of liberation).

Scriptures: Jain canonical scriptures are called Agamas. They are believed to have been verbally transmitted, much like the ancient Buddhist and Hindu texts, and to have originated from the sermons of the tirthankaras, whereupon the Ganadharas (chief disciples) transmitted them as Shrut Jnana (heard knowledge). The spoken scriptural language is believed to be Ardhamagadhi by the Svetambara Jains, and a form of sonic resonance by the Digambara Jains.

The Svetambaras believe that they have preserved 45 of the 50 original Jain scriptures (having lost an Anga text and four Purva texts), while the Digambaras believe that all were lost, and that Acharya Bhutabali was the last ascetic who had partial knowledge of the original canon. According to them, Digambara Acharyas recreated the oldest-known Digambara Jain texts, including the four anuyoga. The Digambara texts partially agree with older Svetambara texts, but there are also gross differences between the texts of the two major Jain traditions. The Digambaras created a secondary canon between 600 and 900 AD, compiling it into four groups or Vedas: history, cosmography, philosophy and ethics.

The most popular and influential texts of Jainism have been its non-canonical literature. Of these, the Kalpa Sutras are particularly popular among Svetambaras, which they attribute to Bhadrabahu (c.300 BC). This ancient scholar is revered in the Digambara tradition, and they believe he led their migration into the ancient south Karnataka region and created their tradition. Svetambaras believe instead that Bhadrabahu moved to Nepal. Both traditions consider his Nirvyuktis and Samhitas important. The earliest surviving Sanskrit text by Umaswati, the Tattvarthasutra is considered authoritative by all traditions of Jainism. In the Digambara tradition, the texts written by Kundakunda are highly revered and have been historically influential. Other important Jain texts include: Samayasara, Ratnakaranda sravakacara, and Niyamasara.

Jains under Mohammedan Persecution: Jainism has faced persecution during and after the Mohammedan conquests on the Indian subcontinent. Islamic rulers, such as Mahmud Ghazni (1001), Mohammad Ghori (1175) and Ala-ud-din Muhammad Shah Khalji (1298) further oppressed the Jain community. Muslims vandalised idols and destroyed temples or converted them into mosques because total submission of non-Muslims is the most important doctrine of Islam; the word Islam itself means submission. They also burned Jain books and killed Jains because anyone who does not belong to the "People of the Book" [Jews, Christians, Zoroastrians] is to put to death when they do not immediately submit to Islam, according to Islamic scripture. There were significant exceptions, such as Emperor Akbar (1542–1605) whose

legendary religious tolerance, out of respect for Jains, ordered the release of caged birds and banned the killing of animals on the Jain festival of Paryusan. After Akbar, Jains faced an intense period of Muslim persecution in the 17th century. The Jain community were the traditional bankers and financiers, and this significantly impacted the Muslim rulers. However, they rarely were a part of the political power during the Islamic rule period of the Indian subcontinent.

Colonial era reports and Christian missions variously viewed Jainism as a sect of Hinduism, a sect of Buddhism, or a distinct religion. Christian missionaries were frustrated at Jain people without pagan creator gods refusing to convert to Christianity, while colonial era Jain scholars such as Champat Rai Jain defended Jainism against criticism and misrepresentation by Christian activists. Missionaries of Christianity and Islam considered Jain traditions idolatrous and superstitious. These criticisms, states John E. Cort, were flawed and ignored similar practices within sects of Christianity.)

THE AKARANGA SUTRA

From: Jaina Sutras, Part 1,
Sacred Books of the East, Vol. 22
Editor: F. Max Müller, Oxford
Original Language: Prakrit
Translation: Hermann Jacobi, 1884

Estimated Range of Dating, Book 1: 500 B.C. - 300 B.C.
Estimated Range of Dating, Book 2: 200 B.C. - 50 AD.

(The Acharanga Sutra or Acaranga Sutra (First Book c. 5th–4th century BC; Second Book c. 2nd–1st century BC) is the first of the twelve Angas, part of the agamas (religious texts) which were compiled based on the teachings of Mahavira.

The existing text of the Acharanga Sutra which is used by the Svetambara sect of Jainism was recompiled and edited by KshamaShraman Devardhigani, who headed the council held at Valabhi c. 454 AD. The Digambaras do not recognise the available text, and regard the original text as having been lost in its original form. The Digambara text, Mulachara is said to be derived from the original Acharanga and discusses the conduct of a Digambara monk.

The Acharanga Sutra is the oldest agama, from a linguistic point of view, written in Ardhamagadhi Prakrit. The Sutra contains two books, or Srutaskandhas. The first book is the older part, to which other treatises were later added. It describes the conduct and behavior of ascetic life: the mode of asking for food, bowl, clothes, conduct while walking and speaking and regulation of possessions by ascetics. It also describes the penance of Mahavira, the Great Hero.

The second book is divided into four sections called Kulas. There were originally five Kulas, but the fifth, the Nisihiyagghana, is now reckoned as a separate work. The first and second parts lay down rules for conduct of ascetics.

The Acaranga has been described in details in Samavayanga and the Nandī. According to them, the main studies of the Acaranga are 'Acarā gocara' i.e. code of conduct, vinaya (humility), vainayika (fruit of humility), sthana (differenc postures), gamana (travelling), cankramana (movements), bhojana-matra (quantity of food intake), svadhyaya (spiritual studies), bhāṣa samiti (principles of speech), gupti (restraint or of mind, speech and body), sayya (place of stay), upadhī (belongings) etc. The Acaranga recommends purity of all these aspects. Acharya Umasvati has briefly dealt with the subject matter of the nine chapters of the Acaranga. They are:

1. Śaḍjīvanikaya yatana – self-restraint in respect of the six kinds of living beings.
2. Abandoning of ego over worldly things.
3. Conquest over trials and tribulations of life.
4. Unshakable perception about righteousness.
5. Detachment to decay worldly affairs.
6. The process to ward or destroy the karmas.
7. Service towards elders.
8. Penance and austerities.
9. Renunciation of attachment to sexual objects)

AKARANGA SUTRA BOOK 1

AKARANGA BOOK 1 1ST LECTURE, CALLED KNOWLEDGE OF THE WEAPON.

FIRST LESSON

1 O long-lived (Gambusvamin)! I (Sudharman) have heard the following discourse from the venerable (Mahavira):

2 Here many do not remember whether they have descended in an eastern direction (when they were born in this world), or in a southern, or in a western, or in a northern direction, or in the direction from above, or in the direction from below, or in a direction intermediate (between the cardinal points), or in a direction intermediate between these (and the cardinal points).

3 Similarly, some do not know whether their soul is born again and again or not; nor what they were formerly, nor what they will become after having died and left this world.

4 Now this is what one should know, either by one's own knowledge or through the instruction of the highest (i.e. a Tirthakara), or having heard it from others: that he descended in an eastern direction, or in any other direction (particularised above). Similarly, some know that their soul is born again and again, that it arrives in this or that direction, whatever direction that may be.

5 He believes in soul, believes in the world, believes in reward, believes in action (acknowledged to be our own doing in such judgements as these): 'I did it; 'I shall cause another to do it; 'I shall allow another to do it.' In the world, these are all the causes of sin, which must be comprehended and renounced.

6 A man that does not comprehend and renounce the causes of sin, descends in a cardinal or intermediate direction, wanders to all cardinal or intermediate directions, is born again and again in manifold births, experiences all painful feelings.

7 About this the Revered One has taught the truth (comprehension and renunciation). For the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, all these causes of sin are at work, which are to be comprehended and renounced in this world. He who, in the world, comprehends and renounces these causes of sin, is called a reward-knowing sage (muni). Thus I say.

SECOND LESSON.

[After the chief tenets of Jainism with regard to soul and actions have briefly been stated in the first lesson, the six remaining lessons of the first lecture treat of the actions which injure the six classes of lives or souls. The Jainas seem to have arrived at their concept of soul, not through the search after the Self, the self-existing unchangeable principle in the ever-changing world of phenomena, but through the perception of life. For the most general Jaina term for soul is life (giva), which is identical with self (aya, atman). There are numberless lives or souls, not only embodied in animals, men, gods, hell-beings (tasa, trasa), and plants (vanassai, vanaspati), but also in the four elements—earth, water, fire, wind. Earth, etc., regarded as the abode of lives is called earth-body, etc. These bodies are only perceptible when an infinite number of them is united in one place. The earth-lives, etc., possess only one organ, that of feeling; they have undeveloped (avyakta)intellect and feelings (vedana), but no limbs, etc. The doctrines about these elementary lives are laid down in Bhadrabahu's Nirvyukti of our Sutra, and are commented upon in Silanka's great commentary of it. They are very abstruse, and deal in the most minute distinctions, which baffle our comprehension.]

1 The (living) world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain.

2 See! there are beings individually embodied (in earth; not one all-soul). See! there are men who control themselves, (whilst others only) pretend to be houseless (i.e. monks, such as the Bauddhas, whose conduct differs not from that of householders), because one destroys this (earth-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of earth, through his doing acts relating to earth.

3 About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards earth, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood or heard, either from the Revered One or from the monks, the faith to be coveted.

4 There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this I a man is longing when he destroys this (earth-body) by bad, injurious doings, and many other beings, besides, which he hurts by means of earth, through his doing acts relating to earth. Thus I say.

5 As somebody may cut or strike a blind man (who cannot see the wound), as somebody may cut or strike the foot, the ankle, the knee, the thigh, the hip, the navel, the belly, the flank, the back, the bosom, the heart, the breast, the neck, the arm, the finger, the nail, the eye, the brow, the forehead, the head, as some kill (openly), as some extirpate (secretly), (thus the earth-bodies are cut, struck, and killed though their feeling is not manifest).

6 He who injures these (earth-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards earth, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to earth, is called a reward-knowing sage. Thus I say.

HIRD LESSON.

[The water-lives which are treated of in this lesson are, as is the case with all elementary lives, divided into three classes: the sentient, the senseless, and the mixed. Only that water which is the abode of senseless water-lives may be used. Therefore water is to be strained before use, because the senseless lives only are believed to remain in water after that process.]

1 (Thus I say): He who acts rightly, who does pious work, who practises no deceit, is called houseless.

2 One should, conquering the world, persevere in that (vigour of) faith which one had on the entrance in the order; the heroes (of faith), humbly bent, (should retain their belief in) the illustrious road (to final liberation) and in the world (of water-bodies); having rightly comprehended them through the instruction (of Mahavira), (they should retain) that which causes no danger (i.e. self-control). Thus I say.

3 A man should not (himself) deny the world (of water-bodies), nor should he deny the self. He who denies the world (of water-bodies), denies the self; and he who denies the self, denies the world (of water-bodies).

4 See! there are men who control themselves; others pretend only to be houseless; for one destroys this (water-body) by bad, injurious doings, and many other beings, besides, which he hurts by means of water, through his doing acts relating to water.

5 About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards water, or causes others to act so, or allows others to act so.

6 This deprives him of happiness and perfect wisdom. About this he is informed when he has understood and heard from the Revered One, or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (water-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of water, through his doing acts relating to water. Thus I say.

7 There are beings living in water, many lives; of a truth, to the monks water has been declared to be living matter. See! considering the injuries (done to water-bodies), those acts (which are injuries, but must be done before the use of water, eg. straining) have been distinctly declared. Moreover he (who uses water which is not strained) takes away what has not been given (i.e. the bodies of water-lives). (A Bauddha will object): 'We have permission, we have permission to drink it, or (to take it) for toilet purposes.' Thus they destroy by various injuries (the water-bodies). But in this their doctrine is of no authority. He who injures these (water-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts.

8 Knowing them, a wise man should not act sinfully towards water, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to water, is called a reward-knowing sage. Thus I say.

FOURTH LESSON.

1 (Thus I say): A man should not, of his own accord, deny the world (of fire-bodies), nor should he deny the self. He who denies the world (of fire-bodies), denies the self; and he who denies the self, denies the world (of fire-bodies).

2 He who knows that (viz. fire) through which injury is done to the long-living bodies (i.e. plants) [The fire-bodies live not longer than three days.], knows also that which does no injury (i.e. control); and he who knows that which does no injury, knows also that through which no injury is done to the long-living bodies.

3 This has been seen by the heroes (of faith) who conquered ignorance; for they control themselves, always exert themselves, always mind their duty. He who is unmindful of duty, and desiring of the qualities (i.e. of the pleasure and profit which may be derived from the elements) is called the torment (of living beings). Knowing this, a wise man (resolves): 'Now (I shall do) no more what I used to do wantonly before.'

4 See! there are men who control themselves; others pretend only to be houseless; for one destroys this (fire-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of fire, through his doing acts relating to fire. About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards fire, or causes others to act so, or allows others to act so.

5 This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing, when he destroys this (fire-body) by bad and injurious doings, and many other beings, besides, which he

hurts by means of fire, through his doing acts relating to fire. Thus I say.

6 There are beings living in the earth, living in grass, living on leaves, living in wood, living in cowering, living in dust-heaps, jumping beings which coming near (fire) fall into it. Some, certainly, touched by fire, shrivel up; those which shrivel up there, lose their sense there; those which lose their sense there, die there.

7 He who injures these (fire-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards fire, nor cause others to act so, nor allow others to act so. He who knows the causes of sin relating to fire, is called a reward-knowing sage. Thus I say.

FIFTH LESSON.

[The discussion of the 'wind-bodies,' which should follow that of the fire-bodies, is postponed for two lessons in which the vegetable and animal world is treated of. The reason for this interruption of the line of exposition is, as the commentators state, that the nature of wind, because of its invisibility, is open to doubts, whilst plants and animals are admitted by all to be living beings, and are, therefore, the best support of the hylozoistical theory. That wind was not readily admitted by the ancient Indians to be a peculiar substance may still be recognised in the philosophical Sutras of the Brahmins. For there it was thought necessary to discuss at length the proofs for the existence of a peculiar substance, wind. It should be remarked that wind was never identified with air, and that the Jainas had not yet separated air from space.]

1 'I shall not do (acts relating to plants) after having entered the order, having recognised (the truth about these acts), and having conceived that which is free from danger (i.e. control).'

2 He who does no acts (relating to plants), has ceased from works; he who has ceased from them is called 'houseless.' Quality is the whirlpool (avatta = samsara), and the whirlpool is quality. Looking up, down, aside, eastward, he sees colours, hearing he hears sounds; longing upwards, down, aside, eastward, he becomes attached to colours and sounds.

3 That is called the world; not guarded against it, not obeying the law (of the Tirthakaras), relishing the qualities, conducting himself wrongly, he will wantonly live in a house (i.e. belong to the world).

4 See! there are men who control themselves; others pretend only to be houseless; for one destroys this (body of a plant) by bad and injurious doings, and many other beings, besides, which he hurts by means of plants, through his doing acts relating to plants.

5 About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards plants, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (body of a plant) by bad and injurious doings, and many other beings, besides, which he hurts by means of plants, through his doing acts relating to plants. Thus I say.

6 As the nature of this (i.e. men) is to be born and to grow old, so is the nature of that (i.e. plants) to be born and to grow old; as this has reason, so that has reason; as this falls sick when cut, so that falls sick when cut; as this needs food, so that needs food; as this will decay, so that will decay; as this is not eternal, so that is not eternal; as this takes increment, so that takes increment; as this is changing, so that is changing.

7 He who injures these (plants) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards plants, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to plants, is called a reward-knowing sage. Thus I say.

SIXTH LESSON.

1 Thus I say: There are beings called the animate, viz. those who are produced 1st. from eggs (birds, etc.), 2nd. from a fetus (as elephants, etc.), 3rd. from a fetus with an enveloping membrane (as cows, buffaloes, etc.), 4th. from fluids (as worms, etc.), 5th. from sweat (as bugs, lice, etc.), 6th. by coagulation (as locusts, ants, etc.), 7th. from sprouts (as butterflies, wagtails, etc.), 8th. by regeneration (men, gods, hell-beings).

2 This is called the Samsara for the slow, for the ignorant. Having well considered it, having well looked at it, I say thus: all beings, those with two, three, four senses, plants, those with five senses, and the rest of creation, (experience) individually pleasure or displeasure, pain, great terror, and unhappiness. Beings are filled with alarm from all directions

and in all directions. See! there the benighted ones cause great pain. See! there are beings individually embodied.

3 See! there are men who control themselves; others pretend only to be houseless, for one destroys this (body of an animal) by bad and injurious doings, and many other beings, besides, which he hurts by means of animals, through his doing acts relating to animals.

4 About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards animals, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed, when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing, when he injures this (body of an animal) by bad and injurious doings, and many other beings, besides, which he hurts by means of animals, through acts relating to animals. Thus I say.

5 Some slay (animals) for sacrificial purposes, some kill (animals) for the sake of their skin, some kill (them) for the sake of their flesh, some kill them for the sake of their blood; thus for the sake of their heart, their bile, the feathers of their tail, their tail, their big or small horns, their teeth, their tusks, their nails, their sinews, their bones; with a purpose or without a purpose. Some kill animals because they have been wounded by them, or are wounded, or will be wounded.

6 He who injures these (animals) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards animals, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to animals, is called a reward-knowing sage. Thus I say.

SEVENTH LESSON.

1 He who is averse from (all actions relating to) wind, knows affliction. Knowing what is bad, he who knows it with regard to himself, knows it with regard to (the world) outside; and he who knows it with regard to (the world) outside, knows it with regard to himself: this reciprocity (between himself and) others (one should mind). Those who are appeased, who are free from passion, do not desire to live.

2 See! there are men who control themselves; others pretend only to be houseless, for one destroys this (wind-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of wind, through his doing acts relating to wind.

3 About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards wind, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (wind-body) by bad and injurious acts, and many other beings, besides, which he hurts by means of wind, through his doing acts relating to wind. Thus I say.

4 There are jumping beings which, coming near wind, fall into it. Some, certainly, touched by wind, shrivel up; those which shrivel up there, lose their sense there; those which lose their sense there, die there.

5 He who injures these (wind-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards wind, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to wind, is called a reward-knowing sage. Thus I say.

6 Be aware that about this (wind-body) too those are involved in sin who delight not in the right conduct, and, though doing acts, talk about religious discipline, who conducting themselves according to their own will, pursuing sensual pleasures, and engaging in acts, are addicted to worldliness. He who has the true knowledge about all things, will commit no sinful act, nor cause others to do so, etc.

7 Knowing them, a wise man should not act sinfully towards the aggregate of six (kinds of) lives, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to the aggregate of the six (kinds of) lives, is called a reward-knowing sage. Thus I say.

End of the First Lecture, called Knowledge of the Weapon.

AKARANGA BOOK 1 2ND LECTURE, CALLED CONQUEST OF THE WORLD.

FIRST LESSON.

1 Quality is the seat of the root, and the seat of the root is quality. He who longs for the qualities, is overcome by great

THE GRAND BIBLE

pain, and he is careless. (For he thinks) I have to provide for a mother, for a father, for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances, for different kinds of property, profit, meals, and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon these injurious doings (described in the preceding lecture).

2 (Doing so), the life of some mortals (which by destiny would have been long) is shortened. For when with the deterioration of the perceptions of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they after a time produce dotage. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them. They cannot help thee or protect thee, nor canst thou help them or protect them.

3 He is not fit for hilarity, playing, pleasure, show. Therefore, ah! proceeding to pilgrimage, and thinking that the present moment is favourable (for such intentions I, i.e. in the qualities of the external things lies the primary cause of the Samsara, viz. sin; the qualities produce sin, and sinfulness makes us apt to enjoy the qualities.), he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away. A man who carelessly conducts himself; who killing, cutting, striking, destroying, chasing away, frightening (living beings) resolves to do what has not been done (by any one)—him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee or protect thee, nor canst thou help them or protect them.

4 Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then, after a time, he falls in sickness; those with whom he lives together will first leave him, and he will afterwards leave them. They cannot help thee or protect thee, nor canst thou help them or protect them.

5 Knowing pain and pleasure in all their variety, and seeing his life not yet decline, a wise man should know that to be the proper moment (for entering a religious life); while the perceptions of his ear, eye, organs of smelling, tasting, touching are not yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute the real end of his soul. Thus I say.

SECOND LESSON.

1 A wise man should remove any aversion (to control); he will be liberated in the proper time. Some, following wrong instruction, turn away (from control). They are dull, wrapped in delusion. While they imitate the life of monks, (saying), 'We shall be free from attachment,' they enjoy the pleasures that offer themselves. Through wrong instruction (the would-be) sages trouble themselves (for pleasures); thus they sink deeper and deeper in delusion, (and cannot get) to this, nor to the opposite shore. Those who are freed (from attachment to the world and its pleasures), reach the opposite shore. Subduing desire by desirelessness, he does not enjoy the pleasures that offer themselves. Desireless, giving up the world, and ceasing to act, he knows, and sees, and has no wishes because of his discernment; he is called houseless.

2 (But on the contrary) he suffers day and night, works in the right and the wrong time, desires wealth and treasures, commits injuries and violent acts, again and again directs his mind upon these injurious doings; for his own sake, to support or to be supported by his relations, friends, the ancestors, gods, the king, thieves, guests, paupers, Sramanas.

3 Thus violence is done by these various acts, deliberately, out of fear, because they think 'it is for the expiation of sins [The sacrificial rites of the Brahmanas are meant.], or for some other hope. Knowing this, a wise man should neither himself commit violence by such acts, nor order others to commit violence by such acts, nor consent to the violence done by somebody else.

This road (to happiness) has been declared by the noble ones, that a clever man should not be defiled (by sin). Thus I say.

THIRD LESSON.

1 Frequently (I have been born) in a high family, frequently in a low one; I am not mean, nor noble, nor do I desire (social preferment). Thus reflecting, who would brag about his family or about his glory, or for what should he long?

2 Therefore a wise man should neither be glad nor angry (about his lot): thou shouldst know and consider the happiness of living creatures. Carefully conducting himself, he should mind this: blindness, deafness, dumbness, one-eyedness, hunchbackedness I, blackness, variety of colour (he will always experience); because of his carelessness he is born in many births, he experiences various feelings.

3 Not enlightened (about the cause of these ills) he is afflicted (by them), always turns round (in the whirl of) birth and death. Life is dear to many who own fields and houses. Having acquired dyed and coloured (clothes), jewels, earrings, gold, and women, they become attached to these things. And

a fool who longs for life, and worldly-minded, laments that (for these worldly goods) penance, self-restraint, and control do not avail, will ignorantly come to grief.

4 Those who are of a steady conduct do not desire this (wealth). Knowing birth and death, one should firmly walk the path (i.e. right conduct), (and not wait for old age to commence a religious life).

For there is nothing inaccessible for death. All beings are fond of life, like pleasure, hate pain, shun destruction, like life, long to live. To all life is dear.

5 Having acquired it (i.e. wealth), employing bipeds and quadrupeds, gathering riches in the three ways, whatever his portion will be, small or great, he will desire to enjoy it. Then at one time, his manifold savings are a large treasure. Then at another time, his heirs divide it, or those who are without a living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool doing cruel deeds which benefit another, will ignorantly come thereby to grief.

6 This certainly has been declared by the sage. They do not cross the flood, nor can they cross it; they do not go to the next shore, nor can they go to it; they do not go to the opposite shore, nor can they go to it. And though hearing the doctrine, he does not stand in the right place; but the clever one who adopts the true (faith), stands in the right place (i.e. control). He who sees by himself, needs no instruction. But the miserable, afflicted fool who delights in pleasures, and whose miseries do not cease, is turned round in the whirl of pains. Thus I say.

FOURTH LESSON.

1 Then, after a time, he falls in sickness: those with whom he lives together, first grumble at him, and he afterwards grumbles at them. But they cannot help thee or protect thee, nor canst thou help them or protect them.

2 Knowing pleasure and pain separately [The meaning seems to be: If people do not know that pleasure and pain are the result of their own works, etc.], they trouble themselves about the enjoyment (of the external objects). For some men in this world have (such a character that) they will desire to enjoy their portion, whether it be large or small, in the three ways: Then, at one time, it will be sufficiently large, with many resources. Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief.

3 Wisely reject hope and desire, and extracting that thorn (i.e. pleasure) thou (shouldst act rightly). People who are enveloped by delusion do not understand this: he who (gathers wealth) will, perhaps, not have the benefit of it. The world is greatly troubled by women. They (viz. men) forsooth say, 'These are the vessels (of happiness).' But this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law.

4 Thus spake the hero: 'Be careful against this great delusion; the clever one should have done with carelessness by considering death in tranquillity, and that, the nature of which is decay (viz. the body); these (pleasures), look! will not satisfy (thee). Therefore have done with them! Sage, look! this is the great danger, it should overcome none whomsoever. He is called a hero who is not vexed by (the hardships caused) by control. He should not be angry because the (householder) gives him little. If turned off, he should go. Thou shouldst conform to the conduct of the sages.' Thus I say.

FIFTH LESSON.

1 That for this (viz. pleasure) the wants of the world should be supplied by bad injurious doings: for one's own sons, daughters, daughters-in-law, kinsmen, nurses, kings, male and female slaves, male and female servants, for the sake of hospitality, of supper and breakfast, the accumulation of wealth is effected.

2 (This is) here for the enjoyment of some men. (But a wise man) exerting himself, houseless, noble, of noble intellect, of noble perception recognises the proper moment (for all actions). He should not accept, nor cause others to accept, or permit them to accept anything unclean I [Amagandha, unclean, is also a Buddhist term; see Rhys Davids' Buddhism, pp. rat, 181.]. Free from uncleanness he should wander about.

3 Being not seen in buying and selling, he should not buy, nor cause others to buy, nor consent to the buying of others. This mendicant who knows the time, the strength (of himself), the measure (of all things), the practice, the occasion (for begging, etc.), the conduct, the religious precepts, the true condition (of the donor or hearer), who disowns all things not requisite for religious purposes, who is under no obligations, he proceeds securely (on the road to final liberation) after having cut off both (love and hate). Clothes, alms-bowls, blankets, brooms, property, straw mats, with regard to these things he should know (what is unclean). When he receives food he should know the quantity required. This has been declared by the Reverend One: he should not

rejoice in the receipt of a gift, nor be sorry when he gets nothing. Having got much, one should not store it away; one should abstain from things not requisite for religious purposes. With a mind different (from that of common people) a seer abandons (these things). This is the road taught by the noble ones, well acquainted with which one should not be defiled (by sin). Thus I say.

4 Pleasures are difficult to reject, life is difficult to prolong. That man, certainly, who loves pleasures, is afflicted (by their loss), is sorry in his heart, leaves his usual ways, is troubled, suffers pain. The farsighted one who knows the world, knows its inferior part (hell), its upper part (heaven), its side-long part (the state of brute beasts). He who knows the relation (of human affairs, viz.) that he who desires for the world is always turned round (in the samsara), is called among mortals a hero, who liberates those who are fettered.

5 As the interior (of the body is loathsome), so is the exterior; as the exterior, so is the interior. In the interior of the body he perceives the four interior humours, he observes their several courses (or eruptions). A well-informed man knowing (and renouncing the body and pleasures), should not eat (his saliva); he should not oppose himself to the (current of knowledge). Certainly, that man who engages in worldly affairs, who practises many tricks, who is bewildered by his own doings, acts again and again on that desire which increases his unrighteousness. Hence the above has been said for the increase of this (life). (A man addicted to pleasures) acts as if immortal, and puts great faith (in pleasure); but when he perceives that this body sustains pains, he cries in his ignorance. Therefore keep in your mind what I say.

6 A heretic I professes to cure (the love of pleasure), while he kills, cuts, strikes, destroys, chases away, resolves to do what has not been done before. To whom he applies the cure—enough of that fool's affection; or he who has (the cure) applied, is a fool. This does not apply to the houseless. Thus I say.

SIXTH LESSON.

1 He who perfectly understands (what has been said in the preceding lesson) and follows the (faith) to be coveted, should therefore do no sinful act, nor cause others to do one. Perchance he meditates a sin (by an act against only one) (of the six aggregates of lives); but he will be guilty (of sin against) every one of the six, Desiring happiness and bewailing much, he comes ignorantly to grief through his own misfortune.

2 Through his own carelessness every one produces that phase of life in which the vital spirits are pained. Observing (the pain of mundane existence, one should) not (act) with violence. This is called the true knowledge (and renunciation). He who ceasing from acts relinquishes the idea of property, relinquishes property itself. That sage has seen the path (to final liberation) for whom there exists no property. Knowing this, a wise man, who knows the world and has cast off the idea of the world, should prudently conquer I the obstructions to righteousness. Thus I say.

3 The hero does not tolerate discontent.

The hero does not tolerate lust.

Because the hero is not careless,

The hero is not attached (to the objects of the senses).

Being indifferent against sounds (and the other) perceptions, detest the comfort of this life.

A sage adopting a life of wisdom, should treat his gross body roughly.

The heroes who have right intuition, use mean and rough food.

Such a man is said to have crossed the flood (of life), to be a sage, to have passed over (the samsara), to be liberated, to have ceased (from all activity). Thus I say.

4 A sage is called unfit who does not follow the law and fails in his office. (But on the contrary) he is praised as a hero, he overcomes the connection with the world, he is called the guide (or the right way). What has been declared to be here the unhappiness of mortals, of that unhappiness the clever ones propound the knowledge.

5 Thus understanding (and renouncing) acts, a man who recognises the truth, delights in nothing else; and he who delights only in the truth, recognises nothing else. As (the law) has been revealed for the full one, so for the empty one; as for the empty one, so for the full one. But he (to whom the faith is preached) will perhaps disrespectfully beat (the preacher). Yet know, there is no good in this (indiscriminate preaching). (But ascertain before) what sort of man he is, and whom he worships. He is called a hero who liberates the bound, above, below, and in the sideward directions. He always conforms to all knowledge (and renunciation); the hero is not polluted by the sin of killing. He is a wise man who perfectly knows the non-killing, who searches after the liberation of the bound. The clever one is neither bound nor liberated; he should do or leave undone (what the hero does or does not do); he should not do what (the hero) leaves undone: Knowing (and renouncing) murder of any kind and worldly ideas in all respects. He who sees himself, needs no instruction. But the miserable and afflicted fool who delights in pleasures and

THE GRAND BIBLE

whose miseries do not cease, is turned round in the whirl of pains. Thus I say.

End of the Second Lecture, called Conquest of the World.

AKARANGA BOOK 1 3RD LECTURE, CALLED HOT AND COLD.

FIRST LESSON.

1 The unwise sleep, the sages always wake. Know, that in this world the (cause of) misery brings forth evil consequences! Knowing the course of the world, one should cease from violent acts. He who correctly possesses these (sensual perceptions), viz. sounds, and colours, and smells, and tastes, and touches,

2 who self-possessed, wise, just, chaste, with right comprehension understands the world, he is to be called a sage, one who knows the law, and righteous. He knows the connection of the whirl (of births) and the current (of sensation with love and hate). Not minding heat and cold, equanimous against pleasure and pain, the Nirgrantha does not feel the austerity of penance. Waking and free from hostility, a wise man, thou liberatest (thyself and others) from the miseries.

3 But a man always benighted, subject to old age and death, does not know the law. Seeing living beings suffering, earnestly enter a religious life. Considering this, O prudent one, look!

Knowing the misery that results from action, The deluded and careless one returns to life; Disregarding sounds and colours, upright, Avoiding Mara one is liberated from death.

4 Carefully abstaining from pleasures and ceasing from bad works he is a hero, guarding himself, who is grounded in knowledge [Regarding the evil-doer]. He who knows the violence done for the sake of special objects, knows what is free from violence [And renounces.]; he who knows what is free from violence, knows the violence done for special objects. For him who is without karman, there is no appellation. The condition of living beings arises from karman.

Examining karman and the root of karman, viz. killing, examining (it) and adopting its contrary, he is not seen by both ends. Knowing this, a wise man who knows the world and has cast off the idea of the world, should prudently conquer the obstructions to righteousness. Thus I say.

SECOND LESSON.

1 Look, Sir, at birth and old age here,

Examine and know the happiness of the living,

Thence the most learned, knowing (what is called) the highest good,

He who has right intuition, commits no sin.

2 Undo the bond with mortals here;

He who lives by sins, is subject to both,

Desirous of pleasures they heap up karman,

Influenced by it they are born again.

3 Killing (animals) he thinks good sport, and derives mirth from it:

Away with that fool's company, he increases his own unrighteousness.

4 Thence the most learned, knowing (what is called) the highest good,

Aware of the punishment, commits no sin;

Wisely avoid the top and the root!

Cutting them off, he knows himself free from karman.

1 That man will be liberated from death; he is a sage who sees the danger, knowing the highest good in this world, leading a circumspect life, calm, guarded, endowed (with knowledge, etc.), always restrained, longing for death, he should lead a religious life. Manifold, indeed, appear sinful actions; therefore prove constant to truth! Delighting in it, a wise man destroys all karman.

2 Many, indeed, are the plans of this man (of the world); he will satisfy his desires; he (thereby causes) the slaughter of others, the pain of others, the punishment of others, the slaughter, the blame, the punishment of a whole province. Doing such things, some have exerted themselves.

3 Therefore the second (i.e. the wrong creed) is not adhered to. The knowing one seeing the vanity (of the world) [knowing the rise and fall of the souls], the Brahman follows the unrivalled (control of the Jainas). He should not kill, nor cause others to kill, nor consent to the killing of others. 'Avoid gaiety, not delighting in creatures (i.e. women), having the highest intuition, keeping off from sinful acts.

And the hero should conquer wrath and pride,

Look at the great hell (as the place) for greed.

Therefore the hero abstaining from killing,

Should destroy sorrow, going the road of easiness.

Here now the hero, knowing the bondage,

Knowing sorrow, should restrain himself.

Having risen to birth among men,

He should not take the life of living beings.

THIRD LESSON.

1 'Knowing the connection of the world, (carelessness is not for his benefit).' Look at the exterior (world from analogy with thy own) self; [then] thou wilt neither kill nor destroy (living beings); viz. out of reciprocal regard [well examining] he does no sinful act. What is the characteristic of a sage? 'Recognising the equality (of all living beings), he appeases himself.'

2 Knowing the highest good, one should never be careless; Guarding one's self, always prudent, one should pass life on the right road. 'One should acquire disregard of sensual enjoyment, being with a great one (i.e. a god) or the small ones (men).' When one knows whence men come and where they go, and when both ends are out of sight, one is not cut, nor slit, nor burnt, nor struck by any one in the whole world. [For the sake of love and hate, or worldly and heavenly bliss.] Some do not remember what preceded the present: 'what has been his past? what will be his future?' Some men here say: 'what has been his past, that will be his future.'

3 There is no past thing, nor is there a future one; So opine the Tathagatas. He whose karman has ceased and conduct is right, who recognises the truth (stated above) and destroys sinfulness (thinks): What is discontent and what is pleasure? not subject to either, one should live; Giving up all gaiety, circumspect and restrained, one should lead a religious life.

4 Man! Thou art thy own friend; why wishest thou for a friend beyond thyself? Whom he knows as a dweller on high, him he should know as a dweller far (from sin) and whom he knows as a dweller far (from sin), him he should know as a dweller on high. Man! restraining thyself (from the outward world) 'thou wilt get free from pain.' Man, understand well the truth! exerting himself in the rule of truth a wise man overcomes Mara.

5 'The gifted man, following the law, sees well his true interest.' In a twofold way, for the sake of life's splendour, honour and glory (some men exert themselves), wherein they go astray. The gifted, touched by calamity, are not confounded. 'Mind this! the worthy one, in this world, gets out of the creation.' Thus I say.

FOURTH LESSON.

1 That man (i.e. the liberated) conquers wrath, pride, deceit, and greed. This is the doctrine of the Seer who does not injure living beings and has put an end (to acts and to samsara). Preventing propensity to sin destroys former actions. He who knows one thing, knows all things; and he who knows all things, knows one thing [Because true knowledge of one thing is inseparable from true knowledge of all things.]. He who is careless in all respects, is in danger; he who is not careless in all respects, is free from danger.

2 He who conquers one (passion), conquers many; and he who conquers many, conquers one. 'Knowing the misery of the world' rejecting the connection with the world, 'the heroes go on the great journey,' they rise gradually; 'they do not desire life.'

3 He who avoids one (passion), avoids (them all) severally; and he who avoids them severally, avoids one. Faithful according to the commandment (of the Tirthakaras), wise, and understanding the world according to the commandment—such a man is without danger from anywhere. There are degrees in injurious acts, but there are no degrees in control.

4 He who knows wrath, knows pride; he who knows pride, knows deceit; he who knows deceit, knows greed; he who knows greed, knows love; he who knows love, knows hate; he who knows hate, knows delusion; he who knows delusion, knows conception; he who knows conception, knows birth; he who knows birth, knows death; he who knows death, knows hell; he who knows hell, knows animal existence; he who knows animal existence, knows pain.

Therefore, a wise man should avoid wrath, pride, deceit, greed, love, hate, delusion, conception, birth, death, hell, animal existence, and pain. This is the doctrine of the Seer, who does not injure living beings and has put an end (to acts and to samsara). Preventing the propensity to sin destroys former actions. Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say.

End of the Third Lecture, called Hot and Cold.

AKARANGA BOOK 1 4TH LECTURE, CALLED RIGHTEOUSNESS.

FIRST LESSON.

1 The Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures I should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

2 This is the pure, unchangeable, eternal law, which the clever ones, who understand the world, have declared: among the zealous and the not zealous, among the faithful and the not faithful, among the not cruel and the cruel, among those who have worldly weakness and those who have not, among

those who like social bonds and those who do not: 'that is the truth, that is so, that is proclaimed in this (creed).'

3 Having adopted (the law), one should not hide it, nor forsake it. Correctly understanding the law, one should arrive at indifference for the impressions of the senses, and 'not act on the motives of the world.' 'He who is not of this mind [Who acts not on worldly motives.], how should he come to the other?' What has been said here, has been seen (by the omniscient ones), heard (by the believers), acknowledged (by the faithful), and thoroughly understood by them. Those who acquiesce and indulge (in worldly pleasures), are born again and again. 'Day and night exerting thyself, steadfast,' always having ready wisdom, perceive that the careless (stand) outside (of salvation); if careful, thou wilt always conquer. Thus I say.

SECOND LESSON.

1 There are as many asravas as there are parisravas, and there are as many parisravas as there are asravas. There are as many anasravas as there are aparisravas, and there are as many aparisravas as there are anasravas. He who well understands these words and regards the world according to the instruction (and understands), that which has been distinctly declared, that 'wise man proclaims (the truth) here to men,' who still belong to the samsara, who are awakened, and have reached discrimination.

2 'Those also who are afflicted and careless' (will be instructed). I say this as a truth. There is nothing secure from the mouth of death. Those who are led by their desires, who are the tabernacle of fraud, 'who seized by Time dwell in the heap (of karman),' are born again and again. [Many who are again and again (immersed) in delusion, (will often renew) their acquaintance with the places of pain; they experience the pains inherent in regeneration. He who often does cruel acts, often undergoes (punishment in hell, etc.) He who seldom does cruel acts, seldom undergoes (punishment).]

3 Some say thus, also the wise ones; the wise ones say thus, also some others. Many and several in this world, Brahmanas or Sramanas, raise this discussion: We have seen, heard, acknowledged, thoroughly understood, in the upper, nether, and sidelong directions, and in all ways examined it: all sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it.

4 That is a doctrine of the unworthy. But those who are teachers, have said: You have wrongly seen, wrongly heard, wrongly acknowledged, wrongly understood, in the upper, nether, and sidelong directions, in all ways wrongly examined it, when you say thus, speak thus, declare thus, explain thus: All sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it. That is a doctrine of the unworthy.

5 But we say thus, speak thus, declare thus, explain thus: All sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. Know about this, there is no wrong in it. This is the doctrine of the teachers.

6 First the persuasion of every one should be ascertained, and then we will ask them severally: Ye professors! is pain pleasant to you, or unpleasant? If they give the right answer, reply: For all sorts of living beings pain is unpleasant, disagreeable, and greatly feared. Thus I say.

THIRD LESSON.

1 'Reflect and observe that whether you go to this world or to that beyond, in the whole world those who are discerning beings, who abstain from cruelty, relinquish karman. They are flesh-subduing, called duty-knowing, upright men, aware that pain results from actions.' Thus say those who have right intuition.

2 All the professors, conversant with pain, preach renunciation. Thus thoroughly knowing karman, observing the commandment, wise, unattached (to the world), recognising thy Self as one [i.e. as separate and different from the world.], subdue the body, chastise thyself, weaken thyself: 'just as fire consumes old wood!' Thus with a composed mind, unattached, 'unhesitatingly avoid wrath!' Considering the shortness of life 'know pain, or what will come [According to the commentators the present and future pains.];' one shall feel the several feelings; and perceive the world suffering under them.

3 Those who are free from sinful acts are called anidana. Hence a very wise man should not be inflamed (by wrath). Thus I say.

FOURTH LESSON.

1 One should mortify (one's flesh) in a low, high, and highest degree, quitting one's former connections, and entering tranquillity. Therefore a hero is careful, a person of pith, guarded, endowed (with knowledge, etc.), and always restrained. Difficult to go is the road of the heroes, who go whence there is no return (final liberation). Subdue blood and flesh.

THE GRAND BIBLE

2 That man is called a worthy one, a hero, one to be followed, who living in chastity [guarding his eyes] shakes off the aggregate. He who desires the current of karma, is a fool who has not cut off the fetters of, nor conquered the connection with, (the world.) For such as dwell in darkness, and are without knowledge, there is no success in faith. Thus I say.

3 'Whence should he have it [Success in faith.], who does not get it early, late, or in the middle of life?' But the discerning one is awakened, and ceases to act. See that it is good to be so! Cutting off that 'whence bondage, cruel death, and dreadful pain,' and the (desire for) external (objects) flow, he who among mortals knows freedom from acts, 'seeing that acts will bear fruit, the knower of the sacred lore, parts from (karma).'

4 There are those who have established themselves in the truth, who (were, are, or will be) heroes, endowed (with knowledge), always exerting themselves, full of equanimity, valuing the world (as it deserves) in the east, west, south, north. We shall tell the knowledge of them who (were, etc.) heroes, endowed (with knowledge), always exerting themselves, full of equanimity, valuing the world (as it deserves). Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say.

End of the Fourth Lecture, called Righteousness.

AKARANGA BOOK 1 5TH LECTURE, CALLED ESSENCE OF THE WORLD.

FIRST LESSON.

1 Many entertain cruel thoughts against the world with a motive or without one; they entertain cruel thoughts against these (six classes of living beings). To him pleasures are dear. Therefore he is near death. Because he is near death, he is far (from liberation). But he who is neither near (death) nor far (from liberation), considers the life of a slow and ignorant fool as similar to a dewdrop trembling on the sharp point of the blade of Kusa grass which falls down when shaken by the wind. A fool, doing cruel acts, comes thereby ignorantly to grief. Through delusion he is born, dies, etc.' Being conversant with the deliberation about this delusion, one is conversant with the samsara; being not conversant with that deliberation, one is not conversant with the samsara. He who is clever, should not seek after sexual intercourse. But having done so, (it would be) a second folly of the weak-minded not to own it. Repenting and excluding (from the mind) the begotten pleasures, one should instruct others to follow the commandment. Thus I say.

2 See! many who desire colours, are led around (in the samsara), they (experience) here again and again feelings (i.e. punishment). Many live by injurious deeds against the world, they live by injurious deeds against these (living beings). Also the fool, suffering (for his passions), delights in bad acts here, mistaking that for salvation which is none. Many (heretics) lead the life of a hermit (in order to avoid worldly sorrows and pains).

3 Such a man has much wrath, much pride, much conceit, much greed; he delights in many (works), acts frequently like a stage-player or a rogue, forms many plans, gives way to his impulses, is influenced by his acts though he pretends to be awakened: (thinking) that nobody will see him. Through the influence of ignorance and carelessness the fool never knows the law. Men! unhappy creatures, world-wise are those who, not freeing themselves from ignorance, talk about final liberation: they turn round and round in the whirlpool (of births). Thus I say.

SECOND LESSON.

1 Many do not live by injurious deeds against the world, they do not live by injurious deeds against these (living beings). Ceasing from them, making an end of them, he perceives: this is a favourable opportunity [For adopting the right conduct.]; he who searches for the right moment for this body (should never be careless). This is the road taught by the noble ones.

2 When he has become zealous for the law, he should never be careless, knowing pain and pleasure in their various forms. Men act here on their own motives; it has been declared that they suffer for their own sins. Neither killing nor lying, he should (patiently) bear (all unpleasant) feelings when affected by them. That man is called a true monk.

3 Those who are not given to sinful acts are (nevertheless) attacked by calamities; but then the steadfast will bear them. (He has to bear) them afterwards as (he has done) before (his conversion). (The body) is of a fragile, decaying nature, (it is) unstable, transient, uneternal, increasing and decreasing, of a changeable nature. Perceive this as its true character. For him who well understands this, who delights in the unique refuge, for the liberated and inactive there is no passage (from birth to birth). Thus I say.

4 Many are attached to something in the world--be it little or much, small or great, sentient or nonsentient--they are attached to it (here) amongst these (householders). Thus some

incur great danger. For him who contemplates the course of the world and does not acknowledge these attachments (there is no such danger). Knowing that that which is well understood is well practised, man! with thy eyes on the highest good, be victorious (in control). Among such men only is real Brahmanhood. Thus I say.

5 I have heard this, and it is in my innermost heart; and the freedom from bonds is in your innermost heart. He who has ceased (to have worldly attachments), the houseless, suffers with patience a long time. The careless stand outside, the careful lead a religious life. Maintain rightly this state of a sage. Thus I say.

THIRD LESSON.

1 Many are not attached to something in this world, they are not attached to it among these (householders). He is a wise man who has heard and understood the word of the learned ones. Without partiality the law has been declared by the noble ones. As I have destroyed here the connection with the world, so is the connection elsewhere difficult to destroy. Therefore I say: One should not abandon firmness.

2 Some who early exert themselves, do not afterwards slide back; some who early exert themselves, afterwards slide back; those who do not early exert themselves, (can of course) not slide back. That man also is of this description, who knowing the world (as worthless nevertheless) follows its ways. 'Knowing this, it has been declared by the sage.' Here the follower of the commandment, the wise, the passionless, he who exerts himself before morning and after evening 1, always contemplating virtue and hearing (the merit of it) will become free from love and delusion. 'Fight with this (your body)! why should you fight with anything else?' Difficult to attain is this (human body) which is worth the fight. For the clever ones have praised the discernment of wisdom; the fool who falls from it, is liable to birth, etc.

3 In this (religion of the Jainas the cause of the fool's fall) has been declared (to depend) on colour* and killing. [* Colour stands for all perceptions of the senses. Of course, the attachment to sensual pleasures is meant.] But a sage who walks the beaten track (to liberation), regards the world in a different way. 'Knowing thus (the nature of) acts in all regards, he does not kill,' he controls himself, he is not overbearing.

4 Comprehending that pleasure (and pain) are individual, advising kindness, he will not engage in any work in the whole world: keeping before him the one (great aim, liberation), and not turning aside, 'living humbly, unattached to any creature.' The rich (in control) who with a mind endowed with all penetration (recognises) that a bad deed should not be done, will not go after it. What you acknowledge as righteousness, that you acknowledge as sagedom (mauna); what you acknowledge as sagedom, that you acknowledge as righteousness. It is inconsistent with weak, sinning, sensual, ill-conducted house-inhabiting men.

5 'A sage, acquiring sagedom, should subdue his body.' The heroes who look at everything with indifference, use mean and rough (food, etc.) 'Such a man is said to have crossed the flood (of life), to be a sage, to have passed over (the samsara), to be liberated, to have ceased (from acts). Thus I say.

FOURTH LESSON.

1 For a monk who has not yet reached discrimination, it is bad going and difficult proceeding when he wanders (alone) from village to village. Some men (when going wrong) will become angry when exhorted with speech. And a man with wary pride is embarrassed with great delusion.

2 There are many obstacles which are very difficult to overcome for the ignorant and the blinded. Let that not be your case! That is the doctrine of the clever one (Mahavira). Adopting the (akarya's) views, imitating his indifference (for the outer world), making him the guide and adviser (in all one's matters), sharing his abode, living carefully, acting according to his mind, examining one's way, not coming too near (the akarya), minding living beings, one should go (on one's business).

3 (A monk should according to the akarya's order) go and return, contract or stretch (his limbs), thoroughly clean (what ought to be cleaned). Sometimes, though a monk be endowed with virtue and walks in righteousness, living beings, coming in contact with his body, will be killed. (If this happens through mere carelessness) then he will get his punishment in this life; but if it was done contrary to the rules, he should repent of it and do penance for it. Thus he who knows the sacred lore*, recommends penance combined with carefulness. [* The monk must closely inspect everything with which he comes in contact in order to avoid killing animals; this holds good with regard to walking, sitting, sleeping, eating, drinking, etc.]

4 (When a monk) with fully developed intuition and knowledge, calm, guarded, endowed (with knowledge), always restrained, perceives (a woman tempting him), he should consider within himself: what will this person do? The greatest temptation in this world are women. This has been declared by the sage.

5 When strongly vexed by the influence of the senses, he should eat bad food, mortify himself, stand upright, wander from village to village, take no food at all, withdraw his mind from women. First troubles, then pleasures; first pleasures, then troubles [In order to attain pleasure, one has to work for the means; after the enjoyment of the pleasures one has to undergo punishment in hell, etc.]: thus they are the cause of quarrels. Considering this and well understanding it, one should teach oneself not to cultivate (sensuality). Thus I say. He should not speak of women, nor look at them, nor converse with them, nor claim them as his own, nor do their work. Careful in his speech and guarding his mind, he should always avoid sin. He should maintain this sagedom. Thus I say.

FIFTH LESSON.

1 Thus I say: a lake is full of water, it is in an even plain, it is free from dust, it harbours (many fish*) [*Like unto it is a teacher who is full of wisdom, who lives in a quiet country, is free from passion, and protects living beings.]. Look! he (the teacher) stands in the stream (of knowledge) and is guarded in all directions. Look! there are great Seers in the world, wise, awakened, free from acts. Perceive the truth: from a desire of (a pious) end they chose a religious life. Thus I say.

2 He whose mind is always wavering, does not reach abstract contemplation. Some, bound (by worldly ties), are followers (i.e. understand the truth); some who are not bound, are followers. How should he not despond who amongst followers is a non-follower? 'But that is truth beyond doubt, what has been declared by the Ginas.'

3 Whatever a faithful, well-disposed man, on entering the order, thought to be true, that may afterwards appear to him true; what he thought to be true, that may afterwards appear to him untrue; what he thought to be untrue, that may afterwards appear to him true; what he thought to be untrue, that may afterwards appear to him true. What he thinks to be true, that may, on consideration, appear to him true, whether it be true or untrue. What he thinks to be untrue, that may, on consideration, appear to him untrue, whether it be true or untrue. But he who reflects should say unto him who does not reflect: Consider it to be true. Thus the connection (i.e. the continuity of sins) is broken.

4 Regard this as the course of the zealous one, who stands (in obedience to the spiritual guide). In this point do not show yourself a fool! As it would be unto thee, so it is with him whom thou intendest to kill. As it would be unto thee, so it is with him whom thou intendest to torment. In the same way (it is with him) whom thou intendest to punish, and to drive away. The righteous man who lives up to these sentiments, does therefore neither kill nor cause others to kill (living beings). He should not intentionally cause the same punishment for himself.

5 The Self is the knower (or experiencer), and the knower is the Self. That through which one knows, is the Self. With regard to this (to know) it (the Self) is established. Such is he who maintains the right doctrine of Self. This subject has truly been explained. Thus I say.

SIXTH LESSON.

1 Some not instructed (in the true law) make (only a show) of good conduct; some, though instructed, have no good conduct. Let that not be your case! That is the doctrine of the clever one. Adopting the (akarya's) views, imitating his indifference (for the outer world), making him the guide and adviser (in all one's matters), sharing his abode, conquering (sinfulness), one sees the truth; unconquered one should be one's own master, having no reliance on anything (in the world). He who is great and withdraws his mind from the outer world, should learn the teaching (of the Tirthakaras) through the teaching (of the akarya); by his own innate knowledge, or through the instruction of the highest, or having heard it from others. A wise man should not break the commandment. Examining all (wrong) doctrines from all sides and in all respects, one should clearly understand (and reject) them. 'Knowing the delight of this world [For the same pain he has caused to others in this life, he will suffer in the life hereafter.], circumspect and restrained, one should lead the life of an ascetic.' Desiring liberation [This means that knowledge is a modification (parinama) of the Self, and therefore one with it, but not as a quality or action of the Self different from it.], a hero should, through the sacred lore, ever be victorious. Thus I say.

2 The current (of sin) is said to come from above, from below, and from the sides; these have been declared to be the currents through which, look, there is sinfulness. 'Examining the whirlpool, a man, versed in the sacred lore, should keep off from it.' Leaving the world to avert the current (of sin), such a great man, free from acts, knows and sees the truth; examining (pleasures) he does not desire them.

3 Knowing whence we come and whither we go, he leaves the road to birth and death, rejoicing in the glorious (liberation). 'All sounds recoil thence, where speculation has

THE GRAND BIBLE

no room,' nor does the mind penetrate there. The saint knows well that which is without support.

4 (The liberated) is not long nor small nor round nor triangular nor quadrangular nor circular; he is not black nor blue nor red nor green nor white; neither of good nor bad smell; not bitter nor pungent nor astringent nor sweet; neither rough nor soft; neither heavy nor light; neither cold nor hot; neither harsh nor smooth; he is without body, without resurrection, without contact (of matter), he is not feminine nor masculine nor neuter; he perceives, he knows, but there is no analogy (whereby to know the nature of the liberated soul); its essence is without form; there is no condition of the unconditioned. There is no sound, no colour, no smell, no taste, no touch--nothing of that kind. Thus I say.

End of the Fifth Lecture, called Essence of the World.

AKARANGA BOOK 1 6TH LECTURE, CALLED THE CLEANING.

FIRST LESSON.

1 He who is awakened amongst men, preaches; the man to whom all these classes of lives are well known, preaches the unparalleled wisdom. He praises the road to liberation for those who well exert themselves, who have forsworn cruelty, are zealous and endowed with knowledge. Thus some great heroes are victorious; but, look, some others who are wanting in control do not understand (the welfare of) their souls. Thus I say.

2 As in a lake a greedy leaf-covered tortoise cannot rise up; as the trees do not leave their place (though shaken by storms, etc.); thus men, born in various families, cry bitterly because they are attached to the objects of the senses [Literally, the colours.]; on account of their sinfulness they do not reach liberation.

3 Now look at those who are born in these families to reap the fruit of their own acts: Boils and leprosy, consumption, falling sickness, blindness and stiffness, lameness and humpbackedness, Dropsy and dumbness, look! apoplexy(?) and eye-disease, trembling and crippledness, elephantiasis and diabetes,

These are the sixteen diseases enumerated in due order; besides them many illnesses and wounds occur.

Contemplating their (i.e. the creatures') death, knowing their births in higher and lower regions, contemplating the fruit (of their acts), hear about this according to truth.

There are said to be blind beings dwelling in darkness; once or frequently meeting this lot, they experience pleasant and unpleasant feelings. This has been declared by the awakened ones.

4 There are beings endowed with voice, with taste, water-beings dwelling in water, beings living in the air: 'beings torment beings. See the great danger in this world; many pains (are the lot) of the creatures. Men who are given to their lusts, come to destruction through their weak, frail body. 'The fool works hard, thinking' that the unhappy one suffers many pains. 'Knowing that these diseases are many, should the afflicted search after (remedies)?' See! they are of no avail, have done with them! Sage! see this great danger! Do not hurt anybody! Contemplate. Be attentive! I shall proclaim the doctrine of renunciation.

5 To reap the fruit of their acts they are born in these various families, they increase, are born, grow up, become awakened, and leave the world in due order as great sages. The lamenting parents say to them who proceed on the glorious road: 'Do not leave us!'

6 Consulting their own pleasure, indulging their passions, 'making a noise 1, the parents cry.' No man who leaves his parents is (fit to become) a flood-crossing sage! (The ascetic) does not take refuge there (in his family); for what could attract him there?

He should always maintain this knowledge! Thus I say.

SECOND LESSON.

1 Though some know the misery of the world, have relinquished their former connections, have given up ease, live in chastity, and, whether monk or layman, thoroughly understand the law, they are not able (to persevere in a religious life). The ill-disposed, giving up the robe, alms-bowl, blanket, and broom, do not bear the continuous hardships that are difficult to bear. He who prefers pleasures will, now or after an hour [i.e. after a short time.], be deprived (of the body), not to recover it; *The body with five organs, in which alone liberation can be realised, for an infinite space of time. And thus they do not cross (the samsara), for the sake of these pleasures which entail evil consequences and are associated with others of their kind.

2 But some who embrace the law, will practise it, being careful about its outward signs; not giving way to worldliness, but being firm. Knowing (and renouncing) all lust, a devout man becomes a great sage when he breaks all bonds, thinking: Nothing belongs to me. A man who, thinking, I am I, exerts himself for this (creed), ceases (to act), is houseless, walks about bald-headed. The naked, fasting (monk), who combats

the flesh, will be abused, or struck, or hurt; he will be upbraided with his former trade, or reviled with untrue reproaches. Accounting (for this treatment) by his former sins, knowing pleasant and unpleasant occurrences, he should patiently wander about. Quitting all worldliness one should bear all (disagreeable) feelings, being possessed of the right view.

3 Those are called naked, who in this world, never returning (to a worldly state), (follow) my religion according to the commandment. This highest doctrine has here been declared for men. Delighted with this, destroying that (i.e. the effect of works), he will successively give up sinfulness, after having come to a knowledge of it. Here (in our religion) some live as single mendicants. Therefore a wise man should lead the life of an ascetic by collecting pure alms or any alms in all sorts of families. 'If (the food) be of good or bad smell, or if dreadful beasts inflict pain on (other) beings'--all that happens to you, you will firmly bear it. Thus I say.

THIRD LESSON.

1 A sage who is well instructed in the law and leads a life of abstinence, is always a destroyer of the effects of works. To a mendicant who is little clothed and firm in control, it will not occur (to think): My clothes are torn, I shall beg for (new) clothes; I shall beg for thread; I shall beg for a needle; I shall mend (my clothes); I shall darn them; I shall repair them; I shall put them on; I shall wrap myself in them.

2 The unclothed one, who excels in this (abstinence), will often be molested by (sharp blades of) grass, by cold, heat, gnats, and mosquitoes. The unclothed one, who effects scarcity (of his wants or of his karman), bears these and various other hardships. He is fit for penance, as has been declared by the Reverend One. Understanding this in all respects and with his whole mind, he should perfectly know righteousness. The great heroes (i.e. the Tirthakaras) who for a long time walked in the former years, the worthy ones bore the troubles (mentioned above); endowed with perfect knowledge they had lean arms and very little flesh and blood. He who discontinues (to sin) and is enlightened, is said to have crossed (the samsara), to be liberated, and to have ceased (to act). Thus I say.

3 But can discontent lay hold of a mendicant, who has ceased to act and leads a religious life, for a long time controlling himself? He advances in his spiritual career and exerts himself. As an island which is never covered with water, so is the law taught by the noble ones (a safe refuge for those in danger). They are free from desires, free from murder, beloved, wise, learned. For their benefit has been the exertion of the Reverend One; as birds (feed) their young ones, so are the disciples regularly to be instructed day and night. Thus I say.

FOURTH LESSON.

1 The disciples are thus regularly instructed, day and night, by the knowledge-endowed great heroes, receiving knowledge from them. Some, being seduced from the calmness of the mind, adopt rough manners. Some, living in chastity, dispute the authority (of the teacher), others hear and understand his words; they intend to lead a godly life, but having left the world [Or obedience to their teacher], they are not qualified (for a religious life). Others, being incensed by lusts, greedy, sensual, 'do not care for abstract meditation and religious instruction: these men speak harshly unto the teacher.' It is a second folly of the slow-minded to call virtuous, calm, religiously living men worthless. Some, turning from (control), assign its difficulty as their reason (for doing so) [They do not upbraid their teachers, and hence are not guilty of the second folly.]; others, falling from the pure knowledge and defiling the creed, though not without devotion, for the love of life change (their vows). 'When they feel the hardships (of a religious life) they slide back, for their love of life.' Their leaving the world is a bad leaving.

2 Those who deserve to be called fools, are born again and again. Standing low (in learning or control) they will exalt themselves (and say) in their pride: I am learned. They speak harshly unto the passionless; they upbraid them with their former trades, or revile them with untrue reproaches. The wise, therefore, should know the law. Thou lovest unrighteousness, because thou art young, and lovest acts, and sayest: 'Kill beings;' thou killest them or consentest to their being killed by others. (Such a man) thinks contemptuously: A very severe religion has been proclaimed. Sinking in opposition to the law, he is called murderer. Thus I say.

3 Some think: What have I to do with this or that man? Thus they leave father and mother, kith and kin, like heroes exerting themselves, free from murder. Look! the pious and calm become desponding; the rising, cast down. Those troubled with sensuality, the cowardly men become perverters of the faith [Or breakers of vows.]. Therefore the reputation of some becomes bad. He is an apostate ascetic! He is an apostate ascetic!

4 Look! Some, though living with religious, pious, calm, and worthy (monks), are not religious, nor pious, nor calm, nor worthy. Knowing them, the learned, the wise, the

steadfast hero will always be victorious through the right faith. Thus I say.

FIFTH LESSON.

1 Staying in or between houses, in or between villages, in or between towns, in or between countries, a monk is attacked by murderers, or is subject to the hardships (of a mendicant's life). A hero should bear these hardships.

2 A saint, with right intuition, who cherishes compassion for the world, in the east, west, south, and north, should preach, spread, and praise (the faith), knowing the sacred lore. He should proclaim it among those who exert themselves, and those who do not*, among those who are willing to hear (the word). [* This is equivalent either to believers and heretics, or to clerical and lay men.]

3 Not neglecting tranquillity, indifference, patience, liberation, purity, uprightiness, gentleness, and freedom from worldly cares, one should, with due consideration, preach the law of the mendicants to all sorts of creatures.

4 With due consideration preaching the law of the mendicants, one should do no injury to one's self, nor to anybody else, nor to any of the four kinds of living beings. But a great sage, neither injuring nor injured, becomes a shelter for all sorts of afflicted creatures, even as an island, which is never covered with water.

5 Thus a man who exerts himself, and is of a steady mind, without attachment, unmoved (by passion) but restless (in wandering about), having no worldly desires, should lead the life of an ascetic. Having contemplated the beautiful law, the discerning one is liberated. Therefore look at worldliness, ye men, fettered in fetters!

Those whom lust conquers, sink; therefore do not shrink from the hard (control)! He who knows (and renounces) perfectly and thoroughly these injurious acts, from whom the injurers do not shrink 1, 'who has shaken off wrath, pride,' delusion, and greed, 'he is called a removed one.' Thus I say.

6 On the decay of the body (he does not despond, but deserves) his appellation, 'the leader of the battle.' The sage who has reached the other side, unafflicted and unmoved like a beam, being in the power of death, desires death as the dissolution of the body. Thus I say.

End of the Sixth Lecture, called the Cleaning.

AKARANGA BOOK 1 7TH LECTURE, CALLED LIBERATION.

FIRST LESSON.

1 I say: To friendly or hostile (heretics) one should not give food, drink, dainties and spices, clothes, alms-bowls, and brooms; nor exhort these persons to give (such things), nor do them service, always showing the highest respect. Thus I say.

2 (A heretic may say): Know this for certain: having or not having received food, etc. (down to) brooms, having or not having eaten (come to our house), even turning from your way or passing (other houses); we shall supply your wants. Confessing an individual creed, coming and going, he may give, or exhort to give, or do service (but one should not accept anything from him), showing not the slightest respect. Thus I say.

3 Some here are not well instructed as regards the subject of conduct; for desirous of acts, they say: 'Kill creatures;' they themselves kill or consent to the killing of others; or they take what has not been given; or they pronounce opinions, e. g. the world exists, the world does not exist, the world is unchangeable, the world is ever changing; the world has a beginning, the world has no beginning; the world has an end, the world has no end; (or with regard to the self and actions): this is well done, this is badly done; this is merit, this is demerit; he is a good man, he is not a good man; there is beatitude, there is no beatitude; there is a hell, there is no hell. When they thus differ (in their opinions) and profess their individual persuasion, know (that this is all) without reason 1. Thus they are not well taught, not well instructed in the religion such as it has been declared by the Reverend One, who knows and sees with quick discernment. (One should either instruct the opponent in the true faith) or observe abstinence as regards speech. Thus I say.

4 Everywhere [In all other religious sects.] sins are admitted; but to avoid them is called my distinction. For ye who live in a village or in the forest, or not in a village and not in the forest, know the law as it has been declared. 'By the Brahman, the wise (Mahavira), three 3 vows have been enjoined.' Noble and tranquil men who are enlightened and exert themselves in these (precepts), are called free from sinful acts.

5 Knowing (and renouncing) severally and singly the actions against living beings, in the regions above, below, and on the surface, everywhere and in all ways--a wise man neither gives pain to these bodies, nor orders others to do so, nor assents to their doing so. Nay, we abhor those who give pain to these bodies. Knowing this, a wise man should not cause this or any other pain (to any creatures). Thus I say.

THE GRAND BIBLE

SECOND LESSON.

1 A mendicant may exert himself, or stand or sit or lie in a burying-place or in an empty house or in a mountain cave or in a potter's workshop. A householder may approach a mendicant who stays in any of these places, and say unto him: O long-lived Sramana! I shall give you what I have bought or stolen or taken, though it was not to be taken, nor given, but was taken by force, viz. food, drink, dainties and spices, clothes, an alms-bowl, a plaid, a broom--by acting sinfully against all sorts of living beings; or I shall prepare you snug lodgings; eat (the offered food), dwell (in the prepared house; The above-detailed benefactions.)

2 O long-lived Sramana! A mendicant should thus refuse a householder of good sense and ripe age: O long-lived householder! I do not approve of thy words, I do not accept thy words, that, for my sake, thou givest unto me what thou hast bought or stolen or taken, though it was not to be taken, nor given, but was taken by force, viz. food, drink, dainties and spices, clothes, an alms-bowl, a plaid, a broom--by acting sinfully against all sorts of living beings; or that thou preparest pleasant lodgings for me. O long-lived householder! I have given up this, because it is not to be done.

3 A mendicant may exert himself, etc. (first sentence of § 1). A householder, without betraying his intention, may approach him who stays in some one of the above-mentioned places, and give unto him what has been taken, etc. (all as above, down to) or prepare pleasant lodgings, and accommodate the mendicant with food (and lodging). A mendicant should know it by his own innate intelligence, or through the instruction of the highest (i.e. the Tirthakaras), or having heard it from others: This householder, forsooth, for my sake injures all sorts of living beings, to give me food, etc., clothes, etc., or to prepare pleasant lodgings. A mendicant should well observe and understand this, that he may order (the householder) not to show such obsequiousness. Thus I say.

4 Those who having, with or without the mendicant's knowledge, brought together fetters, become angry (on the monk's refusal) and will strike him, saying: Beat, kill, cut, burn, roast, tear, rob, despatch, torture him! But the hero, come to such a lot, will bravely bear it, or tell him the code of conduct, considering that he is of a different habit; or by guarding his speech he should in due order examine the subject, guarding himself. This has been declared by the awakened ones: The faithful should not give to dissenters food, etc., clothes, etc., nor should they exhort them (to give), nor do them service, always showing the highest respect. Thus I say.

5 Know the law declared by the wise Brahmana one should give to one of the same faith food, etc., clothes, etc., and one should exhort him (to give) or do him service, always showing the highest respect. Thus I say.

THIRD LESSON.

1 Some are awakened as middle-aged men and exert themselves well, having, as clever men, heard and received the word of the learned. The noble ones have impartially preached the law. Those who are awakened, should not wish for pleasure, nor do harm, nor desire (any forbidden things). A person who is without desires and does no harm unto any living beings in the whole world, is called by me 'unfettered.'

2 One free from passions understands perfectly the bright one, knowing birth in the upper and nether regions. Bodies increase through nourishment, they are frail in hardships.' See some whose organs are failing (give way to weakness).

A person who has no desires, cherishes pity. He who understands the doctrine of sin, is a mendicant who knows the time, the strength, the measure, the occasion, the conduct, the religious precept; he disowns all things not requisite for religious purposes, in time exerts himself, is under no obligations; he proceeds securely (on the road to final liberation) after having cut off both (love and hate).

3 A householder approaching a mendicant whose limbs tremble for cold, may say: O long-lived Sramana! are you not subject to the influences of your senses?

O long-lived householder! I am not subject to the influences of my senses. But I cannot sustain the feeling of cold. Yet it does not become me to kindle or light a fire [i.e. self-control.], that I may warm or heat myself; nor (to procure that comfort) through the order of others.

Perhaps after the mendicant has spoken thus, the other kindles or lights a fire that he may warm or heat himself. But the mendicant should well observe and understand this, that he may order him to show no such obsequiousness. Thus I say.

FOURTH LESSON.

1 A mendicant who is fitted out with three robes, and a bowl as fourth (article), will not think: I shall beg for a fourth robe. He should beg for (clothes) which he wants, and which are permitted by the religious code; he should wear the clothes in the same state in which they are given him; he should neither wash nor dye them, nor should he wear washed or dyed clothes, nor (should he) hide (his garments when passing) through other villages, being careless of dress. This is the

whole duty* of one who wears clothes [The original has fire-body, which the faithful are enjoined not to injure; see lecture, lesson 4.]. But know further, that, after winter is gone and the hot season has come, one should leave off the used-up (garment of the three), being clad with an upper and under garment, or with the undermost garment, or with one gown, or with no clothes--aspiring to freedom from bonds [i.e. freedom from worldly cares and interest.]. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it.

2 When it occurs to a blessed 4 mendicant that he suffers pain, and cannot bear the influence of cold, he should not try to obviate these trials, but stand fast in his own self which is endowed with all knowledge. 'For it is better for an ascetic that he should take poison.' Even thus he will in due time put an end to existence. This (way to escape trials) has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

FIFTH LESSON.

1 A mendicant who is fitted out with two robes, and a bowl as third (article), will not think: I shall beg for a third robe. He should beg for robes which are allowed to be begged for; he should wear the clothes, etc. etc. This is the whole outfit of one who wears clothes. But know further, that after the winter is gone and the hot season has come, one should leave off the used-up garments; having left off the used-up garments, (one should) be clad with the undermost garment, with a gown, or with no clothes at all--aspiring to freedom from bonds. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it.

2 When the thought occurs to a mendicant that through illness he is too weak, and not able to beg from house to house--and on his thus complaining a householder brings food, etc., obtained (without injuring life), and gives it him--then he should, after deliberation, say: O long-lived householder! it does not become me to eat or drink this food, etc., or (accept) anything else of the same kind.

3 A mendicant who has resolved, that he will, when sick, accept the assistance of fellow-ascetics in good health, when they offer (assistance) without being asked, and that vice versa he, when in health, will give assistance to sick fellow-ascetics, offering it without being asked--(he should not deviate from his resolution though he die for want of help).

4 Taking the vow to beg (food, etc.) for another (who is sick), and to eat (when sick) what is brought by another; taking the vow to beg, etc., and not to eat what is brought; taking the vow not to beg, etc., but to eat what is brought; taking the vow neither to beg, etc., nor to eat what is brought--(one should adhere to that vow). Practising thus the law as it has been declared, one becomes tranquil, averted from sin, guarded against the allurements of the senses. Even thus (though sick) he will in due time put an end to existence [As in the preceding lesson a man who cannot conquer his sensuality, is permitted to commit suicide (by hanging himself, etc.), in order to put an end to his trials and temptations, so in this lesson a man whose sickness prevents him from persevering in a life of austerities, is permitted to commit suicide by rejecting food and drink. This is called bhaktapana pratyakhyana mukti. It seems therefore to have been regarded as leading to final liberation (mukti)]. This (method) has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

SIXTH LESSON.

1 A mendicant who is fitted out with one robe, and a bowl as second (article), will not think: I shall beg for a second robe. He should beg for such a robe only as is allowed to be begged for, and he should wear it in the same state as he receives it. This is, etc. (see lesson 4, § 1).

But when the hot season has come, one should leave off the used-up clothes; one should be clad with one or no garment--aspiring to freedom from bonds. Knowing what the Reverend One, etc. (see lesson 5, § 1).

When the thought occurs to a mendicant: 'I am myself, alone; I have nobody belonging to me, nor do I belong to anybody,' then he should thoroughly know himself as standing alone--aspiring to freedom from bonds. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it.

2 A male or female mendicant eating food etc. should not shift (the morsel) from the left jaw to the right jaw, nor from the right jaw to the left jaw, to get a fuller taste of it, not caring for the taste (of it)--aspiring to freedom from bonds. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it.

3 If this thought occurs to a monk: 'I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food; regularly reducing his food, and diminishing his sins, 'he should take proper care of his body,

being immovable like a beam; exerting himself he dissolves his body.'

4 Entering a village, or a scot-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or the halting-places of processions, or caravans, or a capital--a monk should beg for straw; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor waterdrops, nor mud, nor cobwebs--he should spread the straw on it. Then he should there and then effect (the religious death called) itvara [Itvara or ingitamarana consists in starving oneself, while keeping within a limited space. A religious death is usually permitted only to those who have during twelve years undergone preparatory penance, consisting chiefly in protracted periods of fasting. The scholiast says that in our case the itvara is not enjoined for sick persons who can no longer sustain austerities; but they should act as if they were to commit the itvara suicide, hoping that in five or six days the sickness would leave them, in which case they are to return to their former life. But if they should get better but die, it is all for the best.]

5 This is the truth: speaking truth, free from passion, crossing (the samsara), abating irresoluteness, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this (religion), he accomplishes this fearful (religious death). Even thus he will in due time put an end to existence. This has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

SEVENTH LESSON.

1 To a naked monk the thought occurs: I can bear the pricking of grass, the influence of cold and heat, the stinging of flies and mosquitos; these and other various painful feelings I can sustain, but I cannot leave off the covering of the privities. Then he may cover his privities with a piece of cloth.

A naked monk who perseveres in this conduct, sustains repeatedly these and other various painful feelings: the grass pricks him, heat and cold attack him, flies and mosquitos sting him. A naked monk (should be) aspiring to freedom from bonds. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it.

2 A monk who has come to any of the following resolutions--having collected food, etc., I shall give of it to other monks, and I shall eat (what they have) brought; (or) having collected food, etc., I shall give of it to other monks, but I shall not eat (what they have) brought; (or) having collected food, etc., I shall not give of it to other monks, but I shall eat (what they have) brought; (or) having collected food, etc., I shall not give of it to other monks, nor eat (what they have) brought;

3 (or) I shall assist a fellow-ascetic with the remnants of my dinner, which is acceptable I and remained in the same state in which it was received, and I shall accept the assistance of fellow-ascetics as regards the remnants of their dinner, which is acceptable and remained in the same state in which it was received;--(that monk should keep these vows even if he should run the risk of his life)

4--aspiring to freedom from bonds. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly conform to it.

5 (The last two paragraphs of the last lesson are to be reproduced here.)

Thus I say.

EIGHTH LESSON.

1 The wise ones who attain in due order to one of the unerring states (in which suicide is prescribed), those who are rich in control and endowed with knowledge, knowing the incomparable (religious death, should continue their contemplation).

2 Knowing the twofold (obstacles, i.e. bodily and mental), the wise ones, having thoroughly learned the law, perceiving in due order (that the time for their death has come), get rid of karma.

3 Subduing the passions and living on little food, he should endure (hardships). If a mendicant falls sick, let him again take food.

4 He should not long for life, nor wish for death he should yearn after neither, life or death.

5 He who is indifferent and wishes for the destruction of karma, should continue his contemplation. Becoming unattached internally and externally, he should strive after absolute purity.

6 Whatever means one knows for calming one's own life, that a wise man should learn (i.e. practise) in order to gain time (for continuing penance).

7 In a village or in a forest, examining the ground and recognising it as free from living beings, the sage should

THE GRAND BIBLE

spread the straw. [Here commences the description of the bhakta pratyakhyana marana, suicide by rejecting food.]

8 Without food he should lie down and bear the pains which attack him. He should not for too long time give way to worldly feelings which overcome him.

9 When crawling animals or such as live on high or below, feed on his flesh and blood, he should neither kill them nor rub (the wound).

10 Though these animals destroy the body, he should not stir from his position. After the asravas have ceased, he should bear (pains) as if he rejoiced in them.

11 When the bonds fall off, then he has accomplished his life. (We shall now describe) a more exalted (method 1) for a well-controlled and instructed monk.

12 This other law has been proclaimed by Gnatriputra: He should give up all motions except his own in the thrice-threelfold way.

13 He should not lie on sprouts of grass, but inspecting the bare ground he should lie on it. Without any comfort and food, he should there bear pain.

14 When the sage becomes weak in his limbs, he should strive after calmness [He should not give way to melancholy thoughts.]. For he is blameless, who is well fixed and immovable (in his intention to die).

15 He should move to and fro (on his ground), contract and stretch (his limbs) for the benefit of the whole body; or (he should remain quiet as if he were) lifeless.

16 He should walk about, when tired of (lying), or stand with passive limbs; when tired of standing, he should sit down.

17 Intent on such an uncommon death, he should regulate the motions of his organs. Having attained a place swarming with insects, he should search for a clean spot.

18 He should not remain there whence sin would rise. He should raise himself above (sinfulness), and bear all pains.

19 And this is a still more difficult method 1, when one lives according to it: not to stir from one's place, while checking all motions of the body.

20 This is the highest law, exalted above the preceding method: Having examined a spot of bare ground he should remain there; stay O Brahmana!

21 Having attained a place free from living beings, he should there fix himself. He should thoroughly mortify his flesh, thinking: There are no obstacles in my body.

22 Knowing as long as he lives the dangers and troubles, the wise and restrained (ascetic) should bear them as being instrumental to the dissolution of the body.

23 He should not be attached to the transitory pleasures, nor to the greater ones; he should not nourish desire and greed, looking only for eternal praise.

24 He should be enlightened with eternal objects, and not trust in the delusive power of the gods; a Brahmana should know of this and cast off all inferiority.

25 Not devoted to any of the external objects he reaches the end of his life; thinking that patience is the highest good, he (should choose) one of (the described three) good methods of entering Nirvana. Thus I say.

End of the Seventh Lecture, called Liberation.

AKARANGA BOOK 1 8TH LECTURE, (CALLED) THE PILLOW OF RIGHTEOUSNESS.

FIRST LESSON.

1 As I have heard it, I shall tell how the Venerable Ascetic, exerting himself and meditating, after having entered the order in that winter, wandered about*. 'I shall not cover myself with that robe,' only in that winter (he used it). He had crossed (the samsara) for the rest of his life. This (refusing of dress) is in accordance with his doctrine. [* Silanka remarks: 'This verse has not been explained by the author of the old tika. Why? Either because it offers no difficulty, or because it was wanting. Yet it is found in the Manuscripts, of the text alone. We do not exactly know the reason.' Which old tika is meant by Silanka we cannot tell with certainty. It scarcely can be the Kurni, for in the Bombay Manuscript. of it the text of the verse in question is given, but no explanation beyond the words: esa pukha, this is (given as an answer to) a question.]

2 More than four months many sorts of living beings gathered on his body, crawled about it, and caused pain there.

3 For a year and a month he did not leave off his robe. Since that time the Venerable One, giving up his robe, was a naked, world-relinquishing, houseless (sage).

4 Then he meditated (walking) with his eye fixed on a square space before him of the length of a man. Many people assembled, shocked at the sight; they struck him and cried.

5 Knowing (and renouncing) the female sex in mixed gathering places, he meditated, finding his way himself: I do not lead a worldly life.

6 Giving up the company of all householders whomsoever, he meditated. Asked, he gave no answer; he went, and did not transgress the right path.

7 For some it is not easy (to do what he did), not to answer those who salute; he was beaten with sticks, and struck by sinful people.

8 Disregarding slights difficult to bear, the Sage wandered about, (not attracted) by story-tellers, pantomimes, songs, fights at quarter-staff, and boxing-matches.

9 At that time the son of Gnatri saw without sorrow (or pleasure) people in mutual conversation. Gnatriputra obtained oblivion of these exquisite sorrows.

10 For more than a couple of years he led a religious life without using cold water; he realised singleness, guarded his body, had got intuition, and was calm.

11 Thoroughly knowing the earth-bodies and water-bodies and fire-bodies and wind-bodies, the lichens, seeds, and sprouts,

12 He comprehended that they are, if narrowly inspected, imbued with life, and avoided to injure them; he, the great Hero.

13 The immovable (beings) are changed to movable ones, and the movable beings to immovable ones; beings which are born in all states become individually sinners by their actions.

14 The Venerable One understands thus: he who is under the conditions (of existence), that fool suffers pain. Thoroughly knowing (karman), the Venerable One avoids sin.

15 The sage, perceiving the double (karman) [Present and future.], proclaims the incomparable activity [i.e. religious life.], he, the knowing one; knowing the current of worldliness, the current of sinfulness, and the impulse,

16 Practising the sinless abstinence from killing, he did not act, neither himself nor with the assistance of others; he to whom women were known as the causes of all sinful acts, he saw (the true state of the world).

17 He did not use what had expressly been prepared for him 5; he well saw (that bondage comes) through action. Whatever is sinful, the Venerable One left that undone: he consumed clean food.

18 He did not use another's robe, nor does he eat out of another's vessel. Disregarding contempt, he went with indifference to places where food was prepared.

19 Knowing measure in eating and drinking, he was not desirous of delicious food, nor had he a longing for it. A sage should not rub his eyes nor scratch his body.

20 Looking a little sideward, looking a little behind, answering little when spoken to, he should walk attentively looking on his path.

21 When the cold season has half-way advanced, the houseless, leaving off his robe and stretching out his arms, should wander about, not leaning against a trunk.

22 This is the rule which has often been followed by the wise Brahmana, the Venerable One, who is free from attachment: thus proceed (the monks).

Thus I say.

THIRD LESSON.

1 Always well guarded, he bore the pains (caused by) grass, cold, fire, flies, and gnats; manifold pains.

2 He travelled in the pathless country of the Ladhas, in Vaggabhumi and Subbhabhumi 1; he used there miserable beds and miserable seats.

3 In Ladha (happened) to him many dangers. Many natives attacked him. Even in the faithful part of the rough country the dogs bit him, ran at him.

4 Few people kept off the attacking, biting dogs. Striking the monk, they cried 'Khukhu,' and made the dogs bite him.

5 Such were the inhabitants. Many other mendicants, eating rough food in Vaggabhumi, and carrying about a strong pole or a stalk (to keep off the dogs), lived there.

6 Even thus armed they were bitten by the dogs, torn by the dogs. It is difficult to travel in Ladha.

7 Ceasing to use the stick (i.e. cruelty) against living beings, abandoning the care of the body, the houseless (Mahavira), the Venerable One, endures the thorns of the villages (i.e. the abusive language of the peasants), (being) perfectly enlightened.

8 As an elephant at the head of the battle, so was Mahavira there victorious. Sometimes he did not reach a village there in Ladha.

9 When he who is free from desires approached the village, the inhabitants met him on the outside, and attacked him, saying, 'Get away from here.'

10 He was struck with a stick, the fist, a lance, hit with a fruit, a clod, a potsherd. Beating him again and again, many cried.

11 When he once (sat) without moving his body, they cut his flesh 1, tore his hair under pains, or covered him with dust.

12 Throwing him up, they let him fall, or disturbed him in his religious postures; abandoning the care of his body, the Venerable One humbled himself and bore pain, free from desire.

13 As a hero at the head of the battle is surrounded on all sides, so was there Mahavira. Bearing all hardships, the Venerable One, undisturbed, proceeded (on the road to Nirvana).

This is the rule which has often been followed, etc.

FOURTH LESSON.

1 The Venerable One was able to abstain from indulgence of the flesh, though never attacked by diseases. Whether wounded or not wounded, he desired not medical treatment.

2 Purgatives and emetics, anointing of the body and bathing, shampooing and cleansing of the teeth do not behave him, after he learned (that the body is something unclean).

3 Being averse from the impressions of the senses, the Brahmana wandered about, speaking but little. Sometimes in the cold season the Venerable One was meditating in the shade.

4 In summer he exposes himself to the heat, he sits squatting in the sun; he lives on rough (food): rice, pounded jujube, and beans.

5 Using these three, the Venerable One sustained himself eight months. Sometimes the Venerable One did not drink for half a month or even for a month.

6 Or he did not drink for more than two months, or even six months, day and night, without desire (for drink). Sometimes he ate stale food.

7 Sometimes he ate only the sixth meal, or the eighth, the tenth, the twelfth; without desires, persevering in meditation.

8 Having wisdom, Mahavira committed no sin himself, nor did he induce others to do so, nor did he consent to the sins of others.

9 Having entered a village or a town, he begged for food which had been prepared for somebody else. Having got clean food, he used it, restraining the impulses.

10 When there were hungry crows, or thirsty beings stood in his way, where he begged, or when he saw them flying repeatedly down,

11 When a Brahmana or Sramana, a beggar or guest, a Kandala 1, a cat, or a dog stood in his way,

12 Without ceasing in his reflections, and avoiding to overlook them, the Venerable One slowly wandered about, and, killing no creatures, he begged for his food.

13 Moist or dry or cold food, old beans, old pap, or bad grain, whether he did or did not get such food, he was rich (in control).

14 And Mahavira meditated (persevering) in some posture, without the smallest motion; he meditated in mental concentration on (the things) above, below, beside, free from desires.

15 He meditated free from sin and desire, not attached to sounds or colours; though still an erring mortal (khadmastha), he wandered about, and never acted carelessly.

16 Himself understanding the truth and restraining the impulses for the purification of the soul, finally liberated, and free from delusion, the Venerable One was well guarded during his whole life.

This is the rule which has been followed, etc.

End of the Ninth Lecture, called the Pillow of Righteousness.

End of the First Book.

THE AKARANGA SUTRA, BOOK 2 FIRST PART.

AKARANGA BOOK 2 FIRST LECTURE, CALLED BEGGING OF FOOD.

FIRST LESSON.

1 When a male or a female mendicant, having entered the abode of a householder with the intention of collecting alms, recognises food, drink, dainties, and spices as affected by, or mixed up with, living beings, mildew, seeds or sprouts, or wet with water, or covered with dust--either in the hand or the pot of another [By the other is meant the householder or the giver (datri).]--they should not, even if they can get it, accept of such food, thinking that it is impure and unacceptable.

2 But if perchance they accept of such food, under pressing circumstances, they should go to a secluded spot, a garden, or a monk's hall--where there are no eggs, nor living beings, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor drops (of water), nor mud, nor cobwebs--and rejecting (that which is affected by), and cleaning that which is mixed up (with living beings, etc.), they should circumspectly eat or drink it. But with what they cannot eat or drink, they should resort to a secluded spot, and leave it there on a heap of ashes or bones, or rusty things, or chaff, or cowdung, or on any such-like place which they have repeatedly examined and cleaned.

3 A monk or a nun on a begging-tour should not accept as alms whatever herbs they recognise, on examining them, as still whole, containing their source of life, not split longwise or broadwise, and still alive, fresh beans, living and not broken; for such food is impure and unacceptable.

4 But when they recognise after examination that those herbs are no more whole, do not contain their source of life, are split longwise or broadwise, and no more alive, fresh beans, lifeless and broken, then they may accept them, if they get them; for they are pure and acceptable.

5 A monk or nun on a begging-tour should not accept as alms whatever flattened grains, grains containing much chaff, or half-roasted spikes of wheat, etc., or flour of wheat, etc., or

THE GRAND BIBLE

rice or flour of rice, they recognise as only once worked; for such food is impure and unacceptable.

6 But when they recognise these things as more than once worked, as twice, thrice worked, then they may accept them, if they get them; for they are pure and acceptable.

7 A monk or a nun desiring to enter the abode of a householder for collecting alms, should not enter or leave it together with a heretic or a householder; or a monk who avoids all forbidden food, etc., together with one who does not.

8 A monk or a nun entering or leaving the out-of-door places for religious practices or for study I should not do so together with a heretic or a householder; or a monk who avoids all forbidden food, together with one who does not.

9 A monk or a nun wandering from village to village should not do so together with a heretic or a householder; or a monk who avoids all forbidden food, together with one who does not.

10 A monk or a nun on a begging-tour should not give, immediately or mediately, food, etc., to a heretic or a householder; or a monk who avoids all forbidden food, to one who does not.

A monk or a nun on a begging-tour should not accept food, etc., from a householder whom they know to give out of respect for a Nirgrantha, in behalf of a fellow-ascetic, food, etc., which he has bought or stolen or taken, though it was not to be taken nor given, but was taken by force, by acting sinfully towards all sorts of living beings; for such-like food, etc., prepared by another man or by the giver himself, brought out of the house or not brought out of the house, belonging to the giver or not belonging to him, partaken or tasted of, or not partaken or tasted of, is impure and unacceptable.

11 In this precept substitute for 'on behalf of one fellow-ascetic,' (2) on behalf of many fellow-ascetics, (3) on behalf of one female fellow-ascetic, (4) on behalf of many female fellow-ascetics; so that there will be four analogous precepts.

12 A monk or a nun should not accept of food, etc., which they know has been prepared by the householder for the sake of many Sramanas and Brahmanas, guests, paupers, and beggars, after he has counted them, acting sinfully towards all sorts of living beings; for such food, whether it be tasted of or not, is impure and unacceptable.

13 A monk or a nun should not accept of food, etc., if the said food, etc., has been prepared by the giver himself, has not been partaken or tasted of; for such food, etc., is impure and unacceptable; but if the food, etc., has been prepared by another person, has been brought out of the house, belongs to the giver, has been partaken or tasted of, one may accept it; for it is pure and acceptable.

14 A monk or a nun wishing to enter the abode of a householder with the intention of collecting alms, should not, for the sake of food or drink, enter or leave such always liberal, always open houses, where they always give a morsel, always the best morsel, always a part of the meal, always nearly the half of it.

This certainly is the whole duty of a monk or a nun in which one should, instructed in all its meanings and endowed with bliss, always exert oneself.

Thus I say.

SECOND LESSON.

1 A monk or a nun on a begging-tour should not accept food, etc., in the following case: when, on the eighth or paushadha day, on the beginning of a fortnight, of a month, of two, three, four, five, or six months, or on the days of the seasons, of the junction of the seasons, of the intervals of the seasons, many Sramanas and Brahmanas, guests, paupers, and beggars are entertained with food, etc., out of one or two or three or four vessels, pots, baskets, or heaps of food; such-like food which has been prepared by the giver, etc., (all down to) not tasted of, is impure and unacceptable. But if it is prepared by another person, etc. (see first lesson, § 13), one may accept it; for it is pure and acceptable.

2 A monk or a nun on a begging-tour may accept food, etc., from unblamed, uncensored families, to wit, noble families, distinguished families, royal families, families belonging to the line of Ikshvaku, of Hari, cowherds' families, Vaisya families, barbers' families, carpenters' families, takurs' families, weavers' families; for such food, etc., is pure and acceptable.

3 A monk or a nun on a begging-tour should not accept food, etc., in the following case: when in assemblies, or during offerings to the manes, or on a festival of Indra or Skanda or Rudra or Mukunda or demons or Yakshas or the snakes, or on a festival in honour of a tomb, or a shrine, or a tree, or a hill, or a cave, or a well, or a tank, or a pond, or a river, or a lake, or the sea, or a mine--when on such-like various festivals many Sramanas and Brahmanas, guests, paupers, and beggars are entertained with food, etc. (all as in § 1, down to) acceptable.

4 But when he perceives that all have received their due share, and are enjoying their meal, he should address the householder's wife or sister or daughter-in-law or nurse or

male or female servant or slave and say: 'O long-lived one! (or, O sister!) will you give me something to eat?' After these words of the mendicant, the other may bring forth food, etc., and give it him. Such food, etc., whether he beg for it or the other give it, he may accept; for it is pure and acceptable.

5 When a monk or a nun knows that at a distance of more than half a yugana a festive entertainment is going on, they should not resolve to go there for the sake of the festive entertainment.

6 When a monk hears that the entertainment is given in an eastern or western or southern or northern place, he should go respectively to the west or east or north or south, being quite indifferent (about the feast); wherever there is a festive entertainment, in a village or scot-free town, etc. (see 1, 7, 6, § 4), he should not go there for the sake of the festive entertainment.

The Kevalin assigns as the reason for this precept, that if the monk eats food, etc., which has been given him on such an occasion, he will incur the sin of one who uses what I has been prepared for him, or is mixed up with living beings, or has been bought or stolen or taken, though it was not to be taken, nor was it given, but taken by force.

7 A layman might, for the sake of a mendicant, make small doors large, or large ones small; put beds from a level position into a sloping one, or from a sloping position into a level one; place the beds out of the draught or in the draught; cutting and clipping the grass outside or within the upasraya, spread a couch for him, (thinking that) this mendicant is without means for a bed. Therefore should a well-controlled Nirgrantha not resolve to go to any festival which is preceded or followed by a feast.

This certainly is the whole duty, etc. (see end of lesson).

Thus I say.

THIRD LESSON.

1 When he has eaten or drunk at a festive entertainment, he might vomit (what he has eaten), or not well digest it; or some other bad disease or sickness might befall him.

The Kevalin says this is the reason:

A mendicant, having drunk various liquors, together with the householder or his wife, monks or nuns, might not find the (promised) resting-place on leaving the scene of entertainment and looking out for it; or in the resting-place he may get into mixed company; in the absence of his mind or in his drunkenness he may lust after a woman or a eunuch; approaching the mendicant (they will say): 'O long-lived Sramana! (let us meet) in the garden, or in the sleeping-place, in the night or in the twilight.' Luring him thus by his sensuality (she says): 'Let us proceed to enjoy the pleasures of love.' He might go to her, though he knows that it should not be done.

2 These are the causes to sin, they multiply continuously. Therefore should a well-controlled Nirgrantha not resolve to go to any festival which is preceded or followed by a feast.

3 A monk or a nun, hearing or being told of some festivity, might hasten there, rejoicing inwardly: 'There will be an entertainment, sure enough!' It is impossible to get there from other families alms which are acceptable and given out of respect for the cloth 1, and to eat the meal. As this would lead to sin, they should not do it. But they should enter there, and getting from other families their alms, should eat their meal.

4 A monk or a nun, knowing that in a village or a scot-free town, etc. (see 1, 7, 6, § 4), an entertainment will be given, should not resolve to go to that village, etc., for the sake of the entertainment. The Kevalin assigns as the reason here: When a man goes to a much-frequented and vulgar entertainment somebody's foot treads on his foot, somebody's hand moves his hand, somebody's bowl clashes against his bowl, somebody's head comes in collision with his head, somebody's body pushes his body, or somebody beats him with a stick or a bone or a fist or a clod, or sprinkles him with cold water, or covers him with dust; or he eats unacceptable food, or he receives what should be given to others. Therefore should a well-controlled Nirgrantha not resolve to go to a much-frequented and vulgar entertainment to partake of it.

5 A monk or a nun on a begging-tour should not accept such food, etc., about the acceptability or unacceptability of which his (or her) mind has some doubts or misgivings for such food, etc.

6 When a monk or a nun wishes to enter the abode of a householder, they should do so with the complete outfit.

7 A monk or a nun entering or leaving the out-of-door places for religious practices or study, should do so with the complete outfit.

8 A monk or a nun wandering from village to village should do so with the complete outfit.

9 A monk or a nun should not, with the complete outfit, enter or leave the abode of a householder to collect alms, or the out-of-door places for religious practices and study, or wander from village to village on perceiving that a strong and widely-spread rain pours down, or a strong and widely-spread mist is coming on, or a high wind raises much dust, or many flying insects are scattered about and fall down.

10 A monk or a nun on a begging-tour should not accept food, etc., in the houses of Kshatriyas, kings, messengers, and relations of kings, whether they are inside or outside, or invite them; for such food, etc., is impure and unacceptable. Thus I say.

FOURTH LESSON.

1 A monk or a nun on a begging-tour should not resolve to go to a festival, preceded or followed by an entertainment, to partake of it, when they know that there will be served up chiefly meat or fish or roasted slices of meat or fish; nor to a wedding breakfast in the husband's house or in that of the bride's father; nor to a funeral dinner or to a family dinner where something is served up,--if on their way there, there are many living beings, many seeds, many sprouts, much dew, much water, much mildew, many drops (of water), much dust, and many cobwebs; or if there have arrived or will arrive many Sramanas and Brahmanas, guests, paupers, and beggars, and if it will be a crowded assembly, so that a wise man may not enter or leave it, or learn there the sacred texts, to question about them, to repeat them, to consider them, to think about the substance of the law.

2 A monk or a nun may go to such an entertainment (as described in the preceding Sara), provided that on their way there, there are few living beings, few seeds, etc.; that no Sramanas and Brahmanas, etc., have arrived or will arrive; that it is not a crowded assembly, so that a wise man may enter or leave, etc. [This precept applies, according to the commentator, only to sick monks, or such as can get nothing elsewhere.]

3 A monk or a nun desirous to enter the abode of a householder, should not do so, when they see that the milch cows are being milked, or the food, etc., is being cooked, and that it is not yet distributed. Perceiving this, they should step apart and stay where no people pass or see them. But when they conceive that the milch cows are milked, the dinner prepared and distributed, then they may circumspectly enter or leave the householder's abode for the sake of alms.

4 Some of the mendicants say to those who follow the same rules of conduct, live (in the same place), or wander from village to village: 'This is indeed a small village, it is too populous, nor is it large; reverend gentlemen, go to the outlying villages to beg alms [The just arrived monks should do as they are bidden.]'

Some mendicant may have their kinsmen or relations, e. g. a householder or his wife, or daughters, or daughters-in-law, or nurses, or male and female slaves or servants. Such families with which he is connected by kindred or through marriage, he intends to visit before (the time of begging): 'I shall get there (he thinks) food or dainties or milk or thick sour milk or fresh butter or ghee or sugar or oil or honey or meat or liquor, a sesamum dish 3, or raw sugar, or a meal of parched wheat 4, or a meal of curds and sugar with spices 5; after having eaten and drunk, and having cleaned and rubbed the alms-bowl, I shall, together with other mendicants, enter or leave the abode of a householder to collect alms.' As this would be sinful, he should not do so.

5 But, at the proper time, entering there with the other mendicants, he may there in these or other families accept alms which are acceptable and given out of respect for his cloth, and eat his meal.

This certainly is the whole duty, etc. (see end of lesson).

Thus I say.

FIFTH LESSON.

1 When a monk or a nun on entering the abode of a householder sees that the first portion of the meal is being thrown away 1 or thrown down, or taken away, or distributed, or eaten, or put off, or has already been eaten or removed; that already other Sramanas and Brahmanas, guests, paupers, and beggars go there in great haste; (they might think), 'Hallo! I too shall go there in haste.' As this would be sinful, they should not do so.

2 When a monk or a nun on a begging-tour comes upon walls or gates, or bolts or holes to fit them, they should, in case there be a byway, avoid those (obstacles), and not go on straight.

The Kevalin says: This is the reason: Walking there, he might stumble or fall down; when he stumbles or falls down, his body might become contaminated with faeces, urine, phlegmatic humour, mucus, saliva, bile, matter, semen, or blood. And if his body has become soiled, he should not wipe or rub or scratch or clean [In honour of the gods.] or warm or dry it on the bare ground or wet earth [or dusty earth] on a rock or a piece of clay containing life, or timber inhabited by worms, or anything containing eggs, living beings, etc. (down to) cobwebs; but he should first beg for some straw or leaves, wood or a potsherd, which must be free from dust, resort with it to a secluded spot, and on a heap of ashes or bones, etc. (see 2, 1, 1, § 2), which he has repeatedly examined and cleaned, he should circumspectly wipe or rub, warm or dry (his body).

3 When a monk or a nun on a begging-tour perceives a vicious cow coming towards them, or a vicious buffalo coming towards them, or a vicious man, horse, elephant, lion,

THE GRAND BIBLE

tiger, wolf, panther, bear, hyena, sarabha, shakal, cat, dog, boar, fox, leopard coming towards them, they should, in case there be a byway, circumspectly avoid them, and not walk on straight.

4 When a monk or a nun on a begging-tour comes on their way upon a pit, pillar, thorns, or unsafe, marshy or uneven ground, or mud, they should, in case there be a byway, avoid these (obstacles), and not walk on straight.

When a monk or a nun on a begging-tour perceives that the entrance of a householder's abode is secured by a branch of a thorn bush, they should not, without having previously got the (owner's) permission, and having examined and swept (the entrance), make it passable or enter and leave (the house). But they may circumspectly do so, after having got the (owner's) permission, and having examined and swept it.

5 When a monk or a nun on a begging-tour knows that a Sramana or a Brahmana, a guest, pauper or beggar has already entered (the house), they should not stand in their sight or opposite the door 1.

The Kevalin says: This is the reason: Another, on seeing him, might procure and give him food, etc. Therefore it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that he should not stand in the other mendicants' sight or opposite the door.

Knowing this, he should go apart and stay where no people pass or see him. Another man may bring and give him food, etc., while he stays where no people pass or see him, and say unto him: 'O long-lived Sramana! this food, etc., has been given for the sake of all of you; eat it or divide it among you.' Having silently accepted the gift, he might think: Well, this is just (enough) for me! As this would be sinful, he should not do so.

Knowing this, he should join the other beggars, and after consideration say unto them: 'O long-lived Sramanas! this food, etc., is given for the sake of all of you; eat it or divide it among you.' After these words another might answer him: 'O long-lived Sramana! distribute it yourself.' Dividing the food, etc., he should not (select) for himself too great a portion, or the vegetables, or the conspicuous things, or the savoury things, or the delicious things, or the nice things, or the big things; but he should impartially divide it, not being eager or desirous or greedy or covetous (of anything). When he thus makes the division, another might say: 'O long-lived Sramana! do not divide (the food); but let us, all together, eat and drink.' When he thus eats, he should not select for himself too great a portion, etc.; but should eat and drink alike with all, not being desirous, etc.

6 When a monk or a nun on a begging-tour perceives that a Sramana or Brahmana, a beggar or guest has already entered the house, they should not overtake them and address (the householder) first. Knowing this, they should go apart and stay where no people pass or see them. But when they perceive that the other has been sent away or received alms, and has returned, they may circumspectly enter the house and address the householder.

This certainly is the whole duty, etc.

Thus I say.

SIXTH LESSON.

1 When a monk or a nun on a begging-tour perceives that many hungry animals have met and come together in search of food, e. g. those of the chicken-kind or those of the pig-kind, or that crows have met and come together, where an offering is thrown on the ground, they should, in case there be a byway, avoid them and not go on straight.

2 A monk or a nun on a begging-tour should not stand leaning against the door-post of the householder's abode, or his sink or spitting-pot, nor in sight of, or opposite to his bathroom or privy; nor should they contemplate a loophole or a mended spot or a fissure (of the house) or the bathing-house, showing in that direction with an arm or pointing with a finger, bowing up and down.

3 Nor should they beg, pointing with a finger at the householder, or moving him with a finger, or threatening him with a finger, or scratching him with a finger, or praising him, or using coarse language.

4 If he sees somebody eating, eg. the householder or his wife, etc., he should after consideration say: 'O long-lived one! (or, O sister!) will you give me some of that food?' After these words the other might wash or wipe his hand or pot or spoon or plate with cold or hot water 1. He should after consideration say: 'O long-lived one! (or, O sister!) do not wash or wipe your hand or pot or spoon or plate! If you want to give me something, give it as it is!' After these words the other might give him a share, having washed or wiped his hand, etc., with cold or hot water. But he should not accept anything out of such a hand, etc., which has been before treated thus; for it is impure and unacceptable.

5 It is also to be known that food, etc., is impure and unacceptable, which is given with a wet hand, though the hand be not purposely wetted.

6 The same rule holds good with regard to a moistened hand, etc., and a dusty hand, etc., and a hand which is soiled

with clay, dew, orpiment, vermilion, realgar, collyrium, white chalk, alum, rice-flour, kukkusa, ground drugs.

7 It is also to be known that he may accept such food, etc., which is given with a soiled hand, etc., to one similarly soiled (i.e. with what one is to receive), or to one unsoiled, with hand similarly soiled; for such food, etc., is pure and acceptable.

8 A monk or a nun on a begging-tour should not accept flattened grains, grains containing much chaff, etc. (see 2, 1, 1, § 5), which a layman, for the sake of the mendicant, has ground 1, grinds, or will grind, has winnowed, winnows, or will winnow on a rock or a piece of clay containing life, etc. (see 2, 1, 5, § 2, all down to) cobwebs; for such large, parched grains, etc., are impure and unacceptable.

9 A monk or a nun on a begging-tour should not accept fossil salt or sea salt which a householder, for the sake of the mendicant, has ground or pounded, grinds or pounds, will grind or pound on a rock or a piece of clay containing life, etc.; for such-like fossil salt or sea salt is impure and unacceptable.

10 A monk or a nun on a begging-tour should not accept food, etc., which is prepared over the fire; for such food is impure and unacceptable. The Kevalin says: This is the reason: A layman will kill the fire-bodies, by wetting or moistening, wiping or rubbing, throwing up or turning down the food, etc., for the sake of the mendicant. Hence it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that they should not accept food, etc., which has been prepared over the fire, etc.

This certainly is the whole duty, etc.

Thus I say.

SEVENTH LESSON.

1 A monk or a nun on a begging-tour should not accept food, etc., which has been placed on a post or pillar or beam or scaffold or loft 1 or platform or roof or some such-like elevated place; for such food fetched from above is impure and unacceptable. The Kevalin says: This is the reason: The layman might fetch and erect a stool or a bench or a ladder or a handmill, get upon it, and getting upon it fall or tumble down. Thus he might hurt his foot or arm or breast or belly or head or some other part of his body; or he might kill or frighten or bruise or smash or crush or afflict or pain or dislocate all sorts of living beings. Therefore he should not accept such-like food, etc., fetched from above.

2 A monk or a nun on a begging-tour should not accept food, etc., which a layman, for the sake of the mendicant, has taken from a granary or vault by contorting himself up and down and horizontally; thinking that such-like food is brought from underground.

3 A monk or a nun on a begging-tour should not accept food, etc., which is kept in earthenware. The Kevalin says: This is the reason: The layman might, for the sake of the mendicant, break the earthen vessel containing the food, etc., and thereby injure the earth-body; in the same way he might injure the fire-body, the wind-body, plants and animals; by putting it again (in earthenware), he commits the pakkhakamma sin. Hence it has been said to the mendicant, etc., that he should not accept food, etc., which is put in earthenware.

4 A monk or a nun on a begging-tour should not accept food, etc., placed on the earth-body, the wind-body, the fire-body, for such food is impure and unacceptable. The Kevalin says: This is the reason: A layman might, for the sake of the mendicant, stir or brighten the fire, and taking the food, etc., down from it, might give it to the mendicant. Hence it has been said, etc., that he should accept no such food.

5 When a monk or a nun on a begging-tour sees that a layman might, for the sake of the mendicant, cool too hot food, etc., by blowing or fanning with a winnowing basket or fan or a palm leaf or a branch or a part of a branch or a bird's tail or a peacock's tail or a cloth or a corner of a cloth or the hand or the mouth, they should, after consideration, say (to the householder or his wife): 'O long-lived one! (or, O sister!) do not blow or fan the hot food, etc., with a winnowing basket, etc.; but if you want to give it me, give it as it is.' After these words the other might give it after having blown or fanned it with a winnowing basket, etc.; such-like food they should not accept, because it is impure and unacceptable.

6 A monk or a nun on a begging-tour should not accept food, etc., which is placed on vegetable or animal matter 1; for such food is impure and unacceptable.

7 A monk or a nun on a begging-tour should not accept water which has been used for watering flour or sesamum or rice, or any other such-like water which has been recently used for washing, which has not acquired a new taste, nor altered its taste or nature, nor has been strained; for such-like water is impure and unacceptable. But if it has long ago been used for washing, has acquired a new taste, has altered its taste or nature, and has been strained, it may be accepted, for it is pure and acceptable.

8 When a monk or a nun on a begging-tour finds water used for washing sesamum, chaff or barley, or rainwater or sour

gruel or pure water, they should, after consideration, say (to the householder or his wife): 'O long-lived one! (or, O sister!) will you give me some of this water?' Then the other may answer him: 'O long-lived Sramana! take it yourself by drawing it with, or pouring it in, your bowl!' Such-like water, whether taken by himself or given by the other, he may accept.

9 A monk or a nun on a begging-tour should not accept such water as has been taken from the bare ground, etc. (see 2, 1, 5, § 2, all down to) cobwebs, or water which the layman fetches in a wet or moist or dirty vessel, mixing it with cold water.

This certainly is the whole duty, etc.

Thus I say.

EIGHTH LESSON.

1 A monk or a nun on a begging-tour should not accept juice of mangos, insipidated juice of mangos, juice of wood-apples, citrons, grapes, wild dates, pomegranates, cocoa-nuts, bamboos, jujubes, myrobalans, tamarinds, or any such-like liquor containing particles of the shell or skin or seeds, which liquor the layman, for the sake of the mendicant, pressed, strained, or filtered through a basket 1, cloth, or a cow's tail; for such liquor is impure and unacceptable.

2 When a monk or a nun on a begging-tour smells, in travellers' houses or garden houses or householders' houses or maths, the scent of food or drink or sweet scents, they should not smell them, being indifferent against smell, and not eager or desirous or greedy or covetous of the pleasant smell.

3 A monk or a nun on a begging-tour should not accept raw things which are not yet modified by instruments 1, as bulbous roots, growing in water or dry ground, mustard stalks; for they are impure and unacceptable. The same holds good with regard to long pepper, ground long pepper, common pepper, ground common pepper, ginger or ground ginger.

4 A monk or a nun on a begging-tour should not accept such raw fruits which are not yet modified by instruments, as those of Mango, Amratika, Ghigghira [Name of a shrub.], Surabhi 3, Sallaki [Boswellia Thurifera.], for they, etc.

5 The same holds good with regard to raw shoots which, etc., as those of Asvattha, Nyagrodha, Pilamkhu 5, Niyura [Cedrela Toona.], Sallaki.

6 The same holds good with regard to raw berries which, etc., as those of Kapittha [The wood-apple tree, Feronia Elephantum.], pomegranate, or Pippala.

7 A monk or a nun on a begging-tour should not accept raw, powdered fruits which are not well ground and still contain small seeds, as those of Umbara, Pilamkhu, Nyagrodha, and Asvattha; for etc.

8 A monk or a nun on a begging-tour should not accept unripe wild rice, dregs, honey, liquor, ghee, or sediments of liquor, if these things be old or if living beings are engendered or grow or thrive in them, or are not taken out, or killed or destroyed in them.

9 A monk or a nun on a begging-tour should not accept any such-like raw plants 1 as Ikshumeru, Ankakarelu, Kaseru, Samghatika, Putialu.

10 A monk or a nun on a begging-tour should not accept any such-like (vegetables) as Nymphaea or stalk of Nymphaea or the bulb of Nelumbium or the upper part or the filament of Lotus or any part of the plant.

11 A monk or a nun on a begging-tour should not accept such-like raw substances as seeds or sprouts, growing on the top or the root or the stem or the knots (of a plant), likewise the pulp or blossoms of the plantain, cocoa-nut, wild date, and palmyra trees.

12 A monk or a nun on a begging-tour should not accept any such-like raw unmodified substances as sugar-cane, which is full of holes, or withering or peeling off or corroded by wolves; or the points of reeds or the pulp of plantains.

13 The same holds good with regard to garlic or its leaves or stalk or bulb or integument.

14 Likewise with regard to cooked fruits of Aththiya [A certain tree.], Tinduka [Diospyros Glutinosa.], Vilva [Aegle Marmelos], Sriparni [Pistia Stratiotes.].

15 A monk or a nun on a begging-tour should not accept such raw, unmodified substances as corn, clumps of corn, cakes of corn, sesamum, ground sesamum, or cakes of sesamum.

This is the whole duty, etc.

Thus I say.

NINTH LESSON.

1 In the east or west or south or north, there are some faithful householders, etc., (all down to) servants who will speak thus: 'It is not meet that these illustrious, pious, virtuous, eloquent, restrained, controlled, chaste ascetics, who have ceased from sensual intercourse, should eat or drink food, etc., which is adhakarmika 1; let us give to the ascetics all food, etc., that is ready for our use, and let us, afterwards, prepare food for our own use.' Having heard such talk, the mendicant should not accept such-like food, etc., for it is impure and unacceptable.

2 A monk or a nun on a begging-tour or in their residence or on a pilgrimage from village to village, who know that in a village or scot-free town, etc., dwell a mendicant's nearer or remoter relations--viz. a householder or his wife, etc.--should not enter or leave such houses for the sake of food or drink. The Kevalin says: This is the reason: Seeing him, the other might, for his sake, procure or prepare food, etc. Hence it has been said to the mendicant, etc., that he should not enter or leave such houses for the sake of food or drink.

Knowing this, he should go apart and stay where no people pass or see him. In due time he may enter other houses, and having begged for alms which are acceptable and given out of respect for his cloth, he may eat his dinner. If the other has, on the mendicant's timely entrance, procured or prepared food, etc., which is adhakarmika, he might silently examine it, and think: 'Why should I abstain from what has been brought.' As this would be sinful, he should not do so. But after consideration he should say: 'O long-lived one! (or, O sister!) as it is not meet that I should eat or drink food, etc., which is adhakarmika, do not procure or prepare it.' If after these words the other brings and gives him adhakarmika food which he has prepared, he should not accept such-like food, etc., for it is impure and unacceptable.

3 When a monk or a nun on a begging-tour sees that meat or fish is being roasted, or oil cakes, for the sake of a guest, are being prepared, they should not, quickly approaching, address the householder; likewise if the food is prepared for the sake of a sick person.

4 A monk or a nun on a begging-tour might, of the received quantity of food, eat only the sweet-smelling parts and reject the bad-smelling ones. As this would be sinful, they should not do so; but they should consume everything, whether it be sweet smelling or bad smelling, and reject nothing.

5 A monk or a nun on a begging-tour might, of the received quantity of drink, imbibe only the well-flavoured part, and reject the astringent part. As this would be sinful, they should not do so; but they should consume everything, whether it be well flavoured or astringent, and reject nothing.

6 A monk or a nun, having received a more than sufficient quantity of food, might reject (the superfluous part) without having considered or consulted fellow-ascetics living in the neighbourhood, who follow the same rules of conduct, are agreeable and not to be shunned; as this would be sinful, they should not do so. Knowing this, they should go there and after consideration say: 'O long-lived Sramanas! this food, etc., is too much for me, eat it or drink it!' After these words the other might say: 'O long-lived Sramana! we shall eat or drink as much of this food or drink as we require; or, we require the whole, we shall eat or drink the whole.'

7 A monk or a nun on a begging-tour should not accept food, etc., which for the sake of another has been put before the door, if the householder has not permitted him to do so, or he gives it him; for such food, etc. But on the contrary he may accept it.

This is the whole duty, etc.
Thus I say.

TENTH LESSON.

1 A single mendicant, having collected alms for many, might, without consulting his fellow-ascetics, give them to those whom he list; as this would be sinful, he should not do so. Taking the food, he should go there (where his teacher etc. is) and speak thus: 'O long-lived Sramana! there are near or remote (spiritual) relations of mine: a teacher, a sub-teacher, a religious guide, a Sthavira, a head of a Gana, a Ganadhara, a founder of a Gana; forsooth, I shall give it them.' The other may answer him: 'Well now, indeed, O long-lived one! give such a portion!' As much as the other commands, thus much he should give; if the other commands the whole, he should give the whole.

2 A single mendicant, having collected agreeable food, might cover it with distasteful food, thinking: 'The teacher or sub-teacher, etc., seeing what I have received, might take it himself; indeed, I shall not give anything to anybody!' As this would be sinful, he should not do so.

Knowing this, he should go there (where the other mendicants are), should put the vessel in his out-stretched hand, show it (with the words): Ah, this! ah, this! and hide nothing.

3 A single mendicant, having received some food, might eat what is good, and bring what is discoloured and tasteless; as this would be sinful, he should not do so.

4 A monk or a nun on a begging-tour should not accept any part of the sugar-cane 1, whether small or large, pea-pods, seed-pods, of which articles a small part only can be eaten, and the greater part must be rejected; for such things are impure and unacceptable.

5 A monk or a nun on a begging-tour should not accept meat or fish containing many bones, so that only a part of it can be eaten and the greater part must be rejected; for such meat or fish, etc., is impure and unacceptable.

6 A monk or a nun on a begging-tour may be invited to meat or fish containing many bones, (by the householder who addresses him thus): 'O long-lived Sramana! will you accept

meat with many bones?' Hearing such a communication, he should say, after consideration: 'O long-lived one! (or, O sister!) it is not meet for me to accept meat with many bones; if you want to give me a portion of whatever size, give it me; but not the bones!' If after these words the other (i.e. the householder) should fetch meat containing many bones, put it in a bowl and return with it, (the mendicant) should not accept such a bowl, whether out of the other's hand or a vessel [They are detailed in the original: amtarukkhuyam, a piece between two knots; ukkhugamdiyam, a piece containing a knot; ukkhukoyagam (?), ukkhumeragam, top of a stalk; ukkhusalagam, long leaf; ukkhudalagam, fragment of a leaf.]; for it is impure and unacceptable. But if he has inadvertently accepted it, he should not say: 'No, away, take it!' Knowing this, he should go apart, and in a garden or an upasraya, where there are few eggs, etc., (all down to o) cobwebs, eat the meat or fish, and taking the bones, he should resort to a secluded spot and leave them on a heap of ashes, etc. (see 2, 1, 1, § 2).

7 If a householder should fetch fossil salt or sea salt, put it in a bowl and return with it, a monk or a nun on a begging-tour should not accept it out of the other's hand or vessel; for, etc.

But if he has inadvertently accepted it, he should return with it to the householder, if he is not yet too far away, and say, after consideration: 'Did you give me this with your full knowledge or without it?' He might answer: I did give it without my full knowledge; but indeed, O long-lived one! I now give it you; consume it or divide it (with others)!' Then being permitted by, and having received it from, the householder, he should circumspectly eat it or drink it, and what he cannot eat or drink he should share with his fellow-ascetics in the neighbourhood, who follow the same rules of conduct, are agreeable, and not to be shunned; but if there are no fellow-ascetics, the same should be done as in case one has received too much food.

This is the whole duty, etc.
Thus I say.

ELEVENTH LESSON.

1 Some mendicants say unto (others) who follow the same rules of conduct, or live in the same place, or wander from village to village, if they have received agreeable food and another mendicant falls sick [This is the way in which the commentator construes the sentence. There is some confusion in the text, which cannot easily be removed.]: 'Take it! give it him! if the sick mendicant will not eat it, thou mayst eat it.' But he (who is ordered to bring the food) thinking, 'I shall eat it myself,' covers it and shows it (saying): This is the lump of food, it is rough to the taste, it is pungent, it is bitter, it is astringent, it is sour, it is sweet; there is certainly nothing in it fit for a sick person.' As this would be sinful, he should not do so. But he should show him which parts are not fit for a sick person (saying): 'This particle is pungent, this one bitter, this one astringent, this one sour, this one sweet.'

2 Some mendicants say unto (others) who follow the same rules of conduct, or live in the same place, or wander from village to village, if they have received agreeable food and another mendicant falls sick: 'Take it! give it him! if the mendicant will not eat it, bring it to us!' If nothing prevents me, I shall bring it.' (Then he might act as stated in § 1, which would be sinful.)

3 For the avoidance of these occasions to sin there are seven rules for begging food and as many for begging drink, to be known by the mendicants.

Now, this is the first rule for begging food. Neither hand nor vessel are wet 1: with such a hand or vessel he may accept as pure, food, etc., for which he himself begs or which the other gives him. That is the first rule for begging food.

4 Now follows the second rule for begging food. The hand and the vessel are wet. The rest as in the preceding rule. That is the second rule for begging food.

5 Now follows the third rule for begging food. In the east, etc., there are several faithful householders, etc., (all down to) servants: they have put (food) in some of their various vessels, as a pan, a pot, a winningnow basket, a basket, a precious vessel. Now (the mendicant) should again know: is the hand not wet and the vessel wet; or the hand wet and the vessel not wet? If he collect alms with an alms-bowl or with his hand, he should say, after consideration: 'O long-lived one! (or, O sister!) with your not-wet hand, or with your wet vessel, put (alms) in this my bowl, or hand, and give it me!' Such-like food, for which he himself begs or which the other gives him, he may accept; for it is pure and acceptable. That is the third rule for begging food.

6 Now follows the fourth rule for begging food. A monk or a nun may accept flattened grains, etc. (cf. 2, 1, 1, § 5), for which they beg themselves or which the other gives them, if it be such as to require little cleaning or taking out (of chaff); for it is pure, etc. That is the fourth rule for begging food.

7 Now follows the fifth rule for begging food. A monk or a nun may accept food which is offered on a plate or a copper cup or any vessel, if the moisture on the hands of the giver is

almost dried up; for, etc. That is the fifth rule for begging food.

8 Now follows the sixth rule for begging food. A monk or a nun may accept food which had been taken up from the ground, either taken up for one's own sake or accepted for the sake of somebody else, whether it be placed in a vessel or in the hand; for, etc. That is the sixth rule for begging food.

9 Now follows the seventh rule for begging food. A monk or a nun may accept food of which only a part may be used, and which is not wanted by bipeds, quadrupeds, Sramanas, Brahmanas, guests, paupers, and beggars, whether they beg for it themselves, or the householder gives it them. That is the seventh rule for begging food.

10 These are the seven rules for begging food; now follow the seven rules for begging drink. They are, however, the same as those about food, only the fourth gives this precept: A monk or a nun may accept as drink water which has been used for watering flour or sesamum, etc. (2, 1, 7, § 7), if it be such as to require little cleaning and taking out (of impure) articles; for, etc.

11 One who has adopted one of these seven rules for begging food or drink should not say: 'These reverend persons have chosen a wrong rule, I alone have rightly chosen.' (But he should say): 'These reverend persons, who follow these rules, and I who follow that rule, we all exert ourselves according to the commandment of the Gīna, and we respect each other accordingly.'

This certainly is the whole duty, etc.
Thus I say.

End of the First Lecture, called Begging of Food.

AKARANGA BOOK 2 SECOND LECTURE, CALLED BEGGING FOR A COUCH. FIRST LESSON.

1 If a monk or a nun want to ask for a lodging, and having entered a village or scot-free town, etc., conceive that lodging to contain eggs, living beings, etc., they should not use it for religious postures, night's-rest, or study.

2 But if the lodging contains only few eggs or few living beings, etc., they may, after having inspected and cleaned it, circumspectly use it for religious postures, etc. Now, if they conceive that the householder, for the sake of a Nirgrantha and on behalf of a fellow-ascetic (male or female, one or many), gives a lodging which he has bought or stolen or taken, though it was not to be taken nor given, but was taken by force, by acting sinfully towards all sorts of living beings, they should not use for religious postures, etc., such a lodging which has been appropriated by the giver himself, etc. (see 2, 1, 1, § 11).

The same holds good if there be instead of a fellow-ascetic many Sramanas and Brahmanas, guests, paupers, and beggars. But if the lodging has been appropriated by another man than the giver, etc., they may, after having inspected and cleaned it, circumspectly use it for religious postures, etc.

3 A monk or a nun, knowing that the layman has, for the sake of the mendicant, matted the lodging, whitewashed it, strewn it (with grass, etc.), smeared it (with cowdung), levelled, smoothed, or perfumed it (or the floor of it), should not use that lodging, which has been prepared by the giver himself, etc., for religious postures. But if it has been prepared by another person, etc., they may circumspectly use it for religious postures.

4 A monk or a nun, knowing that a layman will, for the sake of a mendicant, make small doors large, etc. (all as in 2, 1, 2, § 7, down to) spread his couch or place it outside, should not use such a lodging which has been appropriated by the giver himself, etc., for religious postures, etc. But if it has been appropriated by another person, etc., they may circumspectly use it for religious postures, etc.

5 Again, a monk or a nun, knowing that the layman, for the sake of the mendicant, removes from one place to another, or places outside, bulbs or roots or leaves or flowers or fruits or seeds or grass-blades of water plants, should not use such a lodging, which is appropriated by the giver himself, for religious postures, etc. But if it has been prepared by another person, etc., they may circumspectly use it for religious postures, etc.

6 A monk or a nun, knowing that the layman, for the sake of the mendicant, removes from one place to another, or places outside, a chair or a board or a ladder or a mortar, should not use such a lodging-place, etc. (all as at the end of the last paragraph).

7 A monk or a nun should not use for religious postures, etc., a lodging-place above ground, as a pillar or a raised platform or a scaffold or a second story or a flat roof, likewise no underground place (except under urgent circumstances). If by chance they are thus lodged, they should there not wash or clean their hands or feet or eyes or teeth or mouth with hot or cold water; nor should they put forth there any other secretion, as excrements, urine, saliva, mucus, bilious humour, ichor, blood, or any other part of the bodily humours.

The Kevalin says: This is the reason: Making secretions he might stumble or fall; stumbling or falling he might hurt his hand, etc. (2, 1, 7, § 1), or any other limb of his body, or kill,

etc., all sorts of living beings. Hence it has been said to the mendicant, etc., that he should use no above-ground lodging-place for religious postures, etc.

8 A monk or a nun on a begging-tour should not use, for religious postures, a lodging-place used by the householder, in which there are women, children, cattle, food, and drink. This is the reason: A mendicant living together with a householder's family may have an attack of gout, dysentery, or vomiting; or some other pain, illness, or disease may befall him; the layman might, out of compassion, smear or anoint the mendicant's body with oil or ghee or butter or grease, rub or shampoo it with perfumes, drugs, lodhra, dye, powder, padmaka, then brush or rub it clean; clean, wash, or sprinkle it with hot or cold water, kindle or light a fire by rubbing wood on wood; and having done so, he might dry or warm (the mendicant's body).

Hence it has been said to the mendicant, etc., that he should not use for religious postures, etc., a lodging-place which is used by the householder.

9 This is (another) reason: While a mendicant lives in a lodging used by the householder, the householder or his wife, etc., might bully, scold, attack or beat each other. Then the mendicant might direct his mind to approval or dislike: 'Let them bully each other!' or, 'Let them not bully each other!' etc. etc.

Hence it has been said to the mendicant, etc., that he should not use, for religious postures, etc., a lodging-place used by the householder.

10 This is (another) reason: While the mendicant lives together with householders, the householder might, for his own sake, kindle or light or extinguish a fire-body. Then the mendicant might direct his mind to approval or dislike: 'Let them kindle or light or extinguish a fire-body!' or, 'Let them not do so.'

Hence it has been said to the mendicant, etc. (see above).

11 This is (another) reason: While the mendicant lives together with householders, he might see the householder's earrings or girdle or jewels or pearls or gold and silver 2 or bracelets (those round the wrist and those round the upper arm) or necklaces (those consisting of three strings, or those reaching halfway down the body, or those consisting of eighty strings or forty strings or one string or strings of pearls, golden beads or jewels) or a decked or ornamented girl or maiden. Thus the mendicant might direct his mind to approval or dislike: 'Let her be thus!' or, 'Let her not be thus.' So he might say, so he might think. Hence it has been said to the mendicant, etc. (see above).

12 This is (another) reason: While a mendicant lives together with householders, the householder's wives, daughters, daughters-in-law, nurses, slave-girls or servant-girls might say: 'These reverend Sramanas, etc., have ceased from sexual intercourse; it behoves them not to indulge in sexual intercourse: whatever woman indulges with them in sexual intercourse, will have a strong, powerful, illustrious, glorious, victorious son of heavenly beauty.' Hearing and perceiving such talk, one of them might induce the mendicant ascetic to indulge in sexual intercourse.

Hence it has been said to the mendicant, etc., that he should not use for religious postures, etc., a lodging used by the householder.

This is the whole duty, etc.

Thus I say.

SECOND LESSON.

1 Some householders are of clean habits and the mendicants, because they never bathe, are covered with uncleanness; they smell after it, they smell badly, they are disagreeable, they are loathsome. Hence the householders, with regard to the mendicant, put off some work which otherwise they would have done before, and do some work which otherwise they would have put off.

Hence it has been said to the mendicant, etc., that he should not use, for religious postures, etc., a lodging used by the householder.

2 This is the reason: While a mendicant lives together with householders, the householder might, for his own sake, have prepared something to eat. Then, afterwards, he might, for the sake of the mendicant, prepare or dress food, etc., and the mendicant might desire to eat or drink or swallow it.

Hence it has been said to the mendicant, etc. (see above).

3 This is the reason: While the mendicant lives together with a householder, there may be ready wood cleft for the use of the householder. Then, afterwards, (the householder) might, for the sake of the mendicant, cleave or buy or steal wood, kindle or light, by rubbing wood on wood, the fire-body, and the mendicant might desire to dry or warm himself at, or enjoy, the fire.

Hence it has been said to the mendicant, etc. (see above).

4 When in the night or twilight a mendicant, to ease nature, leaves the door open, a thief, watching for an occasion, might enter. It is not meet for the mendicant to say: 'This thief enters or does not enter, he hides himself or does not hide himself, he creeps in or does not creep in, he speaks or does not speak; he has taken it, another has taken it, it is taken from that man;

this is the thief, this is the accomplice, this is the murderer, he has done so [For if he gives warning of the thief, the warnor or the thief might be slain; but if he gives no warning, no life will be lost, though the mendicant's integrity may be doubted.]. The householder will suspect the ascetic, the mendicant, who is not a thief, to be the thief. Hence it has been said to the mendicant, etc.

5 A monk or a nun should not use, for religious postures, etc., sheds of grass or straw which contain eggs, living beings, etc. But they may do so if they contain few eggs, few living beings, etc.

6 A mendicant should not stay in halting-places, garden houses, family houses, monasteries, where many fellow-ascetics are frequently arriving.

1. If the reverend persons continue to live in those places after staying there for a month* in the hot or cold seasons or for the rainy season (he should say): 'O long-lived one! you sin by overstaying the fixed time.' [* Or any fixed period, which the mendicant has vowed not to exceed staying in one place.]

7 2. If the reverend persons repeatedly live in halting-places, etc., after staying there for the proper time, without passing two or three intermediate months somewhere else, (he should say): 'O long-lived one! you sin by repeating your retreat in the same place.'

8 3. Here, in the east, west, north, or south, there are, forsooth, some faithful householders, householders' wives, etc., who are not well acquainted with the rules of monastic life (with regard to the fitness of lodging-places); nevertheless they believe in, perceive, are convinced of, (the merit of) giving lodging to mendicants. They (accordingly) give lodging-places for the sake of many Sramanas and Brahmanas, guests, paupers, and beggars, in workshops, chapels, temples, assembly halls, wells, houses or halls for shopkeeping or for keeping or building carriages, distilleries, houses where Darbha-grass, bark, trees, wood or charcoal are being worked, houses on burial-places, rooms for retirement near the place of sacrifice 1, empty houses, hill-houses, caves, stone-houses, or palaces. He should say to those reverend persons who live in such-like places as workshops, etc., together with other guests: 'O long-lived one! you sin by living in a place frequented by other sectarians.'

9 4. Here, in the east, etc. They accordingly give, etc. (all as in §8 down to) palaces. If the mendicants come there while the other religious men do not come there, they sin by living in a place not frequented by other mendicants.

10 5. In the east, west, north, or south there are faithful householders, viz. a householder or his wife, etc., who will speak thus: 'It is not meet that these illustrious, pious, virtuous, eloquent, controlled, chaste ascetics, who have ceased from sexual intercourse, should dwell in a lodging which is adhakarmika: let us give to the mendicants the lodgings which are ready for our use, viz. workshops, etc., and let us, afterwards, prepare lodgings for our own use, viz. workshops, etc.' Hearing and perceiving such talk, if the reverend persons frequent such-like lodgings, viz. workshops, etc., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) vargakriya.'

11 6. Here, in the east, etc. (see §8 all down to) they give lodging-places for the sake of many Sramanas and Brahmanas, guests, paupers, and beggars, after having well counted them, in workshops, etc.

If the reverend persons frequent such-like lodgings, viz. workshops, etc., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) mahavargakriya.'

12 7. Here, in the east, etc. They accordingly give, for the sake of many sorts of Sramanas 1, after having well counted them, lodging-places, viz. workshops, etc. If the reverend persons frequent such-like lodgings, viz. workshops, etc., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) savadyakriya.'

13 8. Here, in the east, etc. They accordingly prepare, for the sake of one sort of Sramanas, lodgings, viz. workshops, etc., for which purpose great injury is done to the earth, water, fire, wind-bodies, plants, and animals, great injury, great cruelty, great and manifold sinful acts; by wasting cold water or strewing (the ground), smearing it with cowdung, shutting the doors and securing the bed, lighting a fire. If the reverend persons frequent such-like lodgings, viz. workshops, etc., and lead in such ceded lodgings an ambiguous 2 life (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) mahasavadyakriya.'

14 9. But if the lodgings, viz. workshops, etc., are prepared by the householders for their own sake under the same circumstances as detailed in the preceding paragraph, and the reverend persons frequent such-like lodgings, they lead, in those lodgings, an unambiguous life. 'O long-lived one! that (lodging is infected by the very small sin called) alpa savadyakriya.'

This is the whole duty, etc.

Thus I say.

THIRD LESSON.

1 'It' is difficult to obtain pure, acceptable alms; it is indeed not free from such preparations as strewing the ground (with Darbha-grass), smearing it (with cowdung), shutting the doors and securing the beds. [* The commentators say that this passage contains the mendicant's answer to an invitation to live in this or that village. By the second it is meant the lodging.] And he (the mendicant) delights in pilgrimage, religious exercises, study, begging for a bed, a couch, or other alms.'

Some mendicants explain thus (the requisites of a lodging); they are called upright, searching after liberation, practising no deceit.

Some householders (who, having learned the requisites of a lodging-place, fit one out accordingly, try to deceive the mendicants, saying): 'This lodging, which we offer you, has been assigned to you, it has been originally prepared for our sake, or for the sake of some relations, it has been used, it has been relinquished.'

Explaining* thus, he truly explains. (The teacher says): Well, he is (an explainer of the truth). [* The commentator supposes here the householder to further p. 130 inquire after the requisites of, and the objections to, the lodging-place. The mendicant should explain them.]

2 If a mendicant, at night or at the twilight, leaves or enters a small lodging, one with a small door, a low or cramped lodging, (he should put forward) first his hand, then his foot, and thus circumspectly leave or enter it.

The Kevalin says: This is the reason: There might be a badly bound, badly placed, badly fastened, loose umbrella, pot, stick, staff, robe, hide, leather boots or piece of leather belonging to Sramanas or Brahmanas; and the mendicant, when leaving or entering (the lodging) at night or twilight, might stumble or fall; stumbling or falling he might hurt his hand or foot, etc. (see IV, 1, 7, § 1), kill, etc., all sorts of living beings.

Hence it has been said to the mendicant, etc., that one (should put forward) first the hand, then the foot, and thus circumspectly leave or enter such a lodging.

3 He (the mendicant) should, at halting-places, etc., ask for a lodging-place, after having inquired who is the landlord or who is the tenant. He should ask permission to use the lodging-place in this way: 'By your favour, O long-lived one! we shall dwell here for a while (for the time and in the place) which you will concede.' (If the landlord should object and say that he owns the lodging for a limited time only, or if he asks for the number of monks for which the lodging is required, he should answer) 1: 'As long as this lodging belongs to you, (or) for the sake of as many fellow-ascetics (as shall stand in need of it), we shall occupy the lodging; afterwards we shall take to wandering.'

4 A monk or a nun may know the name and gotra of him in whose lodging he lives; in that case they should not accept food, etc., in that house whether invited or not invited; for it is impure and unacceptable.

5 A monk or a nun should not use for religious postures, etc., a lodging-place which is used by the householder, which contains fire or water; for it is not fit for a wise man to enter or leave it, etc. (cf. II, 1, 4, § 1).

6 A monk or a nun should not use for religious postures, etc., a lodging for which they have to pass through the householder's abode, or to which there is no road; for it is not fit, etc. (see last paragraph).

7 A monk or a nun should not use for religious postures, etc., a lodging where the householder or his wife, etc., might bully or scold, etc., each other (see 2, 2, 1, § 9); for it is not fit, etc.

8 A monk or a nun should not use for religious postures, etc., a lodging where the householder or his wife, etc., rub or anoint each other's body with oil or ghee or butter or grease; for it is not fit, etc.

9 A monk or a nun should not use for religious postures, etc., a lodging where the householder or his wife, etc., rub or shampoo each other's body with perfumes, ground drugs, powder, lodhra, etc. (see 2, 2, 1, § 8); for it is not fit, etc.

10 A monk or a nun should not use for religious postures, etc., a lodging where the householder or his wife, etc., clean, wash, or sprinkle each other's body with cold or hot water; for it is not fit, etc.

11 A monk or a nun should not use for religious postures, etc., a lodging where the householder or his wife, etc., go about naked or hide themselves, or talk about sexual pleasures, or discuss a secret plan; for it is not fit, etc.

12 A monk or a nun should not use for religious postures, etc., a lodging which is a much-frequented playground 1; for it is not fit, etc.

13 1. If a monk or a nun wish to beg for a couch, they should not accept one which they recognise full of eggs, living beings, etc.

14 2. If the couch is free from eggs, living beings, but is heavy, they should not accept such a couch.

3. If the couch is free from eggs, living beings, light, but not movable, they should not accept such a couch. (15)

THE GRAND BIBLE

16 4. If the couch is free from eggs, living beings, etc., light, movable, but not well tied, they should not accept such a couch.

17 5. If the couch is free from eggs, living beings, light, movable, and well tied, they may accept such a couch.

18 For the avoidance of these occasions to sin there are four rules, according to which the mendicant should beg for a couch. Now this is the first rule for begging for a couch.

If a monk or a nun beg for a couch, specifying (its quality), viz. one of Ikkata-reed, a hard one, one of Gantuka-grass, of Para-grass, of peacock feathers, of hay, of Kusa-grass, of brush-hair, of Pakkaka, of Pippala, of straw, they should, after consideration, say: 'O long-lived one! (or, O sister!) please give me this here!' If the householder prepares one of the above-specified couches, or if the mendicant asks himself, and the householder gives it, then he may accept it as pure and acceptable.

This is the first rule.

19 Now follows the second rule.

If a monk or a nun beg for a couch (of the above-detailed description) after having well inspected it, they should, after consideration, say: 'O long-lived one! etc.' (all as in the first rule).

This is the second rule 2.

20 If a monk or a nun beg for a couch of the above-detailed description, viz. one of Ikkata-grass, etc., from him in whose house he lives, they may use it if they get it; if not, they should remain in a squatting or sitting posture (for the whole night).

This is the third rule.

21 Now follows the fourth rule.

If a monk or a nun beg for a couch such as it is spread, either on the ground or on a wooden plank, they may use it if they get it; if not, they should remain in a squatting or sitting posture (for the whole night).

This is the fourth rule.

22 A monk who has adopted one of these four rules, should not say, etc. (all as in 2, 1, 11, § 12, down to) we respect each other accordingly.

23 If a monk or a nun wish to give back a couch, they should not do so, if the couch contains eggs, living beings, etc. But if it contains few living beings, etc., they may restrainedly do so, after having well inspected, swept, and dried it.

24 A monk or a nun on a begging-tour or in a residence or on a pilgrimage from village to village should first inspect the place for easing nature. The Kevalin says: This is the reason: If a monk or a nun, in the night or the twilight, ease nature in a place which they have not previously inspected, they might stumble or fall, stumbling or falling they might hurt the hand or foot, etc., kill, etc., all sorts of living beings.

25 A monk or a nun might wish to inspect the ground for their couch away from that occupied by a teacher or sub-teacher, etc. (see 2, 1, 10, § 1), or by a young one or an old one or a novice or a sick man or a guest, either at the end or in the middle, either on even or uneven ground, or at a place where there is a draught or where there is no draught. They should then well inspect and sweep (the floor), and circumspectly spread a perfectly pure bed or couch.

26 Having spread a perfectly pure bed or couch, a monk or a nun might wish to ascend it. When doing so, they should first wipe their body from head to heels; then they may circumspectly ascend the perfectly pure bed or couch, and circumspectly sleep in it.

27 A monk or a nun sleeping in a perfectly pure bed or couch (should have placed it at such a distance from the next one's) that they do not touch their neighbour's hand, foot, or body with their own hand, foot, or body; and not touching it, should circumspectly sleep in their perfectly pure bed or couch.

28 Before inhaling or breathing forth, or coughing or sneezing or yawning or vomiting or eructating, a monk or a nun should cover their face or the place where it lies; then they may circumspectly inhale or breathe forth, etc.

29 Whether his lodging is even or uneven; full of, or free from, draughts; full of, or free from, dust; full of, or free from, flies and gnats; full of, or free from, dangers and troubles--in any such-like lodging one should contentedly stay, nor take offence at anything.

This is the whole duty, etc.

Thus I say.

End of the Second Lecture, called Begging for a Couch.

AKARANGA BOOK 2 THIRD LECTURE, CALLED WALKING. FIRST LESSON.

1 When the rainy season has come and it is raining, many living beings are originated and many seeds just spring up, the roads between (different places) contain many living beings, seeds, etc. (see 2, 1, 1, § 2), the footpaths are not used, the roads are not recognisable. Knowing this (state of things) one should not wander from village to village, but remain during the rainy season in one place.

2 When a monk or a nun knows that in a village or scot-free town, etc. (see 1, 7, 6, § 3), there is no large place for religious practices nor for study; that there cannot easily be obtained a stool, bench, bed, or couch, nor pure, acceptable alms; that

there have come or will come many Sramanas and Brahmanas, guests, paupers, and beggars; that the means of existence are extremely small; that it is not fit for a wise man to enter or leave it, etc. (see 2, 1, 4, § 1); in such a village, scot-free town, etc., they should not remain during the cold season.

3 When a monk or a nun knows that in a village or scot-free town, etc., there is a large place for religious practices or for study; that there can easily be obtained a stool, bench, bed, or couch, or pure, acceptable alms; that there have not come nor will come Sramanas and Brahmanas, guests, paupers, and beggars; that the means of existence are not small, etc., they may remain in such a village, etc., during the rainy season.

4 Now they should know this: After the four months of the rainy season are over, and five or ten days of the winter have passed, they should not wander from village to village, if the road contains many living beings, etc., and if many Sramanas and Brahmanas, etc., do not yet travel.

5 But if after the same time the road contains few living beings, and many Sramanas and Brahmanas, etc., travel, they may circumspectly wander from village to village.

6 A monk or a nun wandering from village to village should look forward for four cubits, and seeing animals they should move on by walking on his toes or heels or the sides of his feet. If there be some bypath, they should choose it, and not go straight on; then they may circumspectly wander from village to village.

7 A monk or a nun wandering from village to village, on whose way there are living beings, seeds, grass, water, or mud, should not go straight if there be an unobstructed byway; then they may circumspectly wander from village to village.

8 A monk or a nun on the pilgrimage, whose road (lies through) places belonging to borderers, robbers, Mlekkhas, non-Aryan people, half-civilised people, unconverted people, people who rise or eat at an improper time, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage.

9 The Kevalin says: This is the reason: The ignorant populace might bully, beat, etc., the mendicant, in the opinion that he is a thief or a spy, or that he comes from yonder (hostile village); or they might take away, cut off, steal or rob his robe, alms-bowl, mantle, or broom. Hence it has been said to the mendicant, etc., that one whose road (lies through) places belonging, etc. (all as in the last paragraph); then he may circumspectly wander from village to village.

10 A monk or a nun on the pilgrimage, whose road (lies through) a country where there is no king or many kings or an unanointed king or two governments or no government or a weak government, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage. The Kevalin says: This is the reason: The ignorant populace might bully or beat, etc., the mendicant, etc. (all as in § 9).

11 A monk or a nun on the pilgrimage, whose road lies through a forest in which they are not certain of crossing in one or two or three or four or five days, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage.

12 The Kevalin says: This is the reason: During the rain (he might injure) living beings, midew, seeds, grass, water, mud. Hence it has been said to the mendicant that one whose road lies through such a forest, etc. (all as in the last paragraph) then he may circumspectly wander from village to village.

13 A monk or a nun on the pilgrimage, on whose way there is some watercourse which must be crossed by a boat, should not ascend such a boat which plies up or down or across (the river), neither for a shorter nor a longer voyage, if they know that the householder [By householder is here intended the host of the mendicant.] will buy or purloin the boat, or doing the work necessary to put the boat in order, pull it ashore out of the water, or push it from the shore into the water, or bale it, if it is filled (with water), or cause a sinking boat to float.

14 A monk or a nun, knowing that a boat will cross the river, should, after having received the owner's permission, step apart, examine their outfit, put aside their provender, wipe their body from head to heels, reject the householder's food, and putting one foot in the water and the other in the air, they should circumspectly enter the boat.

15 A monk or a nun in entering the boat should not choose for that purpose the stern or the prow or the middle of the boat; nor should they look at it holding up their arms, pointing at it with their finger, bowing up and down.

16 If, on board, the boatman should say to the monk, 'O long-lived Sramana! pull the boat forward or backward, or push it, or draw it with the rope towards you, or let us do it together,' he should not comply with his request, but look on silently.

17 If, on board, the other should say to him, 'O long-lived Sramana! you cannot pull the boat forward or backward, or push it, or draw it with a rope towards you; give us the rope, we will ourselves pull the boat forward or backward, etc.,' he should not comply with his request, but look on silently.

18 If, on board, the other should say to him, 'O long-lived Sramana! if you can, pull the boat by the oar, the rudder, the

pole, and other nautical instruments,' he should not comply with his request, but look on silently.

19 If, on board, the other should say to him, 'O long-lived Sramana! please, lade out the water with your hand, or pitcher, or vessel, or alms-bowl, or bucket,' he should not comply with his request, but look on silently.

20 If, on board, the other should say to him, 'O long-lived Sramana! please, stop the boat's leak with your hand, foot, arm, thigh, belly, head, body, the bucket, or a cloth, or with mud, Kusa-grass, or lotus leaves,' he should not comply with his request, but look on silently.

21 If a monk or a nun see that water enters through a leak in the boat, and the boat becomes dirty all over, they should not approach the boatman and say: 'O long-lived householder! water enters through a leak into the boat, and it becomes dirty all over.'

One should not think so or speak so; but undisturbed, the mind not directed outwardly, one should collect one's self for contemplation; then one may circumspectly complete one's journey by the boat on the water.

This is the whole duty, etc. Thus I say.

SECOND LESSON.

1 If, on board, the boatman should say to the mendicant, 'O long-lived Sramana! please, take this umbrella, pot, etc. (see 2, 2, 3, § 2), hold these various dangerous instruments [The original has six words for different kinds of rubbing, which it would be impossible to render adequately in any other language.], let this boy or girl drink,' he should not comply with his request, but look on silently.

2 If, on board, the boatman should say to another of the crew, 'O long-lived one! this Sramana is only a heavy load for the boat, take hold of him with your arms and throw him into the water!' hearing and perceiving such talk, he should, if he wears clothes, quickly take them off or fasten them or put them in a bundle on his head.

3 Now he may think: These ruffians, accustomed to violent acts, might take hold of me and throw me from the boat into the water. He should first say to them: 'O long-lived householders! don't take hold of me with your arms and throw me into the water! I myself shall leap from the boat into the water!' If after these words the other, by force and violence, takes hold of him with his arms and throws him into the water, he should be neither glad nor sorry, neither in high nor low spirits, nor should he offer violent resistance to those ruffians; but undisturbed, his mind not directed to outward things, etc. (see 2, 3, 1, § 21), he may circumspectly swim in the water.

4 A monk or a nun, swimming in the water, should not touch (another person's or their own?) hand, foot, or body with their own hand, foot, or body; but without touching it they should circumspectly swim in the water.

5 A monk or a nun, swimming in the water, should not dive up or down, lest water should enter into their ears, eyes, nose, or mouth; but they should circumspectly swim in the water.

6 If a monk or a nun, swimming in the water, should be overcome by weakness, they should throw off their implements (clothes, etc.), either all or a part of them, and not be attached to them. Now they should know this: If they are able to get out of the water and reach the bank, they should circumspectly remain on the bank with a wet or moist body.

7 A monk or a nun should not wipe or rub or brush or stroke or dry or warm or heat (in the sun) their body. But when they perceive that the water on their body has dried up, and the moisture is gone, they may wipe or rub, etc., their body in that state; then they may circumspectly wander from village to village.

8 A monk or a nun on the pilgrimage should not wander from village to village, conversing with householders; they may circumspectly wander from village to village.

9 If a monk or a nun on the pilgrimage come across a shallow water, they should first wipe their body from head to heels, then, putting one foot in the water and the other in the air, they should wade through the shallow water in a straight line.

10 If a monk or a nun on the pilgrimage come across a shallow water, they should wade through it in a straight line, without being touched by or touching (another person's or their own?) hand, foot, or body with their own hand, foot, or body.

11 A monk or a nun, wading through shallow water in a straight line, should not plunge in deeper water for the sake of pleasure or the heat; but they should circumspectly wade through the shallow water in a straight line. Now they should know this: If one is able to get out of the water and reach the bank, one should circumspectly remain on the bank with a wet or moist body.

12 A monk or a nun should not wipe or rub, etc. (all as in § 7).

13 A monk or a nun on the pilgrimage, with their feet soiled with mud, should not, in order that the grass might take off the mud from the feet, walk out of the way and destroy the grass by cutting, trampling, and tearing it. As this would be sinful, they should not do so. But they should first

inspect a path containing little grass; then they may circumspectly wander from village to village.

14 If a monk or a nun on the pilgrimage come upon walls or ditches or ramparts or gates or bolts or holes to fit them, or moats or caves, they should, in case there be a byway, choose it, and not go on straight.

15 The Kevalin says: This is the reason: Walking there, the mendicant might stumble or fall down; when he stumbles or falls down, he might get hold of trees, shrubs, plants, creepers, grass, copsewood, or sprouts to extricate himself. He should ask travellers who meet him, to lend a hand; then he may circumspectly lean upon it and extricate himself; so he may circumspectly wander from village to village.

16 If a monk or a nun perceive in their way (transports of) corn, waggons, cars, a friendly or hostile army, some encamped troops, they should, in case there be a byway, circumspectly choose it, and not walk on straight. One trooper might say to another: 'O long-lived one! this Sramana is a spy upon the army; take hold of him with your arms, and drag him hither!' The other might take hold of the mendicant with his arms and drag him on. He should neither be glad nor sorry for it, etc. (see § 3); then he may circumspectly wander from village to village.

17 If on his road travellers meet him and say, 'O long-lived Sramana! how large is this village or scot-free town, etc.? how many horses, elephants, beggars, men dwell in it? is there much food, water, population, corn? is there little food, water, population, corn?' he should not answer such questions if asked, nor ask them himself.

This is the whole duty, etc.

Thus I say.

THIRD LESSON.

1 A monk or a nun on the pilgrimage, in whose way there are walls or ditches or ramparts or gates, etc. (see 2, 3, 2, § 14), hill houses, palaces, underground houses, houses in trees, mountain caves, a sacred tree or pillar, workshops, etc. (see 2, 2, § 8), should not look at them holding up their arms, pointing at them with their fingers, bowing up and down. Then they may circumspectly wander from village to village.

2 A monk or a nun on the pilgrimage, on whose way there are marshes, pasture-grounds, moats, fortified places, thickets, strongholds in thickets, woods, mountains, strongholds on mountains, caves 1, tanks, lakes, rivers, ponds, lotus ponds, long winding ponds, water-sheets, rows of water-sheets, should not look at them holding up their arms, etc. (see § 1).

3 The Kevalin says: This is the reason: The deer, cattle, birds, snakes, animals living in water, on land, in the air might be disturbed or frightened, and strive to get to a fold or (other place of) refuge. (thinking): 'The Sramana will harm me!'

Hence it has been said to the mendicant, etc., that he should not look at the objects (mentioned in § 2) holding up his arms, etc. [The passage closes: 'then he may circumspectly wander from village to village together with the master and teacher (ayariovagghaya).'] But as the master and teacher have not been mentioned before, and will be mentioned in the next Sutra, it is almost certain that the words in question have been brought over from the next Sutra, or that they ought to be supplied to all Sutras from the beginning of the third lesson.]

4 A monk or a nun, wandering from village to village together with the master or teacher, should not touch the master's or teacher's hand with their own, etc.; but without touching or being touched they should circumspectly wander from village to village together with the master or teacher.

5 A monk or a nun, wandering from village to village together with the master or teacher, might be met on the road by travellers and asked: 'O long-lived Sramana! who are you? whence do you come, and where do you go?' The master or teacher may answer and explain; but whilst the master or teacher answers and explains, one should not mix in their conversation. Thus they may wander from village to village with a superior priest.

6 A monk or a nun, wandering from village to village with a superior priest, should not touch the superior's hand with their own, etc. (see § 4).

7 A monk or a nun, wandering from village to village with superior priests, might be met on the road by travellers, and be asked: 'O long-lived Sramana! who are you?' He who has the highest rank of them all, should answer and explain; but whilst the superior answers and explains, one should not mix in their conversation, etc. (see § 5).

8 A monk or a nun, wandering from village to village, might be met on the road by travellers, and be asked: 'O long-lived Sramana! did you see somebody on the road? viz. a man, cow, buffalo, cattle, bird, snake, or aquatic animal—tell us, show us!' The mendicant should not tell it, nor show it, he should not comply with their request, but look on silently, or, though knowing it, he should say that he did not know. Then he may circumspectly wander from village to village.

9 He should act in the same manner, if asked about bulbs of water-plants, roots, bark, leaves, flowers, fruits, seeds, water in the neighbourhood, or a kindled fire;

10 Likewise, if asked about (transports of) corn, waggons, cars, etc. (see II, 3, 2, § 16).

11 Likewise, if asked: 'O long-lived Sramana! how large is this village or scot-free town, etc.?'

12 Likewise, if asked: 'O long-lived Sramana! How far is it to that village or scot-free town, etc.?'

13 If a monk or a nun, wandering from village to village, sees a vicious cow coming towards them, etc. (see 2, 1, 5, § 3), they should not, from fear of them, leave the road, or go into another road, nor enter a thicket, wood, or stronghold, nor climb a tree, nor take a plunge in a large and extended water-sheet, nor desire a fold or any other place of refuge, or an army or a caravan; but undisturbed, the mind not directed to outward things, they should collect themselves for contemplation; thus they may circumspectly wander from village to village.

14 If the road of a monk or a nun on the pilgrimage lies through a forest, in which, as they know, there stroll bands of many thieves desirous of their property, they should not, for fear of them, leave the road, etc. (all as in § 13).

15 If these thieves say, 'O long-lived Sramana! bring us your clothes, etc., give them, put them down!' the mendicant should not give or put them down. Nor should he reclaim (his things) by imploring (the thieves), or by folding his hands, or by moving their compassion, but by religious exhortation or by remaining silent.

16 If the thieves, resolving to do it themselves, bully him, etc., tear off his clothes, etc., he should not lodge an information in the village or at the king's palace; nor should he go to a layman, and say, 'O long-lived householder! these thieves, resolving to do (the robbing) themselves, have bullied me, etc., they have torn off my clothes,' etc. He should neither think so, nor speak so; but undisturbed, etc. (see § 13).

This is the whole duty, etc.

Thus I say.

End of the Third Lecture, called Walking.

AKARANGA BOOK 2 4TH LECTURE, CALLED MODES OF SPEECH.

FIRST LESSON.

1 A monk or a nun, hearing and perceiving these uses of speech, should know that the following ones are not to be employed and have not hitherto been employed (by persons of exemplary conduct); those who speak in wrath or in pride, for deception or for gain, who speak, knowingly or unknowingly, hard words. They should avoid all this, which is blamable. Employing their judgement, they should know something for certain and something for uncertain*:

2 (N. N.) having received food or not having received food, having eaten it or not having eaten it, has come or has not come, comes or does not come, will come or will not come. [*The commentator understands this passage and the following paragraph in a different way: a man of ripe judgement should utter no such positive assertions, e. g. it is certain (that it will rain), or it is not certain, etc. He seems to have been of opinion that the prohibition in the last sentence, savvam etam savagga vaggega, extends also to the following sentence. But this is not probable, as etam generally refers to what precedes, and imam to what follows.]

3 Well considering (what one is to say), speaking with precision, one should employ language in moderation and restraint: the singular, dual, plural; feminine, masculine, neuter gender; praise, blame, praise mixed with blame, blame mixed with praise; past, present, or future (tenses), the first and second, or third (person). If one thinks it necessary to speak in the singular, he should speak in the singular; if he thinks it necessary to speak in the plural, he should speak in the plural, etc. Considering well: this is a woman, this is a man, this is a eunuch, this is to be called thus, this is to be called otherwise, speaking with precision, he should employ language in moderation and restraint.

4 For the avoidance of these occasions to sin, a mendicant should know that there are four kinds of speech: the first is truth; the second is untruth; the third is truth mixed with untruth; what is neither truth, nor untruth, nor truth mixed with untruth, that is the fourth kind of speech: neither truth nor untruth. Thus I say.

All past, present, and future Arhats have taught and declared, teach and declare, will teach and declare these four kinds of speech; and they have explained all those things which are devoid of intellect, which possess colour, smell, taste, touch, which are subject to decay and increase, which possess various qualities.

5 A monk (or a nun should know that) before (the utterance) speech is speech in (antecedent) non-existence; that while uttered, it is (real) speech; that the moment after it has been uttered, the spoken speech is speech in (subsequent) non-existence.

6 A monk or a nun, well considering, should not use speech whether truth or untruth, or truth mixed with untruth, if it be sinful, blamable, rough, stinging, coarse, hard, leading to sins, to discord and factions, to grief and outrage, to destruction of living beings.

7 A monk or a nun, considering well, should use true and accurate speech, or speech which is neither truth nor untruth (i.e. injunctions); for such speech is not sinful, blamable, rough, stinging, etc.

8 A monk or a nun, if addressing a man who, if addressed, does not answer, should not say: 'You loon! you lout! you Sudra! you low-born wretch! you slave! you dog! you thief! you robber! you cheat! you liar! etc.; you are such and such! your parents are such and such!' Considering well, they should not use such sinful, blamable, etc., speech.

9 But in that case they should say: 'N. N.! O long-lived one! O long-lived ones! O layman! O pupil! O faithful one! O lover of faith!' Considering well, they should use such sinless, blameless, etc., speech.

10 A monk or a nun, if addressing a woman who, if addressed, does not answer, should not say: 'You hussy! you wench! etc.' (repeat the above list of abusive words adapted to females). Considering well, they should not use such sinful, blamable, etc., speech.

11 A monk or a nun, if addressing a woman who, if addressed, does not answer, should say: 'O long-lived one! O sister! madam! my lady! O lay-sister! O pupil! O faithful one! O lover of faith!' Considering well, they should use such sinless, blameless, etc., speech.

12 A monk or a nun should not say: 'The god 1 of the sky! the god of the thunderstorm! the god of lightning! the god who begins to rain! the god who ceases to rain! may rain fall or may it not fall! may the crops grow or may they not grow! may the night wane or may it not wane! may the sun rise or may it not rise! may the king conquer or may he not conquer!' They should not use such speech.

13 But knowing the nature of things, he should say: The air; the follower of Guhya; a cloud has gathered or come down; the cloud has rained.'

This is the whole duty, etc.

Thus I say.

SECOND LESSON.

1 A monk or a nun, seeing any sort (of diseases), should not talk of them in this way: 'He has got boils, or leprosy, etc. (see 1, 6, 1, § 3); his hand is cut, or his foot, nose, ear, lip is cut.' For as all such people, spoken to in such language, become angry, hence, considering well, they should not speak to them in such language.

2 A monk or a nun, seeing any sort (of good qualities), should speak thus: 'He is strong, powerful, vigorous, famous, well-formed, well-proportioned, handsome.' For as all such people, spoken to in such language, do not become angry, they should, considering well, speak to them in such language.

3 A monk or a nun, seeing any sort of such things as walls or ditches, etc. (see 2, 3, 2, § 14), should not speak of them in this way: This is well-executed, finely executed, beautiful, excellent, (so done) or to be done;' they should not use such sinful, etc., language.

4 A monk or a nun, seeing walls, etc., should speak about them in this way: 'This has been executed with great effort, with sin, with much labour; it is very magnificent, it is very beautiful, it is very fine, it is very handsome;' considering well, they should use such sinless, etc., language.

5 A monk or a nun, seeing food, etc., prepared, should not speak about it in this way: 'This is well executed, finely executed, beautiful, excellent, (so done) or to be done;' considering well, they should not use such sinful, etc., language.

6 A monk or a nun, seeing food, etc., prepared, should speak about it in this way: 'This has been executed with great effort, with sin, with much labour; it is very good, it is excellent, it is well seasoned, it is most delicious, it is most agreeable;' considering well, they should use such sinless, etc., language.

7 A monk or a nun, seeing a man, a cow, a buffalo, deer, cattle, a bird, a snake, an aquatic animal of increased bulk, should not speak about them in this way: 'He (or it) is fat, round, fit to be killed or cooked;' considering well, they should not use such sinful, etc., language.

8 A monk or a nun, seeing a man, a cow, etc., of increased bulk, should speak about them in this way: 'He is of increased bulk, his body is well grown, well compacted, his flesh and blood are abundant, his limbs are fully developed;' considering well, they should use such sinless, etc., language.

9 A monk or a nun, seeing any sort of cows (or oxen), should not speak about them in this way: 'These cows should be milked or tamed or covered, should draw a waggon or car;' considering well, they should not use such sinful, etc., language.

10 A monk or a nun, seeing any sort of cows (or oxen), should speak about them in this way: 'It is a young cow, a milch cow, she gives much milk, it is a short or a large one, a beast of burden;' considering well, they should use such sinless, etc., language.

11 A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way: 'These (trees) are fit for palaces, gates, houses, benches, bolts, boats, buckets, stools, trays, ploughs, mattocks (?), machines, poles, the nave

THE GRAND BIBLE

of a wheel (?), gandi, seats, beds, cars, sheds; considering well, they should not use such sinful, etc., language.

12 A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way: 'These trees are noble, high and round, big; they have many branches, extended branches, they are very magnificent,' etc. (see § 4); considering well, they should use such sinless, etc., language.

13 A monk or a nun, seeing many wild fruits, should not speak about them in this way: 'They are ripe, they should be cooked or eaten, they are just in season, or soft, or they have just split;' considering well, they should not use such sinful, etc., language.

14 A monk or a nun, seeing many wild fruits, should speak about them in this way: 'They are very plentiful, they contain many seeds, they are fully grown, they have developed their proper shape;' considering well, they should use such sinless, etc., language.

15 A monk or a nun, seeing many vegetables, should not speak about them in this way: 'They are ripe, they are dark coloured, shining, fit to be fried or roasted or eaten;' considering well, they should not use such sinful, etc., language.

16 A monk or a nun, seeing many vegetables, should speak about them in this way: 'They are grown up, they are fully grown, they are strong, they are excellent, they are run to seed, they have spread their seed, they are full of sap;' considering well, they should use such sinless, etc., language.

17 A monk or a nun, hearing any sort of sounds, should not speak about them in this way: 'This is a good sound, this is a bad sound;' considering well, they should not use such sinless, etc., language; but they should call them good, if they are good; bad, if they are bad; considering well, they should use such sinless, etc., language.

18 In the same manner they should speak about the (five) colours, as black, etc.; the (two) smells, as pleasant or unpleasant; the (five) tastes, as sharp etc.; the (five) kinds of touch, as hard, etc.

19 A monk or a nun, putting aside wrath, pride, deceit, and greed, considering well, speaking with precision, what one has heard, not too quick, with discrimination, should employ language in moderation and restraint.

This is the whole duty, etc.

Thus I say.

End of the Fourth Lecture, called Modes of Speech.

AKARANGA BOOK 2 5TH LECTURE, CALLED BEGGING OF CLOTHES. FIRST LESSON.

1 A monk or a nun wanting to get clothes, may beg for cloth made of wool, silk, hemp, palm-leaves, cotton, or Arkatula, or such-like clothes. If he be a youthful, young, strong, healthy, well-set monk, he may wear one robe, not two; if a nun, she should possess four raiments, one two cubits broad, two three cubits broad, one four cubits broad [The first to wear in the cloister, the second and third for out-of-door, the fourth for assemblies.]. If one does not receive such pieces of cloth, one should afterwards sew together one with the other.

2 A monk or a nun should not resolve to go further than half a yohana to get clothes. As regards the acceptance of clothes, those precepts which have been given in the (First Lesson of the First Lecture, called) Begging of Food, concerning one fellow-ascetic, should be repeated here; also concerning many fellow-ascetics, one female fellow-ascetic, many female fellow-ascetics, many Sramanas and Brahmanas; also about (clothes) appropriated by another person.

3 A monk or a nun should not accept clothes which the layman, for the mendicant's sake, has bought, washed, dyed, brushed, rubbed, cleaned, perfumed, if these clothes be appropriated by the giver himself. But if they be appropriated by another person, they may accept them; for they are pure and acceptable.

4 A monk or a nun should not accept any very expensive clothes of the following description: clothes made of fur, fine ones, beautiful ones; clothes made of goats' hair, of blue cotton, of common cotton, of Bengal cotton, of Patta, of Malaya fibres, of bark fibres, of muslin, of silk; (clothes provincially called) Desaraga, Amila, Gaggala, Phaliya, Kayaha; blankets or mantles.

5 A monk or a nun should not accept any of the following plaids of fur and other materials: plaids made of Udra, Pesa fur 1, embroidered with Pesa fur, made of the fur of black or blue or yellow deer, golden plaids, plaids glittering like gold, interwoven with gold, set with gold, embroidered with gold, plaids made of tigers' fur, highly ornamented plaids, plaids covered with ornaments.

6 For the avoidance of these occasions to sin there are four rules for begging clothes to be known by the mendicants.

Now, this is the first rule:

A monk or a nun may beg for clothes specifying (their quality), viz. wool, silk, hemp, palm-leaves, cotton, Arkatula. If they beg for them, or the householder gives them, they may accept them; for they are pure and acceptable.

This is the first rule.

7 Now follows the second rule:

A monk or a nun may ask for clothes which they have well inspected, from the householder or his wife, etc. After consideration, they should say: 'O long-lived one! (or, O sister!) please give me one of these clothes!' If they beg for them, or the householder gives them, they may accept them; for they are pure and acceptable.

This is the second rule.

8 Now follows the third rule:

A monk or a nun may beg for an under or upper garment. If they beg for it, etc. (see § 7).

This is the third rule.

9 Now follows the fourth rule:

A monk or a nun may beg for a left-off robe, which no other Sramana or Brahmana, guest, pauper or beggar wants. If they beg, etc. (see § 7).

This is the fourth rule.

A monk or a nun who have adopted one of these four rules should not say, etc. (all as in 2, 1, 11, § 12, down to) we respect each other accordingly.

10 A householder may perhaps say to a mendicant begging in the prescribed way: 'O long-lived Sramana! return after a month, ten nights, five nights, to-morrow, to-morrow night; then we shall give you some clothes.' Hearing and perceiving such talk, he should, after consideration, say: 'O long-lived one! (or, O sister!) it is not meet for me to accept such a promise. If you want to give me (something), give it me now!'

After these words the householder may answer: 'O long-lived Sramana! follow me! then we shall give you some clothes.' The mendicant should give the same answer as above.

After his words the householder may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that robe! we shall give it the Sramana, and afterwards prepare one for our own use, killing all sorts of living beings.'

Hearing and perceiving such talk, he should not accept such clothes; for they are impure and unacceptable.

11 The householder 1 may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that robe, wipe or rub it with perfume, etc. (see 2, 2, 1, § 8); we shall give it to the Sramana.'

Hearing and perceiving such talk, the mendicant should, after consideration, say: 'O long-lived one! (or, O sister!) do not wipe or rub it with perfume, etc. If you want to give it me, give it, such as it is!'

After these words the householder might nevertheless offer the clothes after having wiped or rubbed them, etc.; but the mendicant should not accept them, for they are impure and unacceptable.

12 The householder may say (to another of his people): 'O long-lived one! (or, O sister!) bring that robe, clean or wash it with cold or hot water!'

The mendicant should return the same answer as above (in § 11) and not accept such clothes.

13 The householder may say (to another of his people): 'O long-lived one! (or, O sister!) bring that cloth, empty it of the bulbs, etc. (see 2, 2, 1, § 5); we shall give it to the Sramana.' Hearing and perceiving such talk, the mendicant should say, after consideration: 'O long-lived one! (or, O sister!) do not empty that cloth of the bulbs, etc.; it is not meet for me to accept such clothes.' After these words the householder might nevertheless take away the bulbs, etc., and offer him the cloth; but he should not accept it; for it is impure and unacceptable.

14 If a householder brings a robe and gives it to the mendicant, he should, after consideration, say: 'O long-lived one! (or, O sister!) I shall, in your presence, closely inspect the inside of the robe.'

The Kevalin says: This is the reason: There might be hidden in the robe an earring or girdle or gold and silver, etc. (see 2, 2, 1, § 11), or living beings or seeds or grass. Hence it has been said to the mendicant, etc., that he should closely inspect the inside of the robe.

15 A monk or a nun should not accept clothes which are full of eggs or living beings, etc.; for they are impure, etc. A monk or a nun should not accept clothes which are free from eggs or living beings, etc., but which are not fit nor strong nor lasting nor to be worn--which though pleasant are not fit (for a mendicant); for they are impure and unacceptable.

16 A monk or a nun may accept clothes which are fit, strong, lasting, to be worn, pleasant and fit for a mendicant; for they are pure and acceptable.

17 A monk or a nun should not wash his clothes, rub or wipe them with ground drugs, etc., because they are not new.

A monk or a nun should not clean or wash his clothes in plentiful water, because they are not new.

18 A monk or a nun should not make his clothes undergo the processes (prohibited in § 17), because they have a bad smell.

19 A monk or a nun wanting to air or dry (in the sun) their clothes, should not do so on the bare ground or wet earth or rock or piece of clay containing life, etc. (see 2, 1, 5, § 2). [If the garment falls on the ground, it would come in contact with dust, etc., then it would contain living beings and be no more pure.]

20 A monk or a nun wanting to air or dry (in the sun) their clothes, should not hang them for that purpose on a post of a house, on the upper timber of a door-frame, on a mortar, on a bathing-tub, or on any such-like above-ground place, which is not well fixed or set, but shaky and movable.

21 A monk or a nun wanting to air or dry (in the sun) their clothes, should not lay them for that purpose on a dyke, wall, rock, stone, or any such-like above-ground place, etc.

22 A monk or a nun wanting to air or dry (in the sun) their clothes, should not do it on a pillar, a raised platform, a scaffold, a second story, a flat roof, or any such-like above-ground place, etc.

23 Knowing this, he should resort to a secluded spot, and circumspically air or dry his clothes there on a heap of ashes or bones, etc. (see 2, 1, 1, § 1), which he has repeatedly inspected and cleaned.

This is the whole duty, etc.

Thus I say.

SECOND LESSON.

1 A monk or a nun should beg for acceptable clothes, and wear them in that state in which they get them; they should not wash or dye them, nor should they wear washed or dyed clothes, nor (should they) hide (their clothes) when passing through other villages, being careless of dress. This is the whole duty for a mendicant who wears clothes.

A monk or a nun wanting, for the sake of alms, to enter the abode of a householder, should do so outfitted with all their clothes; in the same manner they should go to the out-of-door place for religious practices or study, or should wander from village to village.

Now they should know this: A monk or a nun dressed in all their clothes should not enter or leave, for the sake of alms, the abode of a householder, etc. etc., on perceiving that a strong and widely spread rain pours down, etc. (see II, 1, 3, § 9).

2 If a single mendicant borrows for a short time a robe (from another mendicant) and returns after staying abroad for one, two, three, four, or five days, he (the owner) should not take such a robe for himself, nor should he give it to somebody else, nor should he give it on promise (for another robe after a few days), nor should he exchange that robe for another one. He should not go to another mendicant and say: 'O long-lived Sramana! do you want to wear or use this robe?' He (the owner of the robe) should not rend the still strong robe, and cast it away; but give it him (who had borrowed it) in its worn state; he should not use it himself.

3 The same rule holds good when many mendicants borrow for a short time clothes, and return after staying abroad for one, etc., days. All should be put in the plural.

4 'Well, I shall borrow a robe and return after staying abroad for one, two, three, four, or five days; perhaps it will thus become my own.' As this would be sinful, he should not do so.

5 A monk or a nun should not make coloured clothes colourless, or colour colourless clothes; nor should they give them to somebody else thinking that they will get other clothes; nor should they give it on promise (for other clothes); nor should they exchange them for other clothes; nor should they go to somebody else and say: 'O long-lived Sramana! do you want to wear or use these clothes?' They should not rend the still strong clothes, and cast them away, that another mendicant might think them bad ones.

6 If he sees in his way thieves, he should not from fear of them, and to save his clothes, leave the road or go into another road, etc. (see II, 3, 3, § 13), but undisturbed, his mind not directed to outward things, he should collect himself for contemplation; then he may circumspically wander from village to village.

7 If the road of a monk or a nun on the pilgrimage lies through a forest in which, as they know, there stroll bands of many thieves desirous of their clothes, they should not from fear of them, and to save their clothes, leave the road or go into another road, etc. (all as in § 6).

8 If these thieves say: 'O long-lived Sramana! bring us your robe, give it, deliver it!' he should not give or deliver it. He should act in such cases (as prescribed in II, 3, 3, §§ 15 and 16).

This is the whole duty, etc.

Thus I say.

End of the Fifth Lecture, called Begging of Clothes.

AKARANGA BOOK 2 6TH LECTURE, CALLED BEGGING FOR A BOWL. FIRST LESSON.

1 A monk or a nun wanting to get a bowl, may beg for one made of bottle-gourd or wood or clay, or such-like bowls. If he be a youthful, young, etc. (see 2, 5, 1, § 1) monk, he may carry with him one bowl, not two.

A monk or a nun should not resolve to go farther than half a Yohana to get a bowl.

As regards the acceptance of a bowl, those four precepts which have been given in (the First Lesson of the First Lecture, called) Begging of Food, concerning one fellow-

THE GRAND BIBLE

ascetic, etc., should be repeated here, the fifth is that concerning many Sramanas and Brahmanas.

A monk or a nun should not accept a bowl which the layman has, for the mendicant's sake, bought, etc. (see the Lecture called Begging of Clothes).

2 A monk or a nun should not accept any very expensive bowls of the following description: bowls made of iron, tin, lead, silver, gold, brass, a mixture of gold, silver, and copper, pearl, glass, mother of pearl, horn, ivory, cloth, stone, or leather; for such very expensive bowls are impure and unacceptable.

3 A monk or a nun should not accept bowls which contain a band of the same precious materials specialised in § 2; for etc.

4 For the avoidance of these occasions to sin there are four rules for begging a bowl to be known by the mendicants.

Now this is the first rule:

A monk or a nun may beg for a bowl specifying its quality, viz. bottle-gourd or wood or clay. If they beg for such a bowl, or the householder gives it, they may accept it, for it is pure and acceptable.

This is the first rule.

5 Now follows the second rule:

A monk or a nun may ask for a bowl, which they have well inspected, from the householder or his wife, etc. After consideration, they should say: 'O long-lived one! (or, O sister!) please give me one of these bowls, viz. one made of bottle-gourds or wood or clay.' If they beg for such a bowl, or the householder gives it, they may accept it; for etc.

This is the second rule.

6 Now follows the third rule:

A monk or a nun may beg for a bowl which has been used by the former owner or by many people. If they beg for it, etc. (see § 5).

This is the third rule.

7 Now follows the fourth rule:

A monk or a nun may beg for a left-off bowl which no other Sramana or Brahmana, guest, pauper, or beggar wants. If they beg for it, etc. (see § 5).

This is the fourth rule.

A monk or a nun having adopted one of these four rules should not say, etc. (see II, 1, tr, § 12, all down to) we respect each other accordingly.

8 A householder may perhaps say to a mendicant begging in the prescribed way: 'O long-lived Sramana! return after a month,' etc. (all as in the Lecture called Begging of Clothes 1).

9 The householder may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that bowl, rub it with oil, ghee, fresh butter or marrow, we shall give it,' etc. (see II, 5, 1, § 11); or wash, wipe, or rub it with perfumes,' etc.; or 'wash it with cold or hot water;' or 'empty it of the bulbs,' etc. (see II, 5, 1, §§ 11 and 12).

10 The householder may say (to the mendicant): 'O long-lived Sramana! stay a while till they have cooked or prepared our food, etc., then we shall give you, O long-lived one! your alms-bowl filled with food or drink; it is not good, not meet that a mendicant should get an empty alms-bowl.' After consideration, the mendicant should answer: 'O long-lived one! (or, O sister!) it is indeed not meet for me to eat or drink food, which is adhakarmika; do not cook or prepare it; if you want to give me anything, give it as it is.' After these words the householder might offer him the alms-bowl filled with food or drink which had been cooked or prepared: he should not accept such an alms-bowl, for it is impure and unacceptable.

11 Perhaps the householder will bring and give the mendicant an alms-bowl; the mendicant should then, after consideration, say: 'O long-lived one! (or, O sister!) I shall in your presence closely inspect the interior of the bowl.'

The Kevalin says: This is the reason: In the alms-bowl there might be living beings or seeds or grass. Hence it has been said to the mendicant, etc., that he should closely inspect the interior of the alms-bowl.

12 All that has been said in the Lecture called Begging of Clothes (2, 5, 1, § 15 down to the end) is mutatis mutandis to be repeated here. (In § 15, add before perfumes) with oil, ghee, butter or marrow.

This is the whole duty, etc.

Thus I say.

SECOND LESSON.

1 A monk or a nun, entering the abode of a householder for the sake of alms, should after examining their alms-bowl, taking out any living beings, and wiping off the dust, circumspectly enter or leave the householder's abode.

The Kevalin says: This is the reason: Living beings, seeds or dust might fall into his bowl. Hence it has been said to the mendicant, etc., that he should after examining his alms-bowl, taking out any living beings, circumspectly enter or leave the householder's abode.

2 On such an occasion the householder might perhaps, going in the house, fill the alms-bowl with cold water and, returning, offer it him; (the mendicant) should not accept such an alms-bowl* either in the householder's hand or his vessel; for it is impure and unacceptable. [* Though the alms-

bowl is expressly mentioned, it must stand here for water, as the commentators interpret the passage.]

3 Perhaps he has, inadvertently, accepted it; then he should empty it again in (the householder's) water-pot; or (on his objecting to it) he should put down the bowl and the water somewhere, or empty it in some wet place.

4 A monk or a nun should not wipe or rub a wet or moist alms-bowl. But when they perceive that on their alms-bowl the water has dried up and the moisture is gone, then they may circumspectly wipe or rub it.

5 A monk or a nun wanting to enter the abode of a householder, should enter or leave it, for the sake of alms, with their bowl; also on going to the out-of-door place for religious practices or study; or on wandering from village to village.

If a strong and widely spread rain pours down, they should take the same care of their alms-bowl as is prescribed for clothes (in the preceding Lecture, Lesson 2, § 1).

This is the whole duty, etc.

Thus I say.

End of the Sixth Lecture, called Begging for a Bowl.

AKARANGA BOOK 2 7TH LECTURE, CALLED REGULATION OF POSSESSION. FIRST LESSON.

1 'I shall become a Sramana who owns no house, no property, no sons, no cattle, who eats what others give him; I shall commit no sinful action; Master, I renounce to accept anything that has not been given.' Having taken such vows, (a mendicant) should not, on entering a village or scot-free town, etc., take himself, or induce others to take, or allow others to take, what has not been given. A mendicant should not take or appropriate any property, viz. an umbrella* or vessel or stick, etc. (see II, 2, 3, § 2), of those monks together with whom he stays, without getting their permission, and without having inspected and wiped (the object in question); but having got their permission, and having inspected and wiped (the object in question), he may take or appropriate it. [* The commentator (Silanka) states that the monks in Kunkanadesa, etc., are allowed to carry umbrellas, because of the heavy rains in that country.]

2 He may beg for a domicile in a traveller's hall, etc. (see 2, 1, 8, § 2), having reflected (on its fitness for a stay); he should ask permission to take possession of it from him who is the landlord or the steward of that place: 'Indeed, O long-lived one! for the time, and in the space which you concede us, we shall dwell here. We shall take possession of the place for as long a time as the place belongs to you; and of as much of it as belongs to you; for as many fellow-ascetics (as shall stand in need of it); afterwards we shall take to wandering.'

3 Having got possession of some place, a mendicant should invite to that food, etc., which he himself has collected, any fellow-ascetics arriving there who follow the same rules and are zealous brethren; but he should not invite them to anything of which he has taken possession for the sake of somebody else.

4 Having got possession of some place (in a traveller's hall, etc.), a mendicant should offer a footstool or bench or bed or couch, which he himself has begged, to any fellow-ascetics arriving there who follow other rules than he, yet are zealous brethren; but he should not offer them anything of which he has taken possession for the sake of somebody else.

5 Having got possession of some place in a traveller's hall, etc., a mendicant might ask from a householder or his sons the loan of a needle or a Pippalaka or an ear-picker or a nail-parer, he should not give or lend it to somebody else; but having done that for which he wanted one of the above articles, he should go with that article there (where the householder, etc., is), and stretching out his hands or laying the article on the ground, he should, after consideration, say: 'Here it is! here it is!' But he should not with his own hand put it in the hand of the householder.

6-12 A monk or a nun should not take possession of anything on the bare ground, on wet ground, where there are eggs, etc.; nor on pillars or such an above-ground place (2, 2, 1, § 7); nor on a wall, etc.; nor on the trunk of a tree, etc.; nor where the householder or fire or water, or women or children or cattle are, and where it is not fit for a wise man to enter or to leave, etc., nor to meditate on the law; nor where they have to pass through the householder's abode or to which there is no road, and where it is not fit, etc.; nor where the householder or his wife, etc., bully or scold each other, etc. (see 2, 2, 1, § 9, and 3, § 7); nor where they rub or anoint each other's body with oil or ghee or butter or grease; nor where they take a bath, etc.; nor where they go about naked, etc. (all as in 2, 2, 3, §§ 7-12).

This is the whole duty, etc.

Thus I say.

SECOND LESSON.

1 He may beg for a domicile in a traveller's hall, etc. (see 2, 1, 8, § 2), having reflected (on its fitness); he should ask permission to take possession of it from the landlord or the steward of that place: 'Indeed, O long-lived one! for the time

and in the space you concede us, we shall dwell here [§ 2 of the preceding Lesson is repeated word for word.], etc. (see 1, § 2). Now what further after the place is taken possession of? He should not remove from without to within, or vice versa, any umbrella or stick, etc. (see 2, 2, 3, § 2) belonging to Sramanas or Brahmanas (previously settled there); nor should he wake up a sleeping person, nor offend or molest the (inmates).

2 A monk or a nun might wish to go to a mango park; they should then ask the landlord's or steward's permission (in the manner described above). Now what further after the place is taken possession of? Then they might desire to eat a mango. If the monk or the nun perceive that the mango is covered with eggs, living beings, etc. (see 2, 1, 1, § 2), they should not take it; for it is impure, etc.

3 If the monk or the nun perceive that the mango is free from eggs, living beings, etc., but not nibbled at by animals, nor injured, they should not take it; for it is impure, etc. But if they perceive that the mango is free from eggs, living beings, etc., and is nibbled at by animals and injured, then they may take it; for it is pure, etc.

4 The monk might wish to eat or suck one half of a mango or a mango's peel or rind or sap or smaller particles. If the monk or the nun perceive that the above-enumerated things are covered with eggs, or living beings, they should not take them; for they are impure, etc. But they may take them, if they are free from eggs, etc., and nibbled at by animals or injured.

5 A monk or a nun might wish to go to a sugarcane plantation. They should ask permission in the manner described above. The monk or the nun might wish to chew or suck sugar-cane. In that case the same rules as for eating mango apply also; likewise if they wish to chew or to suck the sugar-cane's pulp, fibres, sap, or smaller particles.

6 A monk or a nun might wish to go to a garlic field. They should ask permission in the manner described above. The monk or the nun might wish to chew or suck garlic. In that case the same rules as for eating mangoes apply also; likewise if they wish to chew or suck the bulb or peel or stalk or seed of garlic.

7 A monk or a nun, having got possession of a place in a traveller's hall, etc., should avoid all occasions to sin (proceeding from any preparations made by) the householders or their sons, and should occupy that place according to the following rules.

8 Now this is the first rule: He may beg for a domicile in a traveller's hall, etc., having reflected (on its fitness for a stay), etc. (§ 2 of the preceding Lesson is to be repeated here). This is the first rule.

9 Now follows the second rule: A monk resolves: 'I shall ask for possession of a dwelling-place, etc., for the sake of other mendicants, and having taken possession of it for their sake, I shall use it.' This is the second rule.

10 Now follows the third rule: A monk resolves: 'I shall ask for possession of a dwelling-place, etc., for the sake of other mendicants, and having taken possession of it for their sake, I shall not use it.' This is the third rule.

11 Now follows the fourth rule: A monk resolves: 'I shall not ask for possession of a dwelling-place, etc., for the sake of other mendicants; but if the dwelling-place, etc., has already been ceded to them, I shall use it.' This is the fourth rule.

12 Now follows the fifth rule: A monk resolves: 'I shall ask for possession of a dwelling-place for my own sake, not for two, three, four, or five persons.' This is the fifth rule.

13 Now follows the sixth rule:

If a monk or a nun, occupying a dwelling-place in which there is Ikkada reed, etc. (see 2, 2, 3, § 18), get this thing, then they may use it; otherwise they should remain in a squatting or sitting posture.

This is the sixth rule.

14 Now follows the seventh rule: A monk or a nun may beg for a dwelling-place paved with clay or wood. If they get it, then they may use it; otherwise they should remain in a squatting or sitting posture. This is the seventh rule.

One who has adopted one of these seven rules, should not say, etc. (all as in 2, 1, 11, § 12).

15 I have heard the following explanation by the venerable (Mahavira): The Sthaviras, the venerable ones, have declared that division is fivefold:

The lord of the gods' dominion;

The king's dominion;

The houseowner's dominion;

The householder's dominion;

The religious man's dominion.

This is the whole duty, etc.

Thus I say.

End of the Seventh Lecture, called Regulation of Possession.

SECOND PART.

THE SEVEN LECTURES.

AKARANGA BOOK 2 8TH LECTURE.

1 When a monk or a nun wishes to perform religious postures 3, they should enter a village or a scot-free town, etc.; having entered it, they should not accept a place, even if it is offered, which is infected by eggs or living beings, etc.; for such a place is impure and unacceptable. In this way all that

THE GRAND BIBLE

has been said about couches (in the Second Lecture) should be repeated here as far as 'water-plants' (2, 2, 1, § 5).

2 Avoiding these occasions to sin, a mendicant may choose one of these four rules for the performance of religious postures.

This is the first rule: I shall choose something inanimate, and lean against it; changing the position of the body, and moving about a little, I shall stand there. This is the first rule.

3 Now follows the second rule: I shall choose something inanimate, and lean against it; changing the position of the body, but not moving about a little, I shall stand there. This is the second rule.

4 Now follows the third rule: I shall choose something inanimate, and lean against it; not changing the position of the body, nor moving about a little, I shall stand there. This is the third rule.

5 Now follows the fourth rule: I shall choose something inanimate, but I shall not lean against it; not changing the position of the body, nor moving about a little, I shall stand there. Abandoning the care of the body, abandoning the care of the hair of the head, beard, and the other parts of the body, of the nails, perfectly motionless, I shall stand there. This is the fourth rule.

One who has adopted one of these four rules, etc. (see II, 1, II, § 12).

This is the whole duty, etc. Thus I say.

AKARANGA BOOK 2 9TH LECTURE.

1 When a monk or a nun wishes to go to a pure place for study, they [The original has the first person ketisami.] should not accept one which is infected by eggs or living beings, etc.; for it is impure and unacceptable. But if that place for study to which they wish to go, is free from eggs or living beings, etc., they may accept it; for it is pure and acceptable. In this way all that has been said in the corresponding passage about couches I should be repeated here as far as 'water-plants.'

2 If parties of two, three, four, or five (mendicants) resolve to go to the place for study, they should not embrace or hug, bite with their teeth or scratch with their nails each other's body.

This is the whole duty, etc. Thus I say.

AKARANGA BOOK 2 10TH LECTURE.

1 A monk or a nun being pressed by nature should, in case they have not their own broom, beg for that of a fellow-ascetic. A monk or a nun, seeing that the ground is infected by eggs or living beings, etc., should not ease nature on such an unfit ground. But if the ground is free from eggs or living beings, etc., then they may ease nature on such a ground.

2, 3 A monk or a nun, knowing that the householder with regard to such a place for the sake of one or many, male or female fellow-ascetics, for the sake of many Sramanas or Brahmanas whom he has well counted, kills living beings and commits various sins, should not ease nature on such a place or any other of the same sort, whether that place be appropriated by another person or not 3, etc. (see II, 1, 1, § 13).

4 Now he should know this: If that place has not been appropriated by another person, etc., he may ease nature on such a place (after having well inspected and cleaned it).

5 A monk or a nun should not ease nature on a ground which for their sake has been prepared or caused to be prepared (by the householder), or has been occupied by main force, or strewn with grass, or levelled, or smeared (with cowdung), or smoothed, or perfumed.

6 A monk or a nun should not ease nature on a ground where the householders or their sons remove from outside to inside, or vice versa, bulbs, roots, etc. (see II, 2, 1, § 5).

7 A monk or a nun should not ease nature on a pillar or bench or scaffold or loft or tower or roof.

8 A monk or a nun should not ease nature on the bare ground or on wet ground or on dusty ground or on a rock or clay containing life, or on timber inhabited by worms or on anything containing life, as eggs, living beings, etc.

9 A monk or a nun should not ease nature in a place where the householders or their sons have, do, or will put by bulbs, roots, etc.

10 A monk or a nun should not ease nature in a place where the householders or their sons have sown, sow, or will sow rice, beans, sesamum, pulse, or barley.

11 A monk or a nun should not ease nature in a place where there are heaps of refuse, furrows, mud, stakes, sprigs, holes, caves, walls, even or uneven places.

12 A monk or a nun should not ease nature in fireplaces, layers (or nests) of buffaloes, cattle, cocks, monkeys, quails, ducks, partridges, doves, or francoline partridges.

13 A monk or a nun should not ease nature in a place where suicide is committed, or where (those who desire to end their life) expose their body to vultures, or precipitate themselves from rocks or trees*, or eat poison, or enter fire. [* The commentator says: where they fall like a tree, having starved themselves to death, or where they fall from trees.]

14 A monk or a nun should not ease nature in gardens, parks, woods, forests, temples, or wells.

15 A monk or a nun should not ease nature in towers, pathways, doors, or town gates.

16 A monk or a nun should not ease nature where three or four roads meet, nor in courtyards or squares.

17 A monk or a nun should not ease nature where charcoal or potash is produced, or the dead are burnt, or on the sarcophaguses or shrines of the dead.

18 A monk or a nun should not ease nature at sacred places near rivers, marshes or ponds, or in a conduit.

19 A monk or a nun should not ease nature in fresh clay pits, fresh pasture grounds for cattle, in meadows or quarries.

20 A monk or a nun should not ease nature in a field of shrubs, vegetables, or roots.

21 A monk or a nun should not ease nature in woods of Asana [Terminalia Tomentosa.], Sana [Crotolaria Juncea.], Dhataki [Grislea Tomentosa.], Ketaki [Pandanus Odoratissimus.], Mango, Asoka, Punnaga, or other such-like places which contain leaves, flowers, fruits, seeds, or sprouts.

22 A monk or a nun should take their own chamber-pot or that of somebody else, and going apart with it, they should ease nature in a secluded place where no people pass or see them, and which is free from eggs or living beings, etc.; then taking (the chamber-pot), they should go to a secluded spot, and leave the excrements there on a heap of ashes, etc. (see II, 1, 1, § 2).

This is the whole duty, etc.

Thus I say.

AKARANGA BOOK 2 11TH LECTURE.

1 A monk or a nun should not resolve to go where they will hear sounds of a Mridanga, Nandimridanga, or Ghallari [These are different kinds of drums.], or any such-like various sounds of drums.

2 If a monk or a nun hear any sounds, viz. of the Vina, Vipamki, Vadvisaka, Tunaka, Panaka, Tumbavinika, or Dhamkuna, they should not resolve to go where they will hear any such-like various sounds of stringed instruments.

3 The same precepts apply to sounds of kettledrums, viz. of the Tala, Lattiya, Gohiya, or Kirikiriya;

4 Also to sounds of wind instruments, viz. the conch, flute, Kharumukhi, or Piripiriya.

5 A monk* or a nun should not, for the sake of hearing sounds, go to walls or ditches, etc. (see II, 3, 3, §§ 1 and 2); [* The beginning, 'If a monk or a nun hear particular sounds somewhere, viz.,' and the end, 'they should not resolve to go to suchlike or other places for the sake of hearing sounds,' are in the text repeated in all, §§ 5-16. In the translation the text has been somewhat Abridged.]

6 Nor to marshes, pasture grounds, thickets, woods, strongholds in woods, mountains, strongholds in mountains;

7 Nor to villages, towns, markets, or a capital, hermitages, cities, halting-places for caravans;

8 Nor to gardens, parks, woods, forests, temples, assembly halls, wells;

9 Nor to towers, pathways, doors, or town gates;

10 Nor where three or four roads meet, nor to courtyards or squares;

11 Nor to stables (or nests) of buffaloes, cattle, horses, elephants, etc. (see 10, § 12);

12 Nor to places where buffaloes, bulls, horses, etc., fight;

13 Nor to places where herds of cattle, horses, or elephants are kept;

14 Nor to places where story-tellers or acrobats perform, or where continuously story-telling, dramatical plays, singing, music, performance on the Vina, beating of time, playing on the Turya, clever playing on the Pataha is going on;

15 Nor to places where quarrels, affrays, riots, conflicts between two kingdoms, anarchical or revolutionary disturbances occur;

16 Nor to places where a young well-attended girl, well-attired and well-ornamented, is paraded, or where somebody is led to death.

17 A monk or a nun should not, for the sake of hearing sounds, go to places where there are many great temptations 1, viz. where many cars, chariots, Mlekkhas, or foreigners meet.

18 A monk or a nun should not, for the sake of hearing sounds, go to great festivals where women or men, old, young, or middle-aged ones are well-dressed and ornamented, sing, make music, dance, laugh, play, sport, or give, distribute, portion or parcel out plenty of food, drink, dainties, and spices.

19 A monk or a nun should not like or love, desire for, or be enraptured with, sounds of this or the other world, heard or unheard ones, seen or unseen ones.

This is the whole duty, etc.

Thus I say.

AKARANGA BOOK 2 12TH LECTURE.

1 If a monk or a nun see various colours (or forms), viz. in wreaths, dressed images, dolls, clothes, woodwork, plastering, paintings, jewelry, ivory-work, strings, leaf-cutting, they should not for the sake of pleasing the eye resolve to go where

they will see various colours (or forms). All that has been said in the last chapter with regard to sounds should be repeated here with regard to colours (or forms); only the passages on music are to be omitted.

AKARANGA BOOK 2 13TH LECTURE.

1 One should neither be pleased with nor prohibit the action of another which relates to one's self, and produces karman.

One should neither be pleased with nor prohibit it [In the text these words are repeated after each Sutra in §§ 1-10.];

If another (i.e. a householder) wipes [or rubs] the mendicant's feet;

2 If he kneads or strokes them;

3 If he touches or paints them;

4 If he smears or anoints them with oil, ghee, or marrow;

5 If he rubs or shampoos them with Lodhra, ground drugs, powder, or dye;

6 If he sprinkles or washes them with hot or cold water;

7 If he rubs or anoints them with any sort of ointment;

8 If he perfumes or fumigates them with any sort of incense;

9 If he extracts or removes a splinter or thorn from them;

10 If he extracts or removes pus or blood from them.

11 If he wipes or rubs the mendicant's body, etc. (see §§ 2-8 down to) if he perfumes or fumigates it with any sort of incense.

12 If he wipes or rubs a wound in (the mendicant's) body (etc. 1, down to) if he sprinkles or washes it with hot or cold water;

13 If he cuts or incises it with any sharp instrument; if after having done so, he extracts or removes pus or blood from it.

14 If he wipes or rubs a boil, abscess, ulcer, or fistula (etc., down to) if he cuts or incises it with any sharp instrument; if after having done so, he extracts or removes pus or blood from it;

15 If he removes, or wipes off, the sweat and uncleanness on his body;

16 If he removes, or wipes off, the dirt of his eyes, ears, teeth, or nails.

17 If he cuts or dresses the long hair of his head or his brows or his armpits;

18 If he removes, or wipes off, the nit or lice from his head.

19 One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, wipes or rubs (the mendicant's) feet; in this way the §§ 1-18 should be repeated here.

20 One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, fastens or ties a necklace of many or less strings, a necklace hanging down over the breast, a collar, a diadem, a garland, a golden string;

21 If the other leading him to, or treating him in, a garden or a park, wipes or rubs (the mendicant's) feet, etc. (all as above); similarly with actions done reciprocally.

22 One should neither be pleased with nor prohibit it, if the other tries to cure him by pure charms;

If the other tries to cure him by impure charms;

If he tries to cure him, digging up and cutting, for the sake of a sick monk, living bulbs, roots, rind, or sprouts.

23 For sensation is the result of former actions; all sorts of living beings experience sensation.

This is the whole duty, etc.

Thus I say.

AKARANGA BOOK 2 14TH LECTURE.

1 One should not be pleased with nor prohibit a reciprocal action, which relates to one's self, and produces karman.

A mendicant should not be pleased with nor prohibit it, if (he and the other) wipe or rub each other's feet, etc.

In this way the whole Thirteenth Lecture should be repeated here.

This is the whole duty, etc. Thus I say.

End of the Second Part, called the Seven Lectures.

THIRD PART.

AKARANGA BOOK 2 15TH LECTURE,

CALLED THE CLAUSES.

1 In that period, in that age lived the Venerable Ascetic Mahavira, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalguni; to wit: In Uttaraphalguni he descended (from heaven), and having descended (thence), he entered the womb (of Devananda); in Uttaraphalguni he was removed from the womb (of Devananda) to the womb (of Trisala); in Uttaraphalguni he was born; in Uttaraphalguni tearing out his hair, he left the house, and entered the state of houselessness; in Uttaraphalguni he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and perfect. But in Svati the Venerable One obtained final liberation.

2 When in this Avasaripini era, the Sushama-sushama period, the Sushama period, the Sushamaduhshama period, and much time of the Duhshamasushama period had elapsed, seventy-five years nine and a half months of it being left; in the fourth month of summer, in the eighth fortnight, in the light

fortnight of Ashadha, on its sixth day, while the moon was in conjunction with Uttaraphalguni, the Venerable Ascetic Mahavira descended from the great Vimana, the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best (and highest flowers), and like the Svastika and Vardhamanaka amongst the celestial regions, where he had lived for twenty Sagaropamas till the termination of his allotted length of life, (divine) nature and existence (among gods). Here, forsooth, in the continent of Gambudvipa, in Bharatavarsha, in the southern part of it, in the southern brahmanical part of the place Kundapura, he took the form of an embryo in the womb of Devananda, of the Galandharayana gotra, wife of the Brahmana Rishabhadata, of the gotra of Kodala, taking the form of a lion.

3 The knowledge of the Venerable Ascetic Mahavira (with reference to this transaction) was threefold: he knew that he was to descend; he knew that he had descended; he knew not when he was descending. For that time has been declared to be infinitesimally small.

4 Then in the third month of the rainy season, the fifth fortnight, the dark (fortnight) of Asvina, on its thirteenth day, while the moon was in conjunction with Uttaraphalguni, after the lapse of eighty-two days, on the eighty-third day current, the compassionate god (Indra), reflecting on what was the established custom (with regard to the birth of Tirthakaras), removed the embryo from the southern brahmanical part of the place Kundapura to the northern Kshatriya part of the same place, rejecting the unclean matter, and retaining the clean matter, lodged the fetus in the womb of Trisala of the Vasishtha gotra, wife of the Kshatriya Siddhartha, of the Kasyapa gotra, of the clan of the Gnatris, and lodged the fetus of the Kshatriyani Trisala in the womb of Devananda of the Galandharayana gotra, wife of the Brahmana Rishabhadata, of the gotra of Kodala, in the southern brahmanical part of the place Kundapuri.

5 The knowledge of the Venerable Ascetic Mahavira (with regard to this transaction) was threefold: he knew that he was to be removed; he knew that he was removed; he also knew when he was being removed.

6 In that period, in that age, once upon a time, after the lapse of nine complete months and seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of Kaitra, on its thirteenth day, while the moon was in conjunction with Uttaraphalguni, the Kshatriyani Trisala, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic Mahavira.

7 In that night in which the Kshatriyani Trisala, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic Mahavira, there was one great divine, godly lustre (originated) by descending and ascending gods and goddesses (of the four orders of) Bhavanapatis, Vyantaras, Gyotishkas, and Vimanavasins; and in the conflux of gods the bustle of gods amounted to confusion.

8 In that night, etc., the gods and goddesses rained down one great shower of nectar, sandal powder, flowers, gold, and pearls.

9 In that night the gods and goddesses (of the above-mentioned four orders) performed the customary ceremonies of auspiciousness and honour, and his anointment as a Tirthakara.

10 Upwards from the time when the Venerable Mahavira was placed in the womb of the Kshatriyani Trisala, that family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased.

11 When the parents of the Venerable Ascetic Mahavira had become aware of this, after the lapse of the tenth day, and the performance of the purification, they prepared much food, drink, sweetmeats, and spices; and having invited a host of friends, near and remote relatives, they distributed, portioned out, bestowed (the above-mentioned materials) to Sramanas, Brahmanas, paupers, beggars [The next word, bhivvumdaga, has been left out in the translation.], eunuchs, etc., and distributed gifts to those who wanted to make presents; then they gave a dinner to the host of friends, near and remote relatives, and after dinner they announced the name (of the child) to their guests:

12 'Since the prince was placed in the womb of the Kshatriyani Trisala, this family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased; therefore the prince shall be called Vardhamana (i.e. the Increasing).'

13 The Venerable Ascetic Mahavira was attended by five nurses: a wet-nurse, a nurse to clean him, one to dress him, one to play with him, one to carry him; being transferred from the lap of one nurse to that of another, he grew up on that beautiful ground, paved with mosaic of precious stones, like a Kampaka tree [Michelia Champaka.] growing in the glen of a mountain.

14 Then the Venerable Ascetic Mahavira, after his intellect had developed and the childhood had passed away, lived in the enjoyment of the allowed, noble, fivefold joys and pleasures: (consisting in) sound, touch, taste, colour, and smell.

15 The Venerable Ascetic Mahavira belonged to the Kasyapa gotra. His three names have thus been recorded by tradition: by his parents he was called Vardhamana, because he is devoid of love and hate (he is called) Sramana (i.e. Ascetic), because he sustains dreadful dangers and fears, the noble nakedness, and the miseries of the world; the name Venerable Ascetic Mahavira has been given to him by the gods.

The Venerable Ascetic Mahavira's father belonged to the Kasyapa gotra; he had three names: Siddhartha, Sreyarsa, and Gasamsa. His mother belonged to the Vasishtha gotra, and had three names: Trisala, Videhadatta, and Priyakarini. His paternal uncle Suparsva belonged to the Kasyapa gotra. His eldest brother, Nandivardhana, and his eldest sister, Sudarsana, belonged both to the Kasyapa gotra. His wife Yasoda belonged to the Kaundinya gotra. His daughter, who belonged to the Kasyapa gotra, had two names: Anogga and Priyadarsana. His granddaughter, who belonged to the Kausika gotra, had two names: Seshavati and Yasovati.

16 The Venerable Ascetic Mahavira's parents were worshippers of Parsva and followers of the Sramanas. During many years they were followers of the Sramanas, and for the sake of protecting the six classes of lives they observed, blamed, repented, confessed, and did penance according to their sins. On a bed of Kusa-grass they rejected all food, and their bodies dried up by the last mortification of the flesh, which is to end in death. Thus they died in the proper month, and, leaving their bodies, were born as gods in Adbhuta Kalpa. Thence descending after the termination of their allotted length of life, they will, in Mahavideha, with their departing breath, reach absolute perfection, wisdom, liberation, final Nirvana, and the end of all misery.

17 In that period, in that age the Venerable Ascetic Mahavira, a Gnatri Kshatriya, Gnatritputra, a Videha, son of Videhadatta, a native of Videha, a prince of Videha, lived thirty years amongst the householders under the name of 'Videha.'

After his parents had gone to the worlds of the gods and he had fulfilled his promise, he gave up his gold and silver, his troops and chariots, and distributed, portioned out, and gave away his valuable treasures (consisting of) riches, corn, gold, pearls, etc., and distributed among those who wanted to make presents to others. Thus he gave away during a whole year. In the first month of winter, in the first fortnight, in the dark (fortnight) of Margasiras, on its tenth day, while the moon was in conjunction with Uttaraphalguni, he made up his mind to retire from the world.

18 1st A year before the best of Ginas will retire from the world, they continue to give away their property, from the rising of the sun.

2nd One crore and eight lakhs of gold is his gift at the rising of the sun, as if it were his morning meal.

3rd Three hundred and eighty-eight crores and eighty lakhs were given in one year.

4th The Kundaladharas of Vaisramana, the Laukantika and Maharddhika gods in the fifteen Karmabhumi 1 wake the Tirthakara.

5th In Brahma Kalpa and in the line of Krishnas, the Laukantika Vimanas are eightfold and infinite in number.

6th These orders of gods wake the best of Ginas, the Venerable Vira: Arhat! propagate the religion which is a blessing to all creatures in the world!

When the gods and goddesses (of the four orders of) Bhavanapatis, Vyantaras, Gyotishkas, and Vimanavasins had become aware of the Venerable Ascetic Mahavira's intention to retire from the world, they assumed their proper form, dress, and ensigns, ascended with their proper pomp and splendour, together with their whole retinue, their own vehicles and chariots, and rejecting all gross matter, retained only the subtle matter. Then they rose and with that excellent, quick, swift, rapid, divine motion of the gods they came down again crossing numberless continents and oceans till they arrived in Gambudvipa at the northern Kshatriya part of the place Kundapura; in the north-eastern quarter of it they suddenly halted.

19 Sakra, the leader and king of the gods, quietly and slowly stopped his vehicle and chariot, quietly and slowly descended from it and went apart. There he underwent a great transformation, and produced by magic a great, beautiful, lovely, fine-shaped divine pavilion, which was ornamented with many designs in precious stones, gold, and pearls. In the middle part of that divine pavilion he produced one great throne of the same description, with a footstool.

20 Then he went where the Venerable Ascetic Mahavira was, and thrice circumambulating him from left to right, he praised and worshipped him. Leading him to the divine pavilion, he softly placed him with the face towards the east on the throne, anointed him with hundredfold and thousandfold refined oil, with perfumes and decoctions, bathed him with pure water, and rubbed him with beautifying cool sandal, laid on a piece of cloth worth a lakh. He clad him in a pair of robes so light that the smallest breath would carry them away; they were manufactured in a famous city, praised by clever artists, soft as the fume of horses, interwoven with gold by skilful masters, and ornamented with designs of

flamingos. Then (the god) decked him with necklaces of many and fewer strings, with one hanging down over his breast and one consisting of one row of pearls, with a garland, a golden string, a turban, a diadem, wreaths of precious stones, and decorated him with garlands, ribbons, scarves, and sashes like the Kalpavriksha.

21 The god then, for a second time, underwent a great transformation, and produced by magic the great palankin, called Kandraprabha [i.e. shining like the moon.], which a thousand men carry. (This palankin) was adorned with pictures of wolves, bulls, horses, men, dolphins, birds, monkeys, elephants, antelopes, sarabhas [A fabulous animal with eight legs.], yaks, tigers, lions, creeping plants, and a train of couples of Vidyadharas; it had a halo of thousands of rays; it was decorated with thousands of brilliant glittering rupees; its lustre was mild and bright; the eyes could not bear its light; it shone with heaps and masses of pearls; it was hung with strings and ribbons, and with golden excellent necklaces, extremely beautiful; it was embellished with designs of lotuses and many other plants; its cupola was adorned with many precious stones of five colours, with bells and flags; it was conspicuous, lovely, beautiful, splendid, magnificent.

22 7th This palankin was brought for the best of Ginas, who is free from old age and death; it was hung with wreaths and garlands of divine flowers, grown in water or on dry ground.

8th In the middle of the palankin (was) a costly throne covered with a divine cloth, precious stones and silver, with a footstool, for the best of Ginas.

9th He wore on his head a chaplet and a diadem, his body was shining, and he was adorned with many ornaments; he had put on a robe of muslin worth a lakh.

10 After a fast of three days, with a glorious resolution he ascended the supreme palankin, purifying all by his light.

11 He sat on his throne, and Sakra and Isana, on both sides, fanned him with chowries, the handles of which were inlaid with jewels and precious stones.

12 In front it was uplifted by men, covered with joyful horripilation; behind the gods carried it: the Suras and Asuras, the Garudas and the chiefs of Nagas.

13 The Suras carried it on the eastern side, and the Asuras on the southern one; on the western side the Garudas carried it, and the Nagas on the northern side.

14th As a grove in blossom, or a lotus-covered lake in autumn looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods.

15th As a grove of Siddhartha [White mustard.], of Karnikara [Cassia Fistula.] or of Kampaka [Michelia Champaka.] looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods.

16th In the skies and on earth the sound of musical instruments produced by hundreds of thousands of excellent drums, kettle-drums, cymbals, and conches was extremely pleasant.

17th Then the gods ordered many hundreds of actors to perform a very rich concert of four kinds of instruments: stringed instruments and drums, cymbals and wind-instruments.

At that period, in that age, in the first month of winter, in the first fortnight, the dark (fortnight) of Margasiras, on its tenth day, called Suvrata, in the Muhurta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalguni, when the shadow had turned towards the east, and the first Paurushi was over, after fasting three days without taking water, having put on one garment, the Venerable Ascetic Mahavira, in his palankin Kandraprabha, which only a thousand men can carry, with a train of gods, men, and Asuras left the northern Kshatriya part of the place Kundapura by the high way for the park Gnatri Shanda. There, just at the beginning of night, he caused the palankin Kandraprabha to stop quietly on a slightly raised untouched ground, quietly descended from it, sat quietly down on a throne with the face towards the east, and took off all his ornaments and finery.

23 The god Vaisramana, prostrating himself, caught up the finery and ornaments of the Venerable Ascetic Mahavira in a cloth of flamingo-pattern. Mahavira then plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls. But Sakra, the leader and king of the gods, falling down before the feet of the Venerable Ascetic Mahavira, caught up the hair in a cup of diamond, and requesting his permission, brought them to the Milk Ocean. After the Venerable Ascetic Mahavira had plucked out his hair in five handfuls (as described above), he paid obeisance to all liberated spirits, and vowing to do no sinful act, he adopted the holy conduct. At that moment the whole assembly of men and gods stood motionless, like the figures on a picture.

18th At the command of Sakra, the clamour of men and gods, and the sound of musical instruments suddenly ceased, when Mahavira chose the holy conduct.

19th Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation.

THE GRAND BIBLE

When the Venerable Ascetic Mahavira had adopted the holy conduct which produced that state of soul in which the reward of former actions is temporarily counteracted, he reached the knowledge called Manahpariyaya, by which he knew the thoughts of all sentient beings, with five organs, which are not defective, and possess a developed intellect, (living) in the two and a half continents and the two oceans. Then he formed the following resolution: I shall for twelve years neglect my body and abandon the care of it; I shall with equanimity bear, undergo, and suffer all calamities arising from divine powers, men or animals.

24 The Venerable Ascetic Mahavira having formed this resolution, and neglecting his body, arrived in the village Kummara when only one Muhurta of the day remained. Neglecting his body, the Venerable Ascetic Mahavira meditated on his Self, in blameless lodgings, in blameless wandering, in restraint, kindness, avoidance of sinful influence (samvara), chaste life, in patience, freedom from passion, contentment; control, circumspectness, practising religious postures and acts; walking the path of Nirvana and liberation, which is the fruit of good conduct. Living thus he with equanimity bore, endured, sustained, and suffered all calamities arising from divine powers, men, and animals, with undisturbed and unafflicted mind, careful of body, speech, and mind.

25 The Venerable Ascetic Mahavira passed twelve years in this way of life; during the thirteenth year in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisakha, on its tenth day, called Suvrata, in the Muhurta called Vigaya, while the moon was in conjunction with the asterism Uttaraaphalguni, when the shadow had turned towards the east, and the first wake was over, outside of the town Grimbhikagrama, on the northern bank of the river Rigupalika, in the field of the householder Samaga, in a north-eastern direction from an old temple, not far from a Sal tree, in a squatting position with joined heels exposing himself to the heat of the sun, with the knees high and the head low, in deep meditation, in the midst of abstract meditation, he reached Nirvana, the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition, called Kevala.

26 When the Venerable One had become an Arhat and Gina, he was a Kevalin, omniscient and comprehending all objects, he knew all conditions of the world, of gods, men, and demons; whence they come, where they go, whether they are born as men or animals (kyavana), or become gods or hell-beings (upapada); their food, drink, doings, desires, open and secret deeds, their conversation and gossip, and the thoughts of their minds; he saw and knew all conditions in the whole world of all living beings.

27 On the day when the Venerable Ascetic Mahavira reached the Kevala, the gods (of the four orders of) Bhavanapatis, Vyantaras, Gyotishkas, and Vimanavasins descended from, and ascended to heaven, etc. (as on the moment of his birth, see above, § 7).

28 Then when the Venerable Ascetic Mahavira had reached the highest knowledge and intuition, he reflected on himself and the world: first he taught the law to the gods, afterwards to men.

29 The Venerable Ascetic Mahavira endowed with the highest knowledge and intuition taught the five great vows, with their clauses, the six classes of lives to the Sramanas and Nirgranthas, to Gautama, etc.

The six classes of lives are earth-body, etc. (down to) animals.

1st. The first great vow, Sir, runs thus:

1 I renounce all killing of living beings, whether subtle or gross, whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it, nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice threefold way I, in mind, speech, and body. There are five clauses.

The first clause runs thus: A Nirgrantha is careful in his walk, not careless. The Kevalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings. Hence a Nirgrantha is careful in his walk, not careless in his walk. This is the first clause.

2 Now follows the second clause: A Nirgrantha searches into his mind (i.e. thoughts and intentions). If his mind is sinful, blamable, intent on works, acting on impulses, produces cutting and splitting (or division and dissension), quarrels, faults, and pains, injures living beings, or kills creatures, he should not employ such a mind in action; but if, on the contrary, it is not sinful, etc., then he may put it in action. This is the second clause.

3 Now follows the third clause: A Nirgrantha searches into his speech; if his speech is sinful, blamable, etc. (all down to) kills creatures, he should not utter that speech. But if, on the contrary, it is not sinful, etc., then he may utter it. This is the third clause.

4 Now follows the fourth clause: A Nirgrantha is careful in laying down his utensils of begging, he is not careless in it.

The Kevalin says: A Nirgrantha who is careless in laying down his utensils of begging, might hurt or displace or injure or kill all sorts of living beings. Hence a Nirgrantha is careful in laying down his utensils of begging, he is not careless in it.

This is the fourth clause.

5 Now follows the fifth clause: A Nirgrantha eats and drinks after inspecting his food and drink; he does not eat and drink without inspecting his food and drink. The Kevalin says: If a Nirgrantha would eat and drink without inspecting his food and drink, he might hurt and displace or injure or kill all sorts of living beings. Hence a Nirgrantha eats and drinks after inspecting his food and drink, not without doing so. This is the fifth clause.

In this way the great vow is correctly practised, followed, executed, explained, established, effected according to the precept. This is, Sir, the first great vow: Abstinence from killing any living beings. i.

2nd. The second great vow runs thus:

1 I renounce all vices of lying speech (arising) from anger or greed or fear or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others. I confess and blame, repent and exempt myself of these sins in the thrice threefold way, in mind, speech, and body. There are five clauses.

The first clause runs thus: A Nirgrantha speaks after deliberation, not without deliberation. The Kevalin says: Without deliberation a Nirgrantha might utter a falsehood in his speech. A Nirgrantha speaks after deliberation, not without deliberation. This is the first clause.

2 Now follows the second clause: A Nirgrantha comprehends (and renounces) anger, he is not angry. The Kevalin says: A Nirgrantha who is moved by anger, and is angry, might utter a falsehood in his speech. A Nirgrantha, etc. This is the second clause.

3 Now follows the third clause: A Nirgrantha comprehends (and renounces) greed, he is not greedy. The Kevalin says: A Nirgrantha who is moved by greed, and is greedy, might utter a falsehood in his speech. A Nirgrantha, etc. This is the third clause.

4 Now follows the fourth clause: A Nirgrantha comprehends (and renounces) fear, he is not afraid. The Kevalin says: A Nirgrantha who is moved by fear, and is afraid, might utter a falsehood in his speech. A Nirgrantha, etc. This is the fourth clause.

5 Now follows the fifth clause: A Nirgrantha comprehends (and renounces) mirth, he is not mirthful. The Kevalin says: A Nirgrantha who is moved by mirth, and is mirthful, might utter a falsehood in his speech. A Nirgrantha, etc. This is the fifth clause.

In this way the great vow is correctly practised, followed, etc. This is, Sir, the second great vow. ii.

3rd. The third great vow runs thus:

1 I renounce all taking of anything not given, either in a village or a town or a wood, either of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, nor cause others to take it, nor consent to their taking it. As long as I live, I confess and blame, etc. (all down to) body. There are five clauses.

The first clause runs thus: A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kevalin says: If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha, etc. This is the first clause.

2 Now follows the second clause: A Nirgrantha consumes his food and drink with permission (of his superior), not without his permission. The Kevalin says: If a Nirgrantha consumes his food and drink without the superior's permission, he might eat what is not given. A Nirgrantha, etc. This is the second clause.

3 Now follows the third clause: A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kevalin says: If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha, etc. This is the third clause.

4 Now follows the fourth clause: A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kevalin says: If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha, etc. This is the fourth clause.

5 Now follows the fifth clause: A Nirgrantha begs for a limited ground for his co-religionists after deliberation, not without deliberation. The Kevalin says: If a Nirgrantha should beg without deliberation, he might take possession of what is not given. A Nirgrantha, etc. This is the fifth clause.

In this way the great vow, etc. This is, Sir, the third great vow. iii.

4th. The fourth great vow runs thus:

1 I renounce all sexual pleasures, either with gods or men or animals. I shall not give way to sensuality, etc. (all as in the

foregoing paragraph down to) exempt myself. There are five clauses.

The first clause runs thus: A Nirgrantha does not continually discuss topics relating to women. The Kevalin says: If a Nirgrantha discusses such topics, he might fall from the law declared by the Kevalin, because of the destruction or disturbance of his peace. A Nirgrantha, etc. This is the first clause.

2 Now follows the second clause: A Nirgrantha does not regard and contemplate the lovely forms of women. The Kevalin says: If a Nirgrantha regards and contemplates the lovely forms of women, he might, etc. A Nirgrantha, etc. This is the second clause.

3 Now follows the third clause: A Nirgrantha does not recall to his mind the pleasures and amusements he formerly had with women. The Kevalin says: If a Nirgrantha recalls to his mind the pleasures and amusements he formerly had with women, he might, etc. A Nirgrantha, etc. This is the third clause.

4 Now follows the fourth clause: A Nirgrantha does not eat and drink too much, nor does he drink liquors or eat highly-seasoned dishes. The Kevalin says: If a Nirgrantha did eat and drink too much, or did drink liquors and eat highly-seasoned dishes, he might, etc. A Nirgrantha, etc. This is the fourth clause.

5 Now follows the fifth clause: A Nirgrantha does not occupy a bed or couch affected [This may mean belonging to, or close by.] by women, animals, or eunuchs. The Kevalin says: If a Nirgrantha did occupy a bed or couch affected by women, animals, or eunuchs, he might, etc. A Nirgrantha, etc. This is the fifth clause.

In this way the great vow, etc. This is, Sir, the fourth great vow. iv.

5th. The fifth great vow runs thus:

1 I renounce all attachments [This means the pleasure in external objects.], whether little or much, small or great, living or lifeless; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so, etc. (all down to) exempt myself.

There are five clauses.

The first clause runs thus: If a creature with ears hears agreeable and disagreeable sounds, it should not be attached to, nor delighted with, nor desiring of, nor infatuated by, nor covetous of, nor disturbed by the agreeable or disagreeable sounds. The Kevalin says: If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall, etc. (see above, IV, I).

If it is impossible not to hear sounds, which reach the ear, the mendicant should avoid love or hate, originated by them. A creature with ears hears agreeable and disagreeable sounds. This is the first clause.

2 Now follows the second clause: If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached, etc., to them.

The Kevalin says, etc. (the rest as in the last clause. Substitute only see and forms for hear and sounds).

This is the second clause.

3 Now follows the third clause: If a creature with an organ of smell smells agreeable or disagreeable smells, it should not be attached to them. (The rest as above. Substitute smell and nose.) This is the third clause.

4 Now follows the fourth clause: If a creature with a tongue tastes agreeable or disagreeable tastes, it should not be attached, etc., to them. (The rest as above. Substitute taste and tongue.)

This is the fourth clause.

5 Now follows the fifth clause: If a creature with an organ of feeling feels agreeable or disagreeable touches, it should not be attached to them. (The rest as above. Substitute feel and touch.) This is the fifth clause. In this way the great vow, etc. (see above, v).

He who is well provided with these great vows and their twenty-five clauses is really Houseless, if he, according to the sacred lore, the precepts, and the way correctly practises, follows, executes, explains, establishes, and, according to the precept, effects them.

End of the Fifteenth Lecture, called the Clauses.

FOURTH PART.

AKARANGA BOOK 2 16TH LECTURE, CALLED THE LIBERATION.

1 The creatures attain only a temporary residence (in one of the four states of being); hearing this supreme truth (i.e. the doctrine of the Tirthakara's) one should meditate upon it. The wise man should free himself from the family bonds; fearless should he give up acts and attachments.

2 A mendicant, living thus, self-controlled towards the eternal (world of living beings), the matchless sage, who collects his alms, is insulted with words by the people assailing him, like an elephant in battle with arrows.

3 Despised by such-like people, the wise man, with undisturbed mind, sustains their words and blows, as a rock is not shaken by the wind. (4) Disregarding (all calamities) he

THE GRAND BIBLE

lives together with clever (monks, insensible) to pain and pleasure, not hurting the movable and immovable (beings), not killing, bearing all: so is described the great sage, a good Sramana.

5 As the lustre of a burning flame increases, so increase the austerity, wisdom, and glory of a steadfast sage who, with vanquished desires, meditates on the supreme place of virtue 1, though suffering pain [Dhammapadam].

6 The great vows which are called the place of peace, the great teachers, and the producers of disinterestedness have, in all quarters of the earth, been proclaimed by the infinite Gina, the knowing one, as light, illumining the three worlds, (repels) darkness.

7 The unbound one, living amongst the bound (i.e. householders), should lead the life of a mendicant; unattached to women, he should speak with reverence. Not desiring this or the next world, the learned one is not measured by the qualities of love.

8 The dirt (of sins) formerly committed by a thus liberated mendicant who walks in wisdom (and restraint), who is constant, and bears pain, vanishes as the dirt covering silver (is removed) by fire.

9 He lives, forsooth, in accordance with wisdom (and restraint), and walks free from desire, and with conquered sensuality. As a snake casts off its old skin, so is the Brahmana freed from the bed of pain.

10 As they call the great ocean a boundless flood of water, difficult to traverse with the arms (alone), so should the learned one know (and renounce) it (the samsara): that sage is called 'Maker of the end.'

11 Here amongst men bondage and deliverance have been declared; he who, according to that doctrine (of the church), knows bondage and deliverance: that sage is called 'Maker of the end.' (12) He for whom there is no bondage whatever in this world, and besides in the two (other continents, or heaven and hell), is indeed a (monk needing) no support and no standing place; he has quitted the path of births.

End of the Sixteenth Lecture, called the Liberation.

[End of the Second Book.]

[End of the Akaranga Sutra.]

THE KALPA SUTRA OF BHADRABAHU. or The Gospel of Mahavira or Life Of Mahavira or Kalpa Sutra or Lives Of The Ginas

From: Jaina Sutras, Part 1,

Sacred Books of the East, Vol. 22

Editor: F. Max Müller, Oxford

Original language: Prakrit

Translation: Hermann Jacobi, 1884

Estimated Range of Dating: 250 B.C. - 200 A.D.

(The Kalpa Sutra is a Jain text containing the biographies of the Jain Tirthankaras, notably Parshvanatha and Mahavira. Traditionally ascribed to Bhadrabahu, which would place it in the 4th century BC, it was probably put in writing when the Brahmi Script was more widely in use, so perhaps between the 3rd century BC and 2nd century AD.)

Within the six sections of the Jain literary corpus belonging to the Svetambara school, it is classed as one of the Cheda Sutras. This Sutra contains detailed life histories and, from the mid-15th century, was frequently illustrated with miniature painting. The oldest surviving copies are written on paper in western India in the 14th century. The book is read and illustrated in an eight-day-long festival of Paryushan by Jain monks for general people. Only monks can read the scriptures, as in Jainism, this book has very high spiritual values.)

LIFE OF MAHAVIRA, LECTURE 1

1 Obeisance to the Arhats!

Obeisance to the Liberated Ones!

Obeisance to the Religious Guides!

Obeisance to the Religious Instructors! Obeisance to all Saints in the World!

This fivefold obeisance, destroying all sins, is of all benedictions the principal benediction.

In that period, in that age lived the Venerable Ascetic Mahavira, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalguni; to wit, in Uttaraphalguni he descended (from heaven), and having descended (thence), he entered the womb (of Devananda); in Uttaraphalguni he was removed from the womb (of Devananda) to the womb (of Trisala); in Uttaraphalguni he was born; in Uttaraphalguni, tearing out his hair, he left the house and entered the state of houselessness; in Uttaraphalguni he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and perfect. But in Svati the Venerable One obtained final liberation.

[End of the First Lecture.]

LIFE OF MAHAVIRA, LECTURE 2

[Vakana. These vakanas are the parts into which the Kalpa Sutra is generally divided by some commentators. I have adopted the distribution of Samayasundara.]

2 In that period, in that age the Venerable Ascetic Mahavira, having on the sixth day of the fourth month of summer, in the eighth fortnight, the light (fortnight) of Ashadha, descended from the great Vimana, the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best things, where he had lived for twenty Sagaropamas till the termination of his allotted length of life, of his (divine nature, and of his existence (among gods); here in the continent of Gambudvipa, in Bharatavarsha,--when of this Avasarpini era the Sushama-sushama, the Sushama, and Sushamadushama periods, and the greater part of the Duhshamasushama period (containing a Kodakodi of Sagaropamas, less forty-two thousand years) had elapsed, and only seventy-two years, eight and a half months were left, after twenty-one Tirthakaras of the race of Ikshvaku and of the Kasyapa gotra, and two of the race of Hari and of the Gautama gotra, on the whole twenty-three Tirthakaras had appeared,--the Venerable Ascetic Mahavira, the last of the Tirthakaras, took the form of an embryo in the womb of Devananda, of the Galandharayana gotra, the wife of the Brahmana Rishabhadata, of the gotra of Kodala, in the brahmanical part of the town Kundagrama in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalguni, after his allotted length of life, of his (divine) nature, and of his existence (amongst gods) had come to their termination.

3 The knowledge of the Venerable Ascetic Mahavira (about this) was threefold; he knew that he was to descend, he knew that he had descended, he knew not when he was descending 2.

In that night in which the Venerable Ascetic Mahavira took the form of an embryo in the womb of the Brahmani Devananda of the Galandharayana gotra, the Brahmani Devananda was on her couch, taking fits of sleep, in a state between sleeping and waking, and having seen the following fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate great dreams, she woke up. To wit:

4 An elephant, a bull, a lion, the anointing (of the goddess Sri), a garland, the moon, the sun, a flag, a vase, a lotus lake, the ocean, a celestial abode, a heap of jewels, and a flame.

5 When the Brahmani Devananda, having seen these dreams, woke up, she--glad, pleased, and joyful in her mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of her body all erect in their pores like the flowers of the Kadamba touched by rain-drops--firmly fixed the dreams (in her mind), and rose from her couch. Neither hasty nor trembling, with a quick and even 3 gait, like that of the royal swan, she went to the Brahmana Rishabhadata, and gave him the greeting of victory. Then she comfortably sat down in an excellent chair of state; calm and composed, joining the palms of her hands so as to bring the ten nails together, she laid the folded hands on her head, and spoke thus:

6 'O beloved of the gods, I was just now on my couch taking fits of sleep, in a state between sleeping and waking, when I saw the following fourteen illustrious, etc., great dreams; to wit, an elephant, etc.

7 'O beloved of the gods, what, to be sure, will be the happy result portended by these fourteen illustrious, etc., great dreams?'

8 When the Brahmana Rishabhadata had heard and perceived this news from the Brahmani Devananda, he, glad, pleased, and joyful (see § 5, down to) rain-drops, firmly fixed the dreams (in his mind), and entered upon considering them. He grasped the meaning of those dreams with his own innate intellect and intuition, which were preceded by reflection, and thus spoke to the Brahmani Devananda:

9 'O beloved of the gods, you have seen illustrious dreams; O beloved of the gods, you have seen beautiful, lucky, blest, auspicious, fortunate dreams, which will bring health, joy, long life, bliss, and fortune! We shall have success, O beloved of the gods, we shall have pleasure; we shall have happiness, O beloved of the gods, we shall have a son! Indeed, O beloved of the gods, after the lapse of nine complete months and seven and a half days you will give birth to a lovely and handsome boy with tender hands and feet, with a body containing the entire and complete five organs of sense, with the lucky signs, marks, and good qualities; a boy on whose body all limbs will be well formed, and of full volume, weight, and length, of a lovely figure like that of the moon!

10 And this boy, after having passed his childhood [That is, having reached his eighth year.], and, with just ripened intellect, having reached the state of youth, will repeat, fully understand, and well retain (in his mind) the four Vedas: the Rig-veda, Yagur-veda, Sama-veda, Atharva-veda--to which the Itihasa [Purana.] is added as a fifth, and the Nigghantu [Dictionary.] as a sixth (Veda)--together with their Angas and Upangas, and the Rahasya 4; he will know the six Angas, he will be versed in the philosophy of the sixty categories 5, and well grounded in arithmetic, in phonetics, ceremonial,

grammar, metre, etymology, and astronomy 6, and in many other brahmanical [and monastic] sciences besides.

11 Therefore, O beloved of the gods, you have seen illustrious dreams, etc. (see § 9).'

In this way he repeatedly expressed his extreme satisfaction.

12 When the Brahmani Devananda had heard and perceived this news from the Brahmana Rishabhadata, she--glad, pleased, and joyful, etc. (see § 5)--joining the palms of her hands, etc. (see § 5, down to) and spoke thus:

13 'That is so, O beloved of the gods; that is exactly so, O beloved of the gods; that is true, O beloved of the gods; that is beyond doubt, O beloved of the gods; that is what I desire, O beloved of the gods; that is what I accept, O beloved of the gods; that is what I desire and accept, O beloved of the gods; that matter is really such as you have pronounced it.'

Thus saying, she accepted the true meaning of the dreams, and enjoyed together with Rishabhadata the noble permitted pleasures of human nature.

14 In that period, in that age, Sakra,--the chief and king of the gods, the wielder of the thunderbolt, the destroyer of towns, the performer of a hundred sacrifices, the thousand-eyed one, Maghavan, the punisher of the Daitya Paka, the lord of the southern half of the earth [i.e. of that part of it which lies to the south of mount Meru. The legendary "Mount Meru", also recognised as Sumeru, Sineru or Mahameru, is the sacred five-peaked mountain of Hindu, Jain, and Buddhist cosmology and is considered to be the centre of all the physical, metaphysical and spiritual universes. Many famous Buddhist and similar Jain as well as Hindu temples have been built as symbolic representations of this 5-peaked mythological mountain, for example temple pyramids called Angkor Wat, Ta Keo, Bakong, Bakheng in Angkor, Cambodia,], the lord of the thirty-two thousand celestial abodes, the bestrider of the elephant Airavata, the chief of the Suras, who wears spotless clothes and robes, and puts on garlands and the diadem, whose cheeks were stroked by fine, bright, and trembling earrings of fresh gold [the most prosperous, the most brilliant, the most mighty, the most glorious, the most powerful, and the most happy one], with a splendid body, ornamented with a long down-reaching garland,--this Sakra was in the Sautharma Kalpa, in the celestial abode Sautharma Avatamsaka, in the council-hall Sudharman, on his throne Sakra; he who exercises and maintains the supreme command, government, management, guidance, direction, and sovereign power and generalship over the thirty-two thousand gods of the celestial abodes, the eighty-four thousand gods of a rank equal with that of himself, the thirty-two chief gods, the four guardians of the world, the eight principal queens with their trains, the three courts, the seven armies, and the seven commanders of these armies. He was then enjoying the permitted pleasures of divine nature under the great din of uninterrupted story-telling, dramatical plays, singing, and music, as beating of time, performance on the Vina, the Turya, the great drum, and the Patupataha.

15 And he viewed this whole continent Gambudvipa with his extensive (knowledge called) Avadhi. There he saw in the continent Gambudvipa, in Bharatavarsha, in the southern half of Bharata, in the brahmanical part of the town Kundagrama, the Venerable Ascetic Mahavira taking the form of an embryo in the womb of the Brahmani Devananda of the Galandharayana gotra, wife of the Brahmana Rishabhadata of the gotra of Kodala; and--glad, pleased, and joyful in his mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of his body bristling and erect in their pores like the fragrant flowers of Nipa when touched by rain-drops, with his eyes and mouth open like full-blown lotuses, with his excellent, various, trembling bracelets, with diadem and earrings, his breast lighted up by necklaces, wearing long and swinging ornaments with a pearl pendant--the chief of the gods rose with confusion, hasty and trembling from his throne, descended from the footstool, took off his shoes which were by a clever artist set with Vaidurya and excellent Rishta and Angana, and ornamented with glittering jewels and precious stones, threw his seamless robe over his left shoulder, and, arranging the fingers of his hands in the shape of a bud, he advanced seven or eight steps towards the Tirthakara. Bending his left knee and reposing on the right one, he three times placed his head on the ground and lifted it a little; then he raised his bracelet-encumbered arms, and joining the palms of his hands so as to bring the ten nails together, laid the hands on his head and spoke thus:

16 'Reverence to the Arhats and Bhagavats; to the Adikaras, the Tirthakaras, the perfectly-enlightened ones; to the highest of men, the lions among men, the flowers among mankind 2, the Gandhahastins among men; to the highest in the world, the guides of the world, the benefactors of the world, the lights of the world, the enlighteners of the world; to the givers of safety, to the givers of sight, to the givers of the road, to the givers of shelter, to the givers of life, to the givers of knowledge; to the givers of the law, the preachers of the law, the lords of the law, the leaders of the law, the universal emperors of the best law; to the light, the help, the shelter, the refuge, the resting-place, the possessors of unchecked

knowledge and intuition who have got rid of unrighteousness; to the conquerors and the granters of conquest, the saved and the saviours, the enlightened and the enlighteners, the liberated and the liberators, to the all-knowing ones, the all-seeing ones, to those who have reached the happy, stable, unstained, infinite, unperishable, undecaying place, called the path of perfection, whence there is no return; reverence to the Ginas who have conquered fear.

Reverence to the Venerable Ascetic Mahavira, the Adikara, the last of the Tirthakaras who was predicted by the former Tirthakaras, etc. [According to the commentary all the epithets from 'the enlightened one' down to 'who has reached' are intended by this etc.] here adore the Revered One yonder, may the Revered One yonder see me here! With these words he adored, he worshipped the Venerable Ascetic Mahavira, and sat down on his excellent throne facing the east. Then the following internal, reflectional, desirable idea occurred to the mind of Sakra, the chief of kings and gods:

17 'It never has happened, nor does it happen, nor will it happen, that Arhats, Kakravartins, Baladevas, or Vasudevas, in the past, present, or future, should be born in low families, mean families, degraded families, poor families, indigent families, beggars' families, or brahmanical families.

18 For indeed Arhats, Kakravartins, Baladevas, and Vasudevas, in the past, present, and future, are born in high families, noble families, royal families, noblemen's families, in families belonging to the race of Ikshvaku, or of Hari, or in other suchlike families of pure descent on both sides.

19 Now this is something which moves the wonder of the world: it happens in the lapse of numberless Avasarpinis and Utsarpinis, because the imperishable, indescribable, and undestroyable Karman relating to name and gotra must take effect, that Arhats, etc., in the past, present, and future, descend in (i.e. take the form of an embryo in the womb of a woman belonging to) low families, etc.; but they are never brought forth by birth from such a womb.

20 This Venerable Ascetic Mahavira, now, in the continent Gambudvipa, in Bharatavarsha, in the brahmanical part of the town Kundagrama, has taken the form of an embryo in the womb of the Brahmani Devananda of the Galandharayana gotra, wife of the Brahmana Rishabhadata of the gotra of Kodala.

21 Hence it is the established custom of all past, present, and future Sakras, chiefs and kings of the gods, to cause the Arhats and Bhagavats to be removed from such-like low, mean, etc., families, to such-like high, noble, etc., families.

22 It is, therefore, better that I should cause the Venerable Ascetic Mahavira, the last of the Tirthakaras who was predicted by the former Tirthakaras, to be removed from the brahmanical part of the town Kundagrama, from the womb of the Brahmani Devananda of the Galandharayana gotra, wife of the Brahmana Rishabhadata of the gotra of Kodala, to the Kshatriya part of the town Kundagrama, and to be placed as an embryo in the womb of the Kshatriyani Trisala of the Vasishtha gotra, wife of the Kshatriya Siddhartha of the Kasyapa gotra, belonging to the clan of the Gnatri Kshatriya; and to cause the embryo of the Kshatriyani Trisala of the Vasishtha gotra to be placed in the womb of the Brahmani Devananda of the Galandharayana gotra.

Thus he reflected and called Harinegamesi, the divine commander of the foot troops; having called him, he spoke thus:

23-25 Well, now, beloved of the gods, it never has happened, etc. (§§ 17-20 are verbally repeated).

26 'Therefore, go now and remove the Venerable Ascetic Mahavira from the brahmanical part, etc., and place the embryo of the Kshatriyani Trisala, etc. (see § 21). Having done this, return quickly to report on the execution of my orders.'

27 When Harinegamesi, the divine commander of the foot troops, was thus spoken to by Sakra, the chief and king of the gods, he--glad, pleased, and joyful, etc. (see § 15)--laid his folded hands on his head and modestly accepted the words of command, saying, 'Just as your Majesty commands.' After this he left the presence of Sakra, the chief and king of the gods, and descended towards the northeastern quarter; then he transformed himself through his magical power of transformation, and stretched himself out for numerous Yoganas like a staff, (during which he seized) jewels, Vagra, Vaidurya, Lohitaksha, Masaragalla, Hamsagarbha, Pulaka, Saugandhika, Ghyotisara, Angana, Anganapulaka, Gatarupa, Subhaga, Sphatika, and Rishta; (of these precious materials) he rejected the gross particles, and retained the subtle particles.

28 Then for a second time he transformed himself through his magical power of transformation, and produced the definitive form (which gods adopt on entering the world of men); having done so, he passed with that excellent, hasty, trembling, active, impetuous, victorious, exalted, and quick divine motion of the gods right through numberless continents and oceans, and arrived in Gambudvipa, in Bharatavarsha, in the brahmanical part of the town Kundagrama, at the house of the Brahmana Rishabhadata, where the Brahmani Devananda dwelt. Having arrived there,

he made his bow in the sight of the Venerable Ascetic Mahavira, and cast the Brahmani Devananda, together with her retinue, into a deep sleep; then he took off all unclean particles, and brought forth the clean particles, and saying, 'May the Venerable One permit me,' he took the Venerable Ascetic Mahavira in the folded palms of his hands without hurting him. Thus he went to the Kshatriya part of the town Kundagrama, to the house of the Kshatriya Siddhartha, where the Kshatriyani Trisala dwelt; he cast her and her attendants into a deep sleep, took off all unclean particles, and brought forth the clean particles, and placed the embryo of the Venerable Ascetic Mahavira in the womb of the Kshatriyani Trisala, and the embryo of the Kshatriyani Trisala he placed in the womb of the Brahmani Devananda of the Galandharayana gotra. Having done so, he returned in that direction in which he had come.

29 With that excellent, etc. (see § 28), divine motion of the gods, he flew upwards right through numberless continents and oceans, taking thousands of Yoganas in each motion, and arrived in the Saudharma Kalpa, in the divine abode called Saudharma Avatamsaka, where Sakra, the chief and king of the gods, sat on the throne called Sakra, and reported to Sakra, the chief and king of the gods, on the execution of his orders.

In that period, in that age the knowledge of the Venerable Ascetic Mahavira was threefold; he knew that he was to be removed; he knew that he was removed; he knew not when he was being removed.

30 In that period, in that age, on the thirteenth day of the third month of the rainy season, in the fifth fortnight, the dark (fortnight) of Asvina, after the lapse of eighty-two days, on the eighty-third day current (since his conception), the embryo of the Venerable Ascetic Mahavira was, on the command of Sakra, safely removed by Harinegamesi from the womb of the Brahmani Devananda to that of the Kshatriyani Trisala, in the middle of the night, when the moon was in conjunction with the asterism Uttarahalguni.

[End of the Second Lecture.]

LIFE OF MAHAVIRA, LECTURE 3

[In some Manuscripts the last part of this paragraph is placed at the end of the next one.]

31 In that night in which the embryo of the Venerable Ascetic Mahavira was removed from the womb of the Brahmani Devananda of the Galandharayana gotra to that of the Kshatriyani Trisala of the Vasishtha gotra, the former was on her couch taking fits of sleep in a state between sleeping and waking; and seeing that these fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate, great dreams were taken from her by the Kshatriyani Trisala, she awoke.

32 In that night in which the embryo of the Venerable Ascetic Mahavira was removed from the womb of the Brahmani Devananda of the Galandharayana gotra to that of the Kshatriyani Trisala of the Vasishtha gotra, the latter was in her dwelling-place, of which the interior was ornamented with pictures, and the outside whitewashed, furnished and cleansed, the brilliant surface of the ceiling was painted, the darkness was dispelled by jewels and precious stones, the floor was perfectly level and adorned with auspicious figures; which, moreover, was furnished with offerings of heaps of delicious, fragrant, strewn flowers of all five colours, was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka [Different kinds of the resin of Boswellia.], and burning frankincense; was exquisitely scented with fine perfumes, and turned as it were into a smelling-bottle; on a couch with a mattress of a man's length, with pillows at head and foot, raised on both sides and hollow in the middle, soft as if one walked on the sand of the banks of the Ganges, covered with the cloth of a robe of ornamented linen, containing a well-worked towel, and hung with red mosquito curtains, delightful, soft to the touch like fur, wadding, Pura [Name of a tree.], butter, or cotton, with all the comforts of a bed, such as fragrant, excellent flowers and sandal-powder--(in such a room and on such a bed Trisala was) taking fits of sleep between sleeping and waking, and having seen the following fourteen, etc. (see § 3), dreams, viz. an elephant, etc. (see § 4), she awoke.

33 1. Then Trisala saw in her first dream a fine, enormous elephant, possessing all lucky marks, with strong thighs and four mighty tusks; who was whiter than an empty great cloud, or a heap of pearls, or the ocean of milk, or the moon-beams, or spray of water, or the silver mountain (Vaitadha); whose temples were perfumed with fragrant musk-fluid, which attracted the bees; equalling in dimension the best elephant of the king of the gods (Airavata); uttering a fine deep sound like the thunder of a big and large rain-cloud.

34 2. Then she saw a tame, lucky bull, of a whiter hue than that of the mass of petals of the white lotus, illumining all around by the diffusion of a glory of light; (a bull) whose lovely, resplendent, beautiful hump was delightful through the collection of its charms, whose glossy skin (was covered with) thin, fine, soft hairs; whose body was firm, well made, muscular, compact, lovely, well proportioned, and beautiful; whose horns were large, round, excellently beautiful, greased

at their tops, and pointed; whose teeth were all equal, shining, and pure. He foreboded innumerable good qualities.

35 3. Then she saw a handsome, handsomely shaped, playful lion, jumping from the sky towards her face; a delightful and beautiful lion whiter than a heap of pearls, etc. (see § 33), who had strong and lovely fore-arms, and a mouth adorned with round, large, and well-set teeth; whose lovely lips, splendid through their proportions, and soft like a noble lotus, looked as if they were artificially ornamented; whose palate I was soft and tender like the petals of the red lotus, and the top of whose tongue was protruding; whose eyes were like pure lightning, and revolved like red-hot excellent gold just poured out from the crucible; (a lion) with broad and large thighs, and with full and excellent shoulders, who was adorned with a mane of soft, white, thin, long hair of the finest quality; whose erect, well-shaped, and well-grown tail was flapping; the tops of whose nails were deeply set and sharp; whose beautiful tongue came out of his mouth like a shoot of beauty.

36 4. Then she, with the face of the full moon, saw the goddess of famous beauty, Sri, on the top of Mount Himavat, reposing on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. She sat on a lofty throne. Her firmly placed feet resembled golden tortoises, and her dyed, fleshy, convex, thin, red, smooth nails were set in swelling muscles [Literally, elevated and fat.]. Her hands and feet were like the leaves of the lotus, and her fingers and toes soft and excellent; her round and well-formed legs were adorned with the Kuruvindavarta, and her knees with dimples. Her fleshy thighs resembled the proboscis of an excellent elephant, and her lovely broad hips were encircled by a golden zone. Her large and beautiful belly was adorned by a circular navel, and contained a lovely row of hairs (black as) collyrium, bees, or clouds, straight, even, continuous, thin, admirable, handsome, soft, and downy. Her waist, which contained the three folds, could be encompassed with one hand. On all parts of her body she wore ornaments and trinkets, composed of many jewels and precious stones, yellow and red gold. The pure cup-like pair of her breasts sparkled, encircled by a garland of Kunda flowers, in which glittered a string of pearls. She wore strings of pearls made by diligent and clever artists, shining with wonderful strings, a necklace of jewels with a string of Dinars, and a trembling pair of earrings, touching her shoulders, diffused a brilliancy; but the united beauties and charms of these ornaments were only subservient to the loveliness of her face. Her lovely eyes were large and pure like the water lily. She sprinkled about the sap from two lotus flowers which she held in her splendid hands, and gracefully fanned herself. Her glossy, black, thick, smooth hair hung down in a braid.

37 5. Then she saw, coming down from the firmament, a garland charmingly interwoven with fresh Mandara flowers. It spread the delicious smell of Kampaka [Michelia Champaka.], Asoka [Jonesia Asoka.], Naga [Mesua Roxburghii.], Punnaga [Rottleria Tinctoria.], Priyangu [Panicum Italicum.], Sirisha [Acacia Sirisa.], Mudgara [A species of jasmine.], Mallika [Jasminum Zambac.], Gati [Jasminum Grandiflorum.], Yuthika [Jasminum Auriculatum.], Ankolla [Alangium Hexapetalum.], Korantakapatra [Not specialised in our dictionaries.], Damanaka [Artemisia Indica.], Navamalika [The many-flowered Nykanthes or Jasminum Zambac.], Bakula [Mimusops Elenji.], Tilaka [Clarendodum Plomoides or Symplocos Racemosa.], Vasantika [Gaertnera Racemosa.], Nuphar, Nymphaea, Patala. [Bignonia Suaevoleans.], Kunda [Fragrant Oleander.], Atimukta [Diospyros Glutinosa or Dalbergia Ougeinense.], and Mango; and perfumed the ten divisions of the universe with its incomparably delightful fragrance. It was white through wreaths of fragrant flowers of all seasons, and brilliant through splendid, beautiful embellishments of many colours. Towards it came humming swarms of different kinds of bees 16, and filled with their sweet noise the whole neighbourhood.

38 6. And the moon: white as cow-milk, foam, spray of water, or a silver cup, glorious, delighting heart and eyes, full, dispelling the compact darkness of the thickest wilderness, whose crescent shines at the end of the two halves of the month, opening the blossoms of the groups of Nymphaeas, adorning the night, resembling the surface of a well-polished mirror. She was of a white hue, like a flamingo, the stars' head-ornament, the quiver of Cupid's arrows, raising the waters of the ocean, burning as it were disconsolate people when absent from their sweethearts, the large, glorious, wandering headmark of the celestial sphere--beloved in heart and soul by Rohini 1. Such was the glorious, beautiful, resplendent full moon which the queen saw.

39 7. Then she saw the large sun, the dispeller of the mass of darkness, him of radiant form, red like the Asoka, the open Kimsuka, the bill of a parrot, or the Gungardha, the adorning of the lotus groups, the marker of the starry host, the lamp of the firmament, throttling as it were the mass of cold, the illustrious leader of the troop of planets, the destroyer of night, who only at his rising and setting may be well viewed, but (at all other times) is difficult to be regarded, who

disperses evil-doers that stroll about at night, who stops the influence of cold, who always circles round Mount Meru, whose thousand rays obscure the lustre of other lights.

40 8. Then she saw an extremely beautiful and very large flag, a sight for all people, of a form attractive to the beholders. It was fastened to a golden staff with a tuft of many soft and waving peacock's feathers of blue, red, yellow, and white colours, and seemed as if it would pierce the brilliant, celestial sphere, with the brilliant lion on its top, who was white like crystal, pearl-mother, Anka-stone, Kunda-flowers, spray of water, or a silver cup.

41 9. Then she saw a full vase of costly metal, splendid with fine gold, filled with pure water, excellent, of brilliant beauty, and shining with a bouquet of water lilies. It united many excellencies and all-auspicious marks, and stood on a lotus-shaped foot, shining with excellent jewels. It delighted the eyes, glittered and illumined all about; it was the abode of happy Fortune, free from all faults, fine, splendid, exquisitely beautiful, entwined with a wreath of fragrant flowers of all seasons.

42 10. Then she saw a lake, called Lotus Lake, adorned with water lilies. Its yellow water was perfumed by lotuses opening in the rays of the morning sun; it abounded with swarms of aquatic animals, and fed fishes. It was large, and seemed to burn through the wide-spreading, glorious beauty of all kinds of lotuses. Its shape and beauty were pleasing. The lotuses in it were licked by whole swarms of gay bees and mad drones. Pairs of swans, cranes, Kakravakas, ducks, Indian cranes, and many other lusty birds resorted to its waters, and on the leaves of its lotuses sparkled water-drops like pearls. It was a sight, pleasing to the heart and the eye.

43 11. Then she whose face was splendid like the moon in autumn, saw the milk-ocean, equalling in beauty the breast of Lakshmi, which is white like the mass of moon-beams. Its waters increased in all four directions, and raged with ever-changing and moving, excessively high waves. It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, changeable, and moving billows, its tossing waves, and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lashing (tails) of great porpoises, fishes, whales, and other monsters of the deep. Its agitated waters were in great uproar, occasioned by the vortex Gangavarta, which the vehemence and force of the great rivers produced; they rose, rushed onwards and backwards, and eddied.

44 12. Then she saw a celestial abode excelling among the best of its kind, like the lotus (among flowers). It shone like the morning sun's disk, and was of a dazzling beauty. Its thousand and eight excellent columns (inlaid with the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp, and the pearls fastened to its curtains glittered. It was hung with brilliant divine garlands, and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabhas, Yaks, Samsaktas, elephants, shrubs, and plants. There the Gandharvas performed their concerts, and the din of the drums of the gods, imitating the sound of big and large rain-clouds, penetrated the whole inhabited world. It was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka, burning frankincense and other perfumes. It (shed) continuous light, was white, of excellent lustre, delighting the best of gods, and affording joy and pleasure.

45 13. Then she saw an enormous heap of jewels containing Pulaka, Vagra, Indranila, Sasyaka, Karketana, Lohitaksha, Marakata, Prabala, Saugandhika, Sphatika, Hamsagarbha, Angana, and Kandrakanta. Its base was on the level of the earth, and it illumined with its jewels even the sphere of the sky. It was high and resembled Mount Meru.

46 14. And a fire. She saw a fire in vehement motion, fed with much-shining and honey-coloured ghee, smokeless, crackling, and extremely beautiful with its burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other, and the blaze of its flames appeared to bake the firmament in some places.

46 b After having seen these fine, beautiful, lovely, handsome dreams, the lotus-eyed queen awoke on her bed while the hair of her body bristled for joy.

Every mother of a Tirthakara sees these fourteen dreams in that night in which the famous Arhat enters her womb.

[End of the Third Lecture.]

LIFE OF MAHAVIRA, LECTURE 4

47 When the Kshatriyani Trisala, having seen these fourteen illustrious, great dreams, awoke, she was glad, pleased, and joyful, etc. (see § 5, down to) rose from her couch, and descended from the footstool. Neither hasty nor trembling, with a quick and even gait like that of the royal swan, she went to the couch of the Kshatriya Siddhartha. There she awakened the Kshatriya Siddhartha, addressing him with kind, pleasing, amiable, tender, illustrious, beautiful, lucky, blest, auspicious, fortunate, heart-going, heart-easing, well-measured, sweet, and soft words.

48 Then the Kshatriyani Trisala, with the permission of king Siddhartha, sat down on a chair of state inlaid with

various jewels and precious stones in the form of arabesques; calm and composed, sitting on an excellent, comfortable chair, she addressed him with kind, pleasing, etc. (see last paragraph), words, and spoke thus:

49 'O beloved of the gods, I was just now on my couch (as described in § 32), etc. (see § 5), and awoke after having seen the fourteen dreams; to wit, an elephant, etc. What, to be sure, O my lord, will be the happy result portended by these fourteen illustrious, great dreams?'

50 When the Kshatriya Siddhartha had heard and perceived this news from the Kshatriyani Trisala, he glad, pleased, and joyful, etc. (see § 5, down to) firmly fixed the dreams in his mind, and entered upon considering them; he grasped the meaning of those dreams with his own innate intelligence and intuition which were preceded by reflection, and addressing the Kshatriyani Trisala with kind, pleasing, etc., words, spoke thus:

51 'O beloved of the gods, you have seen illustrious dreams, etc. (see § 9, down to) you will give birth to a lovely, handsome boy, who will be the ensign of our family, the lamp of our family, the crown I of our family, the frontal ornament of our family, the maker of our family's glory, the sun of our family, the stay of our family, the maker of our family's joy and fame, the tree of our family, the exalter of our family; (a boy) with tender hands and feet, etc. (see § 9, down to the end).

52 And this boy, after having passed childhood, and, with just ripened intellect, having reached the state of youth, will become a brave, gallant, and valorous king, the lord of the realm, with a large and extensive army and train of waggons.

53 Therefore, O beloved of the gods, you have seen illustrious, etc., dreams, etc. (see § 9)!' In this way he repeatedly expressed his extreme satisfaction. When the Kshatriyani Trisala had heard and perceived this news from king Siddhartha, she glad, pleased, and joyful, etc. (see § 12, down to) and spoke thus:

54 'That is so, O beloved of the gods, etc. (see § 13, down to) as you have pronounced it.' Thus saying she accepted the true meaning of the dreams, and with the permission of king Siddhartha she rose from her chair of state, inlaid with various jewels and precious stones in the form of arabesques. She then returned to her own bed, neither hasty nor trembling, with a quick and even gait like that of the royal swan, and spoke thus:

55 'These my excellent and pre-eminent dreams shall not be counteracted by other bad dreams.' Accordingly she remained awake to save her dreams by means of (hearing) good, auspicious, pious, agreeable stories about gods and religious men.

56 At the time of daybreak the Kshatriya Siddhartha called his family servants and spoke thus:

57 Now, beloved of the gods, quickly make ready, or have made ready, the exterior hall of audience; see that it be sprinkled with scented water, cleaned, swept, and newly smeared, furnished with offerings of fragrant, excellent flowers of all five colours, made highly delightful through curling scented fumes, etc. (see § 32, down to) and turned, as it were, into a smelling box; also erect my throne, and having done this quickly return, and report on the execution of my orders.'

58 When the family servants were thus spoken to by king Siddhartha, they--glad, pleased, and joyful, etc. (see § 12, down to) on their heads, and modestly accepted the words of command, saying, 'Yes, master!' Then they left the presence of the Kshatriya Siddhartha, and went to the exterior hall of audience, made it ready, and erected the throne (as described in the last paragraph). Having done this, they returned to the Kshatriya Siddhartha; joining the palms of their hands so as to bring the ten nails together, laid the folded hands on their heads, and reported on the execution of their orders.

59 Early at the wane of the night, when the bright morning disclosed the soft flowers of the full-blown lotuses and Nymphaeas, rose the sun: he was red like the Asoka, the open Kimsuka, the bill of a parrot or the Gungardha; of an intense redness like that of the Bandhugivaka [Pentapetes Phoenicea], the feet and eyes of the turtle dove, the scarlet eyes of the Indian cuckoo, a mass of China roses, or vermilion. He, the thousand-rayed maker of the day, shining in his radiance, awakened the groups of lotuses. When in due time the god of the day had risen and by the blows of his hands (or rays) the darkness was driven away, while the inhabited world was, as it were, dipped in saffron by the morning sun, the Kshatriya Siddhartha rose from his bed.

60 descended from the footstool, went to the hall for gymnastic exercises, and entered it. There he applied himself to many wholesome exercises, jumped, wrestled, fenced, and fought till he got thoroughly tired: then he was anointed with hundredfold and thousandfold refined different kinds of oil, which nourished, beautified, invigorated, exhilarated, strengthened, and increased all senses and limbs. On an oiled hide he was shampooed by clever men with soft and tender palms of the hands and soles of the feet, who were well acquainted with the best qualities of the practices of anointing, kneading, and stretching; well trained, skilful, excellent, expert, intelligent, and never tiring. When by this fourfold

agreeable treatment of the body the king's bones, flesh, skin, and hair had been benefited, and his fatigues banished, he left the hall for gymnastic exercises,

61 and entered the bathing-house. The pleasant bathing-room was very agreeable, and contained many windows ornamented with pearls; its floor was decorated with mosaic of various jewels and precious stones. On the bathing-stool, inlaid with various jewels and precious stones in the form of arabesques, he comfortably sat down and bathed himself with water scented with flowers and perfumes, with tepid water and pure water, according to an excellent method of bathing, combined with healthy exercises. When this healthy excellent bathing under many hundredfold pleasures was over, he dried his body with a long-haired, soft, scented, and coloured towel, put on a new and costly excellent robe, rubbed himself with fresh and fragrant Gosirsha I and sandal, and ornamented himself with fine wreaths and sandal-ointment. He put on (ornaments) of jewels and pearls, hung round his neck fitting necklaces of eighteen, nine, and three strings of pearls, and one with a pearl pendant, and adorned himself with a zone. He put on a collar, rings, and charming ornaments of the hair, and encumbered his arms with excellent bracelets: he was of excessive beauty. His face was lighted up by earrings, and his head by a diadem; his breast was adorned and decked with necklaces, and his fingers were, as it were, gilded by his rings. His upper garment of fine cloth contained swinging pearl pendants. He put on, as an emblem of his undefeated knighthood, glittering, well-made, strong, excellent, beautiful armlets, made by clever artists of spotless and costly jewels, gold, and precious stones of many kinds. In short, the king was like the tree granting all desires, decorated and ornamented; an umbrella, hung with wreaths and garlands of Korinta flowers, was held above him. He was fanned with white excellent chowries, while his appearance was greeted with auspicious shouts of victory. Surrounded by many chieftains, satraps, kings, princes, knights, sheriffs, heads of families, ministers, chief ministers, astrologers, counsellors, servants, dancing masters, citizens, traders, merchants, foremen of guilds, generals, leaders of caravans, messengers, and frontier-guards, he--the lord and chief of men, a bull and a lion among men, shining with excellent lustre and glory, lovely to behold like the moon emerging from a great white cloud in the midst of the flock of the planets and of brilliant stars and asterisms--left the bathing-house.

62 entered the exterior hall of audience and sat down on his throne with the face towards the east.

63 On the north-eastern side he ordered eight state chairs, covered with cloth and auspiciously decorated with white mustard, to be set down. Not too far from and not too near to himself; towards the interior of the palace, he had a curtain drawn. It was adorned with different jewels and precious stones, extremely worth seeing, very costly, and manufactured in a famous town; its soft cloth was all over covered with hundreds of patterns and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabhas, Yaks, Samsaktas, elephants, shrubs, and plants. Behind it he ordered to be placed, for the Kshatriyani Trisala, an excellent chair of state, decorated with arabesques of different jewels and precious stones, outfitted with a coverlet and a soft pillow, covered with a white cloth, very soft and agreeable to the touch. Then he called the family servants and spoke thus:

64 'Quickly, O beloved of the gods, call the interpreters of dreams who well know the science of prognostics with its eight branches, and are well versed in many sciences besides!'

When the family servants were thus spoken to by king Siddhartha, they--glad, pleased, and joyful, etc.--laid the folded hands on their heads and modestly accepted the words of command, saying, 'Yes, master!'

65 Then they left the presence of the Kshatriya Siddhartha, went right through the town Kundapura to the houses of the interpreters of dreams, and called the interpreters of dreams.

66 Then the interpreters of dreams, being called by the Kshatriya Siddhartha's family servants, glad, pleased, and joyful, etc., bathed, made the offering (to the house-gods), performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, adorned their persons with small but costly ornaments, and put, for the sake of auspiciousness, white mustard and Durva grass on their heads. Thus they issued from their own houses and went right through the Kshatriya part of the town Kundapura to the front gate of king Siddhartha's excellent palace, a jewel of its kind.

67 There they assembled and went to the exterior hall of audience in the presence of the Kshatriya Siddhartha. Joining the palms of their hands so as to bring the ten nails together, they laid the folded hands on their heads and gave him the greeting of victory.

68 The king Siddhartha saluted and honoured the interpreters of dreams, made them presents, and received them with respect. They sat down, one after the other, on the chairs of state which had been placed there before.

69 Then the Kshatriya Siddhartha placed his wife Trisala behind the curtain, and taking flowers and fruits in his hands, addressed with utmost courtesy the interpreters of dreams:

70, 71 'O beloved of the gods, the Kshatriyani Trisala was just on her couch, etc. (see § 32, down to the end).

72 What to be sure, O beloved of the gods, will be the result portended by these fourteen illustrious great dreams?

73 When the interpreters of dreams had heard and perceived this news from the Kshatriya Siddhartha, they--glad, pleased, and joyful, etc.--fixed the dreams in their minds, entered upon considering them, and conversed together.

74 Having found, grasped, discussed, decided upon, and clearly understood the meaning of these dreams, they recited before king Siddhartha the dream-books and spoke thus:

75 'O beloved of the gods, in our dream-books are enumerated forty-two (common) dreams and thirty great dreams. Now, O beloved of the gods, the mothers of universal monarchs or of Arhats wake up after seeing these fourteen great dreams out of the thirty great dreams, when the embryo of a universal monarch or an Arhat enters their womb;

viz. an elephant, a bull, etc.

76 The mothers of Vasudevas wake up after seeing any seven great dreams out of these fourteen great dreams, when the embryo of a Vasudeva enters their womb.

77 The mothers of Baladevas wake up after seeing any four great dreams out of these fourteen great dreams, when the embryo of a Baladeva enters their womb.

78 The mother of Mandalikas wake up after seeing a single great dream out of these fourteen great dreams, when the embryo of a Mandalika enters their womb.

79 Now, O beloved of the gods, the Kshatriyani Trisala has seen these fourteen great dreams, etc. (see § 51, down to the end).

80 And this boy, etc. (see § 52, down to) the lord of a realm with a large and extensive army and train of waggons, a universal emperor or a Gina, the lord of the three worlds, the universal emperor of the law.

81 Therefore, O beloved of the gods, the Kshatriyani Trisala has seen illustrious dreams, etc. (see § 9).

82 When king Siddhartha had heard and perceived this news from the interpreter of dreams, he--glad, pleased, and joyful, etc.--spoke to them thus:

83 That is so, O beloved of the gods, etc. (see § 11, down to) as you have pronounced it.'

Thus saying he accepted the true meaning of the dreams, and honoured the interpreters of dreams with praise and plenty of food, flowers, perfumes, garlands, and ornaments. He made them a present in keeping with their station in life [Or a life annuity.] and dismissed them.

84 After this the Kshatriya Siddhartha rose from his throne, went to the Kshatriyani Trisala behind the curtain, and addressed her thus:

85, 86 Now, O beloved of the gods, you have seen these fourteen great dreams, etc. (see §§ 79, 80, down to) emperor of the law.'

87 When the Kshatriyani Trisala had heard and perceived this news, she--glad, pleased, and joyful, etc.--accepted the true meaning of the dreams.

88 With the permission of king Siddhartha she rose from her chair of state which was decorated with arabesques of various jewels and precious stones, and returned to her own apartments, neither hasty nor trembling, with a quick and even gait like that of the royal swan.

89 From that moment in which the Venerable Ascetic Mahavira was brought into the family of the Gnatris, many demons in Vaisramana's service, belonging to the animal world, brought, on Sakra's command, to the palace of king Siddhartha, old and ancient treasures, of which the owners, deponers, and families to whom they originally belonged were dead and extinct, and which were hidden in villages, or mines, or scot-free towns, or towns with earth walls, or towns with low walls, or isolated towns, or towns accessible by land and water, or towns accessible either by land or by water only, or in natural strongholds, or in halting-places for processions or for caravans, in triangular places, or in places where three or four roads meet, or in courtyards, or squares, or high roads, or on the site of villages or towns, or in drains of villages or towns, or in bazaars, or temples, or assembling halls, or wells, or parks, or gardens, or woods, or groves, or burying-places, or empty houses, or mountain caves, or hermits' cells, or secret places between walls, or in houses on an elevation, or houses for audience, or palaces.

90 In the night in which the Venerable Ascetic Mahavira was brought into the family of the Gnatris their silver increased, their gold increased; their riches, corn, majesty, and kingdom increased; their army, train, treasure, storehouse, town, seraglio, subjects, and glory increased; their real valuable property, as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, etc., the intensity of their popularity and liberality highly increased. At that time the following personal, reflectional, desirable idea occurred to parents of the Venerable Ascetic Mahavira:

91 From the moment that this our boy has been begotten, our silver increased, our gold increased, etc. (see § 90, down

to) the intensity of our liberality and popularity highly increased. Therefore when this our boy will be born, we shall give him the fit name, attributive and conformable to his quality--Vardhamana.'

92 Now the Venerable Ascetic Mahavira, out of compassion for his mother, did not move nor stir nor quiver, but remained quiet, stiff, and motionless. Then the following, etc. (see § 90, down to) idea occurred to the mind of the Kshatriyani Trisala: 'The fruit of my womb has been taken from me, it has died, it is fallen, it is lost. Formerly it moved, now it does not move.' Thus with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground she meditated. And in the palace of king Siddhartha the music of drums and stringed instruments, the clapping of hands, the dramatic performances, and the amusements of the people ceased, and mournful dejection reigned there.

93 Then the Venerable Ascetic Mahavira, knowing that such an internal, etc. (see § 90, down to) idea had occurred to the mind of his mother, he quivered a little.

94 Feeling her child quivering, trembling, moving, and stirring, the Kshatriyani Trisala--glad, pleased, and joyful, etc.--spoke thus: 'No, forsooth, the fruit of my womb has not been taken from me, it has not died, it is not fallen, it is not lost. Formerly it did not move, but now it does move.' Thus she was glad, pleased, and joyful, etc.

Then the Venerable Ascetic Mahavira, while in her womb, formed the following resolution: 'It will not behave me, during the life of my parents, to tear out my hair, and leaving the house to enter the state of houselessness.'

95 Bathing, making offerings to the house-gods, performing auspicious rites and expiatory acts, and adorning herself with all ornaments, the Kshatriyani Trisala kept off sickness, sorrow, fainting, fear, and fatigue by food and clothing, perfumes and garlands, which were not too cold nor too hot, not too bitter nor too pungent, not too astringent nor too sour nor too sweet, not too smooth nor too rough, not too wet nor too dry, but all just suiting the season. In the proper place and time she ate only such food which was good, sufficient, and healthy for the nourishment of her child. She took her walks in places which were empty and agreeable as well as delightful to the mind; her desires were laudable, fulfilled, honoured, not disregarded, but complied with and executed; she most comfortably dozed, reposed, remained, sat, and laid on unobjectionable and soft beds and seats, and thus most comfortably carried her unborn child.

96 In that period, in that age the Venerable Ascetic Mahavira 1--after the lapse of nine months and seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of Kaitra, on its fourteenth day, (while all planets were in their exaltations, the moon in her principal conjunction, and the sky in all its directions clear, bright, and pure; while a favourable and agreeable low wind swept the earth; at the time when the fields were green and all people glad and amusing themselves) [The passage in round brackets seems to be a later addition; for it is wanting in my oldest Manuscript, and the commentator says that it was not seen in many books. The occurrence of the astrological term exaltation (ukka = ὕψωμα) in this passage proves it to be inserted after 300 A.D. For about that time Greek astrology had been introduced in India, as I have shown in my dissertation: *De Astrologiae Indicae 'Hora' appellatae originibus*, Bonn, 3872.] in the middle of the night while the moon was in conjunction with the asterism Uttaraphalguni--(Trisala), perfectly healthy herself, gave birth to a perfectly healthy boy.

[End of the Fourth Lecture.]

LIFE OF MAHAVIRA, LECTURE 5

97 In that night in which the Venerable Ascetic Mahavira was born, there was a divine lustre originated by many descending and ascending gods and goddesses, and in the universe, resplendent with one light, the conflux of gods occasioned great confusion and noise.

98 In that night in which the Venerable Ascetic Mahavira was born, many demons in Vaisramana's service belonging to the animal world, rained down on the palace of king Siddhartha one great shower of silver, gold, diamonds, clothes, ornaments, leaves, flowers, fruits, seeds, garlands, perfumes, sandal, powder, and riches.

99 After the Bhavanapati, Vyantara, Gyotishka, and Vaimanika gods had celebrated the feast of the inauguration of the Tirthakara's birthday, the Kshatriya Siddhartha called, at the break of the morning, together the town policemen and addressed them thus:

100 'O beloved of the gods, quickly set free all prisoners in the town of Kundapura, increase measures and weights, give order that the whole town of Kundapura with its suburbs be sprinkled with water, swept, and smeared (with cowdung, etc.) that in triangular places, in places where three or four roads meet, in courtyards, in squares, and in thoroughfares, the middle of the road and the path along the shops be sprinkled, cleaned, and swept; that platforms be erected one above the

other; that the town be decorated with variously coloured flags and banners, and adorned with painted pavilions [According to the commentary this may also be translated: smeared (with cowdung) and whitewashed.]; that the walls bear impressions in Gosirsha, fresh red sandal, and Dardara [Dardara is sandal wood brought from Dardara. All who have travelled in India will have noticed on walls the impressions of the hand mentioned in the text.] of the hand with outstretched fingers; that luck-foreboding vases be put on the floor, and pots of the same kind be disposed round every door and arch; that big, round, and long garlands, wreaths, and festoons be hung low and high; that the town be furnished with offerings, etc. (see § 32, down to) smelling box; that players, dancers, rope-dancers, wrestlers, boxers, jesters, story-tellers, ballad-singers, actors, messengers, pole-dancers, fruit-mongers, bag-pipers, lute-players, and many Talakaras be present. Erect and order to erect thousands of pillars and poles, and report on the execution of my orders.'

101 When the family servants were thus spoken to by king Siddhartha, they--glad, pleased, and joyful, etc. (see § 58)--accepted the words of command, saying, 'Yes, master!'

Then they set free all prisoners, etc. (see § 100, down to) pillars and poles. Having done this, they returned to king Siddhartha, and laying their hands on their heads, reported on the execution of his orders.

102 The king Siddhartha then went to the hall for gymnastic exercises, etc. (see §§ 60 and 61 4). (After having bathed) the king accompanied by his whole seraglio, and adorned with flowers, scented robes, garlands, and ornaments, held during ten days the festival in celebration of the birth of a heir to his kingdom; (it was held) under the continuous din and sound of trumpets, with great state and splendour, with a great train of soldiers, vehicles, and guests, under the sound, din, and noise of conches, cymbals, drums, castanets, horns, small drums, kettle drums, Muragas, Mridangas, and Dundubhis 1, which were accompanied at the same time by trumpets. The customs, taxes, and confiscations were released, 1 buying and selling prohibited, no policemen were allowed to enter houses, great and small fines were remitted, and debts cancelled. Numberless excellent actors performed and many Talakaras were present, drums sounded harmoniously, fresh garlands and wreaths were seen everywhere, and the whole population in the town and in the country rejoiced and was in full glee.

103 When the ten days of this festival were over, the king Siddhartha gave and ordered to be given hundreds and thousands and hundred-thousands of offerings to the gods, gifts, and portions (of goods); he received and ordered to be received hundreds, thousands, and hundred-thousands of presents.

104 The parents of the Venerable Ascetic Mahavira celebrated the birth of their heir on the first day, on the third day they showed him the sun and the moon, on the sixth day they observed the religious vigil; after the eleventh day, when the impure operations and ceremonies connected with the birth of a child had been performed, and the twelfth day had come, they prepared plenty of food, drink, spices, and sweetmeats, invited their friends, relations, kinsmen, agnates, cognates, and followers, together with 1 the Gnatrika Kshatriyas. Then they bathed, made offerings (to the house-gods), and performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, and adorned their persons with small but costly ornaments. At dinner-time they sat down on excellent, comfortable chairs in the dining-hall, and together with their friends, relations, kinsmen, agnates, cognates and followers, and with the Gnatrika Kshatriyas they partook, ate, tasted, and interchanged (bits) of a large collation of food, drink, spices, and sweetmeats.

105 After dinner they went (to the meeting hall) after having cleansed their mouths and washed; when perfectly clean, they regaled and honoured their friends, etc. (see § 104, down to) Gnatrika Kshatriyas with many flowers, clothes, perfumes, garlands, and ornaments. Then they spoke thus to their friends, etc.:

106, 107 'Formerly, O beloved of the gods, when we had begotten this our boy, the following personal, reflectional, desirable idea occurred to our mind: "From the moment that this our boy has been begotten, our silver increased, our gold increased, etc. (see § 91, down to) Vardhamana. Now our wishes have been fulfilled, therefore shall the name of our boy be Vardhamana."'

108 The Venerable Ascetic Mahavira belonged to the Kasyapa gotra. His three names have thus been recorded: by his parents he was called Vardhamana; because he is devoid of love and hate, he is called Sramana (i.e. Ascetic); because he stands fast in midst of dangers and fears, patiently bears hardships and calamities, adheres to the chosen rules of penance, is wise, indifferent to pleasure and pain, rich in control, and gifted with fortitude, the name Venerable Ascetic Mahavira has been given him by the gods.

109 The Venerable Ascetic Mahavira's father belonged to the Kasyapa gotra; he had three names: Siddhartha, Sreyamsa, and Gasamsa, etc. (see Akaranga Sutra II, 15, § 15, down to) Seshavati and Yasovati.

110 The Venerable Ascetic Mahavira--clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest; a Gnatri Kshatriya, the son of a Gnatri Kshatriya; the moon of the clan of the Gnatri; a Videha, the son of Videhadatta, a native of Videha, a prince of Videha--had lived thirty years in Videha when his parents went to the world of the gods (i.e. died), and he with the permission of his elder brother and the authorities of the kingdom 2 fulfilled his promise. At that moment the Laukantika gods, following the established custom, praised and hymned him with these kind, pleasing, etc. (see § 47, down to) sweet, and soft words:

111 'Victory, victory to thee, gladdener of the world! Victory, victory to thee, lucky one! Luck to thee, bull of the best Kshatriyas! Awake, reverend lord of the world! Establish the religion of the law which benefits all living beings in the whole universe! It will bring supreme benefit to all living beings in all the world!' Thus they raised the shout of victory.

112 Before the Venerable Ascetic Mahavira had adopted the life of a householder (i.e. before his marriage) he possessed supreme, unlimited, unimpeded knowledge and intuition. The Venerable Ascetic Mahavira perceived with this his supreme unlimited knowledge and intuition that the time for his Renunciation had come. He left his silver, he left his gold, he left his riches, corn, majesty, and kingdom; his army, grain, treasure, storehouse, town, seraglio, and subjects; he quitted and rejected his real, valuable property, such as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, etc.; he distributed presents through proper persons, he distributed presents among indigent persons.

113 In that period, in that age, in the first month of winter, in the first fortnight, in the dark (fortnight) of Margasiras, on its tenth day, when the shadow had turned towards the east and the (first) Paurushi 4 was full and over, on the day called Suvrata, in the Muhurta called Vigaya, in the palankin Kandraprabha, (Mahavira) was followed on his way by a train of gods, men, and Asuras, (and surrounded) by a swarm of shell-blowers, proclaimers, pattivallas, courtiers, men carrying others on the back, heralds, and bell bearers. They praised and hymned him with these kind, pleasing, etc. (see § 47, down to) sweet and soft words:

114 'Victory, victory to thee, gladdener of the world! Victory to thee, lucky one! Luck to thee! with undisturbed knowledge, intuition, and good conduct conquer the unconquered Senses; defend the conquered Law of the Sramanas; Majesty, conquering all obstacles, live in Perfection; put down with thy devotion Love and Hate, the (dangerous) wrestlers; vigorously gird thy loins with constancy and overcome the eight Karmans, our foes, with supreme, pure meditation; heedful raise the banner of content, O Hero! in the arena of the three worlds gain the supreme, best knowledge, called Kevala, which is free from obscurity; obtain the pre-eminent highest rank (i.e. final liberation) on that straight road which the best Ginas have taught; beat the army of obstacles! Victory, victory to thee, bull of the best Kshatriyas! Many days, many fortnights, many months, many seasons, many half-years, many years be not afraid of hardships and calamities, patiently bear dangers and fears; be free from obstacles in the practice of the law!' Thus they raised the shout of victory.

115 Then the Venerable Ascetic Mahavira--gazed on by a circle of thousands of eyes 1, praised by a circle of thousands of mouths, extolled by a circle of thousands of hearts, being the object of many thousands of wishes, desired because of his splendour, beauty, and virtues, pointed out by a circle of thousands of forefingers, answering with (a salam) of his right hand a circle of thousands of joined hands of thousands of men and women, passing along a row of thousands of palaces, greeted by sweet and delightful music, as beating of time, performance on the Vina, Turya, and the great drum, in which joined shouts of victory, and the low and pleasing murmur of the people; accompanied by all his pomp, all his splendour, all his army, all his train, by all his retinue, by all his magnificence, by all his grandeur, by all his ornaments, by all the tumult, by all the throng, by all subjects, by all actors, by all time-beaters, by the whole seraglio; adorned with flowers, scented robes, garlands, and ornaments, etc. (see § 102, down to) which were accompanied at the same time by trumpets--went right through Kundapura to a park called the Shandavana of the Gnatri and proceeded to the excellent tree Asoka.

116 There under the excellent tree Asoka he caused his palankin to stop, descended from his palankin, took off his ornaments, garlands, and finery with his own hands, and with his own hands plucked out his hair in five handfuls. When the moon was in conjunction with the asterism Uttaraphalguni, he, after fasting two and a half days 1 without drinking water, put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness.

117 The Venerable Ascetic Mahavira for a year and a month wore clothes; after that time he walked about naked, and accepted the alms in the hollow of his hand. For more than twelve years the Venerable Ascetic Mahavira neglected his

body and abandoned the care of it; he with equanimity bore, underwent, and suffered all pleasant or unpleasant occurrences arising from divine powers, men, or animals.

118 Henceforth the Venerable Ascetic Mahavira was houseless, circumspect [Circumspect is samita, guarding gupta; the former relates to execution of good acts, the latter to the abstinence from bad ones.] in his walking, circumspect in his speaking, circumspect in his begging, circumspect in his accepting (anything), in the carrying of his outfit and drinking vessel; circumspect in evacuating excrements, urine, saliva, mucus, and uncleanness of the body; circumspect in his thoughts, circumspect in his words, circumspect in his acts; guarding his thoughts, guarding his words, guarding his acts, guarding his senses, guarding his chastity; without wrath, without pride, without deceit, without greed; calm, tranquil, composed, liberated, free from temptations, without egoism, without property; he had cut off all earthly ties, and was not stained by any worldliness: as water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him); his course was unobstructed like that of Life; like the firmament he wanted no support; like the wind he knew no obstacles; his heart was pure like the water (of rivers or tanks) in autumn; nothing could soil him like the leaf of a lotus; his senses were well protected like those of a tortoise; he was single and alone like the horn of a rhinoceros; he was free like a bird; he was always waking like the fabulous bird Bharunda, valorous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refugent like the sun, pure like excellent gold; like the earth he patiently bore everything; like a well-kindled fire he shone in his splendour.

These words have been summarised in two verses:

1st. A vessel, mother of pearl, life, firmament, wind, water in autumn, leaf of lotus, a tortoise, a bird, a rhinoceros, and Bharunda;

2nd. An elephant, a bull, a lion, the king of the mountains, and the ocean unshaken--the moon, the sun, gold, the earth, well-kindled fire.

There were no obstacles anywhere for the Venerable One. The obstacles have been declared to be of four kinds, viz. with regard to matter, space, time, affects. With regard to matter: in things animate, inanimate, and of a mixed state; with regard to space: in a village or a town or in a wood or in a field or a threshing-floor or a house or a court-yard; with regard to time: in a Samaya or an Avalika or in the time of a respiration or in a Stoka or in a Kshana or in a Lava or in a Muhurta or in a day or in a fortnight or in a month or in a season or in a half year or in a year or in a long space of time; with regard to affects: in wrath or in pride or in deceit or in greed or in fear or in mirth or in love or in hate or in quarrelling or in calumny or in tale-bearing or in scandal or in pleasure or pain or in deceitful falsehood, etc. (all down to) or in the evil of wrong belief. There was nothing of this kind in the Venerable One.

119 The Venerable One lived, except in the rainy season, all the eight months of summer and winter, in villages only a single night, in towns only five nights; he was indifferent alike to the smell of ordure and of sandal, to straw and jewels, dirt and gold, pleasure and pain, attached neither to this world nor to that beyond, desiring neither life nor death, arrived at the other shore of the samsara, and he exerted himself for the suppression of the defilement of Karman.

120 With supreme knowledge, with supreme intuition, with supreme conduct, in blameless lodgings, in blameless wandering, with supreme valour, with supreme uprightness, with supreme mildness, with supreme dexterity, with supreme patience, with supreme freedom from passions, with supreme control, with supreme contentment, with supreme understanding, on the supreme path to final liberation, which is the fruit of veracity, control, penance, and good conduct, the Venerable One meditated on himself for twelve years. During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisakha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhurta called Vigaya, outside of the town Grimbhikagrama on the bank of the river Rigupalika, not far from an old temple, in the field of the householder Samaga, under a Sal tree, when the moon was in conjunction with the asterism Uttaraphalguni, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full.

121 When the Venerable Ascetic Mahavira had become a Gina and Arhat, he was a Kevalin, omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods, men, and demons: whence they come, whither they go, whether they are born as men or animals (kyavana) or become gods or hell-beings (upapada), the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole

world; he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment.

122 In that period, in that age the Venerable Ascetic Mahavira stayed the first rainy season in Asthikagrama, three rainy seasons in Kampa and Prishtikampa, twelve in Vaisali and Vanigagrama, fourteen in Ragagriha and the suburb of Nalanda, six in Mithila, two in Bhadraka, one in Alabhika, one in Panitabhumi, one in Sravasti, one in the town of Papa in king Hastipala's office of the writers: that was his very last rainy season.

123 In the fourth month of that rainy season, in the seventh fortnight, in the dark (fortnight) of Karttika, on its fifteenth day, in the last night, in the town of Papa in king Hastipala's office of the writers, the Venerable Ascetic Mahavira died, went off, quitted the world, cut asunder the ties of birth, old age, and death; became a Siddha, a Buddha, a Mukta, a maker of the end (to all misery), finally liberated, freed from all pains.

124 This occurred in the year called Kandra, the second (of the lustrum); in the month called Pritivardhana; in the fortnight Nandivardhana; on the day Suvratagni, surnamed Upasama; in the night called Devananda, surnamed Nirriti; in the Lava called Arkya; in the respiration called Mukta; in the Stoka called Siddha; in the Karana called Naga; in the Muhurta called Sarvarthasiddha; while the moon was in conjunction with the asterism Svati he died, etc. (see above, all down to) freed from all pains.

125 That night in which the Venerable Ascetic Mahavira died, etc. (all down to) freed from all pains, was lighted up by many descending and ascending gods.

126 In that night in which the Venerable Ascetic Mahavira died, etc. (all down to) freed from all pains, a great confusion and noise was originated by many descending and ascending gods.

127 In that night in which the Venerable Ascetic Mahavira died, etc. (all down to) freed from all pains, his oldest disciple, the monk Indrabhuti of the Gautama gotra, cut asunder the tie of friendship which he had for his master, and obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, etc., complete, and full.

128 In that night in which the Venerable Ascetic Mahavira died, etc. (all down to) freed from all pains, the eighteen confederate kings of Kasi and Kosala, the nine Mallakis and nine Likkhavis 1, on the day of new moon, instituted an illumination on the Poshadha, which was a fasting day; for they said: 'Since the light of intelligence is gone, let us make an illumination of material matter!'

129 In that night in which the Venerable Ascetic Mahavira died, etc. (all down to) freed from all pains, the great Graha called Kshudratma, resembling a heap of ashes, which remains for two thousand years in one asterism, entered the natal asterism of the Venerable Ascetic Mahavira.

130 From the moment in which the great Graha, etc., entered the natal asterism of the Venerable Ascetic Mahavira, there will not be paid much respect and honour to the Sramanas, the Nirgrantha monks and nuns.

131 But when the great Graha, etc., leaves that natal asterism, there will be paid much respect and honour to the Sramanas, the Nirgrantha monks and nuns.

132 In that night in which the Venerable Ascetic Mahavira died, etc. (all down to) freed from all pains, the animalcule called Anuddhari was originated: which when at rest and not moving, is not easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection, but which when moving and not at rest, is easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection.

133 On seeing this (animalcule) many Nirgrantha monks and nuns must refuse to accept the offered alms.

'Master, why has this been said?' 'After this time the observance of control will be difficult.'

135-145 In that period, in that age the Venerable Ascetic Mahavira had an excellent community of fourteen thousand Sramanas with Indrabhuti at their head; thirty-six thousand nuns with Kandana at their head; one hundred and fifty-nine thousand lay votaries with Sankhasataka at their head; three hundred and eighteen thousand female lay votaries with Sulasa and Revati at their head; three hundred sages who knew the fourteen Purvas, who though no Ginas came very near them, who knew the combination of all letters, and like Gina preached according to the truth; thirteen hundred sages who were possessed of the Avadhi-knowledge and superior a., qualities; seven hundred Kevalins who possessed the combined 1 best knowledge and intuition; seven hundred who could transform themselves, and, though no gods, had obtained the powers (ridhi) of gods; five hundred sages of mighty intellect who know the mental conditions of all developed beings possessed of intellect and five senses in the two and a half continents and two oceans; four hundred professors who were never vanquished in the disputes occurring in the assemblies of gods, men, and Asuras; seven hundred male and fourteen hundred female disciples who reached perfection, etc. (all down to) freed from all pains; eight hundred sages in their last

birth who were happy as regards their station, happy as regards their existence, lucky as regards their future.

146 The Venerable Ascetic Mahavira instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations, and the epoch relating to psychical condition; in the third generation ended the former epoch, and in the fourth year of his Kevaliship the latter.

147 In that period, in that age the Venerable Ascetic Mahavira lived thirty years as a householder, more than full twelve years in a state inferior to perfection, something less than thirty years as a Kevalin, forty-two years as a monk, and seventy-two years on the whole. When his Karman which produces Vedaniya (or what one has to experience in this world), Ayus (length of life), name, and family, had been exhausted, when in this Avasarpini era the greater part of the Duhshamasushama period had elapsed and only three years and eight and a half months were left, when the moon was in conjunction with the asterism Svati, at the time of early morning, in the town of Papa, and in king Hastipala's office of the writers, (Mahavira) single and alone, sitting in the Samparyanka posture, reciting the fifty-five lectures which detail the results of Karman, and the thirty-six unasked questions, when he just explained the chief lecture (that of Marudeva) he died, etc. (see § 124, all down to) freed from all pains.

148 Since the time that the Venerable Ascetic Mahavira died, etc. (all down to) freed from all pains, nine centuries have elapsed, and of the tenth century this is the eightieth year. Another redaction has ninety-third year (instead of eightieth).

[End of the Fifth Lecture.]

[End of the Life of Mahavira.]

LIFE OF PARSVA.

149 In that period, in that age lived the Arhat Parsva, the people's favourite [Purisadaniya, explained: who is to be chosen among men because of his preferable karman.], the five most important moments of whose life happened when the moon was in conjunction with the asterism Visakha: in Visakha he descended (from heaven), and having descended thence, entered the womb (of his mother); in Visakha he was born; in Visakha, tearing out his hair, he left the house and entered the state of houselessness; in Visakha he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full; in Visakha he obtained final liberation.

150 In that period, in that age, in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, the Arhat Parsva, the people's favourite, descended from the Pranata Kalpa [This is the tenth world of the gods.], where he had lived for twenty Sagaropamas, here on the continent Gambudvipa, in Bharatavarsha, in the town of Benares; and in the middle of the night when the moon was in conjunction with the asterism Visakha, after the termination of his allotted length of life, divine nature, and existence (among the gods), he took the form of an embryo in the womb of the queen Vama, wife of Asvasena, king (of Benares).

151 The knowledge of the Arhat Parsva, the people's favourite, (about this) was threefold, etc. (repeat §§ 3-95 after making the necessary substitutions, and omitting what exclusively applies to Mahavira, all down to) comfortably carried her unborn child.

152 In that period, in that age the Arhat Parsva, the people's favourite--after the lapse of nine months and seven and a half days, in the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its tenth day, in the middle of the night when the moon was in conjunction with the asterism Visakha--(Vama), perfectly healthy herself, gave birth to a perfectly healthy boy.

153, 154 In that night in which the Arhat Parsva, the people's favourite, was born, etc. (repeat §§ 97-107 with the necessary alterations, all down to) therefore shall the name of our boy be Parsva [This name was given him because before his birth his mother, lying on her couch, saw in the dark a black serpent crawling about. This is the account given by the commentator, who forgets to tell us how it comes to bear on the name Parsva.].

155 The Arhat Parsva, the people's favourite, clever, with the aspirations of a clever man, of great beauty, controlling his senses, lucky, and modest, lived thirty years as a householder. Then the Laukantika gods, following the established custom, addressed him with these kind, pleasing, etc., sweet, and soft words:

156 'Victory, victory to thee, gladdener of the world!' (see § 111, down to) Thus they raised the shout of victory.

157 Before the Arhat Parsva, the people's favourite, had adopted the life of a householder, etc. (see § 112, down to) indigent persons. In the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its eleventh day, in the middle of the night, riding in his palankin called Visala, followed on his way by a train of gods, men, and Asuras, etc. (Parsva) went right through the town of Benares to the park called Asramapada, and proceeded to the excellent tree Asoka. There, etc. (see § 116, down to) five handfuls. When the moon

was in conjunction with the asterism Visakha, he, after fasting three and a half days without drinking water, put on a divine robe, and together with three hundred men he tore out his hair, and leaving the house entered the state of houselessness.

158 The Arhat Parsva, the people's favourite, for eighty-three days neglected his body, etc. (see § 117, down to) animals.

159 Thereafter the Arhat Parsva, the people's favourite, was houseless, circumspect, etc. (see §§ 118-120, down to) meditated upon himself for eighty-three days.

During the eighty-fourth day--it was in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, in the early part of the day, when the moon was in conjunction with the asterism Visakha--Parsva, under a Dhataki tree, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the infinite, etc. (see § 120, down to) highest knowledge and intuition called Kevala, etc. (see § 121, down to) moment.

160 The Arhat Parsva, the people's favourite, had eight Ganas and eight Ganadharas (enumerated in a Sloka): Subha and Aryaghosha, Vasishtha and Brahmakarin, Saumya and Sridhara, Virabhadra and Yasas.

161-166 The Arhat Parsva, the people's favourite, had an excellent community of sixteen thousand Sramanas with Aryadatta [Aryadinna in the original.] at their head; thirty-eight thousand nuns with Pushpakula at their head one hundred and sixty-four thousand lay votaries with Suvrata at their head; three hundred and twenty-seven thousand female lay votaries with Sunanda at their head; three hundred and fifty sages who knew the fourteen Purvas, etc. (see § 138); fourteen hundred sages who were possessed of the Avadhi knowledge; one thousand Kevalins; eleven hundred sages who could transform themselves, six hundred sages of correct knowledge, one thousand male and two thousand female disciples who had reached perfection, seven hundred and fifty sages of vast intellect, six hundred professors, and twelve hundred sages in their last birth.

167 The Arhat Parsva, the people's favourite, instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations and the epoch relating to psychical condition; the former ended in the fourth generation, the latter in the third year of his Kevaliship.

168 In that period, in that age the Arhat Parsva, the people's favourite, lived thirty years as a householder, eighty-three days in a state inferior to perfection, something less than seventy years as a Kevalin, full seventy years as a Sramana, and a hundred years on the whole. When his fourfold Karman was exhausted and in this Avasarpini era the greater part of the Duhshamasushama period had elapsed, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Sravana, on its eighth day, in the early part of the day when the moon was in conjunction with the asterism Visakha, (Parsva), after fasting a month without drinking water, on the summit of mount Sammeta, in the company of eighty-three persons, stretching out his hands, died, etc. (all down to) freed from all pains.

169 Since the time that the Arhat Parsva, the people's favourite, died, etc. (all down to) freed from all pains, twelve centuries have elapsed, and of the thirteenth century this is the thirtieth year. End of the Life of Parsva.

LIFE OF ARISHTANEMI.

170 In that period, in that age lived the Arhat Arishtanemi, the five most important moments of whose life happened when the moon was in conjunction with the asterism Kitra. In Kitra he descended from heaven, etc. (see § 149, down to) obtained final liberation.

171 In that period, in that age, in the fourth month of the rainy season, in the seventh fortnight, the dark (fortnight) of Kartika, on its twelfth day, the Arhat Arishtanemi descended from the great Vimana, called Aparagita, where he had lived for thirty-six Sagaropamas, here on the continent Gambudvipa, in Bharatavarsha, in the town of Sauripura [The Prakrit form is Soriyapura, which would correspond to Sanskrit Saurikapura. It is Krishna's town.], and in the middle of the night when the moon was in conjunction with the asterism Kitra, he took the form of an embryo in the womb of the queen Siva, wife of the king Samudravigaya, etc. (the seeing of the dreams, the accumulation of riches, etc., should be repeated here).

172 In that period, in that age the Arhat Arishtanemi--after the lapse of nine months and seven and a half days, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Sravana, on its fifth day, etc.--(Siva), perfectly healthy herself; gave birth to a perfectly healthy boy. (Repeat the account of the birth, substituting the name Samudravigaya, all down to) therefore shall the name of our boy be Arishtanemi [His mother saw in a dream a nemi, the outer rim of a wheel, which consisted of rishta stones flying up to the sky. Hence the name Arishtanemi.]. The Arhat Arishtanemi, clever, etc. (see §§ 155-157, all down to) indigent persons.

173 In the first month of the rainy season, in the second fortnight, the light (fortnight) of Sravana, on its sixth day

riding in his palankin called Uttarakura, and followed on his way by a train of gods, men, and Asuras, etc. (Arishtanemi) went right through the town of Dvaravati to the park called Revatika, and proceeded to the excellent Asoka tree. There, etc. (see § 116, down to) five handfuls. When the moon was in conjunction with the asterism Kitra, after fasting two and a half days without drinking water, he put on a divine robe, and together with a thousand persons he tore out his hair, and leaving the house entered the state of houselessness.

174 The Arhat Arishtanemi for fifty-four days neglected his body, etc. (see §§ 117-120). During the fifty-fifth day--it was in the third month of the rainy season, in the fifth fortnight, the dark fortnight of Asvina, on its fifteenth day, in the last part of the day, when the moon was in conjunction with the asterism Kitra--(Arishtanemi) under a Vetasa [Vata in some Manuscripts; it is the Banyan tree.] tree on the summit of mount Girnar [Ugginta in the original.], after fasting three and a half days without drinking water, etc., obtained infinite, etc., highest knowledge and intuition called Kevala, etc. (see § 121, down to) moment.

175-181 The Arhat Arishtanemi had eighteen Ganas and eighteen Ganadharas. The Arhat Arishtanemi had an excellent community of eighteen thousand Sramanas with Varadatta at their head; forty thousand nuns with Arya Yakshini at their head; one hundred and sixty-nine thousand lay votaries with Nanda at their head; three hundred and thirty-six thousand [Read khattisam in the printed text.] female lay votaries with Mahasuvrata at their head; four hundred sages who knew the fourteen Purvas, etc.; fifteen hundred sages who were possessed of the Avadhi knowledge; fifteen hundred Kevalins; fifteen hundred sages who could transform themselves; one thousand sages of vast intellect; eight hundred professors; sixteen hundred sages in their last birth; fifteen hundred male and three thousand female disciples who had reached perfection. The Arhat Arishtanemi instituted, etc. (see § 146, down to) the former ended in the eighth generation, the latter in the twelfth year of his Kevaliship.

182 In that period, in that age the Arhat Arishtanemi lived three centuries as a prince, fifty-four days in a state inferior to perfection, something less than seven centuries as a Kevalin, full seven centuries as a Sramana, a thousand years on the whole. When his fourfold Karman was exhausted and in this Avasarpini era a great part of the Duhshamasushama period had elapsed, in the fourth month of summer, in the eighth fortnight, the light (fortnight) of Ashadha, on its eighth day, in the middle of the night when the moon was in conjunction with the asterism Kitra, (Arishtanemi), after fasting a month without drinking water, on the summit of mount Girnar, in the company of five hundred and thirty-six monks, in a squatting position, died, etc. (all down to) freed from all pains.

183 Since the time that the Arhat Arishtanemi died, etc. (all down to) freed from all pains, eighty-four thousand years have elapsed, of the eighty-fifth millennium nine centuries have elapsed, of the tenth century this is the eightieth year.

[End of the Life of Arishtanemi.]

EPOCHS OF THE INTERMEDIATE TIRTHAKARAS.

[The numbers are given in the same way as in § 183. I have abridged these tedious accounts. All Tirthakaras except Mahavira have the title Arhat, which I have dropped in the sequel.]

184-203 Since the time that the Arhat Nami died, etc. (all down to) freed from all pains, 584,979 years have elapsed, this is the eightieth year. Since the death of Munisuvrata this is the year 1,184,980. Since Malli this is the year 6,584,980. Ara died 10,000,000 years before Malli; Kunthua quarter of a Palyopama before Malli; Santi three-quarters of a Palyopama; Dharma three Sagaropamas before Malli; Ananta seven Sagaropamas before Malli; Vimala sixteen Sagaropamas before Malli; Vasupugya forty Sagaropamas before Malli; Sreyamsa a hundred Sagaropamas before Malli. Sitala died a krore of Sagaropamas, less 42,003 years and eight and a half months, before the death of Vira. Suvidhi, surnamed Pushpadanta, died ten krores of Sagaropamas before Sitala; Kandraprabha a hundred krores of Sagaropamas before Sitala; Suparsva a thousand krores of Sagaropamas before Sitala; Padmaprabha ten thousand krores of Sagaropamas before Sitala; Sumati one hundred thousand krores of Sagaropamas before Sitala; Abhinandana one million krores of Sagaropamas before Sitala; Sambhava two million krores of Sagaropamas before Sitala; Agita five million krores of Sagaropamas before Sitala.

LIFE OF RISHABHA.

204-205 In that period, in that age lived the Arhat Rishabha, the Kosalian [Kosaliya = Kausalika. He is thus called because he was born in Kosala or Ayodhya.], four important moments of whose life happened when the moon was in conjunction with the asterism Uttarashadha; the fifth, when in conjunction with Abhigit: in Uttarashadha he descended from heaven, etc. (all down to) in Abhigit he obtained final liberation.

206 In that period, in that age, in the fourth month of summer, in the seventh fortnight, the dark (fortnight) of Ashadha, on its fourth day, the Arhat Rishabha, the Kosalian, descended from the great Vimana called Sarvarthasiddha, where he had lived for thirty-three Sagaropamas, here on the continent Gambudvipa, in Bharatavarsha, in Ikshvakubhumi, and in the middle of the night, etc., he took the form of an embryo in the womb of Marudevi, wife of the patriarch Nabhi [Kulakara; these Kulakaras were the first kings and founders of families at the time when the rest of mankind were 'Yugalsins.' The first Kulakara was Vimalavahana; the seventh and last of the line Nabhi].

207 The knowledge of the Arhat Rishabha about this, etc. (all as in the case of Mahavira, but note the following differences: the first dream is a bull 'coming forward with his face,' the other (mothers of Tirthakaras see first) an elephant. She (Marudevi) relates them to Nabhi, the patriarch; there are no interpreters of dreams; Nabhi, the patriarch, himself interprets them).

208 In that period, in that age the Arhat Rishabha, the Kosalian,--in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its eighth day, etc.--(Marudevi), perfectly healthy herself, gave birth to a perfectly healthy boy.

209 (The circumstances connected with the birth of Rishabha are the same as in the case of that of Mahavira, only that the contents of §§ 100 and 101 do not apply to the present case.)

210 The Arhat Rishabha, the Kosalian, belonged to the Kasyapa gotra, and he had five names: Rishabha, First King, First Mendicant, First Gina, and First Tirthakara.

211 The Arhat Rishabha, the Kosalian, clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest, lived two millions of former years [Kosalika = Kausalika. He is thus called because he was born in Kosala or Ayodhya.] as a prince, and six millions three hundred thousand former years as a king. During his reign he taught, for the benefit of the people, the seventy-two sciences, of which writing is the first, arithmetic the most important, and the knowledge of omens the last, the sixty-four accomplishments of women, the hundred arts, and the three occupations of men [The arts, as those of the potter, blacksmith, painter, weaver, and barber, each of which five principal arts is subdivided into twenty branches, are inventions and must be taught; while the occupations, agriculture, trade, etc. have everywhere developed, as it were, of themselves. The accomplishments of women are dancing, singing, etc. The commentator adds to these a detailed list of those questionable accomplishments which Vatsyayana has so curiously described, and refers the reader to the Gayamangala for further details. The latter work, a still extant commentary on the p. 283 Kama Sutra, must therefore be older than 1307, the date of Ginaprabhamuni's commentary on the Kalpa Sutra.]. At last he anointed his hundred sons as kings, and gave each a kingdom. Then the Laukantika god, following the established custom, etc. (see §§ 110-112, down to) indigent persons. In the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its eighth day, in the latter part of the day, riding in his palanquin called Sudarsana, followed on his way by a train of gods, men, and Asuras, etc. (Rishabha) went right through the town Vinita to the park called Siddhartha Vana, and proceeded to the excellent tree Asoka. There, etc. (see § 116, down to) four handfuls. When the moon was in conjunction with the asterism Ashadha, he, after fasting two and a half days without drinking water, put on a divine robe, and together with four thousand of high, noble, royal persons, and Kshatriyas, he tore out his hair, and leaving the house entered the state of houselessness.

212 The Arhat Rishabha, the Kosalian, for one thousand years neglected his body, etc. (see §§ 117-120, down to) meditated upon himself for one thousand years. Thereupon--it was in the fourth month of winter, the seventh fortnight, the dark (fortnight) of Phalguna, on its eleventh day, in the early part of the day, when the moon was in conjunction with the asterism Ashadha, outside of the town Purimatata, in the park called Sakatamukha, under the excellent tree Nyagrodha--(Rishabha) after fasting three and a half days without drinking water, being engaged in deep meditation, reached the infinite, etc. (see § 120, down to) highest knowledge and intuition called Kevala, etc. (see § 121, down to) moment.

213-226 The Arhat Rishabha, the Kosalian, had eighty-four Ganas and eighty-four Ganadharas. The Arhat Rishabha, the Kosalian, had an excellent community of eighty-four thousand Sramanas with Rishabhasena at their head; three hundred thousand nuns with Brahmisundari at their head; three hundred and five thousand lay votaries with Sreyamsa at their head; five hundred and fifty-four thousand female lay votaries with Subhadra at their head; four thousand seven hundred and fifty sages who knew the fourteen Purvas, etc.; nine thousand sages who were possessed of the Avadhi knowledge; twenty thousand Kevalins; twenty thousand six hundred sages who could transform themselves; twelve

thousand six hundred and fifty sages of vast intellect, etc.; twelve thousand six hundred and fifty professors; twenty thousand male and forty thousand female disciples who had reached perfection; twenty-two thousand nine hundred sages in their last birth, etc. The Arhat Rishabha, the Kosalian, instituted, etc. (see § 146, down to) the former ended after numberless generations, the latter from the next Muhurta after his Kevaliship.

227 In that period, in that age the Arhat Rishabha, the Kosalian, lived two millions of former years as a prince, six millions three hundred thousand former years as a king, together eight millions three hundred thousand former years as a householder; a thousand (former) years in a state inferior to perfection, nine-and-ninety thousand former years as a Kevalin, together a hundred thousand former years as a Sramana, and eight millions four hundred thousand years on the whole. When his fourfold Karman was exhausted, and in this Avasarpini era the Sushamadhushama period had nearly elapsed, only three years and eight and a half months being left, in the third month of winter, in the fifth fortnight, the dark (fortnight) of Magha, on its thirteenth day, in the early part of the day when the moon was in conjunction with the asterism Abhigit, (Rishabha), after fasting six and a half days without drinking water, on the summit of mount Ashtapada, in the company of ten thousand monks in the Samparyanka position, died, etc. (all down to) freed from all pains.

Since the time that the Arhat Rishabha, the Kosalian, died, etc. (all down to) freed from all pains, three years and eight and a half months elapsed; thereupon one koti of kotis of Sagaropamas, less forty-two thousand and three years and eight and a half months, elapsed. At that time the Venerable Ascetic Mahavira died; after his Nirvana nine centuries elapsed, of the tenth century this is the eightieth year.

[End of the Life of Rishabha.]

[End of the Lives of the Ginas.]

LIST OF THE STHAVIRAS.

1 At that period, at that age the Venerable Ascetic Mahavira had nine Ganas and eleven Ganadharas. 'Why, now, has it been said, that the Venerable Ascetic Mahavira had nine Ganas, but eleven Ganadharas?'

'The oldest monk of the Venerable Ascetic Mahavira was Indrabhuti of the Gautama gotra, who instructed five hundred Sramanas; the middle-aged monk was Agnibhuti of the Gautama gotra, who instructed five hundred Sramanas; the youngest was Vayubhuti of the Gautama gotra, who instructed five hundred Sramanas. The Sthavira Arya-Vyakta of the Bharadvaga gotra instructed five hundred Sramanas; the Sthavira Arya-Sudharman of the Agnivesyayana gotra instructed five hundred Sramanas; the Sthavira Mandikaputra 1 of the Vasishtha gotra instructed two hundred and fifty Sramanas; the Sthavira Mauryaputra of the Kasyapa gotra instructed two hundred and fifty Sramanas; the Sthavira Akampita of the Gautama gotra and Sthavira Akalabhratri of the Haritayana gotra, both Sthaviras instructed together three hundred Sramanas each; the Sthaviras Metarya and Prabhasa, both of the Kaundinya gotra, instructed together three hundred Sramanas each [The sum total of Sramanas is therefore 4711, while in § 134 it is stated to have been 14,000.]. Therefore, Sir, has it been said that the Venerable Ascetic Mahavira had nine Ganas, but eleven Ganadharas:

2 All these eleven Ganadharas of the Venerable Ascetic Mahavira, who knew the twelve Angas, the fourteen Purvas, and the whole Siddhanta of the Ganins, died, etc. (all down to) freed from all pains in Ragagriha after fasting a month without drinking water. The Sthaviras Indrabhuti and Arya Sudharman both died after the Nirvana of Mahavira. The Nirgrantha Sramanas of the present time are all (spiritual) descendants of the monk Arya Sudharman, the rest of the Ganadharas left no descendants.

3 The Venerable Ascetic Mahavira was of the Kasyapa gotra. His disciple was:

1. Arya Sudharman of the Agnivesyayana gotra;
 2. Arya Gambunaman of the Kasyapa gotra;
 3. Arya Prabhava of the Katyayana gotra;
 4. Arya Sayyamba, father of Manaka, was of the Vatsa gotra;
 5. Arya Yasobhadra of the Tungikayana gotra.
- 4 In the short redaction the list of Sthaviras after Arya Yasobhadra is the following:
6. Arya Sambhutavigaya of the Mathara gotra and Arya Bhadrabahu of the Prakina gotra;
 7. Arya Sthulabhadra of the Gautama gotra;
 8. 1st. Arya Mahagiri of the Ailapatya gotra and
2nd. Arya Suhastin of the Vasishtha gotra;
 9. Susthita and Supratibuddha, surnamed Kotika and Kakandaka, of the Vyaghrapata gotra;
 10. Arya Indradatta (Indadinna) of the Kausika gotra;
 11. Arya Datta (Dinna) of the Gautama gotra;
 12. Arya Simhagiri Gatismara of the Kausika gotra;
 13. Arya Vagra of the Gautama gotra;
 14. Arya Vagrasena of the Utkrishta gotra.

He had four disciples: Arya Nagila, Arya Padmila, Arya Gayanta, and Arya Tapasa, each of whom founded a Sakha

called after his name, viz. the Aryanagila Sakha, the Aryapadmila Sakha, the Aryagayanti Sakha, and the Aryatapasa Sakha.

In the detailed redaction the list of Sthaviras after Arya Yasobhadra is the following:

6. 1st. Arya Bhadrabahu of the Prakina gotra, who had four disciples of the Kasyapa gotra:

a. Godasa, founder of the Godasa Gana, which was divided into four Sakhas:

- a1. The Tamraliptika Sakha,
- a2. The Kotivarshiya Sakha,
- a3. The Pundravardhaniya Sakha, and
- a4. The Dasikharbatika Sakha.

b. Agnidatta,

c. Ganadatta,

d. Somadatta.

2nd. Arya Sambhutavigaya of the Mathara gotra, who had twelve disciples:

7. a. Nandanabhadra,
- b. Upananda,
- c. Tishyabhadra,
- d. Yasobhadra,
- e. Sumanobhadra,
- f. Manibhadra,
- g. Punyabhadra,
- h. Sthulabhadra of the Gautama gotra,
- i. Rigumati,
- k. Gambu,
- l. Dirghabhadra, and
- m. Pandubhadra;

and seven female disciples:

- a. Yaksha,
- b. Yakshadatta (Yakshadinna),
- c. Bhuta,
- d. Bhutadatta (Bhutadinna),
- e. Sena (also Ena),
- f. Vena,
- g. Rena.

8. 1st. Arya Mahagiri of the Ailapatya gotra, who had eight disciples:

- A. Uttara,
- B. Balissaha, who both together founded the Uttarabalissaha Gana, which was divided into four Sakhas
 - a. Kausubhika,
 - b. Sautaptika (Pr. Soittiya),
 - c. Kautumbini (or Kundadhari),
 - d. Kandaganari.
- C. Dhanarddhi (Pr. Dhanaddha),
- D. Sirarddhi (Pr. Siriddha),
- E. Kodinya,
- F. Naga,
- G. Nagaputra,
- H. Khaluka Rohagupta of the Kausika gotra, founder of the Trairasika Sakha.

2nd. Arya Suhastin of the Vasishtha gotra, who had twelve disciples:

9. A. Arya Rohana of the Kasyapa gotra, founder of the Uddeha Gana, which was divided into four Sakhas:

- a. Udumbarika (Pr. Udumbariggiya),
- b. Masapurika,
- c. Matipatrika,
- d. Purnapatrika (Pr. Punnapatiya, Panna°, Sunna°, or Suvanna°);

and into six Kulas:

- aa. Nagabhuta,
- bb. Somabhuta,
- cc. Ullagakkha (or Ardrakakkha?),
- dd. Hastipta (Pr. Hatthilgiya),
- ee. Nandika (Pr. Nandigga),
- ff. Parihasaka.

B. Bhadrasyasas of the Bharadvaga gotra, who founded the Uduvatika Gana, which was divided into four Sakhas:

- a. Kampiyika (Pr. Kampiggiya),
- b. Bhadrityika (Pr. Bhaddiggiya),
- c. Kakandika,
- d. Mekhaliyika (Pr. Mehaliiggiya);

and into three Kulas:

- aa. Bhadrasyaska (Pr. Bhaddagasiya),
- bb. Bhadruguptika,
- cc. Yasobhadra (Pr. Gasabhadda).

C. Megha.

D. Kamarddhi (Pr. Kamiddhi) of the Kundala gotra, who founded the Vesavatika Gana, which was divided into four Sakhas:

- a. Sravastika,
- b. Ragvapalika (Pr. Raggapaliya),
- c. Antarangika (Pr. Antariggiya),
- d. Kshemaliptika (Pr. Khemaliggiya);

and into four Kulas:

- aa. Ganika,
- bb. Maighika,
- cc. Kamarddhika,
- dd. Indrapuraka.

E. Srigupta of the Harita gotra, founder of the Karana Gana, which was divided into four Sakhas:

- a. Haritamalakari,
- b. Samkasika,
- c. Gavedhuka,
- d. Vagranagari;

and into seven Kulas:

- aa. Vatsaliya (Pr. Vakkhaligga),
- bb. Pritidharmika,
- cc. Haridra (Pr. Haligga),
- dd. Pushyamitrika (Pr. Pusamittigga),
- ee. Malyaka (Pr. Maligga),
- ff. Aryaketaka,
- gg. Krishnasakha (Pr. Kanhasaha).

F. Rishigupta Kakandaka of the Vasishtha gotra, founder of the Manava Gana, which was divided into four Sakhas:

- a. Kasyapiya (Pr. Kasaviggiya),
- b. Gautamiya (Pr. Goyameggiya),
- c. Vasishthiya (Pr. Vasiitthiya),
- d. Saurashtrika;

and into three Kulas:

- aa. Rishiguptika,
- bb. Rishidattika,
- cc. Abhiyasasa.

G. and H. Susthita and Supratibuddha, surnamed Kautika and Kakandaka, of the Vyaghrapatya gotra, founders of the Kautika Gana, which was divided into four Sakhas:

- a. Ukkanagari,
- b. Vidyadhari,
- c. Vagri,
- d. Madhyamika (Pr. Magghimilla);

and into four Kulas:

- aa. Brahmaliptaka (Pr. Bambhaligga),
- bb. Vatsaliya (Pr. Vakkhaligga),
- cc. Vaniya (Pr. Vanigga),
- dd. Prasnavaanaka.

Both Sthaviras had together five disciples:

10. a. Arya Indradatta (Pr. Indadina) of the Kasyapa gotra,
- b. Priyagantha, founder of the Madhyama Sakha,
- c. Vidyadharagopala of the Kasyapa gotra, founder of the Vidyadhari Sakha,
- d. Rishidatta,
- e. Arhaddatta (Pr. Arihadatta).

11. Arya Datta (Pr. Dinna) of the Gautama gotra, who had two disciples:
12. Ist. Arya Santisenika of the Mathara gotra, founder of the Ukkanagari Sakha, who had four disciples:
 - a. Arya Senika, founder of the Aryasenika Sakha,
 - b. Arya Tapasa, founder of the Aryatapasi Sakha,
 - c. Arya Kubera, founder of the Aryakubera Sakha, and
 - d. Arya Rishipalita, founder of the Aryarishipalita Sakha.
- 2nd. Arya Simhagiri Gatismara of the Gautama gotra, who had four disciples:
 13. a. Dhanagiri,
 - b. Arya Samita of the Gautama gotra, founder of the Brahmadvipika Sakha,
 - c. Arya Vagra of the Gautama gotra, founder of the Aryavagra Sakha,
 - d. Arhaddatta (Pr. Arihadinna).
14. Ist. Arya Vagrasena, founder of the Aryanagila Sakha, 2nd. Arya Padma, founder of the Aryapadma Sakha, 3rd. Arya Ratha of the Vatsa gotra, founder of the Aryagayanti Sakha.
15. Arya Pushyagiri of the Kausika gotra.
16. Arya Phalgumitra of the Gautama gotra.
17. Arya Dhanagiri of the Vasishtha gotra.
18. Arya Sivabhuti of the Kautsa gotra.
19. Arya Bhadra of the Kasyapa gotra.
20. Arya Nakshatra of the Kasyapa gotra.
21. Arya Raksha of the Kasyapa gotra.
22. Arya Naga of the Gautama gotra.
23. Arya Gehila of the Vasishtha gotra.
24. Arya Vishnu of the Mathara gotra.
25. Arya Kalaka of the Gautama gotra.
26. Arya Sampalita and Bhadra, both of the Gautama gotra.
27. Arya Vriddha of the Gautama gotra.
28. Arya Sanghapalita of the Gautama gotra.
29. Arya Hastin of the Kasyapa gotra.
30. Arya Dharma of the Suvrata gotra.
31. Arya Simha of the Kasyapa gotra.
32. Arya Dharma of the Kasyapa gotra.
33. Arya Sandilya.

Bowing down my head, I pay my reverence to the Sthavira Gambu of the Gautama gotra, who possessed steady virtue, good conduct, and knowledge. ix.

I prostrate myself before the Sthavira Nandita of Kasyapa gotra, who is possessed of great clemency and of knowledge, intuition, and good conduct. x.

Then I adore the Kshamasramana Desiganin of the Kasyapa gotra, who, steady in his conduct, possesses the highest righteousness and virtue. xi.

Then I prostrate myself before the Kshamasramana Sthiragupta of the Vatsya gotra, the preserver of the sacred lore, the wise one, the ocean of wisdom, him of great virtue. xii.

Then I adore the Sthavira prince, Dharma, the virtuous Ganin, who stands well in knowledge, intuition, good conduct, and penance, and is rich in virtues. l. xiii.

I revere the Kshamasramana Devarddhi of the Kasyapa gotra, who wears, as it were, the jewel of the right understanding of the Sutras, and possesses the virtues of patience, self-restraint, and clemency. xiv.

End of the List of the Sthaviras.

RULES FOR YATIS.

1. In that period, in that age the Venerable Ascetic Mahavira commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.

Why has it been said that the Venerable Ascetic Mahavira commenced the Paggusan when a month and twenty nights of the rainy season had elapsed?

2. 'Because at that time the lay people have usually matted their houses, whitewashed them, strewn them (with straw), smeared them (with cowdung), levelled, smoothed, or perfumed them (or the floor of them), have dug gutters and drains, have furnished their houses, have rendered them comfortable, and have cleaned them. Hence it has been said that the Venerable Ascetic Mahavira commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.'

3. As the Venerable Ascetic Mahavira commenced the Paggusan when a month and twenty nights of the rainy season had elapsed, so the Ganadharas commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.

4. As the Ganadharas have done, so the disciples of the Ganadharas have done.

5. As they have done, so the Sthaviras have done.

6. As they have done, so do the Nirgrantha Sramanas of the present time.

7. As they do, so our masters, teachers, etc. do.

8. As they do, so do we commence the Paggusan after a month and twenty nights of the rainy season have elapsed. It is allowed to commence the Paggusan earlier, but not after that time.

9. 2. Monks or nuns during the Paggusan are allowed to regard their residence as extending a Yogana and a Krosa all around, and to live there for a moderate time.

10. 3. During the Paggusan monks or nuns are allowed to go and return, for the sake of collecting alms, not farther than a Yogana and a Krosa (from their lodgings).

11. If there is (in their way) an always flowing river which always contains water, they are not allowed to travel for a Yogana and a Krosa.

12. But if the river is like the Eravati near Kunal, such that it can be crossed by putting one foot in the water and keeping the other in the air, there it is allowed to travel for a Yogana and a Krosa.

13. But where that is impossible, it is not allowed to travel for a Yogana and a Krosa.

14. 4. During the Paggusan the Akarya will say, 'Give, Sir!' Then he is allowed to give (food to a sick brother), but not to accept himself.

15. If the Akarya says, 'Accept, Sir!' then he is allowed to accept (food), but not to give.

16. If the Akarya says, 'Give, Sir! accept, Sir!' then the patient is allowed to give and to accept (food).

17. 5. Monks or nuns who are hale and healthy, and of a strong body, are not allowed during the Paggusan frequently to take the following nine drinks: milk, thick sour milk, fresh butter, clarified butter, oil, sugar, honey, liquor, and meat.

18. 6. During the Paggusan a collector of alms might ask (the Akarya), 'Sir, is (anything of the just-mentioned articles) required for the sick man?' he (the Akarya) says, 'Yes, it is.' Then (the sick man) should be asked, 'How much do you require?' The Akarya says, 'So much is required for the sick man: you must take so much as he told you.' And he (the collector of alms) should beg, and begging he should accept (the required food). Having obtained the quantity ordered, he should say, 'No more!' Perchance (the giver of food) might ask, 'Why do you say so, Sir?' (Then he should answer), 'Thus much is required for the sick man.' Perchance, after that answer the other may say, 'Take it, Sir! You may after (the sick man has got his share) eat it or drink it.' Thus he is allowed to accept it, but he is not allowed to accept it by pretending that it is for the sick man.

19. 7. In householders' families which are converted, devoted, staunch adherers (to the law), and honour, praise, and permit (the visits of monks), Sthaviras, during the Paggusan, are not allowed to ask, 'Sir, have you got such or

such a thing?' if they do not see it. 'Why, Sir, has this been said?' 'Because a devout householder might buy it or steal it.'

20. 8. During the Paggusan a monk eats only one meal a day, and should at one fixed time frequent the abodes of householders for the sake of collecting alms, except when he does services for the Akarya, the teacher, an ascetic, or a sick man, likewise if he or she be a novice who has not yet the marks of ripe age.

21. To a monk who during the Paggusan eats only one meal on every second day, the following special rule applies. Having gone out in the morning, he should eat and drink his pure dinner, then he should clean and rub his alms-bowl. If his dinner was sufficient, he should rest content with it for that day; if not, he is allowed for a second time to frequent the abodes of householders for the sake of collecting alms.

22. A monk who during the Paggusan eats on every third day, is allowed twice to frequent the abodes of householders for the sake of collecting alms.

23. A monk who during the Paggusan eats one meal on every fourth day, is allowed three times to frequent the abodes of householders for the sake of collecting alms.

24. A monk who keeps still more protracted fasts, is allowed at all (four) times to frequent the abodes of householders for the sake of collecting alms.

25. 9. A monk who during the Paggusan eats one meal every day, is allowed to accept all (permitted) drinks. A monk who during the Paggusan eats one meal on every second day, is allowed to accept three kinds of drinks: water used for watering flour, sesamum, or rice [Cf. Akaranga Sutra 2, 1, 7, § 7. The definitions given in our commentary are the following: the first is water mixed with flour, or water used for washing the hands after kneading flour; the second, water with which squeezed leaves, etc. are sprinkled; the third, water used for washing threshed and winnowed rice (tandula).]. A monk who eats one meal on every third day, is allowed to accept three kinds of drinks: water used for washing sesamum, chaff, or barley [Akaranga Sutra 2, 1, 7, § 8. The first is water used for washing sesamum, or, in Maharashtra, husked sesamum; the second, water used for washing rice, etc. (vrihyadi); the third, water used for washing barley.]. A monk who during the Paggusan eats one meal on every fourth day, is allowed to accept three kinds of water: rain-water, or sour gruel, or pure (i.e. hot) water. A monk who during the Paggusan keeps still more protracted fasts, is allowed to accept only one kind of drink: hot pure water. It must contain no boiled rice. A monk who abstains from food altogether, is allowed to accept only one kind of drink: pure hot water. It must contain no boiled rice; it must be filtered, not unfiltered; it must be a limited quantity, not an unlimited one; it must be sufficient, not insufficient.

26. 10. A monk who during the Paggusan restricts himself to a certain number of donations, is allowed to accept (e. g.) five donations of food, and five of drink; or four of food, and five of drink; or five of food, and four of drink. He may accept one donation of salt for seasoning his meat. He should rest content for that day with the dinner he has brought together, and is not allowed a second time to frequent the abodes of householders for the sake of collecting alms.

27. During the Paggusan monks or nuns who restrict their visits to certain houses may go to a place where rice is cooked, if it is the seventh house from that where they are lodged. According to some, the lodging is included in the seven houses which such a mendicant must pass before he may participate in the festive entertainment; but according to others, it is not included in those seven houses.

28. 11. During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to frequent the abodes of householders, etc., if rain, even in the form of a fine spray, falls down.

29. During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to stay anywhere except in a house after having accepted alms, for it might begin to rain. But he should eat a part, and put back the rest (if it then begins to rain), covering his hand with the other hand, and laying it on his bosom or hiding it under his armpit; then he should go to well-covered (places), to a cave or the foot of a tree, where no water or drops of water or spray of water falls in his hand.

30. 12. During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to collect alms if rain, even in the form of a fine spray, falls down.

31. 13. During the Paggusan a monk who uses an alms-bowl is not allowed to frequent the abodes of householders for the sake of collecting alms if it rains fast, but he is allowed to do so if it rains but little; but they must wear then an under and upper garment.

32. During the Paggusan, a monk who has entered the abode of a householder while there are single showers of rain, is allowed (when the rain ceases for a moment) to stand under a grove, or in his residence, or in the assembling-hall of the village, or at the foot of a tree.

33. If before his arrival a dish of rice was being cooked, and after it a dish of pulse was begun to be cooked, he is allowed to accept of the dish of rice, but not of the dish of pulse.

34 But if before his arrival a dish of pulse was being cooked, and after it a dish of rice was begun to be cooked, he is allowed to accept of the dish of pulse, but not of the dish of rice.

35 If both dishes were begun to be cooked before his arrival, he is allowed to accept of both. If both dishes were begun to be cooked after his arrival, he is not allowed to accept of either. He is allowed to accept of what was prepared before his arrival; he is not allowed to accept of what was prepared after his arrival.

36 During the Paggusan, etc. (see § 32, down to) tree; he is not allowed to pass there his time with the food he had collected before. But he should first eat and drink his pure (food and drink), then rub and clean his alms-bowl, and, putting his things together, he should, while the sun has not yet set, go to the place where he is lodged; but he is not allowed to pass the night in the former place.

37 During the Paggusan, etc. (see § 32, down to) tree.

38 It is not allowed that there at the same place should stand together one monk and one nun, nor one monk and two nuns, nor two monks and one nun, nor two monks and two nuns. But if there is a fifth person, a male or female novice, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together.

39 During the Paggusan, etc. (see § 32, down to) tree. It is not allowed that there at the same place should stand together a monk and a lay woman, etc. (through the four cases as in § 28). But if there is a fifth person, a Sthavira or a Sthavira, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together. The same rule applies to a nun and a layman.

40 14. During the Paggusan monks or nuns are not allowed to accept food, drink, dainties, and spices for one who has not asked them, and whom they have not promised to do so.

41 'Why has this been said, Sir?' 'Because one who collects alms for another without being asked for it, might eat them or not, just as he lists.'

42 15. During the Paggusan monks or nuns are not allowed to take their meals as long as their body is wet or moist.

43 'How has this been said, Sir?' 'Seven places which retain the moisture have been declared: the hands, the lines in the hand, the nails, the top of the nails, the brows, the under lip, the upper lip.' But when they perceive that the water on their body has dried up and the moisture is gone, then they are allowed to take their meals.

44 16. There are these eight classes of small things which a mendicant ought diligently to perceive, observe, and inspect, viz. living beings, mildew, seeds, sprouts, flowers, eggs, insects, and moisture.

What is understood by the small living beings? The small living beings are declared to be of five kinds: black, blue, red, yellow, and white ones. There is an animalcule called Anuddhari, which when at rest and not moving is not easily seen by monks and nuns who have not yet reached perfection, which when not at rest but moving is easily seen by monks and nuns who have not yet reached perfection. Monks and nuns who have not yet reached perfection must diligently perceive, observe, and inspect this. Those are the small living beings.

45 What is understood by small mildew? Small mildew has been declared to be of five kinds: black, blue, etc. There is a kind of small mildew which has the same colour as the substance on which it grows. Monks, nuns, etc. (see § 44, down to) inspect this. That is small mildew.

What is understood by small seeds? Small seeds are declared to be of five kinds: black, blue, etc. There is a kind of small seeds of the same colour as grain. Monks and nuns, etc. (see § 44, down to) inspect this. Those are the small seeds.

What is understood by small sprouts? Small sprouts are declared to be of five kinds: black, blue, etc. There is a kind of small sprouts of the same colour as earth. Monks and nuns, etc. (see § 44, down to) inspect them. Those are the small sprouts.

What is understood by small flowers? Small flowers are declared to be of five kinds: black, blue, etc. There is a kind of small flowers of the same colour as the tree (on which they grow). Monks and nuns, etc. (see § 44, down to) inspect them. Those are the small flowers.

What is understood by small eggs? Small eggs are declared to be of five kinds: eggs of biting insects, of spiders, of ants, of lizards (or wasps), and of chameleons. Monks and nuns, etc. (see § 44, down to) inspect them. Those are the small eggs.

What is understood by small caves or lairs? Small caves or lairs are declared to be of five kinds: lairs of animals of the asinine kind, chasms, holes, cavities widening below like the stem of a palm tree, and wasps' nests. Monks and nuns, etc. (see § 44, down to) inspect them. Those are the small caves or lairs.

What is understood by small moisture? Small moisture is declared to be of five kinds: dew, hoarfrost, fog, hailstones, and damps. Monks and nuns, etc. (see § 44, down to) inspect this. That is small moisture.

46 17. During the Paggusan a monk might wish to frequent the abodes of householders for the sake of collecting

alms. He is not allowed to go without asking leave of the teacher, or sub-teacher, or religious guide, or Sthavira, or head of the Gana, or Ganadhara, or founder of the Gana, or whom else he regards as his superior; he is allowed to go after having asked leave of one of these persons (in this way): 'I want with your permission to frequent the abodes of householders for the sake of collecting alms.' If he (the superior) grants permission, one is allowed to go; if not, one is not allowed to go.

'Why has this been said, Sir?' 'The teacher knows how to make good what has been done wrong.'

47 The same rule applies concerning the visits to temples and leaving the house for easing nature, or any other business, also the wandering from village to village.

48 18. During the Paggusan a monk might wish to take some medicine; he is not allowed to take it without asking leave of the teacher, etc. (see § 47, down to) founder of the Gana; but he is allowed to take it after having asked leave of one of these persons (in this way): 'I want, Sir, with your permission to take some medicine,' viz. so much or so often. If he, etc. (see § 46, down to) wrong.

49 The same rule applies if a monk wants to undergo some medical cure.

50 Also if he wants to do some exalted penance.

51 Also if he intends, after the last mortification of the flesh which is to end in death, to wait for his last hour without desiring it, in total abstinence from food and drink or in remaining motionless; also if he wants to go out or to enter, to eat food, etc., to ease nature, to learn his daily lesson, to keep religious vigils—he is not allowed to do it without asking leave.

52 19. If during the Paggusan a monk wants to dry or warm (in the sun) his robe, alms-bowl, blanket, broom, or any other utensil, he is not allowed without asking one or many persons to frequent the abodes of householders for the sake of collecting alms, to eat food, etc., to visit temples or leave the house for easing nature, to learn his daily lesson, to lie down with outstretched limbs or stand in some posture. If there is somebody near, one or many persons, then he should say: 'Sir, please mind this (robe, etc.) while I frequent the abodes of householders, etc. (see above, down to) posture.' If that person promises to do it, then he (the monk) is allowed to go; if he does not promise it, then he is not allowed to go.

53 20. During the Paggusan monks or nuns are not allowed to be without their proper bed or bench 1. This is the reason: A mendicant whose bed and bench are not reserved for his own use, are low and rickety, not sufficiently fastened, without a fixed place, and never exposed to the sun, and who is not circumspect in what he does, nor accustomed to inspect and clean the things of his use, will find it difficult to exercise control;

54 but on the contrary, control will be easy to him.

55 21. During the Paggusan monks or nuns must always inspect three spots where to ease nature; not so in the summer and winter, as in the rainy season. 'Why has this been said, Sir?' 'For in the rainy season living beings, grass, seeds, mildew, and sprouts frequently come forth.'

56 22. During the Paggusan monks or nuns must have three pots, one for ordure, one for urine, and a spitting-box.

57 Monks and nuns, who wear after the Paggusan their hair as short as that of a cow, are not allowed to do so during the Paggusan after that night (of the fifth Bhadrpadā); but a monk should shave his head or pluck out his hair. Shaving with a razor every month, cutting with scissors every half-month, plucking out every six months.

This is the conduct chiefly of Sthaviras during the rainy season.

58 23. During the Paggusan monks or nuns should not use harsh words after the commencement of the Paggusan; if they do, they should be warned Reverend brother (or sister), you speak unmannerly.' One who (nevertheless) uses harsh words after the commencement of the Paggusan, should be excluded from the community.

59 24. If, during the Paggusan, among monks or nuns occurs a quarrel or dispute or dissension, the young monk should ask forgiveness of the superior, and the superior of the young monk. They should forgive and ask forgiveness, appease and be appeased, and converse without restraint 1. For him who is appeased, there will be success (in control); for him who is not appeased, there will be no success; therefore one should appease one's self. 'Why has this been said, Sir?' 'Peace is the essence of monachism.'

60 25. During the Paggusan monks or nuns should have three lodging-places; (two) for occasional use, which must be inspected; one for constant use, which must be swept.

61 26. During the Paggusan monks or nuns should give notice of the direction or intermediate direction in which they intend to go forth for the sake of begging alms. 'Why has this been said, Sir?' 'During the Paggusan the reverend monks frequently undertake austerities; an ascetic becoming weak and exhausted might swoon or fall down. (In case of such an accident the remaining) reverend monks will undertake their search in that direction or intermediate direction (which the ascetic had named them).

62 27. During the Paggusan monks or nuns are not allowed to travel farther than four or five Yoganas, and then to return. They are allowed to stay in some intermediate place, but not to pass there (at the end of their journey) the night.

63 Of those Nirgrantha monks who follow, etc. (see Akaranga Sutra 2, 15, 5 end, down to) . . . these (rules regulating) the conduct of Sthaviras in the rainy season, some will reach perfection, etc. (see § 124, down to) be freed from all pains in that same life, some in the next life, some in the third birth; none will have to undergo more than seven or eight births.

64 In that period, in that age the Venerable Ascetic Mahavira, in the town of Ragagriha, in the Kaitya Gunasilaka, surrounded by many monks and nuns, by many men and women of the laity, by many gods and goddesses, said thus, spoke thus, declared thus, explained thus; he proclaimed again and again the Lecture called Paryushanakalpa with its application, with its argumentation, with its information, with its text, with its meaning, with both text and meaning, with the examination of the meaning.

Thus I say.

[End of the Rules for Yatis.]

[End of the Kalpa Sutra.]

THE UTTARADHYAYANA SUTRA

From: Jaina Sutras, Part 2,

Sacred Books of the East, Vol. 45

Editor: F. Max Müller, Oxford

Original Language: Prakrit

Translation: Hermann Jacobi, 1895

Estimated Range of Dating: 200 B.C. - 500 A.D.

(Uttaradhyayana or Uttaradhyayana Sutra is one of the most important sacred books of the Svetambara Jains. It consists of 36 chapters, each of which deals with aspects of Jain doctrine and discipline. It is believed by some to contain the actual words of Bhagwan Mahavira.

The Uttaradhyayana resembles the Sutrakritanga with regard to its subjects treated; but it is of greater extent than the original part of the Sutrakritanga, and the plan of the work is carried out with more skill. Its intention is to instruct a young monk in his principal duties, to commend an ascetic life by precepts and examples, to warn him against the dangers in his spiritual career, and to give some theoretical information. The heretical doctrines are only occasionally alluded to, not fully discussed; apparently the dangers expected from that quarter grew less in the same measure as time advanced and the institutions of the sect were more firmly established. Of more importance to a young monk seems to have been an accurate knowledge of animate and inanimate things, as a rather long treatise on this subject has been added at the end of the book.—Though there is an apparent plan in the selection and arrangement of the single Lectures, still it is open to doubt whether they were all composed by one author, or only selected from the traditional literature, written or oral, which among the Jainas, as everywhere else, must have preceded the formation of a canon. I am inclined to adopt the latter alternative, because there is a greater variety of treatment and style in the different parts than seems compatible with the supposition of one author, and because a similar origin must be assumed for many works of the present canon.)

UTTARADHYAYANA 1ST LECTURE.

ON DISCIPLINE.

1 I shall explain in due order the discipline of a houseless monk, who has got rid of all worldly ties. Listen to me.

2 A monk who, on receiving an order 1 from his superior*, walks up to him, watching his nods and motions, is called well-behaved. [* The original has the plural instead of the singular. It takes great liberties in this respect, and the commentators constantly call to help a vakanavyataya or lingavyataya, exchange of number or gender, as the case may be. It is impossible in the translation to follow the original in this respect, and useless to note all such grammatical blunders. The conclusion we may draw from them is that in the spoken language many grammatical forms which in the literary language continued to be used, were on the point of dying out or had already actually become obsolete. I am almost sure that the vernacular of the time when the Sutras were composed began to drop the distinction between the singular and plural in the verb. It was, however, artificially revived in the literary Maharashtri of later days.]

3 But a monk who, on receiving an order from his superior, does not walk up to him, being insubordinate and inattentive, is called ill-behaved.

4 As a bitch with sore ears is driven away everywhere, thus a bad, insubordinate, and talkative (pupil) is turned out.

5 As a pig leaves a trough filled with grain to feed on faeces, so a brute (of a man) turns away from virtue, and takes to evil ways.

6 Hearing a man thus compared to a dog and a pig, he who desires his own welfare, should adhere to good conduct.

7 Therefore be eager for discipline, that you may acquire righteousness; a son of the wise*, who desires liberation, will not be turned away from anywhere. [* Buddhaputta. Buddha is here and in the sequel explained by akarya, teacher. The word is in the crude form, not in the inflected form, as the nominative would not suit the metre. Liberties of this kind are frequently met with in our text.]

8 One should always be meek, and not be talkative in the presence of the wise; one should acquire valuable knowledge, and avoid what is worthless.

9 When reprimanded a wise man should not be angry, but he should be of a forbearing mood; he should not associate, laugh, and play with mean men.

10 He should do nothing mean, nor talk much; but after having learned his lesson, he should meditate by himself.

11 If he by chance does anything mean, he should never deny it, but if he has done it, he should say: 'I have done it,' if he has not done it, 'I have not done it.'

12 He should not, in every case, wait for the express command (of the teacher) like an unbroken horse for the whip (of the rider), but like a broken horse which sees the whip (of the rider) he should commit no evil act.

13 Disobedient, rough speaking, ill-behaved pupils will exasperate even a gentle teacher; but those will soon win even a hot-tempered teacher who humour him and are polite.

14 He should not speak unasked, and asked he should not tell a lie; he should not give way to his anger, and bear with indifference pleasant and unpleasant occurrences.

15 Subdue your Self, for the Self is difficult to subdue; if your Self is subdued, you will be happy in this world and in the next.

16 Better it is that I should subdue my Self by self-control and penance, than be subdued by others with fetters and corporal punishment.

17 He should never do anything disagreeable to the wise [Buddhanam, i.e. the superiors.], neither in words nor deeds, neither openly nor secretly.

18 He should not (sit) by the side of the teacher, nor before him, nor behind him; he should not touch (the teacher's) thigh with his own, nor answer his call from the couch.

19 A well-behaved monk should not sit on his hams, nor cross his arms, nor stretch out his legs, nor stand (too) close to his teacher.

20 If spoken to by the superior, he should never remain silent, but should consider it as a favour; asking for his command, he should always politely approach his teacher.

21 If the teacher speaks little or much, he should never grow impatient; but an intelligent pupil should rise from his seat and answer (the teacher's) call modestly and attentively.

22 He should never ask a question when sitting on his stool or his bed, but rising from his seat and coming near, he should ask him with folded hands.

23 When a pupil who observes the above rules of conduct, questions the teacher about the sacred text, its meaning, or both, he should deliver it according to tradition.

24 A monk should avoid untruth, nor should he speak positively (about future things, his plans, etc.); he should avoid sinful speech, and always keep free from deceit.

25 He should not tell anything sinful or meaningless or hurtful, neither for his own sake nor for anybody else's, nor without such a motive.

26 In barbers' shops or houses, on the ground separating two houses, or on the highway a single monk should not stand with a single woman, nor should he converse with her.

27 Any instruction the wise ones [Buddhah.] may give me in a kind or a rough way, I shall devotedly accept, thinking that it is for my benefit.

28 (The teacher's) instruction, his manner of giving it, and his blaming evil acts are considered blissful by the intelligent, but hateful by the bad monk.

29 Wise, fearless monks consider even a rough instruction as a benefit, but the fools hate it, though it produces patience and purity of mind.

30 He should occupy a low, firm seat, which does not rock; seldom rising and never without a cause, he should sit motionless.

31 At the right time a monk should sally forth, and he should return at the right time; avoiding to do anything out of time, he should do what is appropriate for each period of the day.

32 A monk should not approach (dining people) sitting in a row, but should collect alms that are freely given; having begged according to the sanctioned rules, he should eat a moderate portion at the proper time.

33 A monk should wait (for his alms) alone, not too far from other monks, nor too near them, but so that he is not seen by another party; another monk should not pass him to get the start of him.

34 Neither boldly erect nor humbly bowing down, standing neither too close by nor too far off, a monk should accept permitted food that was prepared for somebody else.

35 In a place that is covered above and sheltered on all sides, where there are no living beings nor seeds, a monk should eat in company, restrained and undressed.

36 A monk should avoid as unallowed such food as is well dressed, or well cooked, or well cut, or such in which is much seasoning, or which is very rich, or very much flavoured, or much sweetened.

37 (The teacher) takes delight in instructing a clever (pupil), just as the rider (in managing) a well-broken horse; but he tires to instruct a foolish (pupil), just as the rider (tires to manage) an unbroken horse.

38 (A bad pupil thinks:) 'I get but knocks and boxes on the ear, hard words and blows; and he believes a teacher who instructs him well, to be a malevolent man.

39 A good pupil has the best opinion (of his teacher), thinking that he treats him like his son or brother or a near relation; but a malevolent pupil imagines himself treated like a slave.

40 He should not provoke his teacher's anger, nor should he himself grow angry; he should not offend the teacher nor irritate him by proclaiming his faults.

41 Perceiving the teacher's anger one should pacify him by kindness, appease him with folded hands, and promise not to do wrong again.

42 He who adopts the conduct which the wise ones [Buddha.] have attained by their virtues and always practised, will not incur blame.

43 Guessing the teacher's thoughts and the purport of his words, one should express one's assent, and execute (what he desires to be done).

44 An excellent pupil needs no express directions, or he is (at least) quickly directed; he always carries out his duties as he is told.

45 An intelligent man who has learned (the sacred texts) takes his duties upon himself, and he becomes renowned in the world; as the earth is the dwelling of all beings, so he will be a dwelling of all duties.

46 When the worthy teachers, who are thoroughly enlightened and from early times well versed in conduct, are satisfied (with a pupil), they will make over to him their extensive and weighty knowledge of the sacred texts.

47 His knowledge will be honoured, his doubts will be removed, he will gladden the heart of his teacher by his good acts; kept in safety by the performance of austerities and by meditation, being as it were a great light, he will keep the five vows.

48 Honoured by gods, Gandharvas, and men, he will, on leaving this body which consists of dirt and impurities, become either an eternal Siddha, or a god of great power and small imperfections.

Thus I say.

UTTARADHYAYANA 2ND LECTURE.
ON TROUBLES*.

[Parisaha, that which may cause trouble to an ascetic, and which must be cheerfully borne.]

O long-lived (Gambusvamin!) I (Sudharman) have heard the following Discourse* from the Venerable (Mahavira) [* The commentator (Devendra) says that when Mahavira spoke, he was understood by all creatures, whatever was their language. He quotes the following verse: (deva devim nara narim sabaras kapi sabarim tiryanko pi ka tairaskim menire bhagavadgiram.) The gods, men, Sabaras, and animals took the language of the Lord for their own. See: Acts 2:11.]

Here [i.e. in our creed or religion. This is generally the meaning of the word *iha*, here, opening a sentence.], forsooth, the Venerable Ascetic Mahavira of the Kasyapa Gotra has declared twenty-two troubles which a monk must learn and know, bear and conquer, in order not to be vanquished by them when he lives the life of a wandering mendicant. These, then, are the twenty-two troubles declared by the Venerable Ascetic Mahavira, which a monk must learn and know, bear and conquer, in order not to be vanquished by them when he lives the life of a wandering mendicant:

1. diganka (gugupsa)-parisaha, hunger;
2. pivasa (pipasa)-p., thirst;
3. siya (sita)-p., cold;
4. usina (ushna)-p., heat;
5. damsamasaya (damsamasaka)-p., gad-flies, and gnats;
6. akela-p., nakedness;
7. arati-p., to be discontented with the objects of control.
8. ithi (stri)-p., women;
9. kariya (karya)-p., erratic life;
10. nisihiya (naishedhiki)-p., place for study;
11. se.gga (saya)-p., lodging;
12. akkosa (akrosa)-p., abuse;
13. vaha (vadha)-p., corporal punishment;
14. gayana (yakana)-p., to ask for something;
15. alabha-p., to be refused;
16. roga-p., illness;
17. tana-phasa (trinaspasa), pricking of grass;
18. galla-p., dirt;
19. sakkaparakkara (satkarapurahkara)-p., kind and respectful treatment;
20. panna (pragna)-p., understanding;
21. annana (agnana)-p., ignorance;
22. sammatta (samyaktva)-p., righteousness.

1 The enumeration of the troubles has been delivered by the Kasyapa [i.e. Mahavira, who belonged to the Gotra of Kasyapa.], I shall explain them to you in due order. Listen to me.

2 1. Though his body be weakened by hunger, a monk who is strong (in self-control) and does penance, should not cut or cause another to cut (anything to be eaten), nor cook it or cause another to cook it.

3 Though emaciated like the joint of a crow's (leg) and covered with a network of veins, he should know the permitted measure of food and drink, and wander about with a cheerful mind.

4 2. Though overcome by thirst, he should drink no cold water, restrained by shame and aversion (from forbidden things); he should try to get distilled water.

5 Wandering about on deserted ways, in pain, thirsty, with dry throat, and distressed, he should bear this trouble (of thirst).

6 3. If a restrained, austere ascetic occasionally suffers from cold on his wanderings, he should not walk beyond the (prescribed) time, remembering the teaching of the Gīna.

7 'I have no shelter and nothing to cover my skin, therefore I shall make a fire to warm myself;' such a thought should not be entertained by a monk.

8 4. If he suffers from the heat of hot things, or from the heat of his body, or from the heat of summer, he should not lament the loss of comfort.

9 A wise man, suffering from heat, should not long for a bath, or pour water over his body, or fan himself.

10 5. Suffering from insects a great sage remains undisturbed. As an elephant at the head of the battle kills the enemy, so does a hero (in self-control) conquer the internal foe.

11 He should not scare away (insects), nor keep them off, nor be in the least provoked to passion by them. Tolerate living beings, do not kill them, though they eat your flesh and blood.

12 6. 'My clothes being torn, I shall (soon) go naked,' or 'I shall get a new suit;' such thoughts should not be entertained by a monk.

13 At one time he will have no clothes, at another he will have some; knowing this to be a salutary rule, a wise (monk) should not complain about it.

14 7. A houseless and poor monk who wanders from village to village may become tired of ascetic life: he should bear this trouble.

15 A sage should turn away from this discontent; he should wander about free from sins, guarded in himself, a tabernacle (as it were) of the Law, doing no actions, and perfectly passionless.

16 8. In this world men have a natural liking for women; he who knows (and renounces) them, will easily perform his duties as a Sramana.

17 A wise man who knows that women are a slough, as it were, will get no harm from them, but will wander about searching for the Self.

18 9. Alone, living on allowed food, he should wander about, bearing all troubles, in a village or a town or a market-place or a capital.

19 Different (from other men) a monk should wander about, he should acquire no property; but not being attached to householders, he should live without a fixed residence.

20 10. In a burial-place, or a deserted house, or below a tree he should sit down, alone, without moving, and he should not drive away any one.

21 Sitting there he should brave all dangers; when seized with fear, he should not rise and go to some other place.

22 11. A monk who does penance and is strong (in self-control), will not be affected beyond measure by good or bad lodgings, but an evil-minded monk will.

23 Having obtained a good or bad lodging in an empty house, he should stay there thinking: 'What does it matter for one night?'

24 12. If a layman abuses a monk, he should not grow angry against him; because he would be like a child, a monk should not grow angry.

25 If a monk hears bad words, cruel and rankling ones, he should silently overlook them, and not take them to heart.

26 13. A monk should not be angry if beaten, nor should he therefore entertain sinful thoughts; knowing patience to be the highest good, a monk should meditate on the Law.

27 If somebody strikes a restrained, resigned Sramana somewhere, he should think: 'I have not lost my life.'

28 14. It will always cause difficulties to a houseless monk to get everything by begging, and nothing without begging.

29 The hand (of the giver) is not always kindly stretched out to a monk when he is on his begging tour; but he should not think that it would be better to live as a householder.

30 15. He should beg food from the householder when his dinner is ready; a wise man should not care whether he gets alms or not.

31 'I get nothing to-day, perhaps I shall get something to-morrow;' a monk who thinks thus, will not be grieved by his want of success.

THE GRAND BIBLE

32 16. If any misfortune happens and he suffers pain, he should cheerfully steady his mind, and bear the ills that attack him.

33 He should not long for medical treatment, but he should continue to search for the welfare of his soul; thus he will be a true Sramana by neither acting himself nor causing others to act.

34 17. When a naked, rough, restrained ascetic lies on the grass, his body will be hurt.

35 In the sun his pain will grow insupportable; still a monk, though hurt by the grass, will not use clothes.

36 18. When by the heat of summer his body sweats and is covered with dirt and dust, a wise monk should not lament his loss of comfort.

37 He should bear (all this), waiting for the destruction of his Karman, (and practising) the noble, excellent Law; he should carry the filth on his body till he expires.

38 19. It may be that a gentleman salutes a monk, or rises from his seat on his approach, or invites him (to accept alms in his house): a monk should evince no predilection for men of this sort, who show him such marks of respect.

39 Not resentful, having few wants, begging from strangers, and not being dainty, a wise man should not long for pleasant things, nor be sorry afterwards (for not having got them).

40 20. 'Forsooth, in bygone times I have done actions productive of ignorance, for I do not remember them when asked by anybody anywhere.'

41 'Afterwards, however, actions productive of ignorance take effect.' Therefore comfort yourself, knowing the consequences of actions.

42 21. 'It was of no use to turn away from the lust of the senses and to live restrainedly, for I do not properly recognise good and bad things.'

43 'Though in practising austerities and religious observances I live according to strict rules, still the hindrances to knowledge will not go off.'

44 22. A monk should not think: 'There is, indeed, no life to come, nor an exalted state to be acquired by penances; in short, I have been deceived.'

45 A monk should not think: 'Those lied who said that there were, are, and will be Ginas.'

All these troubles have been declared by the Kasyapa. A monk should not be vanquished by them, when attacked by any anywhere.

Thus I say.

UTTARADHYAYANA 3RD LECTURE.

THE FOUR REQUISITES.

1 Four things of paramount value are difficult to obtain here by a living being: human birth, instruction in the Law, belief in it, and energy in self-control.

2 1. The universe is peopled by manifold creatures, who are, in this Samsara, born in different families and castes for having done various actions.

3 Sometimes they go to the world of the gods, sometimes to the hells, sometimes they become Asuras in accordance with their actions.

4 Sometimes they become Kshatriyas, or Kandalas and Bukkasas, or worms and moths, or (insects called) Kunthu and ants.

5 Thus living beings of sinful actions, who are born again and again in ever-recurring births, are not disgusted with the Samsara, but they are like warriors (never tired of the battle of life).

6 Living beings bewildered through the influence of their actions, distressed and suffering pains, undergo misery in non-human births.

7 But by the cessation of Karman, perchance, living beings will reach in due time a pure state and be born as men.

8 2. And though they be born with a human body, it will be difficult for them to hear the Law, having heard which they will do penances, combat their passions and abstain from killing living beings.

9 3. And though, by chance, they may hear the Law, it will be difficult for them to believe in it; many who are shown the right way, stray from it.

10 4. And though they have heard the Law and believe in it, it is difficult for them to fulfill it strenuously; many who approve of the religion, do not adopt it.

11 Having been born as a man, having heard the Law, believing in it, and fulfilling it strenuously, an ascetic should restrain himself and shake off sinfulness.

12 The pious obtain purity, and the pure stand firmly in the Law: (the soul afterwards) reaches the highest Nirvana, being like unto a fire fed with ghee.

13 Leave off the causes of sin, acquire fame through patience! (A man who acts up to this) will rise to the upper regions after having left this body of clay.

14 The Yakshas who are gifted with various virtues, (live in the heavenly regions, situated) one above the other, shining forth like the great luminaries, and hoping never to descend thence. Intent on enjoying divine pleasures and changing their form at will, they live in the upper Kalpa heavens many centuries of former* years. [* One 'former' (purva) year

consists of 7,560 millions of common years. The idea that years were longer when the world was still young, is apparently suggested by the experience which everybody will have made, that a year seemed to us an enormously long time when we were young, and the same space of time p. 17 appears to us shorter and shorter as we advance in life. A similar analogy with our life has probably caused the belief in the four ages of the world, shared by the Hindus and the ancients. For does not childhood to most of us appear the happiest period of our life, and youth better still than the time of full-grown manhood? As in retrospect our life appears to us, so primitive man imagines the life of the world to have been: the first age was the best and the longest, and the following ages grew worse and worse, and became shorter at the same time. This primitive conceit was by the ancients combined with the conceit of the year, so that the four ages were compared with the four seasons of the year. Something similar seems to have happened in India, where, however, there are three or six seasons. For the Jainas seem to have originally divided one Eon into six minor periods. Now the year was frequently compared to a wheel, and this second metaphor was worked out by the Jainas. They named the six minor periods aras, literally spokes of a wheel, and divided the whole Eon into one descending part (of the wheel), avasarpini, and one rising part, utsarpini. These Avasarpini and Utsarpini are probably a later improvement, and the Eon originally contained but six Aras. But if there were indeed twelve Aras from the beginning, they must have been suggested by the twelve months of the year.]

15 The Yakshas, having remained there according to their merit, descend thence at the expiration of their life and are born as men.

16 Men are of ten kinds.

17 Fields and houses, gold, cattle, slaves and servants: where these four goods, the causes of pleasure, are present, in such families he is born.

18 He will have friends and relations, be of good family, of fine complexion, healthy, wise, noble, famous, and powerful.

19 After having enjoyed, at their proper time, the unrivalled pleasures of human life, he will obtain true knowledge by his pure religious merit acquired in a former life.

20 Perceiving that the four requisites are difficult to obtain, he will apply himself to self-control, and when by penances he has shaken off the remnant of Karman, he will become an eternal Siddha.

Thus I say.

UTTARADHYAYANA 4TH LECTURE.

IMPURITY.

1 You cannot prolong your life, therefore be not careless; you are past help when old age approaches. Consider this: what (protection) will careless people get, who kill living beings and do not exert themselves?

2 Men who adhering to wrong principles acquire wealth by evil deeds, will lose it, falling into the snares (of their passions) and being held captive by their hatred.

3 As the burglar caught in the breach of the wall perishes by the work the sinner himself had executed, thus people in this life and the next cannot escape the effect of their own actions.

4 If a man living in the Samsara does an action for the sake of somebody else, or one by which he himself also profits, then, at the time of reaping the fruit of his actions, his relations will not act as true relations (i.e. will not come to his help).

5 Wealth will not protect a careless man in this world and the next. Though he had seen the right way, he does not see it, even as one in the dark whose lamp has suddenly been put out.

6 Though others sleep, be thou awake! Like a wise man, trust nobody, but be always on the alert; for dangerous is the time and weak the body. Be always watchful like a Bharunda I bird!

7 A monk should step carefully in his walk (i.e. in his life), supposing everything to be a snare for him. First he must bestow care on his life till he wins the stake (viz. enlightenment), and afterwards he should despise it, annihilating his sins.

8 By conquering his will, (a monk) reaches liberation, as a well-broken horse which is clad in harness (goes to battle). Be watchful in your young years; for thereby a monk quickly obtains liberation.

9 'If he does not get (victory over his will) early, he will get it afterwards,' such reasoning presupposes the eternity of human life. But such a man despairs when his life draws to its close, and the dissolution of his body approaches.

10 One cannot quickly arrive at discernment; therefore one should exert one's self, abstain from pleasures, understand the world, be impartial like a sage, and guard one's self: (thus) never be careless.

11 A Sramana who again and again suppresses the effects of delusion, and controls himself, will be affected in a rough way by external things; but a monk should not hate them in his mind.

12 External things weaken the intellect and allure many; therefore keep them out of your mind. Keep off delusion, remove pride, do not practise deceit, leave off greed.

13 Heretics who are impure and vain, are always subject to love and hate, and are wholly under the influence (of their passions). Despising them as unholy men, desire virtues till the end of your life.

Thus I say.

UTTARADHYAYANA 5TH LECTURE.

DEATH AGAINST ONE'S WILL.

1 In this ocean (of life) with its currents (viz. births) difficult to cross, one man has reached the opposite shore; one wise man has given an answer to the following question.

2 These two ways of life ending with death have been declared: death with one's will, and death against one's will.

3 Death against one's will is that of ignorant men, and it happens (to the same individual) many times. Death with one's will is that of wise men, and at best it happens but once.

4 Mahavira has (thus) described the first kind in which an ignorant man, being attached to pleasures, does very cruel actions.

5 A man attached to pleasures and amusements will be caught in the trap (of deceit). (He thinks): 'I never saw the next world, but I have seen with my own eyes the pleasures of this life.'

6 'The pleasures of this life are (as it were) in your hand, but the future ones are uncertain I. Who knows whether there is a next world or not?'

7 The fool boasts: 'I shall have the company of (most) men.' But by his love of pleasures and amusements he will come to grief.

8 Then he begins to act cruelly against movable and immovable beings, and he kills living beings with a purpose or without.

9 An ignorant man kills, lies, deceives, calumniates, dissembles, drinks liquor, and eats meat, thinking that this is the right thing to do.

10 Overbearing in acts and words, desirous for wealth and women, he accumulates sins in two ways [Viz. By his acts and thoughts.], just as a young snake gathers dust (both on and in its body).

11 Then he suffers ill and is attacked by disease; and he is in dread of the next world when he reflects on his deeds.

12 I have heard of the places in hell, and of the destination of the sinner, where the fools who do cruel deeds will suffer violently.

13 Then going to the place where he is to be born again according to his deeds, he feels remorse, as I have heard (from my teacher).

14, 15 As a charioteer, who against his better judgement leaves the smooth highway and gets on a rugged road, repents when the axle breaks; so the fool, who transgresses the Law and embraces unrighteousness, repents in the hour of death, like (the charioteer) over the broken axle.

16 Then when death comes at last, the fool trembles in fear; he dies the 'death against one's will,' (having lost his chance) like a gambler vanquished by Kali.

17 Thus has been explained the fools' 'death against one's will,' now hear from me the wise men's 'death with one's will!'

18 Full of peace and without injury to any one is, as I have heard (from my teachers), the death of the virtuous who control themselves and subdue their senses.

19 (Such a death) does not fall to the lot of every monk, nor of every householder; for the morality of householders is of various character, and that of monks is not always good throughout.

20 Some householders are superior to some monks in self-control; but the saints are superior to all householders in self-control.

21 Bark and skin (of a goat), nakedness, twisted hair, baldness--these (outward tokens) will not save a sinful ascetic.

22 A sinner, though he be a mendicant (friar), will not escape hell; but a pious man, whether monk or householder, ascends to heaven.

23 A faithful man should practise the rules of conduct for householders; he should never neglect the Posaha fast in both fortnights, not even for a single night.

24 When under such discipline he lives piously even as a householder, he will, on quitting flesh and bones, share the world of the Yakshas.

25 Now a restrained monk will become one of the two: either one free from all misery or a god of great power.

26-28 To the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious (gods dwell)--who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns--to such places go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion.

29 Having heard (this) from the venerable men who control themselves and subdue their senses, the virtuous and the learned do not tremble in the hour of death.

THE GRAND BIBLE

30 A wise man having weighed (both kinds of death) and chosen the better one (taught in) the Law of Compassion, will become calm through patience, with an undisturbed mind (at the time of death).

31 When the right time (to prepare for death) has arrived, a faithful (monk) should in the presence (of his teacher) suppress all emotions (of fear or joy) and wait for the dissolution of his body.

32 When the time for quitting the body has come, a sage dies the 'death with one's will,' according to one of the three methods.

Thus I say.

UTTARADHYAYANA 6TH LECTURE. THE FALSE ASCETIC.

1 All men who are ignorant of the Truth are subject to pain; in the endless Samsara they suffer in many ways.

2 Therefore a wise man, who considers well the ways that lead to bondage and birth, should himself search for the truth, and be kind towards all creatures.

3 'Mother, father, daughter-in-law, brother, wife, and sons will not be able to help me, when I suffer for my own deeds.'

4 This truth should be taken to heart by a man of pure faith; he should (therefore) cut off greed and love, and not hanker after his former connections.

5 Cows and horses, jewels and earrings, cattle, slaves and servants: all these (possessions) you must give up in order to obtain the power of changing your form at will.

6 Everything that happens to somebody, affects him personally; therefore, knowing the creatures' love of their own self, do not deprive them of their life, but cease from endangering and combating them.

7 Seeing that to accept (presents) leads to hell, one should not accept even a blade of grass; only to preserve one's life one should eat the food that is put in one's own alms-bowl.

8 Here some are of opinion that they will be delivered from all misery by merely attending the teacher, without abstaining from sins.

9 Acknowledging the truth about bondage and liberation, but talking only, not acting (in accordance with these tenets), they seek comfort for themselves in mighty words.

10 Clever talking will not work salvation; how should philosophical instruction do it? Fools, though sinking lower and lower through their sins, believe themselves to be wise men.

11 They are (going) a long way in the endless Samsara; therefore looking out carefully one should wander about carefully.

12 Choosing what is beyond and above (this world, viz. liberation), one should never desire (worldly objects), but sustain one's body only to be able to annihilate one's Karman.

13 Those who reap pains who, in thoughts, words, or acts, are attached to their body, to colours, and to forms.

14 Recognising the cause of Karman, one should wander about waiting for one's death; (knowing) the permitted quantity of food and drink, one should eat (such food as has been) prepared (by the householders for their own consumption).

15 An ascetic should not lay by any store, not even so little as the grease (sticking to his alms-bowl); but as a bird with its plumage, so he with his alms-bowl should wander about without desires.

16 Receiving alms in a manner to avoid faults, and controlling one's self, one should wander about in a village (etc.) without a fixed residence; careful among the careless one should beg one's food.

17 Thus has spoken the Arhat Gnatiputra, the venerable native of Vaisali, who possesses the highest knowledge and who possesses the highest faith, who possesses (at the same time) the highest knowledge and the highest faith.

Thus I say.

UTTARADHYAYANA 7TH LECTURE. THE PARABLE OF THE RAM, ETC.

1 As somebody, to provide for (the arrival of) a guest, brings up a young ram, gives it rice and gram, and brings it up in his yard;

2 Then when it is grown up and big, fat and of a large belly, fattened and of a plump body, it is ready for the guest.

3 As long as no guest comes, the poor (animal) lives; but as soon as a guest arrives, its head is cut off, and it is eaten.

4 As this ram is well treated for the sake of a guest, even so an ignorant, great sinner longs (as it were) for life in hell.

5 An ignorant man kills, tells lies, robs on the highway, steals foreign goods, deceives, (always thinking of some one) whom he could plunder, the villain.

6 He is desirous of women and pleasures, he enters on undertakings and business, drinks liquor, eats meat, becomes strong, a subduer of foes.

7 He eats crisp goats' meat, his belly grows, and his veins swell with blood—but he gains nothing but life in hell, just as the ram is only fed to be killed for the sake of a guest.

8, 9 After having enjoyed pleasant seats, beds, carriages, riches, and pleasures, after having squandered his wealth

which he had so much trouble in gaining, and after having committed many sins, he will, under the burden of his Karman, and believing only in the visible world, be grieved in the hour of death like the ram at the arrival of a guest.

10 Then the sinner who has been killing living beings, at the end of his life falls from his state, and against his will he goes to the world of the Asuras, to the dark place.

11 As a man for the sake of one Kakini (risks and) loses a thousand (Karshapanas), or as the king lost his kingdom (and life) by eating a mango-fruit which he was strictly forbidden (by his physician):

12 Even so are human pleasures compared with the pleasures of the gods: divine life and pleasures surpass (the former) a thousand times and more.

13 Those endowed with excellent knowledge live many nayutas* of years; so great a loss suffer the fools in a life of less than a hundred years!

[* A nayuta or nyuta is equal to 49,786,136,000,000,000,000,000,000,000.]

It is derived in the following way:

1 purvanga = 8,400,000

1 purva = 8,400,000 purvangas.

1 nayutanga = 8,400,000 purvas.

1 nayuta = 8,400,000 nayutangas.]

14, 15 Three merchants set out on their travels, each with his capital; one of them gained there much, the second returned with his capital, and the third merchant came home after having lost his capital. This parable [This parable closely corresponds to Matthew 25:14, Luke 19:11.] is taken from common life; learn (to apply it) to the Law.

16 The capital is human life, the gain is heaven; through the loss of that capital man must be born as a denizen of hell or a brute animal.

17 These are the two courses open to the sinner; they consist in misery, as corporal punishment, etc.; for the slave to his lusts has forfeited human life and divine life.

18 Having once forfeited them, he will have to endure these two states of misery; it will be difficult for him to attain an upward course [i.e. birth as a man or a god.] for a long time to come.

19 Considering what is at stake, one should weigh (the chances of) the sinner and of the virtuous man (in one's mind). He who brings back his capital, is (to be compared to) one who is born again as a man.

20 Those men who through the exercise of various virtues become pious householders, will be born again as men; for all beings will reap the fruit of their actions.

21 But he who increases his capital, is (to be compared to) one who practises eminent virtues; the virtuous, excellent man cheerfully attains the state of gods.

22 When one thus knows that a (virtuous) monk or householder will be gladdened (by his gain), how, then, should a man, whilst he is losing (his chance), not be conscious of his losing it?

23 As a drop of water at the top of a blade of Kusa-grass dwindles down to naught when compared with the ocean, so do human pleasures when compared with divine pleasures.

24 The pleasures in this very limited life of men are like (the water at) the top of a blade of Kusa-grass; for the sake of what will a man not care to gain and to keep (so precious a good which he risks to lose)?

25 He who has not renounced pleasure, will miss his aim (i.e. the true end of his soul); for though he has been taught the right way, he will go astray again and again.

26 But he who has renounced pleasure, will not miss his aim; (he will think): I have learned that, by getting rid of this vile body, I shall become a god.

27 He will be born among men where there is wealth, beauty, glory, fame, long life, and eminent happiness.

28 See the folly of the sinner who practises unrighteousness: turning away from the Law, the great sinner will be born in hell.

29 See the wisdom of the wise man who follows the true Law: turning away from unrighteousness, the virtuous man will be born as a god.

30 A wise man weighs in his mind the state of the sinner and that of the virtuous man; quitting the state of the sinner, a sage realises that of the virtuous.

Thus I say.

UTTARADHYAYANA 8TH LECTURE. KAPILA'S VERSES*.

[* This lecture is ascribed to Kapila. According to an old story, told in the commentary, he was the son of Kasyapa, a Brahman p. 32 of Kausambi, and his wife Yasa. When Kasyapa died, his place was given to another man. His wife then sent her boy to Sravasti to study under Indradatta, a friend of his father's. That man was willing to instruct the boy, and procured him board and lodging in a rich merchant's house. Kapila, however, soon fell in love with the servant-girl who was appointed to his service. Once, at a festival kept by her caste, the girl in tears told him that she could not take part in the festivity as she had no money to buy ornaments. To get some she asked him to go to Dhana, a merchant, who used

to give two pieces of gold to the man who saluted him first in the morning. Accordingly Kapila set out in the night, but was taken up by the police and brought before the king, Prasenagit. The student made a clear breast before the king, who was so pleased with him that he promised to give him whatever he should ask. Kapila went in the garden to consider what he should ask; and the more he thought about it, the more he raised the sum which he believed he wanted, till it came to be ten thousand millions. But then, all of a sudden, the light came upon him; he began to repent of the sinful life he had led up to that time, and tearing out his hair he became a Svayamsambuddha. Returning to the king, he pronounced verse 17: The more you get, etc., and giving him the Dharmalabha, he went his way. He practised austerities and acquired superior knowledge, by dint of which he came to know that in a wood, eighteen leagues from Ragagriha, lived a gang of five hundred robbers, under a chief Balabhadra. These men, he knew, would become converts to the right faith; accordingly he went to the wood where they lived. He was made prisoner, and brought before the leader of the robbers. To have some fun out of him they ordered him to dance, and on his objecting that there was none to play up, they all clapped their hands to beat the time. He then sang the first stanza of this lecture, by which some robbers were converted, and he continued to sing, repeating this stanza after each following verse (as dhruva), till at last all the robbers were converted.]

1 By what acts can I escape a sorrowful lot in this unstable ineternal Samsara, which is full of misery?

2 Quitting your former connections place your affection on nothing; a monk who loves not even those who love him, will be freed from sin and hatred.

3 Then the best of sages, who is exempt from delusion and possesses perfect knowledge and faith, speaks for the benefit and eternal welfare, and for the final liberation of all beings.

4 All fetters (of the soul), and all hatred, everything of this kind, should a monk cast aside; he should not be attached to any pleasures, examining them well and taking care of himself.

5 A stupid, ignorant sinner who never fixes his thoughts on the soul's benefit and eternal welfare, but sinks down through hatred and the temptation of lust, will be ensnared as a fly is caught on glue.

6 It is difficult to cast aside the pleasures of life, weak men will not easily give them up; but there are pious ascetics (sadhu) who get over the impassable (Samsara) as merchants cross the sea.

7 Some there are who call themselves Sramanas, though they are like the beasts ignorant of (the prohibition of) killing living beings; the stupid sinners go to hell through their superstitious beliefs.

8 One should not permit (or consent to) the killing of living beings; then he will perhaps be delivered from all misery; thus have spoken the preceptors who have proclaimed the Law of ascetics.

9 A careful man who does not injure living beings, is called 'circumspect' (samita). The sinful Karman will quit him as water quits raised ground.

10 In thoughts, words, and acts he should do nothing injurious to beings who people the world, whether they move or not.

11 He should know what alms may be accepted, and should strictly keep these rules; a monk should beg food only for the sustenance of life, and should not be dainty.

12 He should eat what tastes badly, cold food, old beans, Vakkasa Pulaga, and for the sustenance of his life he should eat Manghu (ground badara).

13 Those who interpret the marks of the body, and dreams, and who know the foreboding changes in the body (angavidya), are not to be called Sramanas; thus the preceptors have declared.

14 Those who do not take their life under discipline, who cease from meditation and ascetic practices, and who are desirous of pleasures, amusements, and good fare, will be born again as Asuras.

15 And when they rise (in another birth) from the world of the Asuras, they err about, for a long time, in the Samsara; those whose souls are sullied by many sins, will hardly ever attain Bodhi.

16 And if somebody should give the whole earth to one man, he would not have enough; so difficult is it to satisfy anybody.

17 The more you get, the more you want; your desires increase with your means. Though two mashes would do to supply your want, still you would scarcely think ten millions sufficient.

18 Do not desire (women), those female demons I, on whose breasts grow two lumps of flesh, who continually change their mind, who entice men, and then make a sport of them as of slaves.

19 A houseless (monk) should not desire women, he should turn away from females; learning thoroughly the Law, a monk should strictly keep its rules.

20 This Law has been taught by Kapila of pure knowledge; those who follow it, will be saved and will gain both worlds.

Thus I say.

THE GRAND BIBLE

UTTARADHYAYANA 9TH LECTURE. THE PRAVRAGYA OF KING NAMI*.

[* The Life of king Nami and his Bodhi is told in the commentary. The Prakrit text of this romance is printed in my 'Ausgewählte Erzählungen in Maharashtra,' Leipzig, 1886, p. 41 ff. Nami is one of the four simultaneous Pratyekabuddhas, i.e. one of those saints who reach the highest stage of knowledge by an effort of their own, not through regular instruction and religious discipline. The Pratyekabuddhas or Svayamsambuddhas (Sahasambuddha in Prakrit) do not, however, propagate the true Law, as the Tirthakaras do. As the legend of Nami is not materially connected with our text, I need not give an abstract of it here.]

1 After (Nami) had descended from the world of the gods, and had been born as a man, he put an end to the influence of delusion, and remembered his former birth.

2 Remembering his former birth, king Nami became a Svayamsambuddha in the true Law, and placing his son on the throne he retired from the world.

3 After having enjoyed, in the company of the beautiful ladies of his seraglio, excellent pleasures which match those of the heavens, king Nami became enlightened and gave up his pleasures.

4 Having given up the town and country of Mithila, his army, seraglio, and all his retinue, the venerable man retired from the world and resorted to a lonely place.

5 When the royal Seer Nami retired from the world, at the occasion of his Pravragya there was an uproar in Mithila.

6 To the royal Seer who had reached the excellent stage of Pravragya, Sakra in the guise of a Brahmana addressed the following words:

7 'Why is now Mithila full of uproar? Dreadful noises are heard from palaces and houses.'

8 On hearing this, the royal Seer Nami, pursuing his reasons and arguments, answered the king of the gods thus:

9 'In Mithila is the sacred tree Manorama, full of leaves, flowers, and fruits, which sheds a cool shadow; this tree is always a favourite resort of many (birds).'

10 'Now, as this sacred tree Manorama is shaken by the storm, the birds, suffering, destitute of refuge, and miserable, scream aloud.'

11 On hearing this, the king of gods, pursuing his reasons and arguments, answered the royal Seer Nami thus:

12 'This is fire and storm, your palace is on fire! Reverend sir, why do you not look after your seraglio?'

13 Nami answered (see verse 8):

14 'Happy are we, happy live we who call nothing our own; when Mithila is on fire, nothing is burned that belongs to me.'

15 To a monk who has left his sons and wives, and who has ceased to act, nothing pleasant can occur, nor anything unpleasant.

16 'There is much happiness for the sage, for the houseless monk, who is free from all ties, and knows himself to be single and unconnected (with the rest of the world).'

17 Indra answered (see verse 11):

18 'Erect a wall, gates, and battlements; dig a moat; construct satagnhis: then you will be a Kshatriya.'

19 Nami answered (see verse 8):

20-22 'Making Faith his fortress, Penance and Self-control the bolt (of its gate), Patience its strong wall, so that guarded in three ways it is impregnable; making Zeal his bow, its string Carefulness in walking (iriyā), and its top (where the string is fastened) Content, he should bend (this bow) with Truth, piercing with the arrow, Penance, (the foe's) mail, Karman--(in this way) a sage will be the victor in battle and get rid of the Samsara.'

23 Indra answered (see verse 11):

24 'Build palaces, excellent houses, and turrets; thus you will be a Kshatriya.'

25 Nami answered (see verse 8):

26 'He who builds his house on the road, will certainly get into trouble; wherever he wants to go, there he may take up his lodgings.'

27 Indra answered (see verse 11):

28 'Punishing thieves and robbers, cut-purses and burglars, you should establish public safety; thus you will be a Kshatriya.'

29 Nami answered (see verse 8):

30 'Men frequently apply punishment wrongly: the innocent are put in prison, and the perpetrator of the crime is set at liberty.'

31 Indra answered (see verse 11):

32 'O King, bring into subjection all princes who do not acknowledge you; thus you will be a true Kshatriya.'

33 Nami answered (see verse 8):

34 'Though a man should conquer thousands and thousands of valiant (foes), greater will be his victory if he conquers nobody but himself.'

35 'Fight with your Self; why fight with external foes? He who conquers himself through himself, will obtain happiness.'

36 'The five senses, anger, pride, delusion, and greed--difficult to conquer is one's self; but when that is conquered, everything is conquered.'

37 Indra answered (see verse 11):

38 'Offer great sacrifices, feed Sramanas and Brahmanas, give alms, enjoy yourself, and offer sacrifices: thus you will be a true Kshatriya.'

39 Nami answered:

40 'Though a man should give, every month, thousands and thousands of cows, better will be he who controls himself, though he give no alms.'

41 Indra answered:

42 'You have left the dreadful asrama (that of the householder) and are wanting to enter another; (remain what you were), O King, and be content with observing the Posahadays.'

43 Nami answered:

44 'If an ignorant man should eat but a blade of Kusa-grass every month, (the merit of his penance) will not equal the sixteenth part of his who possesses the Law as it has been taught.'

45 Indra answered:

46 'Multiply your gold and silver, your jewels and pearls, your copper, fine robes, and carriages, and your treasury; then you will be a true Kshatriya.'

47 Nami answered:

48 'If there were numberless mountains of gold and silver, as big as Kailasa, they would not satisfy a greedy man; for his avidity is boundless like space.'

49 'Knowing that the earth with its crops of rice and barley, with its gold and cattle, that all this put together will not satisfy one single man, one should practise austerities.'

50 Indra answered:

51 'A miracle! O king, you give up those wonderful pleasures, in search of imaginary objects; your very hope will cause your ruin.'

52 Nami answered:

53 'Pleasures are the thorn that rankles, pleasures are poison, pleasures are like a venomous snake; he who is desirous of pleasures will not get them, and will come to a bad end at last.'

54 'He will sink through anger; he will go down through pride; delusion will block up his path; through greed he will incur dangers in both worlds.'

55 Throwing off the guise of a Brahmana, and making visible his true form, Sakra saluted him respectfully and praised him with these sweet words:

56 'Bravo! you have conquered anger; bravo! you have vanquished pride; bravo! you have banished delusion; bravo! you have subdued greed.'

57 'Bravo for your simplicity, O saint! bravo for your humility, O saint! bravo for your perfect patience! bravo for your perfect liberation!'

58 'Here (on earth) you are the highest man, Reverend sir, and hereafter you will be the highest; exempt from all blemishes you will reach Perfection, a higher state than which there is none in this world.'

59 Thus praising the royal Seer, Sakra in perfect faith kept his right side towards him and paid reverence to him, again and again.

60 After having adored the best sage's feet marked by the Kakra and the Ankusa, he flew up through the air, with his crown and his earrings prettily trembling.

61 Nami humbled himself; enjoined by Sakra in person, the king of Videha left the house, and took upon him Sramanahood.

62 Thus act the enlightened, the wise, the clever ones; they turn away from pleasures, as did Nami, the royal Seer.

Thus I say.

UTTARADHYAYANA 10TH LECTURE.

THE LEAF OF THE TREE.

1 As the fallow leaf of the tree falls to the ground, when its days are gone, even so the life of men (will come to its close); Gautama, be careful all the while!

2 As a dew-drop dangling on the top of a blade of Kusa-grass lasts but a short time, even so the life of men; Gautama, be careful all the while!

3 As life is so fleet and existence so precarious, wipe off the sins you ever committed; Gautama, etc.

4 A rare chance, in the long course of time, is human birth for a living being; hard are the consequences of actions; Gautama, etc.

5 When the soul has once got into an earth-body, it may remain in the same state as long as an Asamkhyā; Gautama, etc.

6 When the soul has once got into a water-body, etc. (all as in verse 5).

7 When a soul has once got into a fire-body, etc. (all as in verse 5).

8 When the soul has once got into a wind-body, etc. (all as in verse 5).

9 When the soul has once got into a vegetable-body, it remains long in that state, for an endless time, after which its lot is not much bettered; Gautama, etc.

10 When the soul has once got into a body of a Dvindrīya (i.e. a being possessing two organs of sense), it may remain in

the same state as long as a period called samkhyeya; Gautama, etc.

11 When the soul has once got into a body of a Trindrīya (i.e. a being possessing three organs of sense), it, etc. (all as in verse 10).

12 When the soul has once got into a body of a Katurindrīya (i.e. a being possessing four organs of sense), it, etc. (all as in verse 10).

13 When the soul has once got into a body of a Pankendrīya (i.e. a being possessing five organs of sense), it may remain in the same state as long as seven or eight births; Gautama, etc.

14 When the soul has once got into the body of a god or of a denizen of hell, it may remain in that state one whole life; Gautama, etc.

15 Thus the soul which suffers for its carelessness, is driven about in the Samsara by its good and bad Karman; Gautama, etc.

16 Though one be born as a man, it is a rare chance to become an Arya; for many are the Dasyus and Mlekkhas; Gautama, etc.

17 Though one be born as an Arya, it is a rare chance to possess all five organs of sense; for we see many who lack one organ or other; Gautama, etc.

18 Though he may possess all five organs of sense, still it is a rare chance to be instructed in the best Law; for people follow heretical teachers; Gautama, etc.

19 Though he may have been instructed in the right Law, still it is a rare chance to believe in it; for many people are heretics; Gautama, etc.

20 Though one believe in the Law, he will rarely practise it; for people are engrossed by pleasures; Gautama, etc.

21 When your body grows old, and your hair turns white, the power of your ears decreases; Gautama, etc.

22 When your body grows old, and your hair turns white, the power of your eyes decreases; Gautama, etc.

23 When your body grows old, and your hair turns white, the power of your nose decreases.

24 When your body grows old, and your hair turns white, the power of your tongue decreases.

25 When your body grows old, and your hair turns white, the power of your touch decreases.

26 When your body grows old, and your hair turns white, all your powers decrease.

27 Despondency, the king's evil, cholera, mortal diseases of many kinds befall you; your body wastes and decays; Gautama, etc.

28 Cast aside from you all attachments, as the (leaves of) a lotus let drop off the autumnal water, exempt from every attachment, Gautama, be careful all the while!

29 Give up your wealth and your wife; you have entered the state of the houseless; do not, as it were, return to your vomit; Gautama, etc.

30 Leave your friends and relations, the large fortune you have amassed; do not desire them a second time; Gautama, etc.

31 There is now no Gina 1, but there is a highly esteemed guide to show the way; now being on the right path, Gautama, be careful all the while!

32 Now you have entered on the path from which the thorns have been cleared, the great path; walk in the right path; Gautama, etc.

33 Do not get into an uneven road like a weak burden-bearer; for you will repent of it afterwards; Gautama, etc.

34 You have crossed the great ocean; why do you halt so near the shore? make haste to get on the other side; Gautama, etc.

35 Going through the same religious practices as perfected saints, you will reach the world of perfection, Gautama, where there is safety and perfect happiness; Gautama, etc.

36 The enlightened [Buddha.] and liberated monk should control himself, whether he be in a village or a town, and he should preach to all the road of peace; Gautama, etc.

37 Having heard the Buddha's* well-delivered sermon, adorned by illustrations, Gautama cut off love and hatred and reached perfection.

Thus I say.

[* Here the word "buddha" is used as a title; but its use is very restricted, scarcely going beyond that of a common epithet. This is just what we otherwise should have to assume in order to explain the use by the Baudhdas of that word to denote the founder of their sect. In the Sutrakritanga 2, 6, 28 Buddha, in the plural, actually denotes the prophets of the Buddhists.]

UTTARADHYAYANA 11TH LECTURE.

THE VERY LEARNED.

1 I shall explain, in due order, the right discipline of a houseless monk who has got rid of all worldly ties. Listen to me.

2 He who is ignorant of the truth, egoistical, greedy, without self-discipline, and who talks loosely, is called ill-behaved and void of learning.

3 There are five causes which render wholesome discipline impossible: egoism, delusion, carelessness, illness, and idleness:

4, 5 For eight causes discipline is called virtue, viz.: not to be fond of mirth, to control one's self, not to speak evil of others, not to be without discipline, not to be of wrong discipline, not to be covetous, not to be choleric, to love the truth; for their influence discipline is called virtue.

6 A monk who is liable to the following fourteen charges, is called ill-behaved, and does not reach Nirvana:

7-9 If he is frequently angry; if he perseveres in his wrath; if he spurns friendly advice; if he is proud of his learning; if he finds fault with others; if he is angry even with friends; if he speaks evil even of a good friend behind his back; if he is positive in his assertions; if he is malicious, egoistical, greedy, without self-discipline; if he does not share with others; if he is always unkind; then he is called ill-behaved.

10-13 But for the following fifteen good qualities he is called well-behaved: if he is always humble, steady, free from deceit and curiosity; if he abuses nobody; if he does not persevere in his wrath; if he listens to friendly advice; if he is not proud of his learning; if he does not find fault with others; if he is not angry with friends; if he speaks well even of a bad friend behind his back; if he abstains from quarrels and rows; if he is enlightened, polite, decent, and quiet: then he is called well-behaved.

14 He who always acknowledges his allegiance to his teacher, who has religious zeal and ardour for study, who is kind in words and actions, deserves to be instructed.

As water put into a shell shines with a doubled brilliancy, so do the piety, fame, and knowledge of a very learned monk. (15)

16 As a trained Kamboga-steed, whom no noise frightens, exceeds all other horses in speed, so a very learned monk is superior to all others.

17 As a valiant hero bestriding a trained horse, with heralds singing out to his right and left, (has no equal), neither has a very learned monk.

18 As a strong and irresistible elephant of sixty years, surrounded by his females, (has no equal), neither has a very learned monk.

19 As a sharp-horned, strong-necked bullock, the leader of the herd, is a fine sight, so is a very learned monk.

20 As a proud lion with sharp fangs, who brooks no assault, is superior to all animals, so is a very learned monk (superior to all men).

21 As Vasudeva, the god with the conch, discus, and club, who fights with an irresistible strength, (has no equal), neither has a very learned monk.

22 As a universal monarch with his fourfold army and great power, the possessor of the fourteen attributes of a king, (has no equal), neither has a very learned monk.

23 As Sakra the thousand-eyed, the wielder of the thunderbolt, the fortress-destroyer, the king of gods, (has no equal), neither has a very learned monk.

24 As the rising sun, the dispeller of darkness, who burns as it were with light, (has no equal), neither has a very learned monk.

25 As the moon, the queen of the stars, surrounded by the asterisms, when she is full at full-moon, (has no equal), neither has a very learned monk.

26 As a well-guarded storehouse of merchants, which is filled with grain of many kinds, (has no equal), neither has a very learned monk.

27 As the best of Gambu trees, called Sudarsana, which is the abode of the presiding deity, (has no equal), neither has a very learned monk.

28 As the best of rivers, the ocean-flowing stream Sita 1 with its dark waters, (has no equal), neither has a very learned monk.

29 As the best of hills, high mount Mandara, on which various plants shed a bright lustre, (has no equal), neither has a very learned monk.

30 As the ocean of inexhaustible water, the delight of Svayambhu [This epithet apparently refers to Vishnu's sleeping on the ocean.], which is full of precious things of many kinds, (has no equal), neither has a very learned monk.

31 Monks who equal the ocean in depth, who are difficult to overcome, are frightened by nobody (or nothing), and are not easily assailed, who are full of extensive learning and take care of themselves, will go to the highest place, after their Karman has been annihilated.

32 Therefore, seeker after the highest truth, study the sacred lore, in order to cause yourself and others to attain perfection.

Thus I say.

**UTTARADHYAYANA 12TH LECTURE
HARIKESA*.**

[* The commentators relate a legend of the principal figure in the following lecture. We may skip his former births and begin with his last. Near the Ganges lived Balakoshta, chief of a Kandala tribe, called Harikesa (the yellow-haired). With his wife Gauri he had a son Bala, who in the course of time became a Jaina monk and a great Rishi. On his wanderings he once stayed in the Tinduga-grove near Benares, the presiding deity of which, a Yaksha, became his most fervent follower.

One day Bhadra, king Kausalika's daughter, came to the Yaksha's shrine and paid homage to the idol. But seeing the dirty monk, she did not conceal her aversion. The Yaksha, however, to punish her for her want of respect for the holy man, possessed her. As no physician or conjurer could cure her madness, the Yaksha, by whom she was possessed, said she would recover only if she were offered as bride to Bala, the monk. The king agreeing, Bhadra became sound as before and went to the monk to choose him for her husband. Bala of course refused her. She was then married by the king to his Purohita, Rudradeva, whose sacrifice-enclosure is the scene of the occurrences related in the Twelfth Lecture.]

1 Harikesa-Bala was born in a family of Svapakas (Kandalas); he became a monk and a sage, possessed of the highest virtues, who had subdued his senses.

2 He observed the rules with regard to walking, begging, speaking, easing nature, and receiving and keeping (of things necessary for a monk) controlled himself, and was always attentive (to his duty).

3 He protected from sin his thoughts, speech, and body, and subdued his senses. Once on his begging tour, he approached the enclosure of a Brahmanical sacrifice.

4 When (the priests) saw him coming up, emaciated by austerities, in a miserable condition, and with the poorest outfit, they laughed at him, the ruffians.

5 Stuck up by pride of birth, those killers of animals, who did not subdue their senses, the unchaste sinners, made the following speech:

6 'Who is that dandy coming there? he is swarthy, dreadful, with a turned-up nose, miserably clad, a very devil 1 of a dirty man, with a filthy cloth put on his neck?

7 'Who are you, you monster? or for what purpose have you come here? you miserably clad devil of a dirty man! go, get away! why stand you there?'

8 At this turn the Yaksha, who lived in the Tinduka-tree, had compassion on the great sage, and making his own body invisible spoke the following words:

9 'I am a chaste Sramana, controlling myself; I have no property, nothing belonging to me, and do not cook my food; I have come for food which is dressed for somebody else at the time when I call.

10 'You give away, eat, and consume plenty of food; know that I subsist by begging; let the mendicant get what is left of the rest.'

11 'The dinner has been prepared for Brahmanas, it has been got ready especially for ourselves and for us exclusively; we shall not give you such food and drink; why stand you there?'

12 'The husbandmen throw the corn on high ground and on low ground 1, hoping (for a return). For the like motive give unto me; I may be the field which may produce merit (as the return for your benevolence).'

13 'All the world knows that we are (as it were) the field on which gifts sown grow up as merit; Brahmanas of pure birth and knowledge are the blessed fields.'

14 'Those who are full of anger and pride, who kill, lie, steal, and own property, are Brahmanas without pure birth and knowledge; they are very bad fields.'

15 'You are only the bearer of words as it were, you do not understand their meaning, though you have learned the Vedas. The saints call at high and lowly (houses); they are the blessed fields.'

16 'Detractor of the learned doctors, how dare you speak thus in our presence! This food and drink should rather rot, than we should give it you, Nirgrantha.'

17 'If you do not give me what I ask for, I who observe the Samitis, who am protected by the Gupitis, who subdue my senses, what benefit, then, will you gain by your sacrifices?'

18 'Are here no Kshatriyas, no priests who tend the fire, no teachers with their disciples, who will beat him with a stick, or pelt him with a nut, take him by the neck, and drive him off?'

19 On these words of the teachers, many young fellows rushed forward, and they all beat the sage with sticks, canes, and whips.

20 At that turn king Kausalika's daughter, Bhadra, of faultless body, saw that the monk was beaten, and appeased the angry youngsters.

21 'He is the very man to whom the king, impelled by the devil (who possessed me), had given me, but who would not think of me; he is the sage whom princes and gods adore, who has refused me.'

22 'He is that austere ascetic, of noble nature, who subdues his senses and controls himself; the chaste man, who would not accept me when my own father, king Kausalika, gave me to him.'

23 'He is the man of great fame and might, of awful piety and power; do not injure him who cannot be injured, lest he consume you all by the fire (of his virtue).'

24 When the Yakshas heard these well-spoken words of (the Purohita's) wife Bhadra, they came to the assistance of the sage, and kept the young men off.

25 Appearing in the air with hideous shapes, the Asuras beat the people. When Bhadra saw them with rent bodies spitting blood, she spoke again thus:

26 'You may as well dig rocks with your nails, or eat iron with your teeth, or kick fire with your feet, as treat contemptuously a monk.'

27 'Like a poisonous snake is a great sage of severe austerities, of tremendous piety and power; like a swarm of moths you will rush into a fire, if you beat a monk on his begging tour.'

28 'Prostrate yourself before him for protection, you together with all of them, if you want to save your life and your property; for in his wrath he might reduce the world to ashes.'

29, 30 When the Brahmana saw the disciples bowing their back and head, and holding out their hands, not minding their occupation; with streaming eyes, spitting blood, looking upwards, their eyes and tongues protruding, like as many logs of wood, he became heartbroken and dejected, and together with his wife he appeased the sage: 'Forgive our injury and abuse, sir!'

31 'Forgive, sir, these ignorant, stupid boys, that they injured you; sages are exceedingly gracious, nor are the saints inclined to wrath.'

32 'There is not the least hatred in me, neither now, nor before, nor in future. The Yakshas attend upon me, therefore they have beaten the boys.'

33 'You know the truth and the Law; you are not angry, compassionate sage; we take refuge at your feet, we together with all of them.'

34 'We worship you, mighty sir; there is nothing in you that we do not worship; eat this dish of boiled rice seasoned with many condiments.'

35 'I have got plenty of food; eat it to do us a favour!' The noble (monk) said 'yes,' and took food and drink after having fasted a whole month.

36 At that moment the gods caused a rain of perfumed water and flowers, and showered down heavenly treasures; they struck the drums, and in the air they praised the gift.

37 'The value of penance has become visible, birth appears of no value! Look at the holy Harikesa, the son of a Svapaka, whose power is so great.'

38 'O Brahmanas, why do you tend the fire, and seek external purity by water? The clever ones say that external purity which you seek for, is not the right thing.'

39 'You (use) Kusa-grass, sacrificial poles, straw and wood, you touch water in the evening and in the morning; thereby you injure living beings, and in your ignorance you commit sins again and again.'

40 'How should we sacrifice, O monk, and how avoid sinful actions? Tell us, ascetic, whom the Yakshas hold in honour, what do the clever ones declare to be the right method of sacrificing?'

41 'Doing no injury to living beings of the six orders, abstaining from lying and from taking what is not freely given, renouncing property, women, pride, and deceit, men should live under self-restraint.'

42 'He who is well protected by the five Samvaras and is not attached to this life, who abandons his body, who is pure and does not care for his body, wins the great victory, the best of offerings.'

43 'Where is your fire, your fireplace, your sacrificial ladle? where the dried cowdung (used as fuel)? Without these things, what kind of priests can the monks be? What oblations do you offer to the fire?'

44 'Penance is my fire; life my fireplace; right exertion is my sacrificial ladle; the body the dried cowdung; Karman is my fuel; self-control, right exertion, and tranquillity are the oblations, praised by the sages, which I offer.'

45 'Where is your pond, and where the holy bathing-place? how do you make your ablutions or get rid of impurity? Tell us, O restrained monk whom the Yakshas hold in honour; we desire to learn it from you!'

46 'The Law is my pond, celibacy my holy bathing-place, which is not turbid, and throughout clear for the soul 1; there I make ablutions; pure, clean, and thoroughly cooled I get rid of hatred* (or impurity). [* Dosa, which means hatred (dvesha) and impurity (dosha).]

47 'The clever ones have discovered such bathing, it is the great bath praised by the seers, in which the great seers bathe, and, pure and clean, they obtain the highest place.'

Thus I say.

**UTTARADHYAYANA 13TH LECTURE.
KITRA AND SAMBHUTA*.**

[* The stories about Kitra and Sambhuta and the fate they underwent in many births are common to Brahmanas, Jainas, and Buddhists. The whole subject has been exhaustively dealt with by Prof. Leumann in two learned papers in the Wiener Zeitschrift für die Kunde des Morgenlandes, vol. 5, pp. 1 ff., 111 ff., where an analysis of the various documents which relate this legend is given, and the Prakrit text of the Thirteenth and Fourteenth Lectures together with a German

THE GRAND BIBLE

translation is published. For all details, therefore, the reader is referred to Prof. Leumann's papers.]

1, 2 Being contemptuously treated for the sake of his birth (as a Kandalā) Sambhuta took, in Hastinapura, the sinful resolution (to become a universal monarch in some later birth); descending from the heavenly region Padmagulma, he was born of Kulani in Kampilya as Brahmadata; Kitra, however, was born in the town Purimatala in the great family of a merchant; when he had heard the Law, he entered the order.

3 In the town Kampilya, both Sambhuta and Kitra (as they were called in a former birth) met again and told each other the reward they had realised for their good and bad actions.

4 The universal monarch Brahmadata, the powerful and glorious king, respectfully addressed the following words to him (who had been) his brother (in a former birth):

5 We were brothers once, kind to each other, loving each other, wishing well to each other.

6 'We were slaves in the country of the Dasarnas, then antelopes on mount Kalangara, then geese on the shore of Mritaganga, and Svapakas in the land of Kasi.

7 'And we were gods having great power, in the regions of the gods. This is our sixth birth, in which we are separated from each other.'

8 'Karman is produced by sinful thoughts, and you have entertained them, O king; it is by the influence of this Karman that we were separated.'

9 'I had done actions derived from truth and purity, and now I enjoy their effect; is this also true in your case, Kitra?'

10 'Every good deed will bear its fruit to men; there is no escape from the effect of one's actions. Through riches and the highest pleasures my soul has got the reward for its virtues.

11 'Know, Sambhuta, that you have got the reward of your virtues in the shape of great wealth and prosperity; but know, O King, that is just so with Kitra; he also obtained prosperity and splendour.

12 'A song of deep meaning condensed in words has been repeated in the midst of a crowd of men, (having heard) which monks of piety and virtues exert themselves in this (religion): I have become a Sramana.'

13 'Renowned are my beautiful palaces Ukka, Udaya, Madhu, Karka, and Brahman: this house, full of treasures and containing the finest products of the Pankalas, O Kitra, regard it as your own!

14 'Surround yourself with women who dance, and sing, and make music; enjoy these pleasures, O monk; I deem renunciation a hard thing.'

15 As the virtuous Kitra, for old friendship's sake, loved the king who was attached to sensual pleasures, and as he had to heart his welfare, he spoke to him the following words:

16 'All singing is but prattle, all dancing is but mocking, all ornaments are but a burden, all pleasures produce but pains.

17 'O king, pleasures which the ignorant like, but which produce pains, do not delight pious monks who care not for pleasure, but are intent on the virtues of right conduct.

18 'Excellent king, the lowest caste of men is that of the Svapakas, to which we twice belonged; as such we were loathed by all people, and we lived in the hamlets of Svapakas.

19 'In that miserable birth we lived in the hamlets of Svapakas, detested by all people; then we acquired the Karman (the fruit of which we now enjoy).

20 'You are now a king of great power and prosperity, enjoying the reward of your good actions; put from you the transitory pleasures, and enter the order for the sake of the highest good!

21 'He who in this life has done no good actions and has not practised the Law, repents of it in the next world when he has become a prey to Death.

22 'As a lion takes hold of an antelope, so Death leads off a man in his last hour; neither mother, nor father, nor brother will, at that time, save a particle (of his life).

23 'Neither his kinsmen, nor his friends, nor his sons, nor his relations will share his suffering, he alone has to bear it; for the Karman follows the doer.

24 'Leaving behind bipeds and quadrupeds, his fields, his house, his wealth, his corn, and everything; against his will, and accompanied only by his Karman, he enters a new existence, either a good or a bad one.

25 'When they have burned with fire on the funeral pile his forlorn, helpless corpse, his wife and sons and kinsfolk will choose another man to provide for them.

26 'Life drags on (towards death) continuously; old age carries off the vigour of man. King of the Pankalas, mark my words: do no fearful actions.'

27 'I, too, know just as well as you, O saint, what you have told me in your speech: pleasures will get a hold on men and are not easily abandoned by such as we are, sir.

28 'O Kitra, in Hastinapura I saw the powerful king (Sanatkumara), and I took that sinful resolution in my desire for sensual pleasures.

29 'And since I did not repent of it, this has come of it, that I still long for sensual pleasures, though I know the Law.

30 'As an elephant, sinking down in a quagmire, sees the raised ground but does not get to the shore, so do we who long for sensual pleasures, not follow the path of monks.

31 'Time elapses and quickly pass the days; the pleasures of men are not permanent; they come to a man and leave him just as a bird leaves a tree void of fruit.'

32 'If you are unable to abandon pleasure, then do noble actions, O king; following the Law, have compassion on all creatures: then you will become a god on entering a new existence.

33 'If you have no intention of abandoning pleasure, and still long for undertakings and property, my long talk has been to no purpose. I go, king, farewell.'

34 'And Brahmadata, king of the Pankalas, did not act on the counsel of the saint; he enjoyed the highest pleasure, and (afterwards) sank into the deepest hell.

35 'But Kitra the great sage, of excellent conduct and penance, was indifferent to pleasure; after he had practised the highest self-control, he reached the highest place of perfection.

Thus I say.

UTTARADHYAYANA 14TH LECTURE. ISHUKARA.

1 Having been gods in a former existence and lived in the same heavenly region, some were born (here below) in the ancient, wealthy, and famous town called Ishukara [In Prakrit Usuyara (or Isuyara). According to the Prakrit legend given in the commentary it was in the Kuru country.], which is beautiful like heaven.

2 By a remnant of the merit they had acquired in their former life, they were born in noble families. Disgusted with the world and afraid of the Samsara, they abandoned (pleasures, etc.) and took refuge in the path of the Ginās.

3 Two males remained bachelors, (the third became) the Purohita (Bhriḡu), (the fourth) his wife Yasa, (the fifth) the widely-famed king Ishukara, and (the sixth) his wife Kamalavati.

4 Overcome by fear of birth, old age, and death, their mind intent on pilgrimage, and hoping to escape the Wheel of Births, they examined pleasures and abandoned them.

5 Both dear sons of the Brahmanical Purohita, who was intent on works, remembered their former birth, and the penance and self-control they had then practised.

6 Averse to human and heavenly pleasures, desiring liberation, and full of faith, they went to their father and spoke thus:

7 'Seeing that the lot of man is transitory and precarious, and that his life lasts not long, we take no delight in domestic life; we bid you farewell: we shall turn monks.'

8 In order to dissuade them from a life of austerities, the father replied to those (would-be) monks: 'Those versed in the Vedas say that there will be no better world for men without sons.

9 'My sons, after you have studied the Vedas, and fed the priests, after you have placed your own sons at the head of your house, and after you have enjoyed life together with your wives, then you may depart to the woods as praiseworthy sages.'

10, 11 The young men perceiving that the Purohita was wholly consumed, as it were, by the fire of grief, which was fed by his individual inclinations and blown into a huge flame by the wind of delusion; that he suffered much and talked a great deal in many ways; that he tried to persuade them by degrees, and that he would even bribe them with money and with objects of desire, (spoke) these words:

12 'The study of the Vedas will not save you; the feeding of Brahmanas will lead you from darkness to darkness, and the birth of sons will not save you. Who will assent to what you said?'

13 'Pleasures bring only a moment's happiness, but suffering for a very long time, intense suffering, but slight happiness; they are an obstacle to the liberation from existence, and are a very mine of evils.

14 'While a man walks about without abandoning pleasures, and grieves day and night, while he is anxious about other people, and seeks for wealth, he comes to old age and death.

15 'I have this, and I have not that; I must do this, and I should not do that! While he talks in this strain, the robbers (viz. time) drag him away. What foolishness is this!'

16 'Great wealth and women, a family and exquisite pleasures: for such things people practise austerities. All this you may have for your asking.'

17 'What avail riches for the practice of religion, what a family, what pleasures? We shall become Sramanas, possessed of many virtues, and wander about collecting alms.'

18 'As fire is produced in the Arani-wood, as butter in milk, and oil in sesamum seed, so, my sons, is the soul I produced in the body; (all these things) did not exist before, they came into existence, and then they perish; but they are not permanent.'

19 '(The soul) cannot be apprehended by the senses, because it possesses no corporeal form, and since it possesses no corporeal form it is eternal. The fetter of the soul has been

ascertained to be caused by its bad qualities, and this fetter is called the cause of worldly existence.

20 'Thus being ignorant of the Law, we formerly did sinful actions, and through our wrong-mindedness we were kept back and retained (from entering the order). We shall not again act in the same way.

21 'As mankind is harassed (by the one), and taken hold of (by the other), and as the unfulfilling ones go by, we take no delight in the life of a householder.'

22 'Who harasses the world? who takes hold of it? whom do you call unfulfilling? My sons, I am anxious to learn this.'

23 'Mankind is harassed by Death; it is taken hold of by Old Age; the days are called unfulfilling: know this, Father!

24 'The day that goes by will never return; the days elapse without profit to him who acts contrary to the Law.

25 'The day that goes by will never return; the days elapse with much profit to him who acts up to the Law.'

26 'Having lived together in one place, and both parties having acquired righteousness, we shall, O my sons, afterwards go forth (as monks) and beg alms from house to house.'

27 'He who can call Death his friend, or who can escape him, or who knows that he will not die, might perhaps decide: this shall be done tomorrow.

28 'We will even now adopt the Law, after the adoption of which we shall not be born again. The future has nothing in store for us (which we have not experienced already). Faith will enable us to put aside attachment.'

29 (Bhriḡu speaks to his wife Vasishthi.) 'Domestic life ceases (to have attraction) for one who has lost his sons; Vasishthi, the time has arrived for me to turn mendicant friar. As long as a tree retains its branches, it is really a tree; when they are lopped off, it is called a trunk.

30 'As a bird without its wings, as a king in battle without his followers, as a merchant on a boat without his goods, even so am I without my sons.'

31 'You have brought together all these objects of desire, and have collected many exquisitely pleasant things. Let us, therefore, fully enjoy the pleasures; afterwards we shall go forth on the road of salvation.'

32 'We have finished enjoying pleasures, my dear; our life is drawing to its close. I do not abandon pleasures for the sake of an unholy life; but looking with indifference on gain and loss, on happiness and suffering, I shall lead the life of a monk.'

33 'May you not remember your brothers (when it is too late) like an old goose swimming against the current. Enjoy the pleasures together with me. A mendicant's life is misery.'

34 'My dear, as a snake casts off the slough of its body and goes along free and easy, even so have my sons abandoned pleasure. Why should I, being left alone, not follow them?'

35 'As the fish Rohita [Cyprinus Rohita.] breaks through a weak net, even so wise men of exemplary character and famous for their austerities abandon pleasure and live as mendicants.

36 'As the herons fly through the air and the geese too, who had rent the net, even so my sons and my husband depart. Why should I, being left alone, not follow them?'

37 When the queen had heard that the Purohita with his wife and sons had entered the order, abandoning pleasures and all his large property, she spoke to the king:

38 'A man who returns, as it were, to the vomit, is not praised; but you want to confiscate 1 the property left by the Brahmana.

39 'If the whole world and all treasures were yours, you would still not be satisfied, nor would all this be able to save you.

40 'Whenever you die, O king, and leave all pleasant things behind, the Law alone, and nothing else in this world, will save you, O monarch.

41 'As a bird dislikes the cage, so do I (dislike the world). I shall live as a nun, without offspring, poor, upright, without desire, without love of gain, and without hatred.

42, 43 'As when by a conflagration of a forest animals are burned, other beasts greatly rejoice, being under the influence of love and hate; even so we, fools that we are, being attached to pleasure, do not perceive that the world is consumed by the fire of love and hatred.

44 'Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight.

45 'When they are caught, and held by my hand, sir, they struggle; we shall be like them, if we are attached to pleasures.

46 'As an unbaited (bird) I see a baited one caught in the snare, even so shall we avoid every bait and walk about, not baited by anything.'

47 'Being aware that pleasures are causes for the continuance of worldly existence, as illustrated in (the above) similes of the greedy man, one should be cautious and stir as little as possible, like a snake in the presence of Suparna.

48 'Like an elephant who has broken his fetters, go to your proper destination. O great king Ishukari; this is the wholesome truth I have learned.

49, 50 'Leave your large kingdom and the pleasures which are so dear to all; abandon what pleases the senses, and what

THE GRAND BIBLE

attracts; be without attachment and property; learn thoroughly the Law and give up all amusements; then practise famous and severe penance, being of firm energy.'

51 In this way all (these) professors of the Law gradually obtained enlightenment, being frightened by birth and death, and seeking for the end of misery.

52 Their doubts about the true doctrine were dispersed, and they realised the Bhavanas; in a short time they reached the end of misery.

53 The king and the queen, the Brahmanical Purohita, his wife, and his sons, they all reached perfection.

Thus I say.

UTTARADHYAYANA 15TH LECTURE. THE TRUE MONK.

1 He who adopts the Law in the intention to live as a monk, should live in company (with other monks), upright, and free from desire; he should abandon his former connections, and not longing for pleasures, he should wander about as an unknown beggar: then he is a true monk.

2 Free from love he should live, a model of righteousness, abstaining from sins, versed in the sacred lore, protecting his soul (from every wrong), wise, hardy, observing everything; he who is attached to nothing, is a true monk.

3 Ignorant of abuse and injury, a steadfast monk should be a model of righteousness, always protecting his soul (from sins), neither rash nor passionate; when he endures everything, then he is a true monk.

4 He who is content with lowly beds and lodgings, bears heat and cold, flies and gnats, is neither rash nor passionate, and endures everything, he is a true monk.

5 He does not expect respectful treatment, nor hospitality, nor reverence, nor, indeed, praises; he controls himself, keeps the vows, practises austerities, lives together with other monks, meditates on his soul; this is a true monk.

6 If he does not care for his life, or abandons every delusion, if he avoids men and women, always practises austerities, and does not betray any curiosity, then he is a true monk.

7 He who does not profess and live on divination from cuts and shreds, from sounds on the earth or in the air, from dreams, from diagrams, sticks, and properties of buildings, from changes in the body, from the meaning of the cries (of animals)--he is a true monk.

8 Spells, roots, every kind of medical treatment, emetics, purgatives, fumigation, anointing of the eye, and bathing, the patient's lamentation, and his consolation--he who abstains from all these things, is a true monk.

9 He who does not praise, or pay attention to, the warriors, Ugras, princes, Brahmanas, Bhogas, and artists of all sorts, who abstains from this, he is a true monk.

10 He who does not, for earthly gain, improve his acquaintance with householders, with whom he fell in as a monk, or was in friendly relation before that time, he is a true monk.

11 A Nirgrantha is forbidden to take from householders, if they do not give it themselves, bed, lodging, drink, food, or any dainties and spices; he who is not angry at such occasions, he is a true monk.

12 If a monk gets any food and drink, or dainties and spices, and does not feel compassion (on a sick fellow-monk) in thoughts, words, and deeds, (then he is not a true monk); but if he has his thoughts, words, and acts under strict discipline, then he is a true monk.

13 Dish-water, barley-pap, cold sour gruel, water in which barley has been washed: such loathsome food and drink he should not despise, but call at the lowliest houses (for alms); then he is a true monk.

14 There are many voices on the earth, of gods, of men, and of beasts, dreadful, frightful, and awful noises; if he hears them without trembling, then he is a true monk.

15 He who understands all religious disputations, [who lives together with fellow-monks], who practises self-discipline, who meditates on his soul, who is wise, hardy, and observes everything, who is calm, and does not hurt anybody, he is a true monk.

16 He who, not living by any art, without house, without friends, subduing his senses, free from all ties, sinless, and eating but little, leaves the house and lives single, he is a true monk.

Thus I say.

UTTARADHYAYANA 16TH LECTURE. THE TEN CONDITIONS OF PERFECT CHASTITY.

O long-lived (Gambusvamin)! I (Sudharman) have heard the following Discourse from the Venerable (Mahavira):

Here [The word 'here' is explained as meaning 'in this religion of the Jainas.'], indeed, the venerable Sthaviras have declared ten conditions for the realisation of celibacy, by hearing and understanding which the monks will reach a high degree of self-discipline, of Samvara, and of contemplation, will be well protected (by the three Guptis), will guard their senses, guard their chastity, and will thus never be remiss (in the attendance on their religious duties).

What, then, are those ten conditions for the realisation of celibacy as declared by the venerable Sthaviras, by hearing and understanding which the monks will reach a high degree of self-discipline, of Samvara, and of contemplation, will be well protected (by the three Guptis), will guard their senses, guard their chastity, and will thus never be remiss (in the attendance on their religious duties)?

These, then, are the ten conditions for the realisation of celibacy, etc. (all down to) duties.

1. A Nirgrantha may occupy various places for sleep or rest; but a Nirgrantha should not occupy places, for sleep or rest, frequented by women, cattle, or eunuchs. The preceptor has explained the reason for this. If a Nirgrantha occupies places for sleep or rest, frequented by women, cattle, or eunuchs, then, though he be chaste, there may arise a doubt with regard to his chastity, or a sensual desire, or a feeling of remorse, or he will break the rules, or he will become a slave to passion, or he will acquire a dangerous illness of long duration, or he will desert the faith which the Kevalin has proclaimed. Therefore a Nirgrantha should not occupy places, for sleep or rest, frequented by women, cattle, or eunuchs.

2. A Nirgrantha should not converse with women. The preceptor has explained the reason for this. If a Nirgrantha converses with women, etc. (all as above).

3. A Nirgrantha should not sit together with women on the same seat. The preceptor has explained the reason for this. If a Nirgrantha sits on the same seat with women, etc. (all as above).

4. A Nirgrantha should not look at, or contemplate, the charms and beauties of women. (The rest similar as above.)

5. A Nirgrantha should not, behind a screen, or curtain, or wall, listen to the screeching or screaming or singing or laughing or giggling or crying of women. (The rest similar as above.)

6. A Nirgrantha should not recall to his memory the pleasure and amusements which in the past he enjoyed together with women. (The rest similar as above.)

7. A Nirgrantha should not eat well-dressed food. (The rest similar as above.)

8. A Nirgrantha should not eat or drink to excess. (The rest similar as above.)

9. A Nirgrantha should not wear ornaments. The preceptor has explained the reason for this. If he wears ornaments, or adorns his body, he might become an object of desire to women. When he is an object of desire to women, then, etc. (the rest as in).

10. A Nirgrantha should not care for sounds, colours, tastes, smells, and feelings. (The rest similar as above.)

Here are some verses (to the same effect):

1 A monk should take up a detached lodging, free from, and not frequented by women, to preserve his chastity.

2 A chaste monk should avoid talking with women, which delights the mind and foments love and passion.

3 A chaste monk should always avoid the company of, and frequent conversation with women.

4 A chaste monk should avoid observing the body, limbs, and figure of women, their pleasant prattle and oglings.

5 A chaste monk should avoid listening to the screeching, screaming, singing, laughing, giggling, and crying of women.

6 A chaste monk should never recall to his mind how he had laughed and played with women, and had enjoyed them, how they became jealous, and what tricks he played to frighten them.

7 A chaste monk should always avoid well-dressed food and drink which will soon raise his sensuality.

8 A chaste monk should always eat his food, collected according to the rules, for the sustenance of life, in the prescribed quantity, and at the right time; concentrated in his thoughts he should not eat to excess.

9 A chaste monk should abstain from ornaments, he should not adorn his body after the fashion of amorous people.

10 He should always abstain from the five orders of pleasant things: sounds, colours, smells, tastes, and feelings of touch.

11 A lodging frequented by women, their pleasant talk, their company, and looking at their charms;

12 Their screeching, screaming, singing, and laughing, eating and sleeping together with them; well-dressed food and drink, or partaking of them to excess;

13 And ornaments and finery: these pleasant things, which are hard to leave, are like the poison Talaputa, for a man who seeks after the true Self.

14 He should, once for all, abandon pleasant things which are hard to leave; and concentrated in his thoughts he should avoid whatever casts a doubt on his chastity.

15 A monk should be the steadfast charioteer, as it were, of the Law in the park of the Law, a vessel of righteousness, content, restrained, attentive to the duties of a chaste monk.

16 The gods, Danavas, Gandharvas, Yakshas, Rakshasas, and Kinnaras pay homage to a chaste monk who performs his difficult duties.

17 This unchangeable, permanent, and eternal Law has been proclaimed by the Ginis; through it the Siddhas have reached perfection, and others will reach it.

Thus I say.

UTTARADHYAYANA 17TH LECTURE. THE BAD SRAMANA.

1 A Nirgrantha who has entered the order, who has learned the Law, who has received religious discipline, and who has obtained the benefit of Bodhi which is difficult to obtain, may perhaps afterwards begin to live as he likes.

2 (He will say:) I have a good bed and wherewithal to cover me; I obtain food and drink; I know everything that comes to pass, friend; why then should I study, sir?

3 He who, after entering the order, always sleeps, eats, and drinks as much as he likes, and lives comfortably, is called a bad Sramana.

4 The sinner who despises the learning and discipline which his preceptor and teachers have taught him, is called a bad Sramana.

5 He who does not, as he should, strive to please his preceptor and teachers, and does not, in his arrogance, treat them with respect, is called a bad Sramana.

6 He who hurts living beings, seeds, and sprouts, who does not control himself, though he believes himself well-controlled, is called a bad Sramana.

7 He who uses a bed, a plank, a chair, a seat, or his duster, without having well wiped these things, is called a bad Sramana.

8 He who walks with great haste and without care, being overbearing and fierce, is called a bad Sramana.

9 He who carelessly inspects things, throwing down his duster at random, not being attentive to the inspection of things, is called a bad Sramana.

10 He who carelessly respects things, his attention being absorbed by what he hears, who always slights his teachers, is called a bad Sramana.

11 He who is deceitful, talkative, arrogant, greedy, who does not control himself, nor share (his food, etc. with those who are in want), and is not of an amiable disposition, is called a bad Sramana.

12 He who is a controversialist, and ill-behaved, who perverts the truth, and delights in quarrels and contentions, is called a bad Sramana.

13 He who sits down on a weak, shaking seat wherever he lists, and is not careful in sitting down, is called a bad Sramana.

14 He who sleeps with dusty feet and does not inspect his couch, being careless about his bed, is called a bad Sramana.

15 He who eats milk, curds, and other things produced from milk, and does not practise austerities, is called a bad Sramana.

16 He who eats after sunset, and when admonished, makes an angry reply, is called a bad Sramana.

17 He who leaves his own teacher, and follows heretical ones, who continuously changes his school, being of a bad disposition, is called a bad Sramana.

18 He who has left his own house, and busies himself in another's house, who lives by fortune-telling, is called a bad Sramana.

19 He who eats the food of his relations, and does not like living by alms, who reposes on the seat of the householder, is called a bad Sramana.

20 Such a monk, who, like the heretics, does not protect himself from sins, who though having the appearance (of a monk) is the lowest among his worthy brethren, is despised in this world like poison; he is nobody in this world and in that beyond.

21 But he who always avoids these sins, and is pious amongst his brethren, is welcomed in this world like nectar; he conquers this world and the next.

Thus I say.

UTTARADHYAYANA 18TH LECTURE. SANGAYA.

1 In the town of Kampilya there was a king, named Sangaya, who possessed numerous troops and war-chariots; once he went a-hunting.

2 He was surrounded on all sides by a large host of horses, elephants, chariots, and footmen.

3 He chased the deer on horseback in the Kesara-park of Kampilya; and intent on his sport he killed there the frightened deer.

4 Now in the Kesara-park there was a houseless ascetic intent on sacred study and meditating on the Law.

5 Annihilating sinful inclinations, he meditated in the Asphota-bower. But the king killed the deer that fled to him.

6 Now the king on horseback came quickly there; he saw the killed deer and saw the monk there.

7 The king in his consternation (thought) 'I had nearly hurt the monk; ill-fated and cruel me that is mad for the sport.'

8 Having dismissed his horse, the king bowed respectfully to the monk's feet (saying), 'Forgive me this, Reverend sir.'

9 But the venerable monk, being plunged in silent meditation, made no reply to the king, who, therefore, was seized with fear.

10 'I am Sangaya; answer me, Reverend sir; a monk might by the fire of his wrath reduce millions of men to ashes.'

11 'Be without fear, O king; but grant safety to others also; in this transient world of living beings, why are you addicted to cruelty?'

12 'As you must, of necessity, one day part with everything, in this transient world of living beings, why do you cling to kingly power?'

13 'Transient like a stroke of lightning are life and beauty, which you love so much; you do not comprehend what will benefit you in the next life.'

14 'Wives and children, friends and relations, all are dependent on a man during his life; but they will not follow him in death.'

15 'The sons, in great sorrow, will remove the corpse of their father (to the cemetery); and so will parents do with their sons and relations; O king, do penance!'

16 'O king, other men, glad, and pleased, and well attired, will enjoy the riches (the deceased) had amassed, and will dally with the wives he had so well guarded.'

17 'And whatever actions he has done, good or wicked ones, with their Karman he will depart to his next existence.'

18 Then the king was taught the Law by this monk, and was filled with a great desire for purity, and disregard of worldly objects.'

19 Sangaya gave up his kingly power and adopted the faith of the Ginas in the presence of the venerable monk Gardabhali.

20 A Kshatriya, who had abandoned his kingdom and had turned monk, said to him: 'As you look so happy in outward appearance, you must have peace of mind.'

21 'What is your name, to which Gotra do you belong, and why have you become an ascetic? How do you venerate the enlightened ones [Buddhe, explained akaryan, preceptors.], and how did you come to be called a well-behaved (monk)?'

22 'My name is Sangaya; I belong to the Gotra of Gotama; my teacher is Gardabhali, who is conversant with the sacred lore and good conduct.'

23 'O great sage, the man of limited knowledge talks foolishly on these four heads*', viz. the existence of the soul, its non-existence, idolatry, and the inefficiency of knowledge. [* These are the four great heresies: (1st) that of the kriyavadinas, who maintain that the soul exists; (2nd) that of the akriyavadinas, who hold the reverse of the preceding doctrine; (3rd) that of the vainayikas, which seems to be identical with salvation by bhakti; (4th) that of the agnavadinas, who contend that knowledge is not necessary for salvation, but t a p a s; this seems identical with the karmapatha. The commentators explain kriyavadinah 'those who believe the soul or atman to be characterised by the verb to be (i.e. by a permanent and unchangeable existence), and ascribe to it such qualities as ubiquity or non-ubiquity, activity or non-activity.' This they treat as heresy, but from Mahavagga VI, 31, 2 (vol. 17, p. 109) it is evident that the Jainas were considered kriyavadins. The akriyavada is also identified with the kshanikavada or doctrine, usually ascribed to Buddhists, that everything has but a momentary existence and is in the next moment replaced by a facsimile of itself. About these heresies compare the Sutrakritanga I, 12; 2, 2, 77.]

24 'This has been declared by him who is enlightened, wise, liberated, conversant with the sacred lore and good conduct, who is truthful and of right energy.'

25 'Men who commit sins will go to hell; but those who have walked the road of righteousness, will obtain a place in heaven.'

26 'All this delusive talk (of the heretics) is untrue and without any meaning; I live and walk about according to the rules of self-control.'

27 'I know all these heresies to be contemptible; I know that there will be a life hereafter, and I know my Self.'

28 'I was an illustrious god in the Mahaprana heaven, and reached old age as we here would say of a man who is a hundred years old; but in heaven, hundred years consist of as many Mahapalis of Palis.'

29 'Descending from the Brahmaloaka, I was born as a man. I know exactly the length of my life as well as that of other men.'

30 'A monk should abandon the manifold doctrines (of heretics), and his own fancies, and such deeds as are productive of evil everywhere. One should live up to this wisdom.'

31 'I keep clear of the (superstitious) questions and the spells of laymen, exerting myself day and night (in the true religion). Thinking thus, one should practise austerities.'

32 'And what you of a pure mind asked me just now, that has been revealed by the enlightened one [Buddha.]; such knowledge makes part of the creed of the Ginas.'

33 'A wise man believes in the existence of the soul, he avoids the heresy of the non-existence of the soul; possessing true faith one should practise the very difficult Law according to the faith.'

34 'Having learned this pure creed, which is adorned by truth and righteousness, Bharata I gave up Bharatarvarsha and all pleasures, and entered the order.'

35 'King Sagara also gave up the ocean-girt Bharatarvarsha and his unrivalled kingly power, and reached perfection through his compassion.'

36 'After having given up Bharatarvarsha, the famous universal monarch of great power, called Maghavan, entered the order.'

37 'King Sanatkumara, a universal monarch of great power, placed his son on the throne, and then practised austerities.'

38 'Santi, a universal monarch of great power, the bringer of peace to the world, gave up Bharatarvarsha and reached perfection.'

39 'King Kunthu, the bull of the Aikshvaka race, the widely famed lord, reached perfection.'

40 'King Ara, after he had given up the sea-girt Bharatarvarsha, reached perfection on becoming exempt from defilement.'

41 'After having given up his large kingdom, his army and war-chariots, his exquisite pleasures, Mahapadma* practised austerities. [* Mahapadma was the ninth Kakravartin. His elder brother was Vishnukumara, who was ordained by Suvrata, a disciple of Munisuvrata, the twentieth Tirthakara. He wrenched the sovereignty of the world from Namuki, minister of his father Padmottara, who had ascended the throne, by making him promise as much of his territory as he could cover with three strides. This is the Brahmanical story of Vishnu and Bali, for whom the Jainas have substituted Namuki. According to them the minister Namuki was, in a disputation, defeated by the Jaina monks, and to revenge himself on them, he ordered them to quit his kingdom as soon as he got it.--Mahapadma's residence was Hastinapura.]

42 'Having brought the (whole) earth under his sceptre, king Harishena, who humbled the pride (of other kings), reached perfection.'

43 'Gaya, together with thousands of kings, renouncing the world, practised self-restraint. He reached perfection which has been taught by the Ginas.'

44 'Dasarnabhadr, giving up his flourishing kingdom of Dasarna, turned monk; he renounced the world, being directed to do so by Sakra himself.'

45 'Karakandu was king of Kalinga; Dvimukha, of Pankala; Nami, of Videha; Naggati (or rather Nagnagit), of Gandhara.'

46 'Nami humbled himself, being directed to do so by Sakra himself; the king of Videha left the house and became a Sramana.'

47 'These bulls of kings have adopted the faith of the Ginas; after having placed their sons on the throne, they exerted themselves as Sramanas.'

48 'Udayana, the bull of the kings of Sauvira, renounced the world and turned monk; he entered the order and reached perfection.'

49 'And thus the king of Kasi, exerting himself for the best truth, abandoned all pleasures, and hewed down, as it were, his Karman like a forest.'

50 'And thus king Vigaya, whose sins were not quite annihilated, turned monk after he, the famous man, had quitted his excellent kingdom.'

51 'And thus the royal seer Mahabala practised severe penance with an undistracted mind, and took upon himself the glory (of self-control).'

52 'Why should a wise man, for bad reasons, live on earth like a madman, since those persons (mentioned above) who reached eminence, exerted themselves strongly?'

53 'I have spoken true words able to promote virtue; some have been saved, some are being saved, and some will be saved.'

54 'Why should a wise man, for bad reasons, bring affliction upon himself? He who has become free from all ties and sins, will reach perfection.'

Thus I say.

UTTARADHYAYANA 19TH LECTURE.

THE SON OF MRIGA.

1 In the pleasant town of Sugriva, which is adorned with parks and gardens, there was the king Balabhadr and Mriga, the principal queen.

2 Their son Balasri, also known as Mrigaputra (i.e. son of Mriga), the darling of his father and mother, was crown-prince, a (future) lord of ascetics.

3 In his palace Nandana he dallied with his wives, like the god Dogundaga, always happy in his mind.

4 Standing at a window of his palace, the floor of which was inlaid with precious stones and jewels, he looked down on the squares, places, and roads of the town.

5 Once he saw pass there a restrained Sramana, who practised penance, self-restraint, and self-control, who was full of virtues, and a very mine of good qualities.

6 Mrigaputra regarded him with fixed eyes, trying to remember where he had seen the same man before.

7 While he looked at the saint, and his mind became pure, the remembrance of his former birth came upon him as he was plunged in doubt.

8 When the remembrance of his former birth came upon the illustrious Mrigaputra, he remembered his previous birth and his having been then a Sramana.

9 Being not delighted with pleasures, but devoted to self-control, he went to his father and mother, and spoke as follows:

10 'I have learned the five great vows; (I know) the suffering (that awaits the sinner) in hell or in an existence as a brute; I have ceased to take delight in the large ocean (of the Samsara); therefore, O mother, allow me to enter the order.'

11 'O mother, O father, I have enjoyed pleasures which are like poisonous fruit: their consequences are painful, as they entail continuous suffering.'

12 'This body is not permanent, it is impure and of impure origin; it is but a transitory residence (of the soul) and a miserable vessel of suffering.'

13 'I take no delight in this transitory body which one must leave sooner or later, and which is like foam or a bubble.'

14 'And this vain human life, an abode of illness and disease, which is swallowed up by old age and death, does not please me even for a moment.'

15 'Birth is misery, old age is misery, and so are disease and death, and ah, nothing but misery is the Samsara, in which men suffer distress.'

16 'Leaving behind my fields, house, and gold, my son and wife, and my relations, leaving my body needs must, one day, depart.'

17 'As the effect of Kimpaka-fruit is anything but good, so the effect of pleasures enjoyed is anything but good.'

18 'He who starts on a long journey with no provisions, will come to grief on his way there, suffering from hunger and thirst.'

19 'Thus he who without having followed the Law, starts for the next world, will come to grief on his way there, suffering from illness and disease.'

20 'He who starts on a long journey with provisions, will be happy on his way there, not suffering from hunger and thirst.'

21 'Thus he who after having followed the Law, starts for the next world, will be happy on his journey there, being exempt from Karman and suffering.'

22, 23 'As when a house is on fire, the landlord carries away valuable things and leaves behind those of no value; so when the whole world is on fire, as it were, by old age and death, I shall save my Self, if you will permit me.'

24 'To him his parents said: "Son, difficult to perform, are the duties of a Sramana; a monk must possess thousands of virtues.'

25 'Impartiality towards all beings in the world, whether friends or enemies, and abstention from injury to living beings throughout the whole life: this is a difficult duty.'

26 'To be never careless in abstaining from falsehood, and to be always careful to speak wholesome truth: this is a difficult duty.'

27 'To abstain from taking of what is not given, even of a toothpick, etc.; and to accept only alms free from faults: this is a difficult duty.'

28 'To abstain from unchastity after one has tasted sensual pleasures, and to keep the severe vow of chastity: this is a very difficult duty.'

29 'To give up all claims on wealth, corn, and servants, to abstain from all undertakings, and not to own anything: this is a very difficult duty.'

30 'Not to eat at night any food of the four kinds, not to put away for later use or to keep a store (of things one wants): this is a very difficult duty.'

31, 32 'Hunger and thirst, heat and cold, molestation by flies and gnats, insults, miserable lodgings, pricking grass, and uncleanness, blows and threats, corporal punishment and imprisonment, the mendicant's life and fruitless begging: all this is misery.'

33 'Such a life is like that of pigeons (always afraid of dangers); painful is the plucking out of one's hair; difficult is the vow of chastity and hard to keep (even) for a noble man.'

34 'My son, you are accustomed to comfort, you are tender and cleanly [Literally, well washed or bathed.]; you are not able, my son, to live as a Sramana.'

35 'No repose as long as life lasts; the great burden of duty is heavy like a load of iron, which is difficult to be carried, O son.'

36 'As it is difficult to cross the heavenly Ganges, or to swim against the current, or to swim with one's arms over the sea, so it is difficult to get over the ocean of duties.'

37 'Self-control is unattractive like a mouthful of sand, and to practise penance is as difficult as to walk on the edge of a sword.'

38 'It is difficult (always to observe the rules of) right conduct with one's eyes for ever open like (those of) a snake, O son; it is difficult to eat iron grains, as it were.'

39 'As it is very difficult to swallow burning fire, so it is difficult for a young man to live as a Sramana.'

40 'As it is difficult to fill a bag with wind, so it is difficult for a weak man to live as a Sramana.'

41 "As it is difficult to weigh Mount Mandara in a balance, so it is difficult to live as a Sramana with a steady and fearless mind.

42 "As it is difficult to swim over the sea with one's arms, so it is difficult for one whose mind is not pacified, (to cross) the ocean of restraint.

43 "Enjoy the fivefold human pleasures. After you have done enjoying pleasures, O son, you may adopt the Law."

44 He answered: "O father and mother, it is even thus as you have plainly told; but in this world nothing is difficult for one who is free from desire.

45 "An infinite number of times have I suffered dreadful pains of body and mind, repeatedly misery and dangers.

46 "In the Samsara, which is a mine of dangers and a wilderness of old age and death, I have undergone dreadful births and deaths.

47 "Though fire be hot here, it is infinitely more so there (viz. in hell); in hell I have undergone suffering from heat.

48 "Though there may be cold here, it is of infinitely greater intensity there; in hell I have undergone suffering from cold.

49 "An infinite number of times have I been roasted over a blazing fire in an oven, screaming loud, head down and feet aloft.

50 "In the desert which is like a forest on fire, on the Vagravaluka and the Kadambavaluka rivers, I have been roasted an infinite number of times.

51 "Being suspended upside down over a boiler, shrieking, with no relation to help me, I was cut to pieces with various saws, an infinite number of times.

52 "I have suffered agonies when I was fastened with fetters on the huge Salmali tree, bristling with very sharp thorns, and then pushed up and down.

53 "An infinite number of times have I been crushed like sugar-cane in presses, shrieking horribly, to atone for my sins, great sinner that I was.

54 "By black and spotted wild dogs I have, ever so many times, been thrown down, torn to pieces, and lacerated, screaming and writhing.

55 "When I was born in hell for my sins, I was cut, pierced, and hacked to pieces with swords and daggers, with darts and javelins.

56 "I have been forcibly yoked to a car of red-hot iron full of fuel, I have been driven on with a goad and thongs, and have been knocked down like an antelope.

57 "On piles, in a blazing fire, I have forcibly been burnt and roasted like a buffalo, in atonement for my sins.

58 "An infinite number of times have I violently been lacerated by birds whose bills were of iron and shaped like tongues, by devilish vultures.

59 "Suffering from thirst I ran towards the river Vaitarani to drink its water, but in it I was killed (as it were) by blades of razors [The water of the river Vaitarani consists of a very caustic acid.]

60 "When suffering from the heat, I went into the forest in which the trees have a foliage of daggers; I have, ever so many times, been cut to pieces by the dropping dagger-leaves.

61 "An infinite number of times have I suffered hopelessly from mallets and knives, forks and maces, which broke my limbs.

62 "Ever so many times have I been slit, cut, mangled, and skinned with keen-edged razors, knives, and shears.

63 "As an antelope I have, against my will, been caught, bound, and fastened in snares and traps, and frequently I have been killed.

64 "As a fish I have, against my will, been caught with hooks and in bow-nets; I have therein been scraped, slit, and killed, an infinite number of times.

65 "As a bird I have been caught by hawks, trapped in nets, and bound with bird-lime, and I have been killed, an infinite number of times.

66 "As a tree I have been felled, slit, sawn into planks, and stripped of the bark by carpenters with axes, hatchets, etc., an infinite number of times.

67 "As iron I have been malleated, cut, torn, and filed by blacksmiths, an infinite number of times.

68 "I have been made to drink hissing molten copper, iron, tin, and lead under horrid shrieks, an infinite number of times.

69 "You like meat minced or roasted; I have been made to eat, ever so many times, poisoned meat, and red-hot to boot.

70 "You like wine, liquor, spirits, and honey; I have been made to drink burning fat and blood.

71 "Always frightened, trembling, distressed, and suffering, I have experienced the most exquisite pain and misery.

72 "I have experienced in hell sharp, acute and severe, horrible, intolerable, dreadful, and formidable pain.

73 "O father, infinitely more painful is the suffering in hell than any suffering in the world of men.

74 "In every kind of existence I have undergone suffering which was not interrupted by a moment's reprieve."

75 To him his parents said: "Son, a man is free to enter the order, but it causes misery to a Sramana that he may not remedy any ailments."

76 He answered: "O father and mother, it is even thus as you have plainly told; but who takes care of beasts and birds in the woods?"

77 "As a wild animal by itself roams about in the woods, thus I shall practise the Law by controlling myself and doing penance.

78 "When in a large forest a wild animal falls very sick at the foot of a tree, who is there to cure it?"

79 "Or who will give it medicine? or who will inquire after its health? or who will get food and drink for it, and feed it?"

80 "When it is in perfect health, it will roam about in woods and on (the shores of) lakes in search of food and drink.

81 "When it has eaten and drunk in woods and lakes, it will walk about and go to rest according to the habits of wild animals.

82 "In the same way a pious monk goes to many places and walks about just as the animals, but afterwards he goes to the upper regions.

83 "As a wild animal goes by itself to many places, lives in many places, and always gets its food; thus a monk on his begging-tour should not despise nor blame (the food he gets).

84 "I shall imitate this life of animals." "Well, my son, as you please." With his parents' permission he gave up all his property.

85 "I shall imitate this life of animals, which makes one free from all misery, if you will permit me." "Go, my son, as you please."

86 When he had thus made his parents repeat their permission, he gave up for ever his claims in any property, just as the snake casts off its slough.

87 His power and wealth, his friends, wives, sons, and relations he gave up as if he shook off the dust from his feet, and then he went forth.

88 He observed the five great vows, practised the five Samitis, and was protected by the three Guptis; he exerted himself to do mental as well as bodily penance.

89 He was without property, without egoism, without attachment, without conceit, impartial towards all beings, whether they move or not.

90 He was indifferent to success or failure (in begging), to happiness and misery, to life and death, to blame and praise, to honour and insult.

91 He turned away from conceit and passions, from injurious, hurtful, and dangerous actions, from gaiety and sadness; he was free from sins and fetters.

92 He had no interest in this world and no interest in the next world; he was indifferent to unpleasant and pleasant things, to eating and fasting.

93 He prevented the influx of Karman (asrava) through all bad channels; by meditating upon himself he obtained praiseworthy self-purification and sacred knowledge.

94, 95 Thus he thoroughly purified himself by knowledge, right conduct, faith, penance, and pure meditations, and after having lived many years as a Sramana, he reached perfection after breaking his fast once only every month.

96 Thus act the enlightened ones, the learned, the clever; like Mrigaputra they turn away from pleasures.

97, 98 When you have heard the words of the illustrious and famous son of Mriga, his perfect practise of austerities, and his liberation, famous in the three worlds, you will despise wealth, the cause of misery, and the fetter of egoism, the cause of many dangers, and you will bear the excellent and pleasant yoke of the Law that leads to the great happiness of Nirvana.

Thus I say.

UTTARADHYAYANA 20TH LECTURE.
THE GREAT DUTY OF THE NIRGRANTHAS.

1 Piously adoring the perfected and the restrained saints, listen to my true instruction which (teaches the real) profit (of men), religion, and liberation.

2 King Srenika, the ruler of Magadha, who possessed many precious things, once made a pleasure-excursion to the Mandikukshi Kaitya.

3 It was a park like Nandana, with trees and creepers of many kinds, peopled by various birds, and full of various flowers.

4 There he saw a restrained and concentrated saint sitting below a tree, who looked delicate and accustomed to comfort.

5 When the king saw his figure, his astonishment at that ascetic's figure was very great and unequalled.

6 "O his colour, O his figure, O the loveliness of the noble man, O his tranquillity, O his perfection, O his disregard for pleasures!"

7 Adoring his feet and keeping him on his right side (he sat down), neither too far off nor too close by, and asked him with his hands clasped:

8 "Though a young nobleman, you have entered the order; in an age fit for pleasure you exert yourself as a Sramana, O ascetic; I want to hear you explain this."

9 "I am without a protector, O great king; there is nobody to protect me, I know no friend nor any one to have sympathy with me."

10 Then king Srenika, the ruler of Magadha, laughed: "How should there be nobody to protect one so accomplished as you?"

11 "I am the protector of religious men; O monk; enjoy pleasures together with your friends and relations; for it is a rare chance to be born as a human being."

12 "You yourself are without a protector, Srenika, ruler of Magadha; and as you are without a protector, how can you protect anybody else?"

13 When the saint had addressed this unprecedented speech to the king, who was greatly moved and astonished, and struck with astonishment, (he answered):

14 "I have horses, elephants, and subjects, a town and a seraglio, power and command: enjoy human pleasures.

15 "In possession of so great means, which permit the owner to enjoy all pleasures, how could he be without protection? Reverend sir, you speak untruth."

16 "O king, you do not know the meaning and origin of (the word) 'without protection,' nor how one comes to be without protection or with protection, O ruler of men.

17 "Hear, O great king, with an undistracted mind in what way a man can be said to be 'without protection,' and with what purpose I have said all this.

18 "There is a town Kausambi by name, which is among towns what Indra is (among the gods); there lived my father, who possessed great wealth.

19 "In my childhood, O great king, I caught a very bad eye-disease and a severe burning fever in all my limbs, O ruler of men.

20 "My eyes ached as if a cruel enemy thrust a sharp tool in the hollow of my body.

21 "In the back, the heart, and the head, I suffered dreadful and very keen pains equal to a stroke of lightning.

22 "Then the best physicians came to my help, who cure by their medical art and by spells, who were versed in their science, and well knew spells and roots.

23 "They tried to cure me according to the fourfold science which they had been taught; but they could not rid me of my pains: hence I say that I am without protection.

24 "My father would have spent all he possessed, for my sake; but he could not rid me of my pains, hence I say that I am without protection.

25 "My mother, O great king, was agonized with grief about her son; but she could not, etc.

26 "O great king, my own brothers, the elder and younger ones, could not rid me of my pains, etc.

27 "O great king, my own sisters, the elder and younger ones, could not, etc.

28 "O great king, my loving and faithful wife moistened my breast with the tears of her eyes.

29 "The poor lady did not eat, nor drink, nor bathe, nor use perfumes, wreaths, and anointment, with my knowledge or without it.

30 "O great king, she did not leave my side even for a moment; but she could not rid me of my pains, hence I say that I am without protection.

31 "Then I said: It is very hard to bear pains again and again in the endless Circle of Births.

32 "If I, for once, shall get rid of these great pains, I shall become a houseless monk, calm, restrained, and ceasing to act.

33 "While I thought so, I fell asleep, O ruler of men; and after that night my pains had vanished.

34 "Then in the morning of the next day I took leave of my relations and became a houseless monk, calm, restrained, and ceasing to act.

35 "Thus I became the protector of myself and of others besides, of all living beings, whether they move or not.

36 "My own Self is the river Vaitarani, my own Self the Salmali tree; my own Self is the miraculous cow Kamaduh, my own Self the park Nandana.

37 "My own Self is the doer and undoer of misery and happiness; my own Self, friend and foe, according as I act well or badly.

38 "But there is still another want of protection, O king; hear, therefore, O king, attentively with concentrated thoughts, how some easily discouraged men go astray after having adopted the Law of the Nirgranthas.

39 "If an ordained monk, through carelessness, does not strictly keep the great vows, if he does not restrain himself, but desires pleasure, then his fetters will not be completely cut off.

40 "One who does not pay constant attention to his walking, his speaking, his begging, his receiving and keeping (of things necessary for a monk), and his easing nature [These are the five Samitis], does not follow the road trod by the Lord.

41 "One who for a long time wears a shaven crown and mortifies himself, but who is careless with regard to the vows, and neglects penance and self-control, will not be a winner in the battle (of life).

42 "He is empty like a clenched fist, (of no value) like an uncoined false Karshapana or like a piece of glass resembling turquoise, he is held lightly by men of discernment.

THE GRAND BIBLE

43 "He who has the character of a sinner, though he lays great stress on the outward signs of his calling as a means of living; he who does not control himself, though he pretends to do so; will come to grief for a long time.

44 "As the poison Kalakuta kills him who drinks it; as a weapon cuts him who awkwardly handles it; as a Vetal kills him who does not lay him; so the Law harms him who mixes it up with sensuality.

45 "He who practises divination from bodily marks and dreams, who is well versed in augury and superstitious rites, who gains a sinful living by practising magic tricks 5, will have no refuge at the time (of retribution).

46 "The sinner, always wretched, goes from darkness to darkness, to utter misery; the unholy man who breaks the rules of monks, rushes, as it were, to hell, and to be born again as a brute.

47 "He who accepts forbidden alms, viz. such food as he himself asks for, as has been bought for his sake, or as he gets regularly (as by right and custom), who like fire devours everything, will go to hell from here, after having sinned.

48 "A cut-throat enemy will not do him such harm as his own perversity will do him; the man without pity will feel repentance in the hour of death.

49 "In vain he adopts nakedness, who errs about matters of paramount interest; neither this world nor the next will be his; he is a loser in both respects in the world.

50 "Thus the self-willed sinner who leaves the road of the highest Ginas, who with the appetite of an osprey is desirous of pleasure, will grieve in useless sorrow.

51 "A wise man who hears this discourse, an instruction full of precious wisdom, and who deserts every path of the wicked, should walk the road of the great Nirgranthas.

52 "He who possesses virtuous conduct and life, who has practised the best self-control, who keeps from sinful influences 1, and who has destroyed his Karman, will reach (in the end) the greatest, best, and permanent place (viz. mukti)."

53 Thus the austere and calm, great ascetic and great sage who kept great vows and possessed great fame, preached at great length this great sermon: the great duty of the Nirgranthas.

54 And king Srenika, pleased, spoke thus: 'You have truly shown what it is to be without protection.

55 'You have made the best use of human birth, you have made a true gain, O great sage, you are a protector (of mankind at large) and of your relations, for you have entered the path of the best Ginas.

56 'You are the protector of all unprotected beings, O ascetic; I ask you to forgive me: I desire you to put me right.

57 'That by asking you I have disturbed your meditation, and that I invited you to enjoy pleasures, all this you must forgive me.'

58 When the lion of kings had thus, with the greatest devotion, praised the lion of houseless monks, he, together with his wives, servants, and relations, became a staunch believer in the Law, with a pure mind.

59 The ruler of men, with the hair on his body joyfully erected, bowed his head (to the monk), keeping him on his right side, and departed.

60 And the other, rich in virtues, protected by the three Gupitis, and abstaining from injuring (living beings) in the three ways (viz. by thought, words, and acts), travelled about on the earth, free like a bird, and exempt from delusion.

Thus I say.

UTTARADHYAYANA 21ST LECTURE.

SAMUDRAPALA.

1 In Kampa there lived a Sravaka, the merchant Palita, who was a disciple of the noble and venerable Mahavira.

2 As a Sravaka he was well versed in the doctrines of the Nirgranthas. Once he went by boat to the town of Pihunda on business.

3 A merchant gave him his daughter while he was doing business in Pihunda. When she was big with child, he took her with him on his returning home.

4 Now the wife of Palita was delivered of a child at sea; as the boy was born at sea (samudra), he was named Samudrapala.

5 Our merchant, the Sravaka, went leisurely to Kampa, to his house; in his house the boy grew up surrounded by comfort.

6 He studied the seventy-two arts, and acquired knowledge of the world; he was in the bloom of youth, and had a fine figure and good looks.

7 His father procured him a beautiful wife, Rupini, with whom he amused himself in his pleasant palace, like a Dogundaga god.

8 Once upon a time he saw from the window of his palace a man sentenced to death, dressed for execution, on his way to the place of execution.

9 Agitated by what he saw, Samudrapala spoke thus: 'Of wicked actions this is the bad result.'

10 He became enlightened at once, the venerable man, and he was immensely agitated; he took leave of his parents, and entered the state of houselessness.

11 Abandoning the great distress to which the worldly are liable, the great delusion, and whatever causes fear, one should adopt the Law of monks, the vows, the virtues, and the (endurance of) calamities.

12 One should keep the five great vows, viz. not to kill, to speak the truth, not to steal, to be chaste, to have no property whatever; a wise man should follow the Law taught by the Ginas.

13 A monk should have compassion on all beings, should be of a forbearing character, should be restrained and chaste, and abstaining from everything sinful; he should live with his senses under control.

14 Now and then he should travel in one country, taking into consideration its resources and his own ability; like a lion he should not be frightened by any noise; and whatever words he hears, he should not make an improper reply.

15 In utter indifference he should walk about, and bear everything, be it pleasant or unpleasant; he should not approve of everything everywhere, nor care for 1 respectful treatment or blame.

16, 17 There are many opinions here among men, which a monk places in their true light; there will rise many dangerous and dreadful calamities, caused by gods, men, or animals, which are difficult to be borne and cause easily-discouraged men to sink under them; but a monk who comes in contact with them will not be afraid, like a stately elephant at the head of the battle.

18 Cold and heat, flies and gnats, unpleasant feelings, and many diseases attack the body; without flinching he should bear them, and should not recall to his memory the pleasures he once enjoyed.

19 Giving up love, hatred, and delusion, a monk who is always careful and who is steadfast even as Mount Meru cannot be shaken by the storm, should bear calamities, guarding himself.

20 A great sage should be neither too elevated by pride nor too humble, he should not care for respectful treatment nor blame; an ascetic who has ceased (to act), will by means of his simplicity enter the path of Nirvana.

21 He is neither grieved nor pleased (by anything), he abandons his relations with men, he ceases (to act), is intent on the benefit of his soul, he strives for the highest good (viz. mukti), and uses the means to reach it, free from sorrow, egoism, and any kind of property.

22 A merciful (monk) should use beds distant from others, which are not got ready for his sake 2 nor strewn (with leaves or things considered to be possessed of life); he should sustain such hardships as the sages are accustomed to.

23 The great sage (Samudrapala), understanding the sacred lore and practising completely the best Law, shone forth like the sun in the sky, being possessed of the highest knowledge and glory.

24 Having annihilated his Karman both meritorious and sinful, being steadfast 1, and free from all fetters, Samudrapala crossed the ocean-like Flood of worldly existence and obtained exemption from transmigration.

Thus I say.

UTTARADHYAYANA 22ND LECTURE.

RATHANEMI.

1 In the town of Sauryapura there was a powerful king, Vasudeva by name, who possessed the characteristic marks of a king.

2 He had two wives, Rohini and Devaki; each of them had a beloved son, Rama and Kesava.

3 In the town of Sauryapura there was (another) powerful king, Samudravigaya by name, who possessed the characteristic marks of a king.

4 His wife was Siva by name; and her famous son was the venerable Arishtanemi, the saviour of the world and the lord of ascetics.

5 This Arishtanemi, who was gifted with an excellent voice and possessed the thousand and eight lucky marks of the body, was a Gautama, and his skin was black.

6 His body was strong like that of a bull, and hard like steel; he was well proportioned, and had a belly like that of a fish.

Kesava asked the girl Ragimati in marriage for him.

7 Now this daughter of an excellent king was virtuous and well looking; she possessed all lucky marks of the body, and shone forth like the lightning Saudamani.

8 Her father said to the powerful Vasudeva: 'Let the prince come here that I may give him my daughter.'

9 He had taken a bath containing all (lucky) herbs, and had performed the customary ceremonies; he wore a suit of heavenly clothes and was decked out with ornaments.

10 Riding on the best mast elephant of Vasudeva he looked beautiful, like a jewel worn on the head.

11, 12 He sat under a raised umbrella, fanned by two chowries, and he was surrounded on all sides by a host of Dasarhas and by a complete army drawn up in rank and file,

while the heavenly sound of musical instruments reached the sky.

13 With such pomp and splendour the hero of the Vrishnis started from his own palace.

14 On his way he saw animals, kept in cages and enclosures, overcome by fear and looking miserable.

15 Seeing them on the point of being killed for the sake of their flesh, and to be eaten afterwards, the great sage spoke to his charioteer thus:

16 'Why are all these animals, which desire to be happy, kept in cages and enclosures?'

17 Then the charioteer answered: 'Lucky are these animals because at thy wedding they will furnish food for many people.'

18 Having heard these words, which announced the slaughter of many animals, the great sage, full of compassion and kindness to living beings, meditated thus:

19 'If for my sake many living beings are killed, I shall not obtain happiness in the next world.'

20 Then the famous man presented the charioteer with his pair of earrings, his neck-chain, and all his ornaments.

21 When he had formed his resolution, the gods descended (from heaven), according to the established custom, to celebrate, with great pomp together with their retinue, the event of his renunciation.

22 Surrounded by gods and men, and sitting on an excellent palankin, the Venerable One left Dvaraka and ascended mount Raivataka

23 On arriving at the park he descended from his excellent palankin, surrounded by a crowd of thousands, and then his renunciation took place, while the moon was in conjunction with Kitra.

24 Then he himself plucked out his delightfully-perfumed, soft, and curled hair in five handfuls.

25 And Vasudeva said to that subduer of the senses, who had plucked out his hair: 'O lord of ascetics, may you soon obtain what you wish and desire.'

26 'Increase in knowledge, faith, and right conduct, in forbearance and perfection!'

27 In this manner Rama and Kesava, the Dasarhas, and many people paid homage to Arishtanemi and then returned to the town of Dvaraka.

28 When the daughter of the king heard of the ordination of the Gina, laughter and gaiety forsook her, and she was overwhelmed with affliction.'

29 Ragimati thought: 'Shame upon my life, that I have been forsaken by him! it is better I should turn nun.'

30 Firm and decided she cut off her tresses which were black like bees and dressed with a brush and comb.

31 And Vasudeva said to her who had cut off her hair, and subdued her senses: 'Lady, cross the dreadful ocean of the Samsara without difficulty!'

32 When she had entered the order, the virtuous and very learned lady induced through many people, her relations and servants, to enter the order too.

33 On her way to mount Raivataka it began to rain; her clothes being wet, she entered a cave and waited there in the darkness while it was raining.

34 She took off her clothes and was naked as she was born, thus she was seen by Rathanemi, whose (peace of) mind became (thereby) disturbed; and afterwards she saw him.

35 She was frightened when she discovered herself alone with the monk; folding her arms over her breast she sank down trembling.

36 When the prince, Samudravigaya's son, saw her frightened and trembling, he spoke the following words:

37 'I am Rathanemi, O dear, beautiful, sweetly-speaking lady! Do accept me for your lover, O slender one 1, you shall have no cause to complain.

38 'Come, let us enjoy pleasures, for it is a rare chance to be born a human being; after we have enjoyed pleasures, we shall enter on the path of the Ginas.'

39 When Ragimati perceived that Rathanemi's strength of will was broken, and temptation had got the better of him, she did not lose her presence of mind and defended her Self on that occasion.

40 The daughter of the best king, true to self-control and her vows, maintained the honour of her clan and family, and her virtue, and spoke to him:

41 'If you owned the beauty of Vaisramana, the pleasing manners of Nalakubara, if you were like Purandara himself, I should have no desire for you.

42 'Fie upon you, famous knight, who want to quaff the vomited drink for the sake of this life; it would be better for you to die.

43 'I am the daughter of the Bhoga-king, and you are an Andhakavrishti; being born in a noble family let us not become like Gandhana-snakes; firmly practise self-control!'

44 'If you fall in love with every woman you see, you will be without hold like the Hatha-plant, driven before the wind.

45 'As a herdsman or a keeper of goods does not own the things (he has the care of), so you will not truly own Sramanahood.'

46 Having heard these well-spoken words of the virtuous lady, he returned to the Law like an elephant driven by the hook.

47 Protected in thoughts, words, and acts, subduing his senses and keeping the vows, he practised true Sramanahood throughout life.

48 After practising severe austerities both of them became Kevalins, and having completely annihilated their Karman, they reached the highest perfection.

49 Thus act the enlightened, the wise, the clever ones; they turn from pleasures as did this best of men.
Thus I say.

UTTARADHYAYANA 23RD LECTURE.
KESI AND GAUTAMA.

1 There was a Gina, Parsva by name, an Arhat, worshipped by the people, who was thoroughly enlightened and omniscient, a prophet of the Law, and a Gina.

2 And there was a famous disciple of this Light of the World, the young Sramana Kesi, who had completely mastered the sciences and right conduct.

3 He possessed the light of Sruta and Avadhi knowledge, and was surrounded by a crowd of disciples; wandering from village to village he arrived in the town of Sravasti.

4 In the district of that town there is a park, called Tinduka; there he took up his abode in a pure place to live and sleep in.

5 Now at that time there lived the Prophet of the Law, the Gina, who in the whole world is known as the venerable Vardhamana.

6 And there was a famous disciple of this Light of the World, the venerable Gautama by name, who had completely mastered the sciences and right conduct.

7 He knew the twelve Angas, was enlightened, and was surrounded by a crowd of disciples; wandering from village to village he too arrived in Sravasti.

8 In the district of that town there is a park Koshtaka; there he took up his abode in a pure place to live and sleep in.

9 The young Sramana Kesi and the famous Gautama, both lived there, protecting themselves (by the Guptis) and being careful.

10 The pupils of both, who, controlled themselves, who practised austerities, who possessed virtues, and who protected their Self, made the following reflection:

11 "Is our Law the right one, or is the other Law 1 the right one? are our conduct and doctrines right, or the other?"

12 "The Law as taught by the great sage Parsva, which recognises but four vows, or the Law taught by Vardhamana, which enjoins five vows?"

13 "The Law which forbids clothes (for a monk), hr that which (allows) an under and upper garment? Both pursuing the same end, what has caused their difference?"

14 Knowing the thoughts of their pupils, both Kesi and Gautama made up their minds to meet each other.

15 Gautama, knowing what is proper and what is due to the older section (of the church), went to the Tinduka park, accompanied by the crowd, his pupils.

16 When Kesi, the young monk, saw Gautama approach, he received him with all becoming attention.

17 He at once offered Gautama the four pure kinds of straw and hay to sit upon.

18 Kesi, the young Sramana, and the famous Gautama, sitting together, shone forth with a lustre like that of sun and moon.

19 There assembled many heretics out of curiosity, and many thousands of laymen;

20 Gods, Danavas, Gandharvas, Yakshas, Rakshasas, and Kinnaras (assembled there), and there came together invisible ghosts too.

21, 22 Kesi said to Gautama, "I want to ask you something, holy man." Then to these words of Kesi Gautama made the following reply: "Sir, ask whatever you like." Then with his permission Kesi spoke to Gautama:

23 "The Law taught by the great sage Parsva, recognises but four vows, whilst that of Vardhamana enjoins five.

24 "Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O wise man?"

25 Then to these words of Kesi Gautama made the following reply: "Wisdom recognises the truth of the Law and the ascertainment of true things.

26 "The first saints were simple but slow of understanding, the last saints prevaricating and slow of understanding, those between the two simple and wise; hence there are two forms of the Law [The meaning of this explanation is as follows. As the vow of chastity is not explicitly mentioned among Parsva's four vows, but was understood to be implicitly enjoined by them, it follows that only such men as were of an upright disposition and quick understanding would not go astray by observing the four vows literally, i.e. by not abstaining from sexual intercourse, as it was not expressly forbidden.--The argumentation in the text presupposes a decay of the morals of the monastic order to have occurred between Parsva and Mahavira, and this is possible only on the assumption of a sufficient interval of time having p. 123 elapsed between the

last two Tirthakaras. And this perfectly agrees with the common tradition that Mahavira came 250 years after Parsva.]

27 "The first could but with difficulty understand the precepts of the Law, and the last could only with difficulty observe them, but those between them easily understood and observed them."

28 "Well, Gautama, you possess wisdom, you have destroyed my doubt; but I have another doubt which you must explain to me, Gautama.

29 "The Law taught by Vardhamana forbids clothes, but that of the great sage Parsva allows an under and upper garment.

30 "Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O wise man?"

31 To these words of Kesi Gautama made the following reply: "Deciding the matter by their superior knowledge, (the Tirthakaras) have fixed what is necessary for carrying out the Law.

32 "The various outward marks (of religious men) have been introduced in order that people might recognise them as such; the reason for the characteristic marks is their usefulness for religious life and their distinguishing character.

33 "Now the opinion (of the Tirthakaras) is that knowledge, faith, and right conduct are the true causes of final liberation, (and not the outward marks)."

34 "Well, Gautama, you possess wisdom, you have destroyed my doubt; but I have another doubt, which you must explain to me, Gautama.

35 "Gautama, you stand in the midst of many thousand (foes) who make an attack on you; how have you vanquished them? [This question does not refer to the difference in doctrines between Parsva and Mahavira, but is discussed here, as the commentator states, for the benefit of the pupils of both sages who are engaged in conversation. I think, however, that this and the following questions are asked and answered here by the disciples of the two Tirthakaras for a better reason than that given by the scholiast. For in them the leading topics of Jainism are treated in a symbolical way. Gautama at once understands the true meaning of the similes and interprets them to the satisfaction of Kesi. In this way the unity in doctrine subsisting between the Law of Parsva and that of Mahavira is demonstrated to the hearers of the dispute, after the differences had been explained away.]

36 "By vanquishing one, five are vanquished; by vanquishing five, ten are vanquished; by this tenfold victory, I vanquish all foes."

37 Kesi said to Gautama: "Whom do you call a foe?" To these words of Kesi Gautama made the following reply:

38 "Self is the one invincible foe, (together with the four) cardinal passions, (viz. anger, pride, deceit, and greed, they are five) and the (five) senses (make ten). These (foes), O great sage, I have regularly vanquished."

39 "Well, Gautama, etc. (as in verse 28).

40 "We see many beings in this world who are bound by fetters; how have you got rid of your fetters and are set free, O sage?"

41 "Having cut off all fetters, and having destroyed them by the right means, I have got rid of my fetters and am set free, O sage."

42 Kesi said to Gautama: "What do you call fetters?" To these words of Kesi Gautama made the following reply:

43 "Love, hatred, etc., are heavy fetters, attachment is a dangerous one; having regularly destroyed them, I live up to the rules of conduct."

44 "Well, Gautama, etc. (as in verse 28).

45 "O Gautama, in the innermost heart there grows a plant which brings forth poisonous fruit; how have you torn it out?"

46 "I have thoroughly clipped that plant, and torn it out together with its roots; thus I have got rid of the poisonous fruit."

47 Kesi said to Gautama, "What do you call that plant?" To these words of Kesi Gautama made the following reply:

48 "Love of existence is that dreadful plant which brings forth dreadful fruit; having regularly torn it out, I live pleasantly."

49 "Well, Gautama, etc. (as in verse 28).

50 "Gautama, there is blazing up a frightful fire [In the original 'fire' is put in the plural because the four kashayas or cardinal passions are denoted by it.] which burns the embodied beings; how have you put it out?"

51 "Taking water, excellent water, from (the river) produced by the great cloud, I always pour it over my body; thus sprinkled the fire does not burn me."

52 Kesi said to Gautama, "What do you call the fire?" To these words of Kesi Gautama made the following reply:

53 "The passions are the fire; knowledge, a virtuous life, and penances are the water; sprinkled with the drops of knowledge the fire of the passions is extinguished and does not burn me."

54 "Well, Gautama, etc. (as in verse 28).

55 "The unruly, dreadful, bad horse, on which you sit, runs about, Gautama! how comes it to pass that it does not run off with you?"

56 "I govern it well in its course by the bridle of knowledge; it does not go astray with me, it keeps to the right path."

57 Kesi said to Gautama, "What do you call this horse?" To these words of Kesi Gautama made the following reply:

58 "The mind is that unruly, dreadful, bad horse; I govern it by the discipline of the Law (so that it becomes a well-) trained Kamboga-steed."

59 "Well, Gautama, etc. (as in verse 28).

60 "There are many bad roads in this world, which lead men astray; how do you avoid, Gautama, going astray as you are on the road?"

61 "They all are known to me, those who are in the right path and those who have chosen a wrong path; therefore I do not go astray, O sage!"

62 Kesi said to Gautama, "What do you call the path?" To these words of Kesi Gautama made the following reply:

63 "The heterodox and the heretics have all chosen a wrong path; the right path is that taught by the Ginas; it is the most excellent path."

64 "Well, Gautama, etc. (as in verse 28).

65 "Is there a shelter, a refuge, a firm ground for the beings carried away by the great flood of water? do you know the island, O Gautama?"

66 "There is a large, great island in the midst of water, which is not inundated by the great flood of water."

67 Kesi said to Gautama, "What do you call this island?" To these words of Kesi Gautama made the following reply:

68 "The flood is old age and death, which carry away living beings; Law is the island, the firm ground, the refuge, the most excellent shelter."

69 "Well, Gautama, etc. (as in verse 28).

70 "On the ocean with its many currents there drifts a boat; how will you, Gautama, on board of it reach the opposite shore?"

71 "A boat that leaks will not reach the opposite shore; but a boat that does not leak, will reach it."

72 Kesi said to Gautama, "What do you call this boat?" To these words of Kesi Gautama made the following reply:

73 "The body is the boat, life is the sailor, and the Circle of Births is the ocean which is crossed by the great sages."

74 "Well, Gautama, etc. (as in verse 28).

75 "In this dreadfully dark gloom there live many beings; who will bring light into the whole world of living beings?"

76 "The spotless sun has risen which illuminates the whole world; he will bring light into the whole world of living beings."

77 Kesi said to Gautama, "What do you call this sun?" To these words of Kesi Gautama made the following reply:

78 "Risen has he who put an end to the Circle of Births, the omniscient Gina, the luminary, who brings light into the whole world of living beings."

79 "Well, Gautama, etc. (as in verse 28).

80 "Do you, O sage, know a safe, happy, and quiet place for living beings which suffer from pains 1 of body and mind?"

81 "There is a safe place in view of all, but difficult of approach, where there is no old age nor death, no pain nor disease."

82 Kesi said to Gautama, "What is this place called?" To these words of Kesi Gautama made the following reply:

83 "It is what is called Nirvana, or freedom from pain, or perfection, which is in view of all; it is the safe, happy, and quiet place which the great sages reach."

84 "That is the eternal place, in view of all, but difficult of approach. Those sages who reach it are free from sorrows, they have put an end to the stream of existence."

85 "Well, Gautama, you possess wisdom, you have destroyed my doubt; obedience to you, who are not troubled by doubts, who are the ocean, as it were, of all Sutras."

86 After his doubt had been solved, Kesi, of enormous sanctity, bowed his head to the famous Gautama.

87 And in the pleasant (Tinduka park) he sincerely adopted the Law of the five vows, which was proclaimed by the first Tirthakara, according to the teaching of the last Tirthakara.

88 In that meeting of Kesi and Gautama, knowledge and virtuous conduct were for ever brought to eminence, and subjects of the greatest importance were settled.

89 The whole assembly was greatly pleased and fixed their thoughts on the right way. They praised Kesi and Gautama: "May the venerable ones show us favour!"
Thus I say.

UTTARADHYAYANA 24TH LECTURE.
THE SAMTIS.

1 The eight articles of the creed are the Samitis and the Guptis; there are five Samitis and three Guptis.

2 The Samitis are: 1st. irya-samiti (going by paths trodden by men, beasts, carts, etc., and looking carefully so as not to occasion the death of any living creature); 2nd. bhasha-samiti (gentle, salutary, sweet, righteous speech); 3rd. eshana-samiti (receiving alms in a manner to avoid the forty-two faults that are laid down); 4th. adana-samiti (receiving and keeping of

the things necessary for religious exercises, after having carefully examined them); 5th. ukkara-samiti (performing the operations of nature in an unfrequented place).

The three Guptis (which are here included in the term Samiti in its wider application) are: 1st. mano-gupti (preventing the mind from wandering in the forest of sensual pleasures by employing it in contemplation, study, etc.); 2nd. vag-gupti (preventing the tongue from saying bad things by a vow of silence, etc.); 3rd. kaya-gupti (putting the body in an immovable posture as in the case of Kayotsarga).

3 The eight Samitis are thus briefly enumerated, in which the whole creed taught by the Ginas and set forth in the twelve Angas, is comprehended.

4 1. The walking of a well-disciplined monk should be pure in four respects: in respect to 1st. the cause; 2nd. the time; 3rd. the road; 4th. the effort.

5 The cause is: knowledge, faith, and right conduct; the time is day-time; the road excludes bad ways.

6 The effort is fourfold, viz. as regards: 1st. substance, 2nd. place, 3rd. time, and 4th. condition of mind. Hear me explain them.

7 With regard to substance: the (walking monk) should look with his eyes; with regard to place: the space of a yuga (i.e. four hastas or cubits); with regard to time: as long as he walks; and with regard to condition of mind: carefully.

8 He walks carefully who pays attention only to his walk and his body (executing it), whilst he avoids attending to the objects of sense, but (minds) his study, the latter in all five ways [Alambana, literally support; explained: supported by which the mind becomes pure.].

9, 10 2. To give way to: anger, pride, deceit and greed, laughter, fear, loquacity and slander; these eight faults should a well-disciplined monk avoid; he should use blameless and concise speech at the proper time.

11 3. As regards begging, a monk should avoid the faults in the search, in the receiving, and in the use of the three kinds of objects, viz. food, articles of use, and lodging.

12 A zealous monk should avoid in the first (i.e. in the search for alms) the faults occasioned either by the giver (udgama) or by the receiver (utpadana); in the second (i.e. in the receiving of alms) the faults inherent in the receiving; and in the use of the articles received, the four faults*.

[* There are altogether forty-six faults to be avoided. As they are frequently alluded to in the sacred texts, a systematical enumeration and description of them according to the Dipika will be useful.]

There are sixteen udgama-doshas by which food, etc. becomes unfit for a Jaina monk:

1. Adhakarmika, the fault inherent in food, etc., which a layman has prepared especially for religious mendicants of whatever sect.

2. Auddesika, is food, etc., which a layman has prepared for a particular monk.

3. Putika, is food, etc., which is pure on the whole, but contains particles impure on account of the first fault.

4. Unmisra, is food, etc., of which a part only had been especially prepared for the monk in question.

5. Sthapanakarmika, is food, etc., which has been reserved for the monk.

6. Prabhritika, is food, etc., which has been prepared for some festivity.

7. Praduhkarana, when the layman has to light a lamp in order to fetch the alms for the monk.

8. Krita, when he has to buy the things.

9. Pramitya, when he has to fetch a ladle (? uddharaka) in order to draw out the food, etc.

10. Paravrutti, when he replaces bad particles of the food by good ones, and vice versa.

11. Adhyahrita, when he has to fetch the food, etc., from some distance.

12. Udbhinna, when he has to open locks before he gets at the food, etc.

13. Malahrita, when he has to take the food, etc., from some raised or underground place.

14. Akkhidya, when the food, etc., was taken by force from somebody.

15. Anisrishta, when a man gives from a store he possesses in common with other men, without asking their permission.

16. Adhyavapura, when the mendicant calls while the dinner is being cooked, and for his sake more food is put in the pot on the fire.

(Some of these faults are enumerated in the Aupapatika Sutra, § 96, III.)

There are sixteen utpadana-doshas; or such faults as are occasioned by the monk's using some means to make the layman give him alms:

1. Dhatrikarman, when the monk plays with the layman's children.

2. Dutakarman, when he gives him information about what his people are doing.

3. Nimitta, when he speaks in praise of almsgiving.

4. Agivika, when he makes his birth and family known to him.

5. Vapanika, when he expatiates upon his misery.

6. Kikitsa, when he cures sick people.

7. Krodhapinda, when he extorts alms by threats.

8. Manapinda, when he tells the layman that he has laid a wager with other monks that he would get alms from him.

9. Mayapinda, when he employs tricks or buffoonery in order to procure alms.

10. Lobhapinda, when he goes begging from a desire of good fare.

11. Samstava-pinda, when he flatters the layman.

12. Vidypinda, when he makes a show of his learning; or when he conjures a god from whom to get alms.

13. Mantradosha, when he obliges the layman in some way or other.

14. Kurnayogya, when he makes himself invisible and then takes away the food, etc.

15. Yogapinda, when he teaches people spells, tricks, etc.

16. Mulakarman, when he teaches them how to obviate evils by roots, charms, etc.

There are ten faults of grahanaishana:

1. Sankita, when a monk accepts alms from a frightened layman.

2. Mrakshita, when the food is soiled (kharantita) by animate or inanimate matter.

3. Nikshipta, when the food is placed among animate things.

4. Pihita, when animate food is covered with inanimate matter, and vice versa.

5. Samhrita, when the layman has to take out the thing to be given from one vessel and puts it into another.

6. Dayaka, when the condition or occupation of the giver forbids accepting alms from him.

7. Unmisrita, when the layman mixes up pure with impure food.

8. Aparita (?), when one joint possessor gives away from the store against the other's will.

9. Lipta, when the layman gives food, etc., with a ladle or his hand, soiled with milk, butter, etc.

10. Khardita, when in giving alms he spills milk, etc.

There are four faults of paribhogaishana:

1. Samyogana, when the monk puts together the ingredients for a good meal.

2. Apramana, when he accepts a greater than the prescribed quantity of food.

3. Ingala, when he praises a rich man for his good fare, or dhuma, when he blames a poor man for his bad fare.

4. Akarana, when he eats choice food on other occasions than those laid down in the sacred texts.]

13 4. If a monk takes up or lays down the two kinds of things belonging to his general and supplementary outfit, he should proceed in the following way.

14 A zealous monk should wipe the thing after having inspected it with his eyes, and then he should take it up or put it down, having the Samiti in both respects.

15 5. Excrements, urine, saliva, mucus, uncleanness of the body, offals of food, waste things, his own body (when he is about to die), and everything of this description (is to be disposed of in the way to be described).

16 [A place may be not frequented and not seen (by people), or not frequented but seen, or frequented and not seen, or frequented and seen.

17, 18 In a place neither frequented nor seen by other people, which offers no obstacles to self-control, which is even, not covered with grass or leaves [Agghusire = asushire, not perforated, not having holes. I translate according to the author of the Avakuri. The literal p. 135 translation would give a wrong idea, as it would come to the same as the word bilavargita in the next verse.], and has been brought into its present condition not long ago, which is spacious, has an inanimate surface-layer, not too near (the village, etc.), not perforated by holes, and is exempt from insects and seeds--in such a place he should leave his excrements, etc.

19 The five Samitis are thus briefly enumerated, I shall now explain in due order the three Guptis.

20 1. There is, 1st. truth; 2nd. untruth; 3rd. a mixture of truth and untruth; 4th. a mixture of what is not true, and what is not untrue. The Gupti of mind refers to all four.

21 A zealous monk should prevent his mind from desires for the misfortune of somebody else, from thoughts on acts which cause misery to living beings, and from thoughts on acts which cause their destruction.

22 2. The Gupti of speech is also of four kinds (referring to the four divisions as in verse 20).

23 A zealous monk should prevent his speech from (expressing) desires, etc. (as in verse 21).

24, 25 3. In standing, sitting, lying down, jumping, going, and in the use of his organs, a zealous monk should prevent his body from intimating obnoxious desires, from doing acts which cause misery to living beings, or which cause their destruction.

26 These are the five Samitis for the practice of the religious life, and the Guptis for the prevention of everything sinful.

27 This is the essence of the creed, which a sage should thoroughly put into practice; such a wise man will soon get beyond the Circle of Births.

Thus I say.

UTTARADHYAYANA 25TH LECTURE.
THE TRUE SACRIFICE.

1 There was a famous Brahmana, Gayaghosha by name, who was born in a Brahmanical family, but who was pledged to the performing of the yamas.

2 This great sage, who subdued all his senses, and who walked on the right road, came, on his wandering from village to village, to the town of Benares.

3 There outside of Benares he took up his lodgings in a pleasant park; there he took up his abode in a pure place to live and sleep in.

4 At the same time a Brahmana, versed in the Vedas, Vigayaghosha by name, offered a sacrifice in that town.

5 Now this houseless (monk) at the end of a fast of a month's duration, went to the sacrifice of Vigayaghosha to beg alms.

6 The priest wanted to turn the approaching monk off: 'I shall not give you alms, mendicant, beg somewhere else.'

7, 8 'Priests who are versed in the Vedas and are chaste as behoves offerers, who are versed in the Gytoshanga and are well grounded in the sacrificial science, who are able to save themselves. and others, such priests ought to be presented with food and all they desire.'

9 When the great sage was thus refused by the priest, he was neither angry nor pleased, as he always strove for the highest good.

10 Not to obtain food, or drink, or whatever else he wanted, but to save these people he spoke the following words:

11 "You do not know what is most essential in the Vedas, nor in sacrifices, nor in the heavenly bodies, nor in duties.

12 "Nor do you know those who are able to save themselves and others; but if you do, then speak out!"

13 The priest did not make a reply to defend himself against his insinuation; but he and all there assembled joined their hands and questioned the great sage:

14 'Tell us the most essential subject in the Vedas, and tell us what is most essential in the sacrifice; tell us the first of the heavenly bodies, and tell us the best of dharmas.

15 'Who are able to save themselves and others (viz. tell me). I ask you to solve this my doubt, O saint.'

16 "The most essential subject in the Vedas is the agnihotra, and that of the sacrifice is the purpose of the sacrifice 1; the first of the heavenly bodies is the moon, and the best of dharmas is that of Kasyapa (i.e. Rishabha).

17 "The beautiful (gods) with joined hands praise and worship the highest Lord (i.e. the Tirthakara) as the planets, etc., (praise) the moon.

18 "The ignorant (priests) pretend to know the sacrifice, those whose Brahmanical excellence consists in (false) science; they shroud themselves in study and penance, being like fire covered by ashes.

19 "He who is called by people a Brahmana and is worshipped like fire (is no true Brahmana). But him we call a true Brahmana, whom the wise point out as such.

20 "He who has no worldly attachment after entering the order, who does not repent of having become a monk, and who takes delight in the noble words, him we call a Brahmana.

21 "He who is exempt from love, hatred, and fear, (and who shines forth) like burnished gold, purified in fire, him we call a Brahmana.

22 "A lean, self-subduing ascetic, who reduces his flesh and blood, who is pious and has reached Nirvana, him we call a Brahmana.

23 "He who thoroughly knows living beings, whether they move or not, and does not injure them in any of the three ways, him we call a Brahmana.

24 "He who does not speak untruth from anger or for fun, from greed or from fear, him we call a Brahmana.

25 "He who does not take anything that is not given him, be it sentient or not sentient, small or large, him we call a Brahmana.

26 "He who does not carnally love divine, human, or animal beings, in thoughts, words, or acts, him we call a Brahmana.

27 "He who is not defiled by pleasures as a lotus growing in the water is not wetted by it, him we call a Brahmana.

28 "He who is not greedy, who lives unknown, who has no house and no property, and who has no friendship with householders, him we call a Brahmana.

29 "He who has given up his former connections (with his parents, etc.), with his kinsmen and relations, and who is not given to pleasure, him we call a Brahmana.

30 "The binding of animals (to the sacrificial pole), all the Vedas, and sacrifices, being causes of sin, cannot save the sinner; for his works (or Karman) are very powerful.

31 "One does not become a Sramana by the tonsure, nor a Brahmana by the sacred syllable om, nor a Muni by living in

the woods, nor a Tapasa by wearing (clothes of) Kusa-grass and bark.

32 "One becomes a Sramana by equanimity, a Brahmana by chastity, a Muni by knowledge, and a Tapasa by penance.

33 "By one's actions one becomes a Brahmana, or a Kshatriya, or a Vaishya, or a Sudra.

34 "The Enlightened One has declared these (good qualities) through which one becomes a (true) Snataka; him who is exempt from all Karma, we call a Brahmana.

35 "The most excellent twice-born men who possess these good qualities, are able to save themselves and others."

36 When thus his doubt had been solved, Vigayaghosha, the Brahmana, assented* to the great sage Gayaghosha and to his (speech). [* Samudaya tayam tam tu. The text is evidently corrupted. Samudaya stands, according to the commentators, for samadaya, but there is no finite verb with which to construe the absolute participle, either expressed or easily supplied. Perhaps we must read samuvaya vayam = samuvaka vakas; for the perfect is retained in some cases. However, if this conjecture be right, the next line would be superfluous.]

37 Vigayaghosha, pleased, folded his hands and spoke as follows: 'You have well declared to me what true Brahmanhood consists in.

38 'You are a sacrificer of sacrifices, you are the most learned of those who know the Vedas, you know the Geyotishanga, you know perfectly the Law.

39 'You are able to save yourself and others; therefore do us the honour to accept our alms, O best of monks.'

40 'I do not want any alms; but, O Brahmana, enter the order at once, lest you should be drifted about on the dreadful ocean of the Samsara, whose eddies are dangers.

41 "There is glue (as it were) in pleasure: those who are not given to pleasure, are not soiled by it; those who love pleasures, must wander about in the Samsara; those who do not, will be liberated.

42 "If you take two clods of clay, one wet, the other dry, and fling them against the wall, the wet one will stick to it.

43 "Thus foolish men, who love pleasure, will be fastened (to Karma), but the passionless will not, even as the dry clod of clay (does not stick to the wall)."

44 When Vigayaghosha had learned the excellent Law from the houseless Gayaghosha, he entered the order.

45 Gayaghosha and Vigayaghosha both annihilated their Karma by self-control and penance, and reached the highest perfection.

Thus I say.

UTTARADHYAYANA 26TH LECTURE.

THE CORRECT BEHAVIOUR.

1 I shall declare the correct behaviour (samakari) which causes freedom from all misery; by practising it the Nirgranthas have crossed the ocean of Samsara.

2-4 The correct behaviour of monks consists of (the following) ten parts: 1st. avasyika; 2nd. naishedhiki; 3rd. aprikkhana; 4th. pratiprikkhana; 5th. khandana; 6th. ikkhakara; 7th. mithyakara; 8th. tathakara; 9th. abhyutthana; 10th. upasampad.

5-7 The avasyika is required when he leaves a room (or the presence of other monks on some necessary business); the naishedhiki, on entering a place; aprikkhana, (or asking the superior's permission) for what he is to do himself; pratiprikkhana, for what somebody else is to do; khandana, (or placing at the disposal of other monks) the things one has got; ikkhakara, in the execution (of one's intention by oneself or somebody else); mithyakara, in the blaming oneself (for sins committed); tathakara, (assent) in making a promise; abhyutthana, in serving those who deserve respect; and upasampad, in placing oneself under another teacher. Thus the twice fivefold behaviour has been declared.

8 After sunrise during the first quarter (of the first Paurushi)* he should inspect (and clean) his things and pay his respects to the superior. [* The southern half of the sky or horizon, between east and west, is divided into four quarters, each of which corresponds in time to a paurushi, the fourth part of a day or a night.]

9 Then, with his hands joined, he should ask him: 'What shall I do now? I want to be employed, sir, in doing some work or in studying.'

10 If he is ordered to do some work, he should do it without tiring; if he is ordered to study, he should do it without allowing himself to be affected by any pains.

11 A clever monk should divide the day into four (equal) parts (called paurushi), and fulfil his duties (uttaraguna) in all four parts.

12 In the first Paurushi he should study, in the second he should meditate, in the third he should go on his begging-tour, and in the fourth he should study again.

13 In the month Ashadha the Paurushi (of the night) contains two feet (pada)*; in the month Pausha, four; in the months Kaitra and Asvayuga, three. [* A paurushi is the fourth part of a day or a night; about the time of the equinoxes, when the day as well as the night contains twelve hours, the paurushi contains three hours. At the same time, in the months Kaitra and Asvina, as we learn from our verse, the

paurushi has three feet, padas. The pada therefore is equal to one hour exactly. The duration of the night at the summer solstice was therefore estimated at eight hours and at the winter solstice at sixteen, just as in the Vedic Geyotisha.]

14 (The Paurushi) increases or decreases a digit* (angula) every week, two digits every fortnight, four digits every month. [* A digit, angula, is apparently the twelfth part of a foot, pada = one hour. The digit is therefore equal to five minutes.]

15 The dark fortnight of Ashadha, Bhadrpada, Karttika, Pausha, Phalgun, and Vaisakha are known as avamaratras [The fortnights, mentioned in the text, consist of fourteen days only, the remaining ones of fifteen days. In this way the lunar year is made to consist of 354 days.]

16 In the quarter of the year comprising the three months Gyeshtamula, Ashadha, and Sravana, the (morning-) inspection is to last six digits (beyond ¼ Paurushi); in the second quarter, eight; in the third, ten; in the fourth, eight [Or thirty, forty, fifty, forty minutes respectively.]

17 A clever monk should divide the night too into four parts, and fulfil his duties (uttaraguna) in all four parts.

18 In the first Paurushi he should study, in the second he should meditate, in the third he should leave off sleep, and in the fourth he should study again.

19 When the nakshatra which leads the night* has reached the first quarter of the heaven, at dawn he should cease to study. [* I.e. the nakshatra which is in opposition to the sun, and accordingly rises at the same time with the setting sun, and sets with the rising sun, compare Ramayana III, 16, 12.]

20 When a small part of the quarter is left [I.e. is about to set.], in which the (leading) nakshatra stands, during that space of time, being considered intermediate* (between two) days, a monk should watch. [* Veratiya, translated vairatrika; but there is no such word in Sanskrit. It apparently stands for dvairatrika, belonging to two days. As the Hindus reckon the day from sunrise, the time immediately preceding it may be considered to belong to two days.]

21 In the first quarter (of the first Paurushi) he should inspect (and clean) his things, pay his respects to his superior, and then begin to study, not allowing himself to be affected by any pains.

22 In the (last) quarter of the first Paurushi, after paying his respect to the Guru, a monk should inspect his almsbowl, without, however, performing the Kala-pratikramana.

23 He should first inspect his mouth-cloth, then his broom, and taking the broom in his hand he should inspect his cloth.

24 Standing upright he holds his cloth firmly and inspects it first leisurely, then he spreads it, and at last he wipes it.

25 (He should spread the cloth) without shaking or crushing it, in such a way as to make the folds shapely, and to avoid friction of its parts against each other; he should fold it up six times in length, and nine times in breadth, and then he should remove living beings with his hand (spreading the cloth on the palm of his hand).

26 He must avoid want of attention: 1st. in beginning his work; 2nd. in taking up the corners of the cloth; 3rd. in folding it up; 4th. in shaking out the dust; 5th. in putting it down (on some other piece of cloth); 6th. in sitting upon the haunches.

27 (One must further avoid) to hold the cloth loosely, or at one corner, or so as to let it flap, or so as to subject it to friction, or so as to shake it in different ways, or if one has made a mistake in the number of foldings (see verse 25) to count (aloud or with the help of the fingers, etc.)

28 There should be neither too little nor too much of inspection, nor an exchange (of the things to be inspected); this is the right way to do (the inspection), all other methods are wrong:--

29 (This is) if one engaged in inspecting his things converses or gossips (with anybody), renounces something, teaches another his lesson, or receives his own lesson from another, (he neglects his inspection).

30 He who is careful in the inspection, protects the six kinds of living beings, viz. the earth-bodies, water-bodies, fire-bodies, wind-bodies, plants, and animals.

31 He who is careless in the inspection, injures the six kinds of living beings (just enumerated).

32 In the third Paurushi he should beg food and drink, (he may do so) for any of the following six reasons:

33 1st. To prevent an illness; 2nd. to serve the Guru; 3rd. to be able to comply with the rules about walking; 4th. to be able to comply with the rules of self-control; 5th. to save one's life; 6th. to be able to meditate on the Law.

34 A zealous Nirgrantha or Nirgranthi may omit to beg food for the following six reasons, when it will not be considered a transgression of his duties:

35 1st. In case of illness; 2nd. in case of a disaster; 3rd. to preserve one's chastity and the Guptis; 4th. out of compassion for living beings; 5th. in the interest of penance; 6th. to make an end of one's life.

36 Taking his whole outfit a monk should inspect it with his eye; he then may walk about, but not beyond half a Yogana.

37 In the fourth Paurushi he should put away his almsbowl (after having eaten his meal), and then begins his study which reveals all existent things.

38 In the last quarter of the fourth Paurushi he should pay his reverence to the Guru, and after having performed Kala-pratikramana, he should inspect his lodging.

39 A zealous monk should also inspect the place where to discharge his excrements and urine, and then (till the sun sets) he should go through Kayotsarga without allowing himself to be affected by any pains.

40 Then he should, in due order, reflect on all transgressions he has committed during the day, with regard to knowledge, faith, and conduct.

41 Having finished Kayotsarga, and paid his reverence to the Guru, he should, in due order, confess his transgressions committed during the day.

42 Then having recited the Pratikramana Sutra, and having annihilated his sins, he should pay his reverence to the Guru (asking absolution), and go through Kayotsarga without allowing himself to be affected by any pains.

43 Having finished Kayotsarga, and paid his reverence to the Guru, he should pronounce the customary (three) praises, and then wait for the proper time.

44 In the first Paurushi (of the night) he should study; in the second he should meditate; in the third he should leave off sleep; and in the fourth he should study again.

45 In the fourth Paurushi he should wait for the proper time and then begin to study without waking the householders.

46 In the last quarter of the fourth Paurushi he should pay his reverence to the Guru, and performing Kala-pratikramana he should wait for the proper time.

47 When the (time for) Kayotsarga has arrived, he should go through it, without allowing himself to be affected by any pains.

48 Then he should, in due order, reflect on all transgressions he has committed during the night with regard to knowledge, faith, and conduct.

49 Having finished Kayotsarga and paid his reverence to the Guru, he should, in due order, confess his transgressions committed during the night.

50 Then having recited the Pratikramana Sutra etc. (see verse 41).

51 He should consider what kind of austerities he will undertake. Having finished his Kayotsarga, he pays his reverence to the Guru.

52 Having finished Kayotsarga and paid his reverence to the Guru, he should practise those austerities which he has decided upon, and praise the perfected saints.

53 Thus has been summarily declared the correct behaviour, by practising which many souls have crossed the ocean of Samsara.

Thus I say.

UTTARADHYAYANA 27TH LECTURE.

THE BAD BULLOCKS.

1 There was a Sthavira and Ganadhara, the learned sage Garga. This leader of the Gana once made the following reflections:

2 'He who rides in a car, crosses a wilderness; he who rides, as it were, in (the car of) religious exercise, crosses the Samsara.

3 'But he who puts bad bullocks before his car, will be tired out with beating them; he will feel vexation, and his goad will be broken (at last).

4 '(A bad bullock) will bite its mate in the tail; it will wound the other; it will break the pin of the yoke, or it will leave the road.

5 'It will fall down on its side, or sit down, or lie down; it will jump up or caper, or it will obstinately make for a young cow.

6 'It will furiously advance with its head lowered for an attack, or angrily go backward; it will stand still as if dead, or run at full speed.

7 'The cursed beast 4 will rend asunder the rope, or in its unreason break the yoke; and roaring it will break loose and run off.

8 'Just as bad bullocks are when put before a car, so are bad pupils when yoked, as it were, to the car of the Law; they break down through want of zeal.

9 'Some attach great importance to their success; some to their good fare; some to their comfort; some nurse their anger.

10 'Some are averse to begging; some are afraid of insults and are stuck up; (how can) I convince them by reasons and arguments?

11 '(A bad pupil) makes objections, and points out (imagined) difficulties; he frequently acts in opposition to the words of the superiors.

12 '(He will say if sent to a lady): "She does not know me, she will give me nothing; I suppose she will be gone out; send some other monk there."

13 'If sent on an errand, they do not do what they were bidden, but stroll about wherever they like; or departing

themselves like servants of the king, they knit their brows (when speaking to other people).

14 'After they have been instructed, admitted into the order, and nourished with food and drink, they disperse in all directions like geese whose wings have grown.'

15 Now this driver (viz. Garga), who had to deal with bad bullocks, thought: 'What have I to do with bad pupils? I am disheartened.'

16 'As are bad pupils, so are bad bullocks; I shall leave these lazy donkeys, and shall practise severe austerities.'

17 That noble man, who was full of kindness, grave, and always meditating, wandered about on the earth, leading a virtuous life.

Thus I say.

UTTARADHYAYANA 28TH LECTURE.

THE ROAD TO FINAL DELIVERANCE.

1 Learn the true road leading to final deliverance, which the Ginas have taught; it depends on four causes and is characterised by right knowledge and faith.

2 A. Right knowledge; B. Faith; C. Conduct; and D. Austerities; this is the road taught by the Ginas who possess the best knowledge.

3 Right knowledge, faith, conduct, and austerities; beings who follow this road, will obtain beatitude.

4 A.) Knowledge is fivefold: 1st. Sruta, knowledge derived from the sacred books; 2nd. Abhinibodhika, perception; 3rd. Avadhi, supernatural knowledge; 4th. Manahpariyaya, knowledge of the thoughts of other people; 5th. Kevala, the highest, unlimited knowledge.

5 This is the fivefold knowledge. The wise ones have taught the knowledge of substances, qualities, and all developments.

6 Substance is the substrate of qualities; the qualities are inherent in one substance; but the characteristic of developments is that they inhere in either (viz. substances or qualities).

7 Dharma, Adharma, space, time, matter, and souls (are the six kinds of substances); they make up this world, as has been taught by the Ginas who possess the best knowledge.

8 Dharma, Adharma, and space are each one substance only; but time, matter, and souls are an infinite number of substances.

9 The characteristic of Dharma is motion, that of Adharma immobility, and that of space, which contains all other substances, is to make room (for everything).

10 The characteristic of time is duration, that of soul the realisation of knowledge, faith, happiness, and misery.

11 The characteristic of Soul is knowledge, faith, conduct, austerities, energy, and realisation (of its developments).

12 The characteristic of matter is sound, darkness, lustre (of jewels, etc.), light, shade, sunshine; colour, taste, smell, and touch.

13 The characteristic of development is singleness, separateness, number, form, conjunction, and disjunction.

14 1st. giva, Soul; 2nd. agiva, the inanimate things; 3rd. bandha, the binding of the soul by Karman; 4th. punya, merit; 5th. papa, demerit; 6th. asrava, that which causes the soul to be affected by sins; 7th. samvara, the prevention of asrava by watchfulness; 8th. the annihilation of Karman; 9th. final deliverance: these are the nine truths (or categories).

15 He who verily believes the true teaching of the (above nine) fundamental truths, possesses righteousness.

16 B.) Faith is produced by 1st. nisarga, nature; 2nd. upadesa, instruction; 3rd. agna, command; 4th. sutra, study of the sutras; 5th. biga, suggestion; 6th. abhigama, comprehension of the meaning of the sacred lore; 7th. vistara, complete course of study; 8th. kriya, religious exercise; 9th. samkshepa, brief exposition; 10th. dharma, the Law.

17 1. He who truly comprehends, by a spontaneous effort of his mind, (the nature of) soul, inanimate things, merit, and demerit, and who puts an end to sinful influences, (believes by) nature.

18 He who spontaneously believes the four truths (explicitly mentioned in the last verse), which the Ginas have taught, (thinking) they are of this and not of a different nature, believes by nature.

19 2. But he who believes these truths, having learned them from somebody else, either a Khadmastha 1 or a Gina, believes by instruction.

20 3. He who has got rid of love, hate, delusion, and ignorance, and believes because he is told to do so, believes by command.

21 4. He who obtains righteousness by (the study of) the Sutras, either Angas or other works, believes by the study of Sutras.

22 5. He who by correctly comprehending one truth arrives at the comprehension of more -- just as a drop of oil expands on the surface of water--believes by suggestion.

23 6. He who truly knows the sacred lore, viz. the eleven Angas, the Prakirnas, and the Drishtivada, believes by the comprehension of the sacred lore.

24 7. He who understands the true nature of all substances by means of all proofs (pramana) and nayas, believes by a complete course of study.

25 8. He who sincerely performs (all duties implied) by right knowledge, faith, and conduct, by asceticism and discipline, and by all Samitis and Guptis, believes by religious exercise.

26 9. He who though not versed in the sacred doctrines 1 nor acquainted with other systems, holds no wrong doctrines, believes by brief exposition.

27 10. He who believes in the truth of the realities, the Sutras, and conduct, as it has been explained by the Ginas, believes by the Law.

28 Right belief depends on the acquaintance with truth, on the devotion to those who know the truth, and on the avoiding of schismatical and heretical tenets.

29 There is no (right) conduct without right belief, and it must be cultivated (for obtaining) right faith; righteousness and conduct originate together, or righteousness precedes (conduct).

30 Without (right) faith there is no (right) knowledge, without (right) knowledge there is no virtuous conduct, without virtues there is no deliverance, and without deliverance there is no perfection.

31 (The excellence of faith depends on the following) eight points: 1st. that one has no doubts (about the truth of the tenets); 2nd. that one has no preference (for heterodox tenets); 3rd. that one does not doubt its saving qualities; 4th. that one is not shaken in the right belief (because heretical sects are more prosperous); 5th. that one praises (the pious); 6th. that one encourages (weak brethren); 7th. that one supports or loves the confessors of the Law; 8th. that one endeavours to exalt it.

32-33 C.) Conduct, which produces the destruction of all Karman, is 1st. samayika, the avoidance of everything sinful; 2nd. khedopasthapana, the initiation of a novice; 3rd. pariharavisuddhika, purity produced by peculiar austerities*; 4th. sukshma samparaya, reduction of desire; 5th. akashaya yathakhyata, annihilation of sinfulness according to the precepts of the Arhats, as well in the case of a Khadmastha as of a Gina. [* The Dipika contains the following details. Nine monks resolve to live together for eighteen months. They make one of their number their superior, kalpasthita, four become pariharikas, and the remaining four serve them (anupariharikas). After six months the pariharikas become anupariharikas and vice versa. After another six months the kalpasthita does penance and all the other monks serve him as anupariharikas.]

34 D.) Austerities are twofold: external and internal; both external and internal austerities are sixfold.

35 By knowledge one knows things, by faith one believes in them, by conduct one gets (freedom from Karman), and by austerities one reaches purity.

Having by thought and austerities destroyed their Karman, great sages, whose purpose is to get rid of all misery, proceed to (perfection).

Thus I say.

UTTARADHYAYANA 29TH LECTURE.

THE EXERTION IN RIGHTEOUSNESS.

O long-lived (Gambusvamin)! I (Sudharman) have heard the following discourse from the venerable (Mahavira).

Here, forsooth, the Venerable Ascetic Mahavira, of the Kasyapa Gotra, has delivered this lecture called the exertion in righteousness. Many creatures, who truly believe in the subject (taught in this lecture), put their faith in it, give credence to it, accept it, practise it, comply with it, study it, understand it, learn it, and act up to it according to the precept (of the Ginas) 1--have obtained perfection, enlightenment, deliverance, final beatitude, and have put an end to all misery.

This lecture treats of the following subjects:

1. samvega, longing for liberation;
2. nirveda, disregard of worldly objects;
3. dharmasradhdha, desire of the Law;
4. gurusadharmikasusrushana, obedience to co-religionists and to the Guru;
5. alokana, confession of sins before the Guru;
6. ninda, repenting of one's sins to oneself;
7. garha, repenting of one's sins before the Guru;
8. samayika, moral and intellectual purity of the soul;
9. katurvimsatstava, adoration of the twenty-four Ginas;
10. vandana, paying reverence to the Guru;
11. pratikramana, expiation of sins;
12. kayotsarga, a particular position of the body;
13. prayakhyana, self-denial;
14. stavastutimangala, praises and hymns;
15. kalasya pratyupekshana, keeping the right time;
16. prayaskittakarana, practising penance;
17. kshamapana, begging forgiveness;
18. svadhyaya, study;
19. vakana, recital of the sacred texts;
20. pariprikkhana, questioning (the teacher);
21. paravartana, repetition;
22. anupreksha, pondering;
23. dharmakatha, religious discourse;
24. srutasayaradhana, acquisition of sacred knowledge;

25. ekagramanahsannivesana, concentration of thoughts;
26. samyama, control;
27. tapas, austerities;
28. vyavadana, cutting off the Karman;
29. sukhasata, renouncing pleasure;
30. apratibaddhata, mental independence;
31. vikritasayanasanasevana, using unfrequented lodgings and beds;
32. vivivartana, turning from the world;
33. sambhogapratyakhyana, renouncing collection of alms in one district only;
34. upadhipratyakhyana, renouncing articles of use;
35. aharapratyakhyana, renouncing food;
36. kashayapratyakhyana, conquering the passions;
37. yogapratyakhyana, renouncing activity;
38. sarirapratyakhyana, renouncing the body;
39. sahayapratyakhyana, renouncing company;
40. bhaktapratyakhyana, renouncing all food;
41. sadbhavapratyakhyana, perfect renunciation;
42. pratirupata, conforming to the standard;
43. vaivyavritya, doing service;
44. sarvagunasampurnata, fulfilling all virtues;
45. vitaragata, freedom from passion;
46. kshanti, patience;
47. mukti, freedom from greed;
48. argava, simplicity;
49. mardava, humility;
50. bhavasatya, sincerity of mind;
51. karanasatya, sincerity of religious practice;
52. yogasatya, sincerity of acting;
53. manoguptata, watchfulness of the mind;
54. vag-guptata, watchfulness of the speech;
55. kavaguptata, watchfulness of the body;
56. manahsamadharana, discipline of the mind;
57. vaksamadharana, discipline of the speech;
58. kayasamadharana, discipline of the body;
59. gnanasampannata, possession of knowledge;
60. darsanasampannata, possession of faith;
61. karitasampannata, possession of conduct;
62. srotrendriyanigraha, subduing the ear;
63. kakshurindriyanigraha, subduing the eye;
64. ghranendriyanigraha, subduing the organ of smell;
65. gihvendriyanigraha, subduing the tongue;
66. sparsanendriyanigraha, subduing the organ of touch;
67. krodhavigaya, conquering anger;
68. manavigaya, conquering pride;
69. mayavigaya, conquering deceit;
70. lobhavigaya, conquering greed;
71. premadveshamithyadarsanavigaya, conquering love, hate, and wrong belief;
72. sailesi, stability;
73. akarmata, freedom from Karman.

1 Sir, what does the soul obtain by the longing for liberation? By the longing for liberation the soul obtains an intense desire of the Law; by an intense desire of the Law he quickly arrives at an (increased) longing for liberation; he destroys anger, pride, deceit, and greed, which reproduce themselves infinitely; he acquires no (bad) Karman, and ridding himself of wrong belief which is the consequence of the latter, he becomes possessed of right faith; by the purity of faith some will reach perfection after one birth; nobody, however, who has got this purity, will be born more than thrice before he reaches perfection.

2 Sir, what does the soul obtain by disregard of worldly objects? By disregard of worldly objects the soul quickly feels disgust for pleasures enjoyed by gods, men, and animals; he becomes indifferent to all objects; thereby he ceases to engage in any undertakings, in consequence of which he leaves the road of Samsara and enters the road to perfection.

3 Sir 1, what does the soul obtain by the desire of the Law? By the desire of the Law the soul becomes indifferent to pleasures and happiness to which he was attached; he abandons the life of householders, and as a houseless monk he puts an end to all pains of body and mind, which consist in (the suffering of) cutting, piercing, union (with unpleasant things), etc.; and he obtains unchecked happiness.

4 By obedience to co-religionists and to the Guru the soul obtains discipline (vinaya). By discipline and avoidance of misconduct (towards the teacher) he avoids being reborn as a denizen of hell, an animal, a (low) man, or a (bad) god; by zealous praise of, devotion to, and respect for (the Guru) he obtains birth as a (good) man or god, gains perfection and beatitude, does all praiseworthy actions prescribed by discipline, and prevails upon others to adopt discipline.

5 By confession of sins (before the Guru) the soul gets rid of the thorns, as it were, of deceit, misapplied austerities, and wrong belief, which obstruct the way to final liberation and cause an endless migration of the soul; he obtains simplicity, whereby the soul which is free from deceit does not acquire that Karman which results in his having a carnal desire for a woman or eunuch 4, and annihilates such Karman as he had acquired before.

6 By repenting of one's sins to oneself the soul obtains repentance, and becoming indifferent by repentance he prepares for himself an (ascending) scale of virtues*, by which he destroys the Karman resulting from delusion. [*Karanagnasredhim pratipadyate. It is difficult to render this phrase adequately; the meaning is that by successively destroying moral impurities one arrives at higher and higher virtues.]

7 By repenting of one's sins before the Guru the soul obtains humiliation; feeling humiliated, he will leave off all blameable occupations, and apply himself to praiseworthy occupations, whereby a houseless monk will stop infinite disabling developments.

8 By moral and intellectual purity (literally, equilibrium) the soul ceases from sinful occupations.

9 By the adoration of the twenty-four Ginas the soul arrives at purity of faith.

10 By paying reverence (to the Guru) the soul destroys such Karman as leads to birth in low families, and acquires such Karman as leads to birth in noble families; he wins the affection of people, which results in his being looked upon as an authority, and he brings about general goodwill.

11 By expiation of sins he obviates transgressions of the vows; thereby he stops the Asravas, preserves a pure conduct, practises the eight articles, does not neglect (the practice of control), and pays great attention to it.

12 By Kayotsarga he gets rid of past and present (transgressions which require) Prayaskitta; thereby his mind is set at ease like a porter who is eased of his burden; and engaging in praiseworthy contemplation he enjoys happiness.

13 By self-denial he shuts, as it were, the doors of the Asravas; by self-denial he prevents desires rising in him; by prevention of desires he becomes, as it were, indifferent and cool towards all objects.

14 By praises and hymns he obtains the wisdom consisting in knowledge, faith, and conduct; thereby he gains such improvement, that he will put an end to his worldly existence, (or) be born afterwards in one of the Kalpas and Vimanas.

15 By keeping the right time he destroys the Karman which obstructs right knowledge.

16. By practising Prayaskitta he gets rid of sins, and commits no transgressions; he who correctly practises Prayaskitta, gains the road and the reward of the road, he wins the reward of good conduct.

17 By begging forgiveness he obtains happiness of mind; thereby he acquires a kind disposition towards all kinds of living beings; by this kind disposition he obtains purity of character and freedom from fear.

18 By study he destroys the Karman which obstructs right knowledge. (18)

19 By the recital of the sacred texts he obtains destruction of Karman, and contributes to preserve the sacred lore, whereby he acquires the Law of the Tirtha, which again leads him to the complete destruction of Karman, and to the final annihilation of worldly existence.

20 By questioning (the teacher) he arrives at a correct comprehension of the Sutra and its meaning, and he puts an end to the Karman which produces doubts and delusion.

21 By repetition he reproduces the sounds (i.e. syllables) and commits them to memory.

22 By pondering (on what he has learned) he loosens the firm hold which the seven kinds of Karman, except the Ayushka (have upon the soul); he shortens their duration when it was to be a long one; he mitigates their power when it was intense; (he reduces their sphere of action when it was a wide one); he may either acquire Ayushka-karman or not, but he no more accumulates Karman which produces unpleasant feelings, and he quickly crosses the very large forest of the fourfold Samsara, which is without beginning and end.

23 By religious discourses he obtains destruction of the Karman; by religious discourses he exalts the creed, and by exalting the creed he acquires Karman, which secures, for the future, permanent bliss.

24 By acquisition of sacred knowledge he destroys ignorance, and will not be corrupted by worldliness.

25 By concentration of his thoughts he obtains stability of the mind.

26 By control he obtains freedom from sins.

27 By austerities he cuts off the Karman.

28 By cutting off the Karman he obtains (the fourth stage of pure meditation characterised by) freedom from actions, by doing no actions he will obtain perfection, enlightenment, deliverance, and final beatitude, and will put an end to all misery.

29 By renouncing pleasures he obtains freedom from false longing, whereby he becomes compassionate, humble, free from sorrow, and destroys the Karman produced by delusion regarding conduct.

30 By mental independence he gets rid of attachment, whereby he will concentrate his thoughts (on the Law), and will for ever be without attachment and fondness (for worldly things).

31 By using unfrequented lodgings and beds he obtains the Gupti of conduct, whereby he will use allowed food, be steady in his conduct, be exclusively delighted with (control), obtain a yearning for deliverance, and cut off the tie of the eightfold Karman.

32 By turning from the world he will strive to do no bad actions, and will eliminate his already acquired Karman by its destruction; then he will cross the forest of the fourfold Samsara.

33 By renouncing collection of alms in one district only he overcomes obstacles; unchecked by them he exerts himself to attain liberation; he is content with the alms he gets, and does not hope for, care for, wish, desire, or covet those of a fellow-monk; not envying other monks he takes up a separate, agreeable lodging.

34 By renouncing articles of use he obtains successful study; without articles of use he becomes exempt from desires, and does not suffer misery.

35 By renouncing (the forbidden) food he ceases to act for the sustenance of his life; ceasing to act for the sustenance of his life he does not suffer misery when without food.

36 By conquering his passions he becomes free from passions; thereby he becomes indifferent to happiness and pains.

37 By renouncing activity he obtains inactivity, by ceasing to act he acquires no new Karman, and destroys the Karman he had acquired before.

38 By renouncing his body he acquires the pre-eminent virtues of the Siddhas, by the possession of which he goes to the highest region of the universe, and becomes absolutely happy.

39 By renouncing company he obtains singleness; being single and concentrating his mind, he avoids disputes, quarrels, passions, and censoriousness, and he acquires a high degree of control, of Samvara, and of carefulness.

40 By renouncing all food he prevents his being born again many hundreds of times.

41 By perfect renunciation he enters the final (fourth stage of pure meditation), whence there is no return; a monk who is in that state, destroys the four remnants of Karman which even a Kevalin possesses, viz. vedaniya, ayushka, naman, and gotra; and then he will put an end to all misery.

42 By conforming to the standard of monks he obtains ease, thereby he will be careful, wear openly the excellent badges of the order, be of perfect righteousness, possess firmness and the Samitis, inspire all beings with confidence, mind but few things, subdue his senses, and practise, in a high degree, the Samitis and austerities.

43 By doing service he acquires the Karman which brings about for him the naman and gotra of a Tirthakara.

44 By fulfilling all virtues he secures that he will not be born again; thereby he will become exempt from pains of the body and mind.

45 By freedom from passion he cuts off the ties of attachment and desire; thereby he becomes indifferent to all agreeable and disagreeable sounds, touches, colours, and smells.

46 By patience he overcomes troubles.

47 By freedom from greed he obtains voluntary poverty, whereby he will become inaccessible to desire for property.

48 By simplicity he will become upright in actions, thoughts, and speech, and he will become veracious; thereby he will truly practise the Law.

49 By humility he will acquire freedom from self-conceit; thereby he will become of a kind and meek disposition, and avoid the eight kinds of pride.

50 By sincerity of mind he obtains purity of mind, which will cause him to exert himself for the fulfilment of the Law which the Ginas have proclaimed; and he will practise the Law in the next world too.

51 By sincerity in religious practice he obtains proficiency in it; being proficient in it he will act up to his words.

52 By sincerity of acting he will become pure in his actions.

53 By watchfulness 1 of the mind he concentrates his thoughts; thereby he truly practises control.

54 By watchfulness of speech he keeps free from prevarication; thereby he enables his mind to act properly.

55 By watchfulness of the body he obtains Samvara; thereby he prevents sinful Asravas.

56 By discipline of the mind he obtains concentration of his thoughts; thereby he obtains development of knowledge, which produces righteousness and annihilates wrong belief.

57 By discipline of the speech he obtains development of faith, whereby he acquires facility of becoming enlightened, and destroys preventing causes.

58 By discipline of the body he obtains development of conduct, which causes him to conduct himself according to the regulation; thereby he destroys the four remnants of Karman which even a Kevalin possesses; after that he obtains perfection, enlightenment, deliverance, and final beatitude, and he puts an end to all misery.

59 By possession of knowledge he acquires an understanding of words and their meaning; thereby he will not perish in the forest of the fourfold Samsara; as a needle

with its thread will not be lost, thus the soul possessing the sacred lore will not be lost in the Samsara; he performs all prescribed actions relating to knowledge, discipline, austerities, and conduct, and well versed in his own and in heterodox creeds he will become invincible.

60 By possession of faith he annihilates wrong belief which is the cause of worldly existence, and he will not lose his inner light; but he endues his Self with the highest knowledge and faith, and purifies it.

61 By possession of conduct he obtains a stability like that of the king of mountains 2 (viz. Meru), whereby a houseless monk destroys the four remnants of Karman which even a Kevalin possesses; after that he obtains perfection, enlightenment, deliverance, and final beatitude, and puts an end to all misery.

62 By subduing the organ of hearing he overcomes his delight with or aversion to all pleasant or unpleasant sounds, he acquires no Karman produced thereby, and destroys the Karman he had acquired before.

63-66 (All this applies also to his) subduing the organs of sight, of smelling, of tasting, and of touch (with regard to) pleasant colours, smells, tastes, and touches.

67. By conquering anger he obtains patience; he acquires no Karman productive of anger, and destroys the Karman he had acquired before.

68 By conquering pride he obtains simplicity, etc. (as in 67, substituting pride for anger).

69 By conquering deceit he obtains humility, etc. (as in 67, substituting deceit for anger).

70 By conquering greed he obtains content, etc. (as in 67, substituting greed for anger).

71 By conquering love, hate, and wrong belief he exerts himself for right knowledge, faith, and conduct, then he will cut off the fetters of the eightfold Karman; he will first destroy the twenty-eight kinds of Karman, which are productive of delusion; (then) the five kinds of obstruction to right knowledge, the nine kinds of obstruction to right faith, and the five kinds of obstacles (called Antaraya): the last three remnants of Karman he destroys simultaneously; afterwards he obtains absolute knowledge and faith, which is supreme, full, complete, unchecked, clear, faultless, and giving light (or penetrating) the whole universe; and while he still acts, he acquires but such Karman as is inseparable from religious acts; the pleasant feelings (produced by it) last but two moments: in the first moment it is acquired, in the second it is experienced, and in the third it is destroyed; this Karman is produced, comes into contact (with the soul), takes rise, is experienced, and is destroyed; for all time to come he is exempt from Karman.

72 Then when his life is spent up to less than half a muhurta, he discontinues to act, and enters upon the (third degree of) pure meditation, from which there is no relapse (to lower degrees), and which requires most subtle functions only (of his organs); he first stops the functions of his mind, then the functions of speech, then those of the body, at last he ceases to breathe. During the time required for pronouncing five short syllables, he is engaged in the final pure meditation, in which all functions (of his organs) have ceased, and he simultaneously annihilates the four remnants of Karman, viz. vedaniya, ayushka, naman, and gotra.

73 Then having, by all methods, got rid of his audarika, karmana (and taigasa) bodies, the soul takes the form of a straight line, goes in one moment, without touching anything and taking up no space, (upwards to the highest Akasa), and there develops into its natural form, obtains perfection, enlightenment, deliverance, and final beatitude, and puts an end to all misery.

74 This indeed is the subject of the lecture called exertion in righteousness, which the Venerable Ascetic Mahavira has told, declared, explained, demonstrated.

Thus I say.

UTTARADHYAYANA 30TH LECTURE.
THE ROAD OF PENANCE.

1 Now hear with concentrated mind, how a monk destroys by austerities the bad Karman which he had acquired by love and hatred

2 By abstaining 1st. from destroying life; 2nd. from lying; 3rd. from taking anything which is not given; 4th. from all sexual indulgence; 5th. from having any property; and 6th. from eating at night, the soul becomes free from Asravas.

3 By possessing the five Samitis and the three Guptis, by freedom from passions, by subduing the senses, by vanquishing conceit, and by avoiding delusions, the soul becomes free from Asravas.

4 Hear attentively how a monk destroys (the Karman) acquired by love and hatred in the absence of the above-mentioned (virtues).

5, 6 As a large tank, when its supply of water has been stopped, gradually dries up by the consumption of the water and by evaporation, so the Karman of a monk, which he acquired in millions of births, is annihilated by austerities, if there is no influx of bad Karman.

THE GRAND BIBLE

7 Austerities are of two kinds: external and internal; external austerities are of six kinds, and internal are of six kinds.

External austerities are:

8 1st. asana, fasting; 2nd. avamadarika, abstinence; 3rd. bhikshakarya, collecting alms; 4th. rasaparityaga, abstention from dainty food; 5th. kayaklesa, mortification of the flesh; 6th. samlinata, taking care of one's limbs.

9 1. Fasting is of two kinds: a. itvara, temporary, and b. maranakala, fasting which precedes, and ends with death. Temporary fasting is either such in which a desire (for food) is present, or such in which no such desire exists.

10 a. The temporary fasting is briefly of six kinds: 1st. in the form of a line*; 2nd. in the form of a square; 3rd. in the form of a cube; 4th. of a sixth power; 5th. of a twelfth power; 6th. of any arrangement. Temporary fasting (can be practised) for different objects which one has in mind.

[* 175:4 The meaning of this singular statement is as follows. If four fasts of two, three, four, and five days are performed in this order, they form a line. If this set of fasts is four times repeated, each time beginning with a different number, we get sixteen fasts; they form a square, viz.:

1. 2. 3. 4

2. 3. 4. 1

3. 4. 1. 2

4. 1. 2. 3

11 The next class contains 64 fasts, the fourth 4,096, the fifth 16,777,216 fasts. Fasts of the last class require 700,000 years at least, and must be assumed to be restricted to former Tirthakaras, whose lives lasted enormous periods of time.

12 b. Fasting which is to precede death, is of two kinds with regard to the motions of the body: with change (of position) and without change.

13 And again it is twofold: admitting of relief 1, or not; one may either leave the place (which one has chosen to die in), or not leave it; in both cases one may not take any food.

14 2. Abstinence is briefly of five kinds: with regard to a. substance; b. place; c. time; d. state of mind; e. development.

15 a. He who takes less food than he usually does, in the extreme case but one mouthful, performs abstinence with regard to substance.

16 b. (Place means) a village, a scotfree town [Nagara, where no taxes (na kara) are levied, while villages pay eighteen taxes.], a capital, a camp of merchants, a mine, a settlement of a wild tribe, a place with an earth wall, a poor town, a town with a harbour, a large town, an isolated town, and an open town.

17 In a hermitage, a vihara, a halting-place for procession, a resting-place for travellers, a station of herdsmen, a camp on high ground, a caravan's camp, a fortified place of refuge.

18 In gardens, on roads, in houses--all this is meant by place. In these and similar places he may (wander about). In this way he performs abstinence with regard to place.

19 1st. peta, 2nd. ardhapeta, 3rd. gomutrika, 4th. patangavithika, 5th. sambukavarta, 6th. ayatam-gatvatrayagata.

20 c. Abstinence with reference to time (is observed by him) who goes about in that time of the four Paurushis of the day (which he selects for that purpose).

21 Or if he collects alms in a part of the third Paurushi, or in its last quarter, then he observes abstinence with reference to time.

22, 23 d. Abstinence with reference to state of mind (is observed by him) who accepts alms from a woman or man, from an adorned or unadorned person, from one of any age or dress, of any temper or colour: if that person does not change his disposition or condition.

24 e. A monk who observes abstinence according to the particulars which have been enumerated with regard to substance, place, time, and state of mind, observes abstinence with regard to development too.

25 3. With regard to collecting alms there are the eight principal ways how to collect them; the seven eshanas (or modes of begging) and other self-imposed restrictions.

26 4. Abstention from dainty food means abstention from such highly nourishing food and drink as milk, curds, ghee, etc.

27 5. Mortification of the flesh consists in the different postures as Virasana, etc., which benefit the soul, and which are difficult to perform.

28 6. Using unfrequented lodgings and beds consists in living and sleeping in separate and unfrequented places where there are neither women nor cattle.

29 Thus external austerities have been briefly explained; I shall now explain internal austerities in due order.

30 Internal austerities are:

1. prayaskitta, expiation of sins;

2. vinaya, politeness;

3. vaiyavriya, serving the Guru;

4. svadhaya, study;

5. dhyana, meditation;

6. vyutsarga, abandoning of the body.

31 1. Expiation of sins is tenfold, what must be confessed, etc.; this is to be strictly observed by a monk; this is called expiation of sins.

32 2. Politeness consists in rising (from one's seat), folding of the hands, offering of a seat, loving the Guru, and cordial obedience.

33 3. There are ten kinds of service, as serving the Akarya, etc.; doing service consists in giving one's assistance as well as one is able.

34 4. Study is fivefold: 1st. saying or learning one's lesson; 2nd. (questioning the teacher about it); 3rd. repetition; 4th. pondering; 5th. religious discourse.

35 5. Abstaining to meditate on painful and sinful things, one should, with a collected mind, engage in pure meditations on the Law; this the wise call meditation.

36 6. If a monk remains motionless when lying down, sitting, or standing upright, this is called abandoning of the body, which is the sixth kind (of internal austerities).

37 If a sage truly performs these two kinds of austerities, he will soon be thoroughly released from the Circle of Births.

Thus I say.

UTTARADHYAYANA 31ST LECTURE.

MODE OF LIFE.

1 I shall declare the mode of life that benefits the soul; by practising it many souls have crossed the ocean of Samsara.

2 One should desist from one thing, and practise another: desist from neglect of self-control, and practise self-control.

3 Love and hatred are two evils which produce bad Karman; if a monk always avoids them, he will not stand within the circle (of transmigration).

4 A monk who always avoids the thrice threefold hurtful, conceited, and delusive acts, will not stand in the circle (of transmigration).

5 A monk who well bears calamities produced by gods, animals, or men, will not stand, etc.

6 A monk who always avoids the (four) different kinds of praises, passions, expressions (of the emotions), and (of the four) meditations the two sinful ones, will not stand, etc.

7 A monk who always exerts himself with regard to the (five) vows, the (five) objects of sense, the (five) Samitis, and (five) actions, will not stand, etc.

8 A monk who always exerts himself with regard to the six lesyas, the six kinds of bodies, and the six (regular functions as) eating, will not stand, etc.

9 A monk who always exerts himself with regard to the (seven) rules of accepting alms 8, and the seven causes of danger (to other men) will not stand, etc.

10 A monk who always exerts himself with regard to the (eight) objects of pride 1, to that which protects his chastity, and to the tenfold Law of the monks.

11 A monk who always exerts himself with regard to the (eleven) duties of the upasakas, and the (twelve) duties of the bhikshus, will not stand, etc.

12 A monk who always exerts himself with regard to the (thirteen) actions (productive of Karman), to the various (fourteen) kinds of living beings, and the (fifteen) places of punishment of the wicked, will not stand, etc.

13 A monk who always exerts himself with regard to the sixteen Gathas, and to the (seventeen kinds of) neglect of self-control, will not stand, etc.

14 A monk who always exerts himself with regard to the (eighteen kinds of) continence, to the (nineteen) gnatadhyayanas, and the (twenty) cases for not concentrating one's thoughts, will not, etc.

15 A monk who always exerts himself with regard to the twenty-one forbidden 1 actions, and the twenty-two troubles, will not stand, etc.

16 A monk who always exerts himself with regard to the twenty-three (lectures of the) Suttrakritanga, and to the gods whose number exceeds by an unit* (the number of the lectures of the Suttrakritanga), will not stand, etc. [* Rupa. The twenty-four gods are: ten Bhavanapatis, eight Vyantaras, five Gyotishkas, one Vaimanika; or the 24 prophets.]

17 A monk who always exerts himself with regard to the twenty-five clauses, and (to the recitation of the twenty-six) chapters of the Dasas, etc., will not stand, etc.

18 A monk who always exerts himself with regard to the (twenty-seven) virtues of the laity, and the (twenty-eight) lectures of the Prakalpa*, will not stand, etc. [* Rupa. The twenty-four gods are: ten Bhavanapatis, eight Vyantaras, five Gyotishkas, one Vaimanika; or the 24 prophets.]

19 A monk who always exerts himself with regard to the (twenty-nine) causes of wrong knowledge, and the (thirty) causes of delusion, will not stand, etc.

20 A monk who always exerts himself with regard to the (thirty-one) qualities of Siddhas, etc., the (thirty-two) Yogas, and thirty-three Asatanas, will not stand, etc.

21 A clever monk who always exerts himself with regard to the above-mentioned points, will soon be thoroughly released from the Circle of Births

Thus I say.

UTTARADHYAYANA 32ND LECTURE.

THE CAUSES OF CARELESSNESS.

1 With attentive mind hear me explain for your benefit the deliverance from the beginningless time, together with its causes, and from all misery: a truly wholesome subject.

2 By the teaching of true knowledge, by the avoidance of ignorance and delusion, and by the destruction of love and hatred, one arrives at final deliverance which is nothing but bliss.

3 This is the road to it: to serve the Gurus and the old (teachers), to avoid throughout foolish people, to apply oneself earnestly to study, and to ponder zealously on the meaning of the Sutras.

4 A Sramana engaged in austerities, who longs for righteousness, should eat the proper quantity of allowed food, should select a companion of right understanding, and should live in a place suited to seclusion.

5 If he does not meet with a clever companion who surpasses or equals him in virtue, he should live by himself, abstaining from sins and not devoted to pleasures.

6 As the crane is produced from an egg, and the egg is produced from a crane, so they call desire the origin of delusion, and delusion the origin of desire.

7 Love and hatred are caused by Karman, and they say that Karman has its origin in delusion; Karman is the root of birth and death, and birth and death they call misery.

8 Misery ceases on the absence of delusion, delusion ceases on the absence of desire, desire ceases on the absence of greed, greed ceases on the absence of property.

9 I shall explain in due order the means which must be adopted by him who wants to thoroughly uproot love, hatred, and delusion.

10 Pleasant food should not be enjoyed with preference, for it generally makes men over-strong; and desires rush upon the strong, like birds upon a tree with sweet fruits.

11 As in a forest, full of fuel, a fire fanned by the wind cannot be extinguished, so the fire (as it were) of the senses of him who eats as he lists; it does not benefit any chaste man.

12 The mind of those who always live in unfrequented lodgings, who eat low food, and who subdue their senses, will not be attacked by the foe, Love, who is vanquished as disease is by medicine.

13 As it is not safe for mice to live near the dwelling of a cat, so a chaste (monk) cannot stay in a house inhabited by women.

14 A Sramana, engaged in penance, should not allow himself to watch the shape, beauty, coquetry, laughter, prattle, gestures, and glances of women, nor retain a recollection of them in his mind.

15 Not to look at, nor to long for, not to think of, nor to praise, womankind: this is becoming the meditation of the noble ones, and it is always wholesome to those who delight in chastity.

16 Though those who possess the three Guptis, cannot be disturbed even by well-adorned goddesses, still it is recommended to monks to live by themselves, as this is wholesome in every way.

17 To a man who longs for liberation, who is afraid of the Samsara, and lives according to the Law, nothing in the world offers so many difficulties 1 as women who delight the mind of the ignorant.

18 To those who have overcome the attachment (to women), all others will offer no difficulties; even as to those who have crossed the great ocean, no river, though big like the Ganges, (will offer any difficulty).

19 From desire of pleasure arises the misery of the whole world, the gods included; whatever misery of body and mind there is, the dispassionate will put an end to it.

20 As the fruit of the Kimpaka is beautiful in taste and colour, when eaten; but destroys the life when digested, (being) poison; similar in their effect are pleasures.

21 A Sramana, engaged in austerities, who longs for righteousness, should not fix his thoughts on the pleasant objects of the senses, nor turn his mind from them, if they be unpleasant.

22 'Colour' attracts the eye; it is the pleasant cause of Love, but the unpleasant cause of Hatred*; he who is indifferent to them (viz. colours), is called dispassionate. [Love and Hatred must of course be understood in their widest meaning. The same remark applies to the term 'colour,' which according to Hindu terminology denotes everything that is perceived by the eye. The first three sentences are, in the original, dependent on verbs as vadanti, ahus. I have, here and elsewhere, dropped them in the translation.]

23 The eye perceives 'colour,' and 'colour' attracts the eye; the cause of Love is pleasant, and the cause of Hatred is unpleasant.

24 He who is passionately fond of 'colours,' will come to untimely ruin; just as an impassioned moth which is attracted by the light rushes into death.

25 He who passionately hates (a colour), will at the same moment suffer pain. It is the fault of an undisciplined man that he is annoyed (by a colour); it is not the 'colour' itself that annoys him.

26 He who is very fond of a lovely 'colour,' hates all others; hence a fool will suffer misery, but a dispassionate sage is not affected by it.

27 He who has a passion for 'colours,' will kill many movable and immovable beings; a passionate fool, intent on his personal interest, pains and torments those beings in many ways.

28 How can a man who passionately desires 'colours,' be happy while he gets, keeps, uses, loses, and misses (those things). Even when he enjoys them, he is never satisfied.

29 When he is not satisfied with those 'colours,' and his craving for them grows stronger and stronger, he will become discontented, and unhappy by dint of his discontent; misled by greed he will take another's property.

30 When he is overcome by violent desire, takes another's property, and is not satisfied with those 'colours' and their possession, then his deceit and falsehood increase on account of his greed; yet he will not get rid of his misery.

31 After and before he has lied, and when he is on the point of lying, he feels infinitely unhappy. Thus when he takes another's property, and is (after all) not satisfied by the 'colours' (he has obtained), he becomes unhappy, and nobody will protect him.

32 How, then, can a man who is devoted to 'colours,' ever derive any happiness from anything? He suffers pain at the time of their enjoyment to procure which he had suffered misery.

33 In the same way he who hates 'colours,' incurs a long succession of pains; when his mind is filled with hatred, he accumulates Karman which in the end again produces misery.

34 But a man who is indifferent to 'colours,' is free from sorrows; though still in the Samsara, he is not affected by that long succession of pains, just as the leaf of the Lotus (is not moistened) by water.

* * *

[The whole set of verses 22-34 is, with few alterations, five times repeated in the original in order to apply to the other organs of sense.

Verses 35-47 treat of sounds; 'sound' is to be substituted for 'colour,' 'ear' for 'eye.'

The last line of verse 37, which corresponds to verse 24, runs thus:

As an impassioned deer allured (by a song) rushes into death, without being satisfied with the sound.

In the same way verses 48-60 apply to smells; substitute 'smell' and 'organ of smell.'

Verses 61-73 apply to tastes; substitute 'tastes' and 'tongue.'

Verses 74-86 apply to touches; substitute 'touches' and 'body.'

Verses 87-99 apply to feelings; substitute 'feelings' and 'mind.'

50 The lines corresponding to the comparison in verse 24, run as follows:

Just as an impassioned snake which is allured by the smell of a drug, when it comes out of its hole.

63 Just as an impassioned fish which is eager to swallow the bait, has its body transfixed by a hook.

76 Just as an impassioned buffalo who dives in cold water, is taken hold of by a crocodile and dies.

89 Just as an impassioned elephant who is inflamed by carnal desires, is turned from his way by a female elephant (and is captured and at last killed in battle).]

* * *

100 Thus the objects of the senses and of the mind cause pain to passionate men, but they never in the least cause any pain to the dispassionate.

101 Pleasant things (by themselves) do not cause indifference nor emotions (as anger, etc.); but by either hating or loving them, a man undergoes such a change through delusion.

102, 103 Anger, pride, deceit, greed; disgust, aversion to self-control and delight in sensual things 1; mirth, fear, sorrow, carnal desire for women, men, or both; all these manifold passions arise in him who is attached to pleasures; and so do other emotions produced by those (before mentioned) arise in him who is to be pitied, who (ought to be) ashamed of himself, and who is hateful.

104 A monk should not desire a companion, nor (even) one who is able to perform his religious duties; nor, if he regrets having taken the vows, (should he desire for) a worldly reward of his austerities. Such emotions of an infinite variety arise in one who is the slave of his senses.

105 Desiring happiness and being submerged in the ocean of delusion, he forms many plans for warding off misery; and for their sake an impassioned man exerts himself.

106 But all kinds of objects of the senses, sounds, etc., will cause to the indifferent neither a pleasant nor an unpleasant feeling.

107 He who endeavours to recognise the vanity of all desires, will arrive at perfect indifference. When he ceases to desire the objects (of the senses), his desire for pleasures will become extinct.

108 The dispassionate man who has performed all duties will quickly remove the obstructions to right knowledge and

to right faith, and whatever Karman produces obstruction (to righteousness).

109 Then he knows and sees all things, he is free from delusion and hindrances, his Asravas have gone, and he is proficient in meditation and concentration of thoughts, and being pure he will arrive at beatitude when his life is spent.

110 He will get rid of all misery which always afflicts mankind; recovered from the long illness, as it were, and glorious, he becomes infinitely happy, and obtains the (final) aim.

111 We have taught the way how to become exempt from all misery which arises since time without beginning; those beings who follow it will in their time become infinitely happy. Thus I say.

UTTARADHYAYANA 33RD LECTURE.

THE NATURE OF KARMAN.

1 I shall now in due order explain the eight kinds of Karman, bound by which the soul turns round and round in the Circle of Births.

2, 3 The eight kinds of Karman are briefly the following:

1. Gnanavaraniya (which acts as an obstruction to right knowledge);

2. Darsanavaraniya (which acts as an obstruction to right faith);

3. Vedaniya (which leads to experiencing pain or pleasure);

4. Mohaniya (which leads to delusion);

5. Ayuhkarman (which determines the length of life);

6. Naman (which determines the name or individuality of the embodied soul);

7. Gotra (which determines his Gotra);

8. Antaraya (which prevents one's entrance on the path that leads to eternal bliss).

4 1. Obstruction of knowledge is fivefold (viz. obstruction to):

a. Sruta, knowledge derived from the sacred books;

b. Abhinibodhika, perception;

c. Avadhigana, supernatural knowledge;

d. Manahpariyaya, knowledge of the thoughts of other people;

e. Kevala, the highest, unlimited knowledge.

5, 6 2. The nine kinds of obstruction to right faith are: 1st. sleep; 2nd. activity; 3rd. very deep sleep; 4th. a high degree of activity; 5th. a state of deep-rooted greed; 6th-9th refer to faith in the objects of the first three and the last kinds of knowledge.

7 3. Vedaniya is twofold, pleasure and pain; there are many subdivisions of pleasure and so there are of pain also.

8 4. Mohaniya is twofold as referring to faith and to conduct; the first is threefold, the second twofold.

9 The three kinds of Mohaniya referring to faith are: 1st. right faith; 2nd. wrong faith; 3rd. faith partly right and partly wrong.

10 The two kinds of Mohaniya referring to conduct are: 1st. what is experienced in the form of the four cardinal passions; 2nd. what is experienced in the form of feelings different from them.

11 The first kind of this Karman is sixteenfold, the second sevenfold or ninefold.

12 5. Ayushka is fourfold as referring to 1st. denizens of hell; 2nd. brute creation; 3rd. men; 4th. gods.

13 6. Naman is twofold, good and bad; there are many subdivisions of the good variety, and so there are of the bad one also.

14 7. Gotra is twofold, high and low; the first is eightfold, and so is the second also.

15 8. Antaraya is fivefold as preventing: 1st. gifts; 2nd. profit; 3rd. momentary enjoyment; 4th. continuous enjoyment; and 5th. power.

16 Thus the division of Karman and the subdivisions have been told.

Now hear their number of atoms, place, time, and development.

17 The number of atoms of every Karman is infinite; it is (infinitely) greater than (the number) of fettered 1 souls, but less than that of the perfected ones.

18 The Karman in the six directions of space* binds all souls, and it binds the whole soul in all its parts in every possible way. [The six directions of space are the four cardinal points, zenith and nadir. The commentators quote scripture that ekendriyas, or beings with one organ of sense, are bound by Karman in three and more directions. The true meaning of this statement is beyond my grasp.--The Dipika explains how Karman acts on the soul. The soul absorbs all material particles of a suitable nature (especially the karmapudgalas) with which it comes into contact, i.e. all that are in the same space with the soul, and assimilates them in the form of gnanavaraniya, etc., just as fire consumes everything within its reach, but nothing beyond it.]

19 The longest duration (of Karman) is thirty Krores of Krores of Sagaropamas, and the shortest a part of a muhurta.

20 This holds good with both Avaraniyas, with Vedaniya and Antaraya.

21 The longest duration of Mohaniya is seventy Krores of Krores of Sagaropamas, and the shortest a part of a muhurta.

22 The longest duration of Ayushka is thirty-three Krores of Krores of Sagaropamas, and the shortest a part of a muhurta.

23 The longest duration of Naman and Gotra is twenty Krores of Krores of Sagaropamas, and the shortest eight muhurtas.

24 The number of perfected souls is infinite, and that of the subdivisions of Karman 1 is also (infinite); the number of atoms in all these (subdivisions) exceeds (the number) of all souls.

25 Therefore a wise man should know the different subdivisions of these Karmans, and should exert himself to prevent and to destroy them.

Thus I say.

UTTARADHYAYANA 34TH LECTURE.

ON LESYA*.

[* The Lesyas (adhyavasaya viseshah) are different conditions produced in the soul by the influence of different Karman; they are therefore not dependent on the nature of the soul, but on the Karman which accompanies the soul, and are, as it were, the reflection of the Karman on the soul, as stated in the following verse from the Avakuri: krishnadidravayasakiviyat parinamayo atmanah | spatikasyeva tatrayam lesyasabdah pravartate |] The alteration produced on the soul, just as on a crystal by the presence of black things, etc., is denoted by the word Lesya.' The Lesya, or, according to the above explanation, what produces Lesya, is a subtle substance accompanying the soul; to it are attributed the qualities described in this lecture.--The word lesa is derived from klesa; this etymology appears rather fanciful, but I think it may be right. For the Lesyas seem to be the Klesas, which affect the soul, conceived as a kind of substance. The Sanskrit term Lesya is of course a hybrid word. It must, however, be stated that lesa occurs also in the meaning 'colour,' e.g. Sutrakrit. 1, 6, 13, and that the Prakrit of klesa is kilesa.]

1 I shall deliver in due order the Lecture on Lesya; hear the nature of the six Lesyas (produced by) Karman.

2 Hear. 1st. names, 2nd. colours, 3rd. tastes, 4th. smells, 5th. touches, 6th. degrees, 7th. character, 8th. variety, 9th. duration, 10th. result, and 11th. life of the Lesyas.

3 1. They are named in the following order: black, blue, grey, red, yellow, and white.

4 2. The black Lesya has the colour of a rain-cloud, a buffalo's horn, (the fruit of) Rishitaka [Sapindus Detergens.], or the eye of the wagtail.

5 The blue Lesya has the colour of the blue Asoka [It is not the common Asoka, Jonesia Asoka, which has red flowers.], the tail of the Kasha [Corarias Indica, blue jay; according to some, a kingfisher.], or of lapis lazuli.

6 The grey Lesya has the colour of the flower of Atasi [Linum Usitatissimum, whose flowers are blue.], the feathers of the Kokila, or the collar of pigeons.

7 The red Lesya has the colour of vermilion, the rising sun, or the bill of a parrot.

8 The yellow Lesya has the colour of orpiment, turmeric, or the flowers of Sana [Crotolaria Juncea.] and Asana [Terminalia Tomentosa.].

9 The white Lesya has the colour of a conch-shell, the anka-stone [Anka, manivishesha.], Kunda-flowers [Jasminum Multiflorum.], flowing milk, silver, or a necklace of pearls.

10 3. The taste of the black Lesya is infinitely more bitter than that of Tumbaka [The gourd Lageraria Vulgaris.], (the fruit of the) Nimb-tree [Azadirachta Indica.], or of Rohini.

11 The taste of the blue Lesya is infinitely more pungent than Trikatuka [The aggregate of three spices, etc., black and long pepper and dry ginger.] and Hastipipali.

12 The taste of grey Lesya is infinitely sourer than that of unripe Mango and Kapittha [Feronia Elephantum.].

13 The taste of red Lesya is infinitely more pleasant than that of ripe Mango and Kapittha.

14 The taste of yellow Lesya is infinitely better than that of excellent wine and various liquors, honey and Mairayaka [A kind of intoxicating drink, extracted from the blossoms of Lythrum Fructicosum, with sugar, etc.].

15 The taste of white Lesya is infinitely better than that of dates, grapes, milk, candied and pounded sugar.

16 The smell of the bad Lesyas (viz. the three first) is infinitely worse than that of the corpse of a cow, dog, or snake.

17 The smell of the three good Lesyas is infinitely more pleasant than that of fragrant flowers and of perfumes when they are pounded.

18 5. The touch of the bad Lesyas is infinitely worse than that of a saw, the tongue of a cow, or leaf of the Teak tree.

19 The touch of the three good Lesyas is infinitely more pleasant than that of cotton, butter, or Sirisha-flowers [Acacia Sirisa.].

20 6. The degrees [The Lesyas may possess their qualities in a low, middle, or high degree; each of these degrees is again threefold, viz. low, middle, and high. In this way the subdivision is carried on up to 243.] of the Lesyas are three,

THE GRAND BIBLE

or nine, or twenty-seven, or eighty-one, or two hundred and forty-three.

21, 22 7. A man who acts on the impulse of the five Asravas, does not possess the three Guptis, has not ceased to injure the six (kinds of living beings), commits cruel acts, is wicked and violent, is afraid of no consequences, is mischievous and does not subdue his senses--a man of such habits develops the black Lesya.

23, 24 A man of the following qualities: envy, anger, want of self-control, ignorance, deceit, want of modesty, greed, hatred, wickedness, carelessness, love of enjoyment; a man who pursues pleasures and does not abstain from sinful undertakings, who is wicked and violent--a man of such habits develops the blue Lesya.

25, 26 A man who is dishonest in words and acts, who is base, not upright, a dissembler and deceiver, a heretic, a vile man, a talker of hurtful and sinful things, a thief, and full of jealousy--a man of such habits develops the grey Lesya.

27, 28 A man who is humble, steadfast, free from deceit and inquisitiveness, well disciplined, restrained, attentive to his study and duties 4, who loves the Law and keeps it, who is afraid of forbidden things and strives after the highest good--a man of such habits develops the red Lesya.

29, 30 A man who has but little anger, pride, deceit, and greed, whose mind is at ease, who controls himself, who is attentive to his study and duties, who speaks but little, is calm, and subdues his senses--a man of such habits develops the yellow Lesya.

31, 32 A man who abstains from constant thinking about his misery and about sinful deeds, but engages in meditation on the Law and truth only, whose mind is at ease, who controls himself, who practises the Samitis and Guptis, whether he be still subject to passion or free from passion, is calm, and subdues his senses--a man of such habits develops the white Lesya.

33 8. There are as many varieties of Lesyas as there are Samayas in the innumerable Avasarpinis and Utsarpinis, and as there are countless worlds.

34 9. Half a muhurta is the shortest, and thirty-three Sagaropamas plus one muhurta is the longest duration of the black Lesya.

35 Half a muhurta is the shortest, and ten Sagaropamas plus one Palyopama and a part of an Asamkhyeya is the longest duration of the blue Lesya.

36 Half a muhurta is the shortest, and three Sagaropamas plus one Palyopama and a part of an Asamkhyeya is the longest duration of the grey Lesya.

37 Half a muhurta is the shortest, and two Sagaropamas plus one Palyopama and a part of an Asamkhyeya is the longest duration of the red Lesya.

38 Half a muhurta is the shortest, and ten Sagaropamas plus one muhurta is the longest duration of the yellow Lesya.

39 Half a muhurta is the shortest, and thirty-three Sagaropamas plus one muhurta is the longest duration of the white Lesya.

40 I have described above the duration of the Lesyas generally; I shall now detail their duration in the four walks of mundane existence.

41 The shortest duration of the grey Lesya (of a denizen of hell) is ten thousand years, the longest three Sagaropamas plus one Palyopama and part of an Asamkhyeya.

42 The shortest duration of the blue Lesya (of a denizen of hell) is three Sagaropamas plus one Palyopama and a part of an Asamkhyeya, the longest ten Sagaropamas plus one Palyopama and a part of an Asamkhyeya.

43 The shortest duration of the black Lesya (of a denizen of hell) is ten Sagaropamas plus one Palyopama and a part of an Asamkhyeya, the longest thirty-three Sagaropamas.

44 I have described the duration of the Lesyas of denizens of hell; I shall now describe that of animals, men, and gods.

45 The duration of any of the Lesyas except the best (viz. white one) is less than a muhurta for (the lowest organisms), animals, and men.

46 Half a muhurta is the shortest duration of the white Lesya (of animals and men), and the longest a Krora of former years less nine years.

47 I have described the duration of the Lesyas of animals and men, I shall now describe that of the gods.

48 The shortest duration of the black Lesya is ten thousand years, the longest a Palyopama and (a part of) an Asamkhyeya.

49 The shortest duration of the blue Lesya is equal to the longest of the black one plus one Samaya; the longest is one Palyopama plus a (greater part of) an Asamkhyeya.

50 The shortest duration of the grey Lesya is equal to the longest of the blue one plus one Samaya; the longest is one Palyopama plus (a still greater part of) an Asamkhyeya.

51 I shall now describe the red Lesya as it is with gods, Bhavanapatis, Vyantaras, Gytishkas, and Vaimanikas.

52 The shortest duration of the red Lesya is one Palyopama, the longest two Sagaropamas plus one Palyopama and a part of an Asamkhyeya.

53 The shortest duration of the red Lesya is ten thousand years, the longest two Sagaropamas plus one Palyopama and a part of an Asamkhyeya.

54 The longest duration of the red Lesya plus one Samaya is equal to the shortest of the yellow Lesya; its longest, however, is ten muhurtas longer.

55 The longest duration of the yellow Lesya plus one Samaya is equal to the shortest of the white Lesya; the longest, however, is thirty-three muhurtas longer.

56 10. The black, blue, and grey Lesyas are the lowest Lesyas; through them the soul is brought into miserable courses of life.

57 The red, yellow, and white Lesyas are the good Lesyas; through them the soul is brought into happy courses of life.

58 11. In the first moment of these Lesyas when they are joined (with the soul), the latter is not born into a new existence.

59 In the last moment of all these Lesyas when they are joined (with the soul), the latter is not born into a new existence.

60 While the last muhurta is running and a part of it is still to come, the souls with their Lesyas developed, go to a new birth.

61 A wise man should, therefore, know the nature of these Lesyas; he should avoid the bad ones and obtain the good ones. Thus I say.

UTTARADHYAYANA 35TH LECTURE.

THE HOUSELESS MONK.

1 Learn from me, with attentive minds, the road shown by the wise ones, which leads a monk who follows it, to the end of all misery.

2 Giving up the life in a house, and taking Pravragya, a sage should know and renounce those attachments which take hold of men.

3 A restrained monk should abstain from killing, lying, stealing, carnal intercourse, from desire, love, and greed.

4 Even in his thoughts a monk should not long for a pleasant painted house filled with the fragrance of garlands and frankincense, secured by doors, and decorated with a white ceiling-cloth.

5 For in such a dwelling a monk will find it difficult to prevent his senses from increased desire and passion.

6 He should be content to live on a burial-place, in a deserted house, below a tree, in solitude, or in a place which had been prepared for the sake of somebody else.

7 A well-controlled monk should live in a pure place, which is not too much crowded, and where no women live.

8, 9 He should not build a house, nor cause others to erect one; for many living beings both movable and immovable, both subtle and gross, are seen to be killed when a house is being built; therefore a monk should abstain from building a house.

10 The same holds good with the cooking of food and drink, or with one's causing them to be cooked. Out of compassion for living beings one should not cook nor cause another to cook.

11 Beings which live in water, corn, or in earth and wood, are destroyed in food and drink; therefore a monk should cause nobody to cook.

12 There is nothing so dangerous as fire, for it spreads in all directions and is able to destroy many beings; one should therefore not light a fire.

13 Even in his thoughts a monk should not long for gold and silver; indifferent alike to dirt and gold he abstains from buying and selling.

14 If he buys, he becomes a buyer; if he sells, he becomes a merchant; a monk is not to engage in buying and selling.

15 A monk who is to live on alms, should beg and not buy; buying and selling is a great sin; but to live on alms is benefitting.

16 He should collect his alms in small parts according to the Sutras and so as to avoid faults; a monk should contentedly go on his begging-tour, whether he get alms or not.

17 A great sage should not eat for the sake of the pleasant taste (of the food) but for the sustenance of life, being not dainty nor eager for good fare, restraining his tongue, and being without cupidity.

18 Even in his thoughts he should not desire to be presented with flowers, to be offered a seat, to be eloquently greeted, or to be offered presents, or to get a magnificent welcome and treatment.

19 He should meditate on true things only, committing no sins and having no property; he should walk about careless of his body till his end arrives.

20 Rejecting food when the time of his death arrives, and leaving the human body, he becomes his own master, and is liberated from misery.

21 Without property, without egoism, free from passions and the Asravas, he obtains absolute knowledge, and reaches eternal beatitude.

Thus I say.

UTTARADHYAYANA 36TH LECTURE.

ON LIVING BEINGS AND THINGS WITHOUT LIFE.

1 Now learn from me with attentive minds the division of Living Beings and Things without life, which a monk must know who is to exert himself in self-control.

2 The Living Beings and the Things without life make up this world (Loka); but the space where only Things without life are found is called the Non-world (Aloka).

3 The Living Beings and the Things without life will be described with reference to 1st. substance, 2nd. place, 3rd. time, and 4th. development.

4 A. Things without life.

Things without life are 1st. possessing form, 2nd. formless; the formless things are of ten kinds, those possessing form are of four kinds.

5, 6 (1) The ten kinds of formless things: 1st. Dharma, 2nd. its divisions, 3rd. its indivisible parts; 4th. Adharma, 5th. its divisions, 6th. its indivisible parts; 7th. space, 8th. its divisions, 9th. its indivisible parts, and 10th. time.

7 Dharma and Adharma are co-extensive with the World (Loka); space fills the World and the Non-world (Aloka); time exists in what is called the place of time.

8 Dharma, Adharma, and Space are ever without beginning and end.

9 And time also, if regarded as a continuous flow, is called so (i.e. without beginning and end); but with regard to an individual thing it has a beginning and an end.

10 (2) The four kinds of things possessing form are 1st. compound things, 2nd. their divisions, 3rd. their indivisible parts, and 4th. atoms.

11 Compound things and atoms occur as individual things and apart (or different from others), in the whole world and in parts of the world; this is their distribution with regard to place.

12 Subtle things occur all over the world, gross things only in a part of it. I shall now give their fourfold division with regard to time.

13 With regard to the continuous flow (or development of a thing) it is without beginning and without end; but with regard to its existence (as an individual thing) it has both a beginning and an end.

14 The longest duration of Things without life possessing form is an immeasurable period; the shortest one Samaya.

15 The longest interruption in the existence of Things without life possessing form is an endless time; the shortest one Samaya.

16 Their development is fivefold: with regard to 1st. colour, 2nd. smell, 3rd. taste, 4th. touch, and 5th. figure.

17 Those which develop with regard to colour are of five kinds: 1st. black, 2nd. blue, 3rd. red, 4th. yellow, 5th. white.

18 Those which develop with regard to smell are of two kinds: 1st. sweet-smelling substances, and 2nd. of bad smell.

19 Those which develop with regard to taste are of five kinds: 1st. bitter, 2nd. pungent, 3rd. astringent, 4th. sour, and 5th. sweet.

20, 21 Those which develop with regard to touch are of eight kinds: 1st. hard, 2nd. soft, 3rd. heavy, 4th. light, 5th. cold, 6th. hot, 7th. smooth, and 8th. rough.

In this way the substances have been declared, which develop with regard to touch.

22 Those which develop with regard to figure are of five kinds: 1st. globular, 2nd. circular, 3rd. triangular, 4th. square, and 5th. long.

23 Things of black colour are subdivided with regard to smell, taste, touch, and figure.

24-27 The same subdivision holds good with blue, red, yellow, and white things.

28, 29 Things of sweet smell are subdivided with regard to colour, taste, touch, and figure; things of bad smell are similarly subdivided.

30 Things of bitter taste are subdivided with regard to colour, smell, touch, and figure.

31-34 The same subdivision holds good with pungent, astringent, sour, and sweet things.

35 Things of hard touch are subdivided with regard to colour, smell, taste, and figure.

36-42 The same subdivision holds good with soft, heavy, light, cold, hot, smooth, and rough things.

43 Things of globular figure are subdivided with regard to colour, smell, taste, and touch.

44-47 The same subdivision holds good with circular, triangular, square, and long things.

48 Thus the division of Things without life has briefly been told.

B. Living Beings.

I shall now, in due order, deliver the division of living beings.

49 Living beings are of two kinds: 1st. those still belonging to the Samsara, and 2nd. the perfected souls (siddhas). The latter are of many kinds; hear me explain them.

50 (1) The perfected souls are those of women, men, hermaphrodites, of orthodox, heterodox, and householders.

51 Perfection is reached by people of the greatest, smallest, and middle size, on high places, underground, on the surface of the earth, in the ocean, and in water (of rivers, etc.).

52, 53 Ten hermaphrodites reach, at the same time, perfection, twenty women, one hundred and eight men; four householders, ten heterodox, and one hundred and eight orthodox monks.

54 Two individuals of the greatest size reach perfection (simultaneously), four of the smallest size, and one hundred and eight of the middle size.

55 Four individuals reach perfection (simultaneously) on high places, two in the ocean, three in water, twenty underground, and one hundred and eight on the surface of the earth.

56 From where are the perfected souls debarred? Where do the perfected souls reside? Where do they leave their bodies, and where do they go, on reaching perfection?

57 Perfected souls are debarred from the non-world (Aloka); they reside on the top of the world; they leave their bodies here (below), and go there, on reaching perfection.

58 Twelve Yoganas above the (Vimana) Sarvartha is the place called Ishatpragbhara, which has the form of an umbrella; (there are the perfected souls go).

59 It is forty-five hundred thousand Yoganas long, and as many broad, and it is somewhat more than three times as many in circumference.

60 Its thickness is eight Yoganas, it is greatest in the middle, and decreases toward the margin, till it is thinner than the wing of a fly.

61 This place, by nature pure, consisting of white gold, resembles in form an open umbrella, as has been said by the best of Ginas.

62 (Above it) is a pure blessed place (called Sita), which is white like a conch-shell, the anka-stone, and Kunda-flowers; a Yogana thence is the end of the world.

63 The perfected souls penetrate the sixth part of the uppermost Krosa of the (above-mentioned) Yogana.

64 There at the top of the world reside the blessed perfected souls, rid of all transmigrating, and arrived at the excellent state of perfection.

65 The dimension of a perfected soul is two-thirds of the height which the individual had in his last existence.

66 The perfected souls, considered singly, (as individuals) have a beginning but no end; considered collectively (as a class) they have neither a beginning nor an end.

67 They have no (visible) form, they consist of Life throughout, they are developed into knowledge and, faith, and they possess paramount happiness which admits of no comparison.

68 They all dwell in one part of the world, and have developed into knowledge and faith, they have crossed the boundary of the Samsara, and reached the excellent state of perfection.

69 (2) Living beings which still belong to the Samsara, are of two kinds: a. movable, and b. immovable ones: the immovable ones are of three kinds:

70 A. Earth Lives, B. Water Lives, and C. plants; these are the three kinds of immovable living beings; now learn from me their subdivision.

71 A. The Earth Lives are of two kinds: subtle and gross; and both of them are either fully developed or undeveloped.

72 The gross and fully developed are of two kinds: viz. smooth or rough. The smooth ones are of seven kinds:

73 Black, blue, red, yellow, white, pale dust, and clay.

The rough ones are of thirty-six kinds:

74 Earth, gravel, sand, stones, rocks, rock-salt, iron, copper, tin, lead, silver, gold, and diamond;

75 Orpiment, vermilion, realgar, Sasaka, antimony, coral, Abhrapatala, Abhravaluka; these are varieties of gross (Earth-) bodies and kinds of precious stones.

76 Hyacinth, natron, Anka, crystal, Lohitaksha, emerald, Masaragalla, Bhugamokaka, and sapphire;

77 Kandana, red chalk, Hamsagarbha, Pulaka, and sulphur; Kandraprabha, lapis lazuli, Galakanta, and Suryakanta.

78 These thirty-six kinds of 'rough earth' have been enumerated. The 'subtle earth' is but of one kind, as there is no variety.

79 The subtle species is distributed all over the world, but the gross one (is found) in a part of the world only.

I shall now give their fourfold division with regard to time.

80 With regard to the continuous flow (or development of an earth-body) it is without a beginning and end; but with regard to its existence in its present form it has both a beginning and end.

81 Twenty-two thousand years is the longest duration of the Earth Lives; its shortest is less than a muhurta.

82 The longest duration of the body of Earth Lives, if they do not leave that (kind of) body, is an immeasurable time; the shortest is less than one muhurta.

83 The longest interval between an Earth Life's leaving its body (till its return to it), is an endless time; the shortest less than one Muhurta.

84 Their varieties, caused by (difference of) colour, smell, taste, touch, figure, and place, are (counted) by thousands.

85 B. The Water Lives are of two kinds: subtle and gross ones; and both of them are either fully developed or undeveloped.

86 The gross and fully developed ones are of five kinds: pure water, dew, exudations, fog, and ice.

87 The 'subtle water' is of one kind, as there is no variety. The subtle species is distributed all over the world, but the gross one (is found) in a part of the world only.

88-92 With regard to the continuous flow, etc. (as in verse 80).

Seven thousand years is the longest duration of the life of Water Lives, etc. (as in verse 81). (All that has been said of Earth Lives in verses 82-84 is verbally repeated here of 'Water Lives.')

93 γ. Plants are of two kinds: subtle and gross ones; and both of them are either fully developed or undeveloped.

94 The gross and fully developed plants are of two kinds: either many have one body in common, or each has its own body.

95 Those who severally have their own body are of many kinds: trees, shrubby plants, shrubs, big plants, creeping plants, grass;

96 Palms, plants of knotty stems or stalks, mushrooms, water-plants, annual plants, and herbs. These are called plants possessing severally their own body.

97 Those plants of which many have one body in common are of many kinds: Aluya, Mulaya, ginger;

98 Harili, Sirili, Sassirili, Gavai, Keyakandali, onion, garlic, plantain-tree, Kuduvvaya;

99 Lohinihuya, Thihuya, Tuhaga, Kanha, Vaggakanda, Suranaya;

100 Assakanni, Sihakanni, Musundhi, turmeric, and many others besides.

101 The subtle plants are of one kind, as there is no variety. Subtle plants are distributed all over the world, gross plants (are found) in a part of the world only.

102 With regard to the continuous flow, etc. (as in verse 80).

103-106 Ten thousand years is the longest duration of the life of plants, etc. (All as in verses 81-84. Substitute plants, which are here called vanaspati and panaka, for Earth-bodies.)

107 Thus the three kinds of immovable living beings have briefly been told. I shall now explain in due order the three kinds of movable living beings.

108 B. The movable beings are α. the Fire Lives, A. the Wind Lives, and C. those with an organic body; these are the three kinds of movable beings. Learn from me their subdivision.

109 A. The Fire Lives are of two kinds: subtle and gross ones; and both of them are either fully developed or undeveloped.

110 The gross and fully developed ones are of many kinds: coal, burning chaff, fire, and flame of fire;

111 Meteors, and lightning, and many other kinds besides. The subtle Fire Lives are but of one kind, as there is no variety.

112-117 The subtle species, etc. (see verses 79-84. Substitute Fire Lives for Earth Lives. In verses 114 f., corresponding to verses 81, 89, and 103, read: 'the longest duration of the life of Fire Lives is three days,' etc.; the rest as above).

118 B. The Wind Lives are of two kinds, etc. (as in verse 109).

119 The gross and fully developed ones are of five kinds: squalls, whirlwinds, thick winds [According to the comm. these winds blow on the oceans which are situated below the Ratnaprabha-hell, or which support the heavenly Vimanas, and have the density of snow. Perhaps the notion is similar to that of the Hindu astronomers, who fancied that the heavenly bodies were set in motion by cords of wind called pravaha. See Surya Siddhanta II, 3.], high winds, low winds;

120 And the Samvartaka* wind, etc.; thus they are of many kinds. [This seems to be the Hurricane which causes the periodical destruction of the world. But Devendra says: Samvartaka is a wind which carries grass, etc., from the outside into a particular place.; which sounds more like the action of a Tornado]

The subtle Wind Lives are but of one kind, as there is no variety.

121-126 The subtle species, etc. (as above 79-84. Substitute Wind Lives for Earth Lives. In verse 123, corresponding to 114, read: 'the longest duration of the life of Wind Lives is three thousand years;' the rest as above).

127 C. Movable beings with organic bodies (i.e. animals) are of four kinds: i. those possessing two organs of sense, ii. those with three organs, iii. those with four organs, iv. those with five organs.

128 1.) Beings with two organs of sense are of two kinds: subtle and gross ones. Both are either fully developed or undeveloped. Learn from me their subdivision.

129 Worms, Somangala, Alasa, Maivahaya, Vasimuha, shells, conches, Sankhanaga;

130 Palloya, Anullaya, cowries, leeches, Galaga, and Kandana.

131 These and others are the many kinds of beings with two organs of sense. All of them live in a part of the world only, they do not live everywhere.

132 With regard to the continuous flow, etc. (as in verse 80).

133 The duration of the life of beings with two organs of sense is twelve years at the utmost; the shortest is less than a muhurta.

134 The longest duration of the body of beings with two organs of sense is a Samkhyeya (or measurable time) if they do not leave that (kind of) body; the shortest is less than one muhurta.

135, 136 = 83, 84. Substitute 'beings with two organs of sense' for Earth Lives.

137 2.) Beings with three organs of sense are of two kinds: subtle and gross ones. Both are either fully developed or undeveloped. Learn from me their subdivision.

138 Kunthu, ants, bugs, Ukkala, white ants, Tanahara, Kattahara, Maluga, Pattaharaga;

139 Duga shining like lead, which originate in the kernel of the cotton-seed, Sadavari, centipedes, Indagaiya;

140 Cochineal, etc. Thus they are of many kinds. All of them live in a part of the world only, they do not live everywhere.

141-145 = 132-136. (Substitute 'beings with three organs of sense.' The longest duration, etc., is forty-nine days, verse 142 = 133.)

146 3.) Beings with four organs of sense are of two kinds: subtle and gross ones. Both are either developed or undeveloped. Learn from me their subdivision.

147 Andhiya, Pottiya, flies, mosquitoes, bees, moths, Dhinkana and Kankana;

148 Kukkuda, Singiridi, Nandavatta, scorpions, Dola, crickets, Virali, Akkhihaya;

149 Akkhila, Sahaya Akkhirodaya, Vikitta, Vikittapattaya, Uhlimgaliya, Galakari, Niya, and Tantavagaiya.

150-155 These and others are the beings with four organs of sense. All of them, etc. (the rest as in verses 131-136. Substitute 'beings with four organs of sense.' The longest duration, etc., is six months, verse 152 = 133.)

156 4.) Beings with five organs of sense are of four kinds: denizens of hell, animals, men, and gods.

157 A. Denizens of hell are of seven kinds according to the seven hells; they are called Ratnabha, Sarkarabha, Valukabha; 158 Pankabha, Dhumabha, Tama, and Tamatama. Thus the seven kinds of denizens of hell have been enumerated.

159, 160 All the (denizens of hell) live in a part of the world only; they do not live everywhere, etc. (as in verses 79 and 80).

161 In the first hell the longest duration of their life is one Sagaropama; the shortest is ten thousand years.

162 In the second hell the longest duration of their life is three Sagaropamas; the shortest is one Sagaropama.

163 In the third hell the longest duration of their life is seven Sagaropamas; the shortest is three Sagaropamas.

164 In the fourth hell the longest duration of their life is ten Sagaropamas; the shortest is seven Sagaropamas.

165 In the fifth hell the longest duration of their life is seventeen Sagaropamas; the shortest is ten Sagaropamas.

166 In the sixth hell the longest duration of their life is twenty-two Sagaropamas; the shortest is seventeen Sagaropamas.

167 In the seventh hell the longest duration of their life is thirty-three Sagaropamas; the shortest is twenty-two Sagaropamas.

168 The length of the life of denizens of hell is also that of their continuance in the same kind of body, with regard both to the longest and shortest duration of it.

169, 170 = 83, 84. (Substitute, denizens of hell.)

171 B. The animals which possess five organs of sense are of two kinds, those which originate by generatio aequivoeca, and those which are born from the womb.

172 Either of them are again of three kinds: 1. aquatic, 2. terrestrial, and 3. aerial animals. Learn from me their subdivision.

173 1. Fishes, tortoises, crocodiles, Makaras, and Gangetic porpoises are the five kinds of aquatic animals.

174, 175 = 159, 160.

176 The longest duration of the life of aquatic animals is one Krose of former years 2; the shortest is less than one muhurta.

177 The longest duration of the aquatic animals' continuance in the (same kind of body) is from two to nine Krores of former years.

178 = 83.

179 2. Quadrupeds and reptiles are the two kinds of terrestrial animals. The quadrupeds are of four kinds; listen to my description of them:

(1st) Solidungular animals, as horses, etc.;

(2nd) Biungular animals, as cows, etc.;

(3rd) Multiungular animals, as elephants, etc.;

(4th) Animals having toes with nails, as lions, etc. (180)

181 The reptiles are of two kinds: 1st. those which walk on their arms, as lizards, etc., and 2nd. those which move on their breast, as snakes, etc. Both are again of many kinds.

182, 183 = 159, 160.

184 The longest duration of the life of terrestrial animals is three Palyopamas; the shortest is less than one muhurta.

The longest duration of the terrestrial animals' continuance in the (same kind of) body is three Palyopamas plus from two to nine Krores of former years; the shortest is less than one murhuta. (185)

187 3. Winged animals are of four kinds: those with membranous wings, those with feathered wings, those with wings in the shape of a box, and those (which sit on) outspread wings.

188, 189 = 159, 160.

190 The longest duration of the life of aerial animals is an Asamkhyeya-part of a Palyopama; the shortest is less than one murhuta.

191 The longest duration (of the aerial animals' continuance in the same kind of body) is an Asamkhyeya-part of a Palyopama plus from two to nine Krores of former years; the shortest is less than one murhuta.

192, 193 = 159, 160.

194 C. Men are of two kinds; listen to my description of them: men originating by generatio aequivoeca, and men born from the womb.

195 Those who are born from the womb are of three kinds: those living in the Karmabhumi, those living in the Akarmabhumi, and those living on the minor continents [These are seven groups of islands situated off the eastern and western ends of the Himalaya, which are inhabited by fabulous races].

196 They have, in the same order, fifteen, thirty, and twenty-eight subdivisions. These are the numbers handed down.

197 Men originating by generatio aequivoeca are of as many kinds. They all live but in a part of the world.

203 Verses 198-202 = 183-186. (Substitute, 'men' for 'terrestrial animals'.)

d. Gods are of four kinds; listen to my description of them: 1. Bhaumeiyakas; 2. Vyantaras; 3. Gyotishkas; 4. Vaimanikas.

204 There are ten kinds of Bhavanavasin (= Bhaumeiyakas), eight of those who live in woods (= Vyantaras), five of Gyotishkas, and two of Vaimanikas.

205 1. The Bhavanavasin are: the Asura-, Naga-, Suvarna-, Vidyut-, Agni-, Dvipa-, Udadhi-, Vata-, and Ghanika-(Kumaras 5).

206 2. The eight kinds of Vyantaras are: Pisakas, Bhutas, Yakshas, Rakshasas, Kinnaras, Kimpurushas, Mahoragas, and Gandharvas.

207 3. The moons, the suns, the Nakshatras, the planets, and the hosts of stars are the fivefold dwellings of the Gyotishkas.

208 4. The Vaimanika gods are of two kinds: A. those who are born in the heavenly Kalpas, and B. those who are born in the regions above them.

209 A. The former are of twelve kinds: those who live in (the following) Kalpas, after which they are named): Sautharma, Isana, Sanatkumara, Mahendra, Brahmaloaka, and Lantaka;

210 Mahasukla, Sahasrara, Anata, Pranata, Arana, and Akyuta. These are the gods who are born in Kalpas.

211 B. The gods who are born in the regions above the Kalpas are of two kinds: α'. The Graiveyakas, and β'. the Anuttaras. The Graiveyakas are of nine kinds.

212 A. The lowest of the lowest, the middle of the lowest, the highest of the lowest, the lowest of the middle;

213 The middle of the middle, the highest of the middle, the lowest of the highest, the middle of the highest;

214 The highest of the highest. These are the Graiveyaka gods.

B. The Vigayas, the Vaigayantas, the Gayantas, the Aparagitas

And the Sarvarthasiddhas: these are the five kinds of Anuttara gods.

215-217 = 159-160 These and others besides are the many kinds of Vaimanika gods.

218 The longest duration of the life of the Bhaumeiyaka gods is somewhat more than a Sagaropama, the smallest ten thousand years.

219 The longest duration of the life of the Vyantaras is one Palyopama, the shortest is ten thousand years.

220 The longest duration of the life of the Gyotishkas is one Palyopama plus one hundred thousand years, the shortest is the eighth part of a Palyopama.

221 The longest duration of life in the Sautharmakalpa is two Sagaropamas, the shortest is one Palyopama.

(In the same way (a) the longest, and (b) the shortest duration of life in the remaining Kalpas and heavenly regions is given in the original. I give in the sequel the substance only of each verse.)

222 In Isana Kalpa (a) is somewhat more than a Sagaropama, (b) somewhat more than a Palyopama.

223 In Sanatkumara Kalpa (a) is seven, (b) two Sagaropamas.

224 In Mahendra Kalpa (a) is somewhat more than seven Sagaropamas, (b) somewhat more than two.

225 In Brahmaloaka Kalpa (a) is ten Sagaropamas, (b) seven.

226 In Lantaka Kalpa (a) is fourteen Sagaropamas, (b) ten.

227 In Mahasukla Kalpa(a) is seventeen Sagaropamas, (b) fourteen.

228 In Sahasrara Kalpa (a) is eighteen Sagaropamas, (b) seventeen.

229 In Anata Kalpa (a) is nineteen Sagaropamas, (b) eighteen.

230 In Pranata Kalpa (a) is twenty Sagaropamas, (b) nineteen.

231 In Arana Kalpa (a) is twenty-one Sagaropamas, (b) twenty.

232 In Akyuta Kalpa (a) is twenty-two Sagaropamas, (b) twenty-one.

233 In the first (Graiveyika region) (a) is twenty-three Sagaropamas, (b) twenty-two.

234 In the second (Graiveyika region) (a) is twenty-four Sagaropamas, (b) twenty-three.

235 In the third (Graiveyika region) (a) is twenty-five Sagaropamas, (b) twenty-four.

236 In the fourth (Graiveyika region) (a) is twenty-six Sagaropamas, (b) twenty-five.

237 In the fifth (Graiveyika region) (a) is twenty-seven Sagaropamas, (b) twenty-six.

238 In the sixth (Graiveyika region) (a) is twenty-eight Sagaropamas, (b) twenty-seven.

239 In the seventh (Graiveyika region) (a) is twenty-nine Sagaropamas, (b) twenty-eight.

240 In the eighth (Graiveyika region) (a) is thirty Sagaropamas, (b) twenty-nine.

241 In the ninth (Graiveyika region) (a) is thirty-one Sagaropamas, (b) thirty.

242 In the four heavens (of the Anuttara gods), beginning with Vigaya, (a) is thirty-three Sagaropamas, (b) thirty-one.

243 In the great Vimana Sarvartha(siddha) there is no difference between the longest and shortest duration of life, but it is always thirty-three Sagaropamas.

244, 245, 246 = 159, 160 The longest and shortest duration of the gods' (continuance in the same kind of) body is equal to that which has been given for their life.

247 We have described the Living Beings, the worldly and the perfected ones, and we have described the Lifeless Things, those possessing form and those without form.

248 Having thus learned (the nature of) living beings and lifeless things which is in accordance with the principles of reasoning, and believing in it, a sage should delight in self-control.

249 After having lived as a Sramana many years, a sage should mortify himself by the following religious exercises.

250 The longest duration of the mortification is twelve years; the middle, one year; and the shortest, six months.

251 In the first four years he should abstain from dressed food, in the second four years he should keep various fasts.

252 During two years he should eat Akamla at the end of every second fast; in the following half year he should keep not too long fasts.

253 In the second half of the year he should keep long fasts. During the whole year he should eat but small portions of Akamla.

254 During the (last) year a sage should make the ends of two consecutive fasts meet, and should break his fast after half a month or a whole month, (till he dies).

255 The following (Bhavanas), Kandarpa-, Abhiyogika-, Kilvisha-, Moha-, and Asuratva-(Bhavanas), will lead to evil ways (i.e. bad births); they are obnoxious at the time of death.

256 Those souls who cherish heretical opinions, commit sins, and kill living beings, will not reach Bodhi at the time of death.

257 Those souls who cherish orthodox opinions, do not commit sins, and are enveloped in white Lesya, will reach Bodhi at the time of death.

258 Those souls who cherish heretical opinions, commit sins, and are enveloped in black Lesya, will not reach Bodhi at the time of death.

259 Those who love the creed of the Ginas and piously practise it, will be pure and free from the soil (of passions), and will (in due time) get out of the Circle of Births.

260 The miserable men who do not know the creed of the Ginas, will many times commit unholy suicide and die against their will.

261 Those who are well versed in the sacred lore and possess much knowledge, who awaken piety (in others) and appreciate their good qualities, are for this very reason worthy to hear the doctrine of salvation.

262 He who by ribaldry and buffoonery, by his comical habits and appearance, by jests and words amuses other people, realises the Kandarpa-Bhavana.

263 Those who practise spells and besmeared their body with ashes for the sake of pleasure, amusement, or power, realise the Abhiyogika-Bhavana.

264 The deceitful man who reviles the sacred lore, the Kevalins, the teacher of the Law, the Satigha, and the monks, realises the Kilvishika-Bhavana.

265 He who is continuously angry, and who puts his faith in prognostics, realises the Asuratva-Bhavana.

266 Those who use weapons, eat poison, throw themselves into fire or water, and use things not prescribed by the rules of good conduct, are liable to be born and to die again and again. (Such persons realise the Moha-Bhavana.)

267 The enlightened and liberated Gnatrī(putra) has thus delivered Thirty-six Lectures of the Uttaradhyayana, which the pious approve of.

THE SUTRAKRITANGA

The Sutrakritanga Sutra

The Sutyagadanga Sutra

Prakrit text by Gandhara Sudharmasvami

From: Jaina Sutras, Part 2,

Sacred Books of the East, Vol. 45

Editor: F. Max Müller, Oxford

Original Language: Prakrit

Translation: Hermann Jacobi, 1895

Estimated Range of Dating: 4th-2nd century B.C.

(Sutrakritanga (also known in Prakrit as Sutyagadanga is the second agama of the 12 main angas of the Jain Svetambara canon. According to the Svetambara tradition it was written by Gandhara Sudharmasvami in Ardhamagadhi Prakrit. The following three topics are covered:

- Jain doctrine – Causes of bondage, description of hells, destruction of karmas etc.

- Conduct of Monks – Injunctions and prohibitions, difficulties faced, avoiding temptation of women etc.

- Heretical Doctrines and errors – Materialists, Fatalists and other wrong beliefs

The text is in two main parts: the first in verse and the second in prose. It is written using techniques including narration and questions and answers, and the chapters start with Sudharmasvami explaining the various doctrines to his chief disciple Jambuswami and answering his questions. According to Jain the text dates c. 4th-3rd century BC. Among scholarship, a tie between the 4th and the 2nd centuries BC are discussed.

This agama [scripture, holy text] describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriyavada, Akriyavada, Ajnanavada, and Vinayavada. Sanskrit commentary has been done by Silanka who lived in the second half of the ninth century AD. The agama is divided into two parts consisting of 16 lectures and 7 lectures respectively. The agama is also called sutra. [Etymology on Sutra: In Indian literature, a sutra is any short rule, a theorem condensed in few words. A collection of sutras becomes a text, and this is also called sutra (often capitalised in Western literature). The Sanskrit word Sutra (Pali: sutta, Ardha Magadhi: suya) means "string, thread". The root of the word is siv, "that which sews and holds things together". The word is related to suci (Sanskrit: meaning "needle, list", and suna (Sanskrit: for "woven"). In the context of literature, sutra means a distilled collection of syllables and words, any form or manual of "aphorism, rule, direction" hanging together like threads with which the teachings of ritual, philosophy, grammar, or any field of knowledge can be woven.]

FIRST BOOK 1.

[Srutaskandha. Its Sanskrit title mentioned by Silanka is Gathashodasaka, i.e. the book whose Sixteenth Lecture is called Gatha. It is mentioned in the Uttaradhyayana 31,13 by the name of the sixteen Gathas; see above, p. 182.]

SUTRAKRITANGA 1ST LECTURE,

CALLED THE DOCTRINE

[Samaya. This title is not found in Manuscripts at the end of the lecture, but it is given by the author of the Nirukti (verse 29). The subject of this lecture is more fully treated in §§ 15-33 of the First Lecture of the Second Book.]

1ST CHAPTER.

1 One should know what causes the bondage of Soul, and knowing (it) one should remove 3 it.

(Gambusvamin asked Sudharman):

What causes the bondage (of Soul) according to Mahavira? and what must one know in order to remove it?

2 (Sudharman answered):

He who owns even a small property in living or lifeless things, or consents to others holding it, will not be delivered from misery.

3 If a man kills living beings, or causes other men to kill them, or consents to their killing them, his iniquity will go on increasing.

4 A sinner who makes the interests of his kinsmen and companions his own, will suffer much; for the number of those whose interest he takes to heart constantly increases.

5 All this, his wealth and his nearest relations, cannot protect him (from future misery); knowing (this) and (the value of) life, he will get rid of Karman.

6 Some men, Sramanas and Brahmanas, who ignore and deny these true words 3, adhere (to their own tenets), and are given to pleasures.

THE GRAND BIBLE

7 Some profess (the exclusive belief in) the five gross elements: earth, water, fire, wind, and air.

8 'These five gross elements (are the original causes of things), from them arises another (thing, viz. atman) [In other words: the Atman is produced by the elements. But there is, it would seem, but one Atman, for in verses 11, 12, we have another heretical philosophy which acknowledged a plurality of transient atmans;] for on the dissolution of the (five elements) living beings cease to exist.

9 'And as the Earth, though it is but one pile, presents many forms, so the intelligent (principle, viz. the atman) appears under various forms as the universe.'

10 Thus say some fools. (But how can they explain on their theory that) the man engaging in undertakings, who has committed a sin, will himself suffer severe pain.?

11 'Everybody, fool or sage, has an individual soul. These souls exist (as long as the body), but after death they are no more; there are no souls which are born again.

12 'There is neither virtue nor vice, there is no world beyond; on the dissolution of the body the individual ceases to be.'

13 'When a man acts or causes another to act, it is not his soul (atman) which acts or causes to act.' Thus they (viz. the adherents of the Sankhya philosophy) boldly proclaim.

14 How can those who hold such opinions explain (the variety of existence in) the world? They go from darkness to utter darkness, being fools and engaged in works.

15 Some say that there are five elements and that the soul is a sixth (substance), but they contend that the soul and the world (i.e. the five elements) are eternal.

16 'These (six substances) do not perish neither (without nor with a cause); the non-existent does not come into existence, but all things are eternal by their very nature.'

17 Some fools say that there are five skandhas of momentary existence. They do not admit that (the soul) is different from, nor identical with (the elements), that it is produced from a cause (i.e. the elements), nor that it is without a cause (i.e. that it is eternal).

18 The Ganayas* say that there are four elements: earth, water, fire, and wind, which combined form the body (or soul?). [* Ganaya, which is explained in the Dipika by gnanaka = panditamanya, denotes the Bauddhas. I think that the word may be derived from yana 'vehicle,' which the Buddhist used to designate the two sections of the church, viz. the Hinayana and Mahayana schools. The commentator quotes a various reading: avare for ganaya, and explains it as referring to another sect of Bauddhas than those spoken of in the preceding verse. Silanka comments on the reading avare first, and then on ganaya.]

19 (All these heretics say): 'Those who dwell in houses, in woods, or on hills, will be delivered from all misery if they adopt our creed.'

20 But they do not cross the Flood of Life, who, ignoring the true relation of things, and not versed in the true Law, hold the above heretical opinions.

21 They do not reach the end of the Samsara, who, ignoring, etc.

22 They do not reach the end of transmigration, who, etc.

23 They do not put an end to birth, who, etc.

24 They do not put an end to misery, who, etc.

25 They do not put an end to death, who, etc.

26 They will again and again experience manifold pains in this ring of the earth, which is full of death, disease, and old age.

27 The highest Gina, Mahavira the Gnatiputra, has said that they will undergo births without number, being placed in all sorts of existences.

Thus I say.

2ND CHAPTER.

1 Again some* say: 'It is proved that there are individual souls; they experience pleasure and pain; and (on dying) they lose their state of life. [* They are the fatalists whose peculiar opinions are stated in verses 2 and 3.]

2, 3 'But misery (and pleasure) is not caused by (the souls) themselves; how could it be caused by other (agents, as time, etc.)? Pleasure and misery, final beatitude and temporal (pleasure and pain) are not caused by (the souls) themselves, nor by others; but the individual souls experience them; it is the lot assigned them by destiny.' This is what they (i.e. the fatalists) say.

4 Those who proclaim these opinions, are fools who fancy themselves learned; they have no knowledge, and do not understand that things depend partly on fate, and partly on human exertion.

5 Thus (say) some heretics; they are very bold men; if they act up to their principles, they will never be delivered from misery.

6 As the swift deer who are destitute of protection, are frightened where there is no danger, and not frightened where there is danger;

7 (As) they dread safe places, but do not dread traps; they are bewildered by ignorance and fear, and run hither and thither;

8 If they did jump over the noose or pass under it, they would escape from the snare; but the stupid animal does not notice it;

9 The unhappy animal, being of a weak intellect, runs into the dangerous (place), is caught in the snare, etc., and is killed there;

10 So some unworthy Sramanas who hold wrong doctrines are afraid of what is free from danger, and are not afraid of real dangers.

11 The fools dread the preaching of the Law, but they do not dread works, being without discernment and knowledge.

12 Shaking off greed, pride, deceit, and wrath, one becomes free from Karman. This is a subject (which an ignorant man, like) a brute animal, does not attend to.

13 The unworthy heretics who do not acknowledge this, will incur death an endless number of times, like deer caught in a snare.

14 All Brahmanas and Sramanas contend that they possess the knowledge (of the truth), but the creatures in the whole world do not know anything.

15, 16 As a Mlekkha repeats what an Arya has said, but does not understand the meaning, merely repeating his words, so the ignorant, though pretending to possess knowledge, do not know the truth, just as an uninstructed Mlekkha.

17 The speculations of the Agnostics cannot lead to knowledge; they cannot reach the truth by themselves, still less teach it to other men.

18 As when a man in a wood who does not know it, follows a guide who also does not know it, both being unacquainted (with the place), come to great trouble;

19 As when one blind man is the guide of another, the man walks a great distance, loses his way, or follows a wrong way;

20 Thus some who search after salvation and pretend to practise the (true) Law, follow the false Law and do not arrive at the thoroughly right (thing, viz. self-control).

21 Thus some (wrong philosophers) do not apply to others for arguments, but they continue to err because they believe their own arguments to be right [The last part of the verse might also be translated: 'because these fools believe the subject to be cleared up (mangu) by their own arguments.']

22 Thus arguing according to their light, and ignorant about what is right and wrong, they do not get out of misery as birds do not get out of their cage.

23 They praise their own creed and blame that of their opponents, but those who act in this respect the part of philosophers, will be kept confined in the Circle of Births.

24 There is the doctrine of the Kriyavadins, which has been previously explained; it augments the misery of worldly existence of those who do not well consider the nature of acts.

25 'He who intends (to kill) a living being but does not do it by (an act of) his body, and he who unknowingly kills one, both are affected by that act through a slight contact (with it) only, but the demerit (in their case) is not fully developed [An intentional killing of a living being must actually take place in order to induce the Karman on the soul. If one of the essential conditions which constitute the guilt of slaughter (himsa), p. 243 is wanting the Karman is still produced; however, it does not take a firm hold of the soul, but merely 'touches' it. This is of course the opinion of the Kriyavadins.]'

26 'There are three ways of committing sins: by one's own activity, by commission, by approval (of the deed).

27 'These are the three ways of committing sins. Thus by purity of the heart one reaches Nirvana.

28 'A layman may kill his son (during a famine) and eat him; a wise (monk) who partakes of the meat, will not be defiled by the sin [According to Silanka the father too would not be guilty; but this interpretation is against good sense and grammar.]'

29 The mind of those who sin in thoughts is not pure; they are wrong, they do not conduct themselves carefully.

30 Men attached to pleasure, who think that the above-mentioned doctrines will save them, commit sins.

31, 32 As a blind-born man getting into a leaky boat, wants to reach the shore, but is drowned during the passage, so some unworthy, heretical Sramanas wish to get beyond the Circle of Births, but they are whirled round in it.

Thus I say.

3RD CHAPTER.

1 If a monk should eat forbidden food which a pious (layman) has prepared for some guest, and which food has been mixed up with even thousand (times more pure food) 1, he would be neither monk nor layman.

2-4 Sramanas who do not comprehend this and do not know what is dangerous, who care for the pleasures of the moment only, will suffer death an endless number of times, like big 2 fishes who when the water rises are by the water (deposited) on dry land and are killed (there), poor things, by hungry dhankas and herons.

5 We hear also of another error of some (philosophers): some say that the world has been created (or is governed) [Devautte. This is either devair uptah, sown, i.e. produced by the gods, or devair guptah, governed by the gods.] by the gods, others, by Brahman.

6 Some say that it has been created by the Isvara, others that it was produced from chaos, etc., this world with living beings and lifeless things, with its variety of pleasure and pain.

7 The great Rishi* said, that the world has been created by Svayambhu; Mara originated Maya, therefore the world (appears to be) uneternal. [* The commentators unfortunately have not preserved the name of the great Rishi; they identify Svayambhu with Vishnu 'or some one else.' This Svayambhu, afraid that the earth should become overcrowded, called to help Yama, alias Mara, who with the help of Maya makes the creatures appear to die.]

8 Some Brahmanas and Sramanas say that the universe was produced from the (primeval) egg, and He (Brahman) created the things. These ignorant men speak untruth.

9 Those who on arguments of their own maintain that the world has been created, do not know the truth. Nor will (the world) ever perish.

10 Know that misery arises from wicked deeds [It is not given us by any of the above-mentioned agents whom the opponents believe to have created the world.]. How can those who do not know the origin (of misery) know its prevention?

11 Some say that the soul (of him who is) pure will become free from bad Karman (on reaching beatitude), but that in that state it will again become defiled through pleasant excitement or hate.

12 (According to them [According to Silanka the followers of Gosala and the Trairasikas are meant. The latter are the Jaina followers of the Vaiseshika philosophy. The Trairasika Sakha was founded by Khaluka Rohagupta, see part I, p. 290. The name Trairasika is said to have been given to these philosophers because they admit a third state besides those of the bound and of the liberated.]) he who has lived on earth as a restrained monk, will afterwards become free from Karman. As clear water which was free from defilement becomes again defiled, so (will be) the soul.

13 A wise man should consider that these (heretics) do not lead a life of chastity, and that all these disputants proclaim their own creed in opposition (to the others).

14 (Others maintain that) perfection can only be reached by their method of religious life, not otherwise; and that even before (that time) they have their senses under control and possess everything to be wished for.

15 Some say that they will be perfected and sound.

On the head of Perfection some men are infatuated with their own doctrines.

16 But these uncontrolled (men) will whirl round in the beginningless (Circle of Births); after a Kalpa they will rise from their sphere to become the lowest of Asuras.

Thus I say.

4TH CHAPTER.

1 These (philosophers) who are vanquished (by their passions) cannot help you in cases where a sinner perishes [A various reading first commented upon by Silanka is: bala panditamanio, being ignorant men who fancy themselves learned.]; though having given up their former occupations they will give advice in worldly matters.

2 A wise monk who fully appreciates this, should not mix with those (heretics); without conceit and not attached to them a sage should lead a life equally removed (from love and hate).

3 Some say that those who own possessions and engage in undertakings (may reach perfection); but a monk should take his refuge to those who neither own possessions nor engage in undertakings.

4 A wise man should beg food which has been prepared (for somebody else), and he should accept what is freely given him, without greed and passions; he should abstain from overbearing behaviour.

5 He should know the talk of people: some say things which are the outcome of a wrong understanding and are but opinions of others repeated.

6 'The world is boundless and eternal, it exists from eternity and does not perish [According to Silanka the eternity of things means, with these philosophers, that one thing always retains the same genus or gati, e.g. that he who was a man in this life will again be a man in the next.]; (another) bold philosopher says that the world is limited, but eternal.

7 'Some say that the knowledge (of the highest authority) is unlimited; but the same bold philosopher says that it is limited in every way [The commentators interpret this verse as if not two philosophical opinions but only one was spoken of. Unlimited knowledge is according to them different from omniscience; in the second part of the sentence 'limited' refers to the sleep of Brahman during which he is unconscious.]'

8 Some beings have motion, others not; it depends on certain conditions whether they are in the one state or in the other.

9 (E. g. big creatures) have one form of bodily existence and then another [Men are some time embryos, then young men, then old men.]. But all are subject to pain; hence they should not be killed.

10 This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle

THE GRAND BIBLE

of the reciprocity with regard to non-killing [That clearly refers to the Golden Rule: Ahimsasamayam = ahimsasamatam, viz. as you do not wish to be killed, so others do not wish to be killed. The last part of the sentence might also be translated: know this to be the real meaning of the Law (samaya) of ahimsa. The same verse recurs I, 11, 10.]

11, 12 Living (according to the rules of conduct), and without greed, one should take care of the highest good [Adana, right knowledge, right faith, and right conduct.]

In walking, in sitting and lying down, and in food and drink: with regard to these three points a monk should always control himself.

And he should leave off pride, wrath, deceit, and greed.

13 Possessing the Samitis and being protected by the five Samvaras, a pious monk should live, till he reaches perfection, as a man free from fetters among those bound in fetters (viz. the householders).

Thus I say.

SUTRAKRITANGA 2ND LECTURE,

CALLED THE DESTRUCTION OF KARMAN.

[The name of this lecture, which occurs in its last line, is veyaliya, because, as the author of the Niryukti remarks, it treats on vidarika, destruction (of Karman), and because it is composed in the Vaitaliya metre. For either word, vaidarika (or rather vaidalika, cf. karmavidalana) and vaitaliya may, in Jaina Prakrit, become veyaliya or vetaliya. A play of words was apparently intended; it would have been impossible, if both words had not become identical in sound. We may, therefore, conclude that the language of the author obeyed the same phonetic laws as the Jaina Prakrit exhibited in our MSS., or in other words, that the text has been written down in about the same language in which it was originally composed. The name of the Fifteenth Lecture leads to the same inference; for it is called gamaiya (yamakiya) because each of its verses contains the verbal ornament called yamaka, and because it opens with the words gam aiyam (yad atitam).]

1ST CHAPTER.

(Rishabha said to his sons):

1 Acquire perfect knowledge of the Law! why do you not study it? It is difficult to obtain instruction in it after this life. The days (that are gone by) will never return, nor is it easy a second time to obtain human birth.

2 See, young and old men, even children in the mother's womb die. As a hawk catches a quail, so (life) will end when its time is spent.

3 (A man) may suffer for the sake of his parents; he will not easily obtain happiness after this life. A pious man should consider these causes of danger and cease to act.

4 For in this world living beings suffer individually for their deeds; for the deed they have done themselves, they obtain (punishment), and will not get over it before they have felt it.

5 Even gods, Gandharvas, Rakshasas, and Asuras; animals who live on earth, and snakes; kings, common people, merchants, and Brahmanas: they all must leave their rank and suffer.

6 Notwithstanding their pleasures and relations, all men must suffer in due time the fruit of their works; as a cocoa-nut detaching itself from its stalk (falls down), so (life) will end when its time is spent.

7 Even a very learned or virtuous man, or a Brahmana or an ascetic, will be severely punished for his deed when he is given to actions of deceit.

8 See, those (heretics) who search for the knowledge of truth, but who do not cross the Samsara, talk only about the highest good (without reaching it).

How will you understand what is near you and what is beyond [According to Silanka, this world and the next, or domestic life and monachism, or the Samsara and Moksha are meant by the expression 'what is near you and what is beyond.']* In the meanwhile you suffer for your deeds.

9 He who walks about naked and lean, he who eats only once after a month, if he is filled with deceit, will be born an endless number of times.

10 Man, cease from sins! For the life of men will come to an end. Men who are drowned (in lust, as it were), and addicted to pleasure will, for want of control, be deluded.

11 Exert and control yourself! For it is not easy to walk on ways where there are minutely small animals. Follow the commandments which the Arhats have well proclaimed.

12 Heroes (of faith) who desist (from sins) and exert themselves aright, who subdue wrath, fear, etc., will never kill living beings; they desist from sins and are entirely happy.

13 It is not myself alone who suffers, all creatures in the world suffer; (such a wise man should consider, and he should patiently bear (such calamities) as befall him, without giving way to his passions.

14 As a wall covered with a plastering (of dried cowdung) is by a shock made thin, so (a monk) should make his body lean by fasting, etc. He should abstain from slaughter of living beings. This is the Law proclaimed by the Sage.

15 As a bird covered with dust removes the grey powder by shaking itself, so a worthy and austere Brahmana, who does penance, annihilates his Karman.

16 Young and old people claim a houseless Sramana as their own, though he begs according to the Law, observes the rules of conduct, and performs austerities. People will even cry themselves hoarse, but they will not captivate him.

17 Whatever they will do to move his pity, however they will cry about their son, they will not captivate a worthy and virtuous monk or make him return to domestic life.

18 Though they tempt him with pleasures, and though they should bind him and carry him home, if he does not care for a (worldly) life, they will not captivate him or make him return to domestic life.

19 His father and mother, his children and wife who claim him, will admonish him: 'See, you are our supporter; care not for the next world in order to support us.'

20 Some people are (foolishly) attached to others, and are thereby deluded; the unrighteous make them adopt unrighteousness, and they exult in their wickedness.

21 Therefore a worthy and wise man should be careful, ceasing from sin and being entirely happy. The virtuous heroes of faith (have chosen) the great road, the right and certain path to perfection.

22 He who has entered the road leading to the destruction (of Karman), who controls his mind, speech, and body, who has given up his possessions and relations and all undertakings, should walk about subduing his senses.

2ND CHAPTER.

1 A sage thinks that he should leave off sins just as (a snake) leaves its slough; and he is not proud of his Gotra and other advantages; or is there any use in blaming others?

2 A man who insults another will long whirl in the Circle of Births; to blame others is not good. Considering this a sage is not conceited.

3 He who is independent, and he who is the servant of a servant, if they but observe the Vow of Silence, they have no reason to be ashamed; (therefore a monk) should behave equally towards all.

4 Indifferent and pure with regard to every kind of control, a Sramana should walk about; he who entertains pure thoughts during his whole life, dies as a worthy and wise man.

5 The sage who sees the far-off (goal, viz. liberation), past and future things, will practise indifference, though he suffer corporal punishment and be beaten.

6 Possessing perfect wisdom, a sage always vanquishes (his passions); he correctly expounds the Law; he never neglects even the smallest (duty); he is neither angry nor proud.

7 A man who controls himself according to (the Law), which is praised by many people, and is not bound by any worldly ties, who is always pure like a lake, proclaims the Law of Kasyapa.

8 Seeing that numerous living beings lead an individual life, and that every one feels (pleasure and pain) just as the others, a wise man who observes the Vow of Silence, leaves off (injuring them).

9 A sage has completely mastered the Law, and has ceased to do actions; but the selfish grieve, they will not (thereby) recover their (lost) property.

10 Know that it (viz. property) entails pains in this world, and very great pains in the next. Who will lead a domestic life when he knows that everything must perish?

11 One should know (and renounce) the great attachment (to the world), and respect and honours on earth; (for conceit) is a very thin thorn difficult to pull out. A wise man, therefore, should abandon worldliness [This is a rather dark verse. Silanka, after explaining it, quotes the verse as it was read by the Nagarguniyas, which may be rendered thus: Respect and honours are a great obstacle, this he should know; be the thorn small (or) difficult to pull out, a wise man should remove it by the (means we are about to describe).]

12 A monk should perform postures (as Kayotsarga, etc.) alone on his seat, and alone on his couch he should meditate; excelling in the performance of austerities, guarded in words, and restrained in thoughts.

13 An ascetic does not shut the door of a deserted house (where he puts up), nor does he open it; when asked he returns no (rude) answer; he cuts no grass, nor does he strew it (on the ground for a couch).

14 Where (he is) at sunset, there he calmly (performs his duties); a sage bears pleasant and unpleasant things, be there insects, or wild beasts, or snakes.

15 He bears the three kinds of calamities arising from beasts, men, and gods. A great sage will not be seized with a shivering, etc. [Literally, horripilation. By the 'etc.' the other outward signs of horror are indicated.], when he stays in a deserted house.

16 He should not fear for his life, nor should he desire to be praised (for his courage). Fearful things will frighten the mind of a monk who stays in a deserted house.

17 They say that he who is very well disciplined, who protects others, who lives in a place removed from other

people, who is not frightened by dangers, possesses right conduct, etc.

18 A monk who uses warm or hot water [It should be kept in mind that Jaina monks are forbidden to use cold water, because it is considered to possess life.], who follows the Law, and loathes (wrong conduct), will by intercourse with bad kings become deficient in his devotion though he be ever so virtuous.

19 When a monk quarrels and uses very bad language, he will suffer great spiritual loss; therefore a wise man should not quarrel.

20 He who abstains from cold water, who plans (or undertakes) nothing, and has ceased from even the smallest actions, who does not eat food out of the dish of a householder, possesses right conduct, etc.

21 Though life cannot be prolonged, as the saying is, still foolish people sin recklessly; a foolish man is filled to the brim (as it were) with sins. Considering this a sage is not conceited.

22 By self-invented rites common people seek holiness, they are full of deceit and shrouded (as it were) in delusion. But a monk is holy through his innocence, he allows no troubles [Literally, cold and heat.] to influence his words, (thoughts, and acts).

23 As a clever gambler, playing at dice, is not vanquished, since he casts the Krita, but not Kali, nor Treta, nor Dvapura;

24 So adopt for your welfare the best and highest Law which has been proclaimed in this world by the Saviour, as the clever (gambler casts) the Krita, and avoids the other casts.

25 I have heard that sensual pleasures are said to have the strongest hold on men; but those who abstain from them follow the Law of Kasyapa.

26 Those who follow the Law that has been proclaimed by Gnatrika, the great seer, are virtuous and righteous; they confirm each other in the Law.

27 Take no heed of the seductive (pleasures), endeavour to shake off delusion. Those who are not subdued by the wicked (pleasures), know meditation to be their duty.

28 A monk should not tell stories, nor ask idle questions, nor gossip. But, knowing the highest Law, he should perform his religious duties, and regard nothing his own.

29 A monk should not indulge deceit, greed, pride, and wrath. Those are virtuous who have arrived at the right understanding of these passions, and who have well practised control.

30 (A monk) should be free from attachment, wise, controlling himself, seeking the Law, earnest in the performance of austerities, and subduing his senses. It is difficult to obtain the soul's benefit.

31 Right conduct, etc., which has been taught by the Gnatrika, the sage who knew everything in the whole world, has either not been learned or not been truly practised (by creatures now in distress).

32 Many men who thought this Law to be the highest good and conducive to their spiritual welfare, obeyed their preceptors, ceased from works, and have crossed the great flood (of worldly existence).

Thus I say.

3RD CHAPTER.

1 If a monk who abstains from actions, suffers pain (for acts done) through ignorance, that Karman will be annihilated through control. The wise reach (perfection) getting rid of death.

2 Those who resist the seductions are placed on a line with those who have crossed the Samsara. Therefore look up (at beatitude as the end in view). Those (virtuous men) regard pleasures as equal to diseases.

3 Men of princely rank wear precious things imported by merchants; likened (to these precious things) are the excellent great vows together with (the prohibition of) eating at night.

4 Pleasure-seeking men who are greedy and are absorbed by amusements, are reckless and like the wretched; they do not know that meditation (has been enjoined as) a duty.

5 As a bullock which is hurt and urged on by the driver [Instead of 'driver' and 'bullock' we might translate 'hunter' and 'deer.']. becomes weak, and at last, when its strength is exhausted and it is unable to move, sinks down;

6 So he who knows the pursuit of pleasures, must sooner or later give up their enjoyment (lest they drag him down). He who is still surrounded by pleasant things, should not love pleasures, whether he obtains them, or for some reason or other does not obtain them.

7 Lest the lot of the wicked should fall to you, escape (the influence of the senses), and discipline yourself! The wicked will much and strongly grieve, groan, and wail.

8 See, life in this world (is transient); though your life lasts a hundred years, you die as a short-lived man; mind that (your) years swiftly pass. Nevertheless greedy men are attached to pleasures.

9 Those who engage in undertakings, who work the perdition of their souls, and who kill (living beings), will go to the world of the wicked, to the abode of the Asuras for a long time (to dwell there).

THE GRAND BIBLE

10 Though life cannot be prolonged, as the saying is, still foolish people sin recklessly (thinking): 'We are only concerned with the present time; who has seen the next world and returned thence?'

11 Believe in the words of him who sees (everything), you who are blind, as it were, you whose sight is blinded, ah, whose sight is obstructed by your works which result in delusion!

12 The unhappy again and again suffer from delusion; therefore have done with praise and honours! A wise ascetic should consider that living beings are like himself (as regards love of life, aversion to pain, etc.).

13 The man also who still lives in the house, should, in accordance with his creed, be merciful to living beings; we are bidden to be fair and equal with all; (thereby even a householder) goes to the world of the gods.

14 Being instructed in the creed of the Lord, exert yourself in the truth (i.e. in control)! A monk who has thoroughly subdued his selfishness should collect pure alms.

15 Knowing the truth, one should live up to it, seeking the Law, earnest in the performance of austerities, possessing the Gupitis, being accomplished, one should always exert oneself, intent on the soul's benefit, and desiring the highest good (viz. liberation).

16 The fool thinks that his wealth, cattle, and relations will save him; they him, or he them. But they are no help, no protection.

17 When calamity befalls him, or the end of his life draws near, he must go and come alone; the wise believe that there is nothing to protect him.

18 All living beings owe their present form of existence to their own Karma; timid, wicked, suffering latent misery, they err about (in the Circle of Births), subject to birth, old age, and death.

19 He should know that the present time is the best opportunity to mend, and that an awakening is difficult to obtain. A wise man should be aware of this. The (first) Gina has said this, and so the remaining ones (will) say it.

20 O ye monks, the virtuous (Ginas) that have been and will be, the followers of the Law of Kasyapa, they all have commended these virtues.

21 Do not kill living beings in the threefold way [i.e. by your own acts, by order, and by assent; or by thoughts, words, and acts.], being intent on your spiritual welfare and abstaining from sins. In this way numberless men have reached perfection, and others, who live now, and who are to come, (will reach it).

Thus spoke the Arhat Gnatiputra, the reverend, famous native of Vaisali [This passage in prose appended to the metrical text seems to contradict the supposition of the commentators that the whole lecture was pronounced by Rishabha.], who possessed the highest knowledge and the highest faith, who possessed (simultaneously) the highest knowledge and faith.

Thus I say.

SUTRAKRITANGA 3RD LECTURE.

CALLED THE KNOWLEDGE OF TROUBLES

1ST CHAPTER.

1 A man believes himself a hero as long as he does not behold the foe, as did Sisupala (before he beheld) the valorously-fighting, great warrior [Viz. Krishna. Krishna's victory over Sisupala is told in the Mahabharata, Sabhaparvan, Sisupalavadha (eighth parvan). It forms the subject of Magha's famous poem Sisupalavadha.].

2 They go forward to the head of the battle; but when the fight has begun the mother will not recognise her son, and he will be mangled by his foe.

3 So a novice, who as yet has not suffered pains and is not yet used to a mendicant's life, believes himself a hero till he practises austerities.

4 When during the winter they suffer from cold and draughts, the weak become disheartened like Kshatriyas who have lost their kingdom.

5 When they suffer from the heat of summer, sad and thirsty, the weak become disheartened like fish in shallow water.

6 It is painful never to take anything but what is freely given, and begging is a liard task. Common people say that (men become monks) because they will not work and are wretched.

7 Weak men who are unable (to bear) these insults in villages or towns, become disheartened like cowards in the battle.

8 Perchance a snarling dog will bite a hungry monk; in that case the weak will become disheartened like animals burnt by fire.

9 Some who hate (the monks), revile them: 'Those who lead such a (miserable) life (as monks do), atone but (for their sins in a former life).'

10 Some call them names, as 'naked, lowest of beggars, baldhead, scabby, filthy, nasty.'

11 Those who behave in this way and do not know better, go from darkness to utter darkness, being fools and shrouded in delusion.

12 When bitten by flies and gnats, and unable (to bear) the pricking of grass, (they will begin to doubt), 'I have not seen the next world, all may end with death!'

13 Some weak men who suffer from the plucking out of the hair, and who are unable to preserve their chastity, will become disheartened like fish transfixed by a spear [Ketana, perhaps 'caught with the hook'.].

14 Some low people who lead a life of iniquity, and entertain heretical opinions, being subject to love and hatred, injure a monk.

15 Some fools in outlying countries take a pious monk for a spy or a thief, bind him, and insult him with angry words.

16 A weak monk being hurt with a stick or a fist or a fruit, remembers his (kind) relations, just as a woman who in a passion has left (her husband and house).

17 All these hardships are difficult to bear; the weak return to their house (when they cannot bear them), like elephants covered with arrows (break down).

Thus I say.

2ND CHAPTER.

1 There are some tender affections which monks cannot easily overcome. On their account some become disheartened, and are unable to practise control.

2 His relations on seeing him will surround him and cry: 'Child, we have brought you up, (now) support us! O dear! why will you leave us?'

3 'Child, your father is an old man; your sister is still very young; (and here), O dear, are your own brothers from the same mother; why will you leave us?'

4 'Support your mother and father, thus you will win this world; it is a duty in this world to protect one's mother.'

5 'The old people are kind-spoken; your sons, child, are very young; you have married your wife; (take care) that she will not go to another man.'

6 'Come, child, let us go home; we can do all the work, you need not (do it); the next time we shall take care (that you will not be overburdened with work); child, let us meanwhile go to our house.'

7 'Afterwards you may go again; by this (visit of yours) you will not cease to be a Sramana; who will hinder you to practise control when you have done with worldly desires? [Akamagam. Another explanation is, if you are not willing (to do domestic work).]

8 'All your outstanding debts we have divided between us, and we shall give you the money (required for) business.'

9 In this way (his relations) come to him, lamenting, and try to persuade him. Held fast by his attachment for his relations, he quickly returns to his house.

10 As a creeper encircles a tree growing in the forest, so his relations press him hard that he should leave off control.

11 He is held fast by his attachment for his relations. So the keepers always follow a newly-caught elephant, and a cow which has just calved never goes far (from the calf).

12 Men do not (easily) get over this attachment, as (they do not get over) the ocean. For its sake the weak suffer pains, being engrossed by their attachment for their relations.

13 But a monk should renounce it; for every attachment is but a cause of sin. He should not desire life, having been instructed in the best Law.

14 There are these whirlpools which have been pointed out by Kasyapa: the wise keep clear of them, but the ignorant go down in them.

15 Kings and ministers of kings, Brahmanas and Kshatriyas try with pleasant things to seduce a monk who leads a holy life.

16 (They try to seduce him) with elephants, horses, chariots, and cars, with pleasure-trips (saying to him): 'Enjoy these excellent pleasures, great sage, we worship you!'

'Clothes, perfumes, ornaments, women, and beds: enjoy these pleasures, friend, we worship you! (17)

18 'All the vows which you, holy man, have kept while a monk, are compatible with your living in a house.'

19 'It will be no sin, for you have wandered about long (enough). In this way they try to tempt him, as men decoy a pig with wild rice.'

20 Weak men who are exhorted to live as monks, but who are unable to practise control, break down like weak (bullocks carrying a heavy burden) uphill.

21 Unable to practise the rough (i.e. control), and harassed by the austerities, weak men break down, like old oxen in going uphill.

22 When men who are greedy, attached to women, and who love pleasures, are tempted in the way described above, they return to their houses.

Thus I say.

3RD CHAPTER.

1 As at the time of the battle the coward looks behind him for a ditch, thicket, or other hiding-place 1, (thinking that nobody knows who will win);

2 'A moment's moment will bring the decision [Literally, a moment of a moment of moments will be such.]; when we lose, we shall fly.' Thus thinks the coward.

3 So some Sramanas, knowing themselves to be weak, have recourse to worldly sciences [As grammar, astrology, medicine, etc.] when they see that they will suffer want.

4 (They say): 'Who knows what will cause my loss of sanctity, woman or water? When we are questioned, we shall speak out (i.e. show our knowledge). We have no (other) resource (in case of need)!'

5 They are cautious, like those who look out for a ditch, etc. Those who doubt (their ability for control) are like men ignorant of the way.

6 But famous warriors, leaders of heroes at the time of the battle, do not look behind them; (they think) what if all end with death?

7 A monk who exerts himself in a similar way, should slip off the ties that bind him to his house. Putting aside all undertakings, he should wander about for the welfare of his soul.

8 Some revile a monk who leads a holy life. But these revilers are far off from perfection.

9 (The revilers say), 'You live just as the laymen do, being attached to one another, for (e.g.) you beg alms for a sick man and give it him.'

10 'Therefore you still have an attachment, being obedient to the will of one another; you have not the purity produced by the right path, and have not got beyond the Circle of Births.'

11 Now a monk who knows (the truth about) Moksha should answer them: 'You speak thus, wavering between two ways of life (viz. that of householders and monks).'

12 'You eat out of the vessels* (of householders, and make them) bring food for a sick brother; you eat seeds and drink cold water, and what has been especially prepared (for you when sick). [* For these heretics carry the principle of absolute poverty so far as to reject even the use of almsbowls.].

13 'You are infected by great faults, you are void of discrimination, and your resolutions are bad. It is not good to scratch a wound too much, for it will grow worse [The meaning is that the overdoing of the principle of poverty is just] as harmful as the scratching of a wound.'

14 They should be instructed in the truth by one who knows it and is free from passions: 'Yours is not the right way, you speak and act without consideration.'

15 'This your talk is weak, like the top of a bamboo, (when you say: a sick brother) may eat the food brought by a householder, but not that brought by a monk!'

16 '(And when you say that) our religious precepts are wholesome only for householders (not for monks, we reply that our prophet had) no such (inconsistent) ideas when he taught (his Law).'

17 When (these heretics) cannot prove (their assertion) by any arguments they give up the discussion, and fall back on their bold (assertion).

18 Overcome by their passions and infected by untruth, (these men) have recourse to bad language, as the (savage) Tankana* (when beaten) have recourse to their hills. [* This hill tribe lived somewhere in the north-east of Madhyadesa, see Petersburg Dictionary, sv. The Brockhaus and Efron Encyclopedic Dictionary (Russian: Энциклопедический словарь Брокгауза и Ефрона, abbr. ЭСБЕ, tr. Entsiklopedicheskiy slovar' Brokgauza i Yefrona; 35 volumes, small; 86 volumes, large) is a comprehensive multi-volume encyclopedia in Russian. It contains 121,240 articles, 7,800 images, and 235 maps. It was published in Imperial Russia in 1890–1907, as a joint venture of Leipzig and St Petersburg publishers.]

19 The argumentation of a monk whose mind is at rest should possess many good qualities. He should proceed in such a way as not to exasperate his opponent.

20 Following this Law which has been proclaimed by the Kasyapa, a sound monk should carefully attend a sick brother.

21 Knowing the beautiful Law, a wise and thoroughly restrained monk should bear all hardships and wander about till he reaches final liberation.

Thus I say.

4TH CHAPTER.

1 Some say that in old times great men, rich in religious penance, have reached perfection though they drank (cold) water (and ate fruits and roots). Ignorant men (who hear such assertions) are led astray (by them).

2 'Nami, the king of Videha, ate nothing, Ramagupta did eat, Bahuka drank (cold) water, and so did Taragana [Instead of Taragana, Silanka writes Narayana.], the seer.'

3 Asila, Devala, the great sage Dvipayana, and Parasara did drink (cold) water, and did eat seeds and sprouts [Asila is not known from other sources; perhaps Asita is meant, and Asila Davila stands for Asita Devala. Concerning Dvipayana, the Parasara, compare Journal of the German Oriental Society, vol. 42, p. 495. But in the Aupapatika Sutra (ed. Leumann, § 76) Parasara and Dvipayana are two distinct persons.].

4 'I have heard that in old times these renowned and well-known great men ate seeds and drank water, and have reached perfection.'

THE GRAND BIBLE

5 When weak (monks hear such assertions) they become disheartened, as donkeys break down under their burden; in case of danger they retreat (and perish) like men who walk on crutches.

6 Some* say: Pleasant things are produced from pleasant things. (They are those who disdain) the noble path and the renowned highest good. [* According to the commentators the Buddhists are intended. They quote some verses in illustration of the pushtimarga of the Buddhists, one of which is not yet known I believe. It runs thus: 'Having enjoyed a pleasant dinner, and a pleasant seat and bed, a muni in a pleasant house meditates on pleasant things.'

7 Do not, by disdaining it, lose much for the sake of little. If you do not give up this (wrong law), you will repent of it as the man did who carried iron (a long way) believing it to be silver.

8 (And so will) those who kill living beings, who do not abstain from untrue speech, who take what is not freely given them, who enjoy sexual pleasures, and who own property.

9 Some unworthy heretics, slaves of women, ignorant men who are averse to the Law of the Ginas, speak thus:

10 'As the squeezing of a blister or boil (causes relief) for some time, (and has no dangerous consequences), so it is with (the enjoyment of) charming women. How could there be any sin in it?'

11 'As a ram drinks the quiet water, so, etc. (the rest as in verse 10).'

12 'As the bird Pinga drinks the quiet water (flying), etc. (the rest as in verse 10).'

13 So say some unworthy heretics who entertain false doctrines, and who long for pleasures, as the ewe* for her kid. [* Puyana (putana, who is ever desirous of young), explained either by sakini hog' or gaddarika 'ewe.' The commentators relate the following anecdote. In order to find out which animal loved its young ones best, their young ones were placed at the bottom of a well. Their mothers assembled round the brink and howled, but the ewe threw herself recklessly into the well. Therefore the ewe excels the other animals in maternal love.]

14 Those who do not think of the future, but only enjoy the present, will repent of it afterwards when their life or their youth is gone.

15 But those who exert themselves at the proper time, feel no remorse afterwards; these heroes who have got rid of their fetters, do not long for life.

16 As Vaitarami, the river (of hell), is difficult to pass, so in this world women are to the unwise (a temptation) difficult to overcome.

17 Those who have given up intercourse with women and have left off adorning themselves, are well established in control, because they have renounced everything.

18 As merchants go over the sea, so they will cross the flood (of Samsara), where living beings despond and suffer pains because of their own deeds.

19 A monk who knows this, will live as a virtuous man guarded by the Samitis; he will abstain from untrue speech, and not take what is not freely given him.

20 He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the Nirvana, which consists in peace.

21, 22 = 1, 3, 3, 20 and 21.

Thus I say.

SUTRAKRITANGA 4TH LECTURE, CALLED KNOWLEDGE OF WOMEN. 1ST CHAPTER.

1 A monk who has left his mother and father and all worldly ties, (determines) to walk about alone and wise, to abstain from sexual pleasures, and to ask for a secluded place (where to lodge).

2 With clever pretences women make up to him, however foolish they be; they know how to contrive that some monks will become intimate with them.

3 They will often sit down at his side; they always put on fine clothes; they will show him the lower part of their body, and the armpit, when lifting up their arms, so that he will follow them about.

4 And occasionally a woman will tempt him to a comfortable couch or bed. But he should know these things to be as many traps under various disguises.

5 He should not look at them, nor should he consent to anything inconsiderate, nor walk together with them; thus he will well guard himself.

6 Inviting a monk and winning his confidence, they offer themselves to him. But he should know, and fly from these temptations in their various forms.

7 Meekly and politely they approach him with their manifold arts to win his heart; and talking sweetly in confidential conversation they make him do (what they like).

8 As (men by baiting) with a piece of flesh a fearless single lion get him into a trap, so women may capture an ascetic though he be careful.

And then they make him do what they like, even as a wheelwright gradually turns the felly of a wheel.

9 As an antelope caught in a snare, so he does not get a out of it, however he struggles.

10 Afterwards he will feel remorse like one who has drunk milk mixed with poison; considering the consequences, a worthy monk should have no intercourse with women.

11 Therefore he should avoid women, knowing them to be like a poisoned thorn. He is no Nirgrantha who without companion (goes into) houses, being a slave (to passion) and preaches (his religion).

12 Those who are attached to this sinful (intercourse) must be reckoned among the wicked. Even a monk who practises severe austerities should avoid the company of women.

13 A monk should have no intercourse with his daughters and daughters-in-law, with nurses or female slaves, or with grown-up girls.

14 When the relations and friends see (the intimacy of a monk with a girl), they become angry (saying): 'All creatures love pleasures; you are a man, protect and support her.'

15 But some become angry even when they see an innocent Sramana, and suspect the fidelity of their wives because of the dishes they serve up [There is a saying in German: Eine verliebte Köchin versalzt den Brei, 'a cook in love spoils the soup.' The commentators put different constructions on the last part of the sentence,].

16 Those who have intercourse with (women) have already ceased to practise meditation; Sramanas, therefore, for the benefit of their souls, do not go to the apartments (of women).

17 Though many leave the house, some (of them) arrive but at a middling position (between householder and monk); they merely talk of the path to perfection. The force of sinners is talking.

18 In the assembly he pronounces holy (words), yet secretly he commits sins; but the wise know him to be a deceiver and great rogue.

19 The sinner does not confess his wrong, but rather boasts of it when reprimanded. Though he is admonished not to act as most men do, he becomes weak again and again.

20 Some men of great intelligence who perform their duties as supporters of women, get into their power, though they be well acquainted with the Striveda.

21 (The adulterers') hands and feet are cut off, their skin and flesh are torn off, they are roasted alive, and acid is poured into their wounds.

22 Their ears and nose are cut off, and their throats cut; (all this) they will suffer, but though suffering here for their sins they will not promise not to do the same again.

23 All this some have learned, and it has been well demonstrated in the Striveda. Though (people) know it, they do wrong (impelled) by Karman.

24 One man (women) have in their heart, another in their words, and another still in their actions. Therefore a monk should not trust women, knowing that they are full of deceit.

25 A young woman, putting on fine ornaments and clothes, will say to a Sramana: 'I shall give up (my former way of life) and practise the rough (viz. control). Reverend sir, teach me the Law!'

26 Or by professing herself a lay-disciple and co-religionist of the Sramanas, (she will try to make a friend of him). As a pot filled with lac (will melt) near the fire, so even a wise (monk) will fall through intercourse with women.

27 A pot filled with lac thrown into the fire melts quickly and is destroyed; so monks are lost through intercourse with women.

28 Some commit sins (with a girl), but when questioned about it, they say: 'I have done no sin; she only slept in my lap (like my daughter).'

29 This is a second folly of the sinner that he obstinately denies what he has done. He commits a twofold sin, since, for the sake of his reputation, he falls again.

30 (Some women) will say, by way of invitation, to a good-looking, self-knowing monk: 'Holy man, accept a robe, an almsbowl, food or drink (at our house)!'

31 He should regard their words like wild rice, and should not desire to call at (their) house; for a fool who is bound in the fetters of sensuality will be subject to delusion again and again.

Thus I say.

2ND CHAPTER.

1 A monk, living single [Oe = ekah, explained: free from love and hate,], should not fall in love; if he loves pleasures, he should again become indifferent. Now hear the pleasures of Sramanas, which some monks enjoy.

2 When a monk breaks the law, dotes (on a woman), and is absorbed by that passion, she afterwards scolds him, lifts her foot, and tramples on his head.

3 'O monk, if you will not live with me as a woman who has still her hair, I shall tear it out; but do not live separated from me.'

4 But when they have captured him, they send him on all sorts of errands [The following verses are interesting as they afford us a glimpse of a Hindu household some 2,000 years ago. We find here a curious list of domestic furniture and other things of common use.]: 'Look (for the bodkin to) carve

the bottle-gourd [Alabukhegga = alabukhedam pippalakadi sastram,], fetch some nice fruit.

5 (Bring) wood to cook the vegetables, or that we may light a fire at night; paint my feet [Or, scour my pots,], come and meanwhile rub my back!

6 'Look after my clothes, bring food and drink, get me some perfume, a broom, a barber* (to shave my head)! [*Kasavaga = kasyapa, explained napita. The word is probably derived from the root kash 'to scrape.' According to Silanka verses 5-6 refer to things used by monks and nuns.]

7 'Give me the collyrium-box, my ornaments, the lute, Lodhra-powder [Symlocos Racemosa, the bark of which is used in dyeing,], a Lodhra-flower, the Venupalasika-lute [This is a thin piece of bamboo or bark held between the teeth and with the left hand, and played by the right hand just like a Vina. (Silanka,)], a pill!

8 'A Utpalakushta [Probably Costus Speciosus,], Tagara-powder [Tabernaemontana Coronaria,], and aloe pounded together with Usira [Andropogon Muricatus,], oil for anointing the face, baskets of bamboo wickerwork to put my things in!

9 'Reach me the lip-salve, fetch the umbrella and slippers, the knife to cut the string, have my robe dyed bluish!

10 'Give me the pot to cook the vegetables in, Myrobalans [They are used in bathing,], the jar to fetch water in, the stick to paint the mark upon the forehead, the pin to apply collyrium (to the eyelids), or the fan when it is hot!

11 'Fetch me the pincers [To tear out the hair growing in the nose,], the comb, the ribbon to bind up the hair, reach me the looking-glass, put the tooth-brush near me!

12 'Fetch me areca-nut and betel, needle and thread, the chamber-pot, the winnowing basket, the mortar, the pot for liquefying natron [Used in India instead of soap for cleaning linen.].

13 'Give me the vessel (used in worshipping the gods [Kandalaka, a copper vessel used in worship. The name was current in Mathura at the time when Silanka wrote or the author from whose work he copied this remark,]), the water-pot, Friend, dig a privy. Fetch the bow for our son, the bullock for the Sramanera!

14 'The small pot, the drum, and the ball of cloth for the boy (to play with), Sramana, the rainy season is at hand, look after the house and the stores!

15 'Fetch the chair with woven twine seat, the wooden shoes to walk on! Pregnant women order their husbands about like slaves to fulfil their craving.

16 When a son, the reward (of their wedded life), is born, (the mother bids the father) to hold the baby, or to give it her. Thus some supporters of their sons have to carry burdens like camels.

17 Getting up in the night they lull the baby asleep like nurses; and though they are ashamed of themselves, they wash the clothes like washermen.

18 This has been done by many men who for the sake of pleasures have stooped so low; they become the equals of slaves, animals, servants, beasts of burden--mere nobodies.

19 One should not mind the entreaties of women, but abstain from their friendship and company. These pleasures which are derived therefrom are called causes of blamable actions.

20 Restraining himself by the thought that these dangerous (pleasures) will not be to his benefit, a monk should abstain from women, and commit no unnatural crime.

21 A wise and learned monk whose soul is in a pure condition (Lesya), will abstain from doing work for others; in thoughts, words, and actions he will bear all troubles.

22 The hero (of faith) who has vanquished sin and delusion, has said all this. A monk, therefore, whose soul is pure (and free from sins) should wander about till he reaches final liberation.

Thus I say.

SUTRAKRITANGA 5TH LECTURE, CALLED DESCRIPTION OF THE HELLS. 1ST CHAPTER.

1 I once asked the Kevalin, the great sage: What is the punishment in the hells? Knowing it, O sage, tell it me who do not know it! How do sinners go to hell?

2 When I thus questioned the illustrious Kasyapa, the omniscient one [Asupanna-asupragna 'quickly comprehending.' I usually render this word 'intelligent,' when it is used of common monks.] spoke as follows: I shall describe the truly insupportable pains where there is distress and (the punishment of) evil deeds.

3 Those cruel sinners who, from a desire of (worldly) life, commit bad deeds, will sink into the dreadful hell which is full of dense darkness and great suffering.

4 He who always kills movable and immovable beings for the sake of his own comfort, who injures them, who takes what is not freely given, who does not learn what is to be practised (viz. control);

5 The impudent sinner, who injures many beings without relenting, will go to hell; at the end of his life the will sink to

THE GRAND BIBLE

the (place of) darkness; head downwards he comes to the place of torture.

6 They hear the cries of the punishers: Beat, cut, split, burn him! The prisoners in hell lose their senses from fright, and do not know in what direction to run.

7 Going to a place like a burning heap of coals on fire, and being burnt they cry horribly; they remain there long, shrieking aloud.

8 Have you heard of the horrible (river) Vaitarani, whose cutting waves are like sharp razors? They cross the horrible Vaitarani, being urged on by arrows, and wounded with spears.

9 The punishers pierce them with darts; they go in the boat, losing their memory; others pierce them with long pikes and tridents, and throw them on the ground.

10 Some, round whose neck big stones are tied, are drowned in deep water. Others again roll about in the Kadambavaluka (river) 2 or in burning chaff, and are roasted in it.

11 And they come to the great impassable hell, full of agony, called Asurya (i.e. where the sun does not shine), where there is great darkness, where fires, placed above, below, and all around, are blazing.

12 There, as in a cave, being roasted on the fire, he is burned, having lost the reminiscence (of his sins) and consciousness of everything else; always suffering (he comes) to that miserable hot place that is ever ready (for the punishment of evildoers).

13 There the cruel punishers have lighted four fires, and roast the sinners; they are roasted there like fishes put on the fire alive.

14 The prisoners in hell come to the dreadful place called Santakshana (i.e. cutting), where the cruel punishers tie their hands and feet, and with axes in their hands cut them like wooden planks.

15 And they turn the writhing victims round, and stew them, like living fishes, in an iron caldron filled with their own blood, their limbs covered with ordure, their heads smashed.

16 They are not reduced to ashes there, and they do not die of their enormous pains; undergoing this punishment, the miserable men suffer for their misdeeds.

17 And there in the place, where there is constant shivering, they resort to a large burning fire; but they find no relief in that place of torture; the tormentors torture them still.

18 There is heard everywhere the noise of painfully uttered cries even as in the street of a town. Those whose bad Karman takes effect (viz. the punishers), violently torment again and again those whose bad Karman takes effect also (viz. the punished).

19 They deprive the sinner of his life; I shall truly tell you how this is done. The wicked (punishers) remind by (similar) punishment (their victims) of all sins they had committed in a former life.

20 Being killed they are thrown into a hell which is full of boiling filth. There they stay eating filth, and they are eaten by vermin.

21 And there is an always crowded, hot place, which men deserve for their great sins, and which is full of misery. (The punishers) put them in shackles, beat their bodies, and torment them (by perforating) their skulls with drills.

22 They cut off the sinner's nose with a razor, they cut off both his ears and lips; they pull out his tongue a span's length and torment (him by piercing it) with sharp pikes.

23 There the sinners dripping (with blood) whine day and night even as the dry leaves of a palm-tree (agitated by the wind). Their blood, matter, and flesh are dropping off while they are roasted, their bodies being besmeared with natron.

24 Have you heard of the large, erected caldron of more than man's size, full of blood and matter, which is extremely heated by a fresh fire, in which blood and matter are boiling?

25 The sinners are thrown into it and boiled there, while they utter horrid cries of 'Agony; they are made to drink molten lead and copper when they are thirsty, and they shriek still more horribly.

26 Those evildoers who have here forfeited their souls' (happiness) for the sake of small (pleasures), and have been born in the lowest births during hundred thousands of 'former years,' will stay in this (hell). Their punishment will be adequate to their deeds.

27 The wicked who have committed crimes will atone for them, deprived of all pleasant and lovely objects, by dwelling in the stinking crowded hell, a scene of pain, which is full of flesh (etc.).

Thus I say.

2ND CHAPTER.

1 I shall now truly tell you another kind of perpetual suffering, how the sinners who have committed crimes suffer for the deeds they have done in their former lives.

2 Tying their hands and feet the (punishers) cut open their belly with razors and knives; taking hold of the mangled body of the sinner, they forcibly tear the skin off his back.

3 They cut off his arms at the armpits; they force his mouth wide open and scald it; they yoke the sinner to a car and drive him, and growing angry I they pierce his back with a goad.

4 The (sinners) walk over ground burning and glowing like red-hot iron; scorched they shriek horribly, being urged on with arrows and put to a red-hot yoke.

5 The sinners are driven over slippery ground which is like a road of red-hot iron; in this dreadful place (the ministers of hell) make them go forward like slaves (beating them) with sticks.

6 Proceeding in this intolerable (hell) they are crushed by rocks tumbling down. There is the (caldron) Santapani, where evildoers suffer for a long time.

7 They throw the sinners into caldrons and boil them; scalded they rise thence again; devilish crows feed on them and (so do) other beasts having claws devour them.

8 There is a place of smokeless fire in the form of a pile where (the sinners) greatly distressed shriek horribly; head downwards they are lacerated and cut into pieces with iron knives.

9 Tied up and skinned they are devoured by steel-nibbed birds; it is the hell called Samgivani, where life is long, and where men of an evil mind are tortured.

10 The (punishers) pierce them with sharp pikes as people do with a captured pig. Transfixed by a pike the (sinners) shriek horribly; suffering both (bodily and mentally) they feel nothing but pains.

11 There is a great place always on fire, where fires burn without fuel; there for a long time stay the evildoers shrieking aloud.

12 Setting on fire large piles, they thrust into them (a sinner) who will cry horribly; as butter thrown in the fire melts, so does the evildoer there.

13 And there is an always crowded, hot place which one deserves for one's great sins, and which is full of misery. There (the punishers) tie (the sinner's) hands and feet, and belabour him with sticks like an enemy.

14 They break the sinner's back with a weapon, and smash his skull with iron clubs; their bodies are split and sawn like a plank; and tortured with red-hot awls (the sinners) are subjected (to cruelties).

15 Cruel evildoers, urged on with arrows, and put to work (by the punishers), carry burdens in the way of elephants; two or three (punishers) get on one (victim) and growing angry hurt his vital parts.

16 The sinners are driven over the large, slippery, and thorny ground; tightly bound with straps they lose their senses; the revenging (punishers) cut them into pieces 4, and throw them about like a bali-sacrifice.

17 There is a dreadful mountain towering high up in the air, called Vaitalika*, where the evildoers are tortured for more than a thousand hours. [* Vetaliya. The commentators render it vaikriya 'produced by magic,' and moreover explain the word as an epithet, not as a proper name.]

18 Tortured, the sinners shriek, suffering day and night; in this horrid, great hell, which is full of implements of torture, they are put to a cruel death.

19 Full of wrath, like their enemies in a former life, (the punishers) crush them with hammers and clubs. With mangled bodies, and vomiting blood, they fall to the ground, head foremost.

20 There are the ever hungry, savage, always wrathful, great jackals by whom the evildoers bound with shackles are devoured.

21 There is the dreadful, slimy river, which is always flowing and full of molten iron; in this very dreadful river (the sinners) must descend one by one.

22 These pains are suffered without interruption by the sinner who stays there for a long time. There is no escape from the torture; he must, himself and alone, suffer the pains.

23 Whatever cruelty he has done in a former birth, the same will be inflicted on him in the Circle of Births. Having been born in an extremely miserable state of life, the sufferer experiences infinite pain.

24 A wise man hearing of these hells should not kill any living being in the whole world; believing in true doctrines and renouncing all property he should know the world, but not become a slave to it.

25 Knowing the endless Circle of Births with regard to animals, men, and gods, and the reward they will get; knowing all this, (a wise man) should wait for his decease, practising meanwhile self-control.

Thus I say.

SUTRAKRITANGA 6TH LECTURE, CALLED PRAISE OF MAHAVIRA.

1 Sramanas and Brahmanas, householders and heretics, have asked (me): Who is he that proclaimed this unrivalled truly wholesome Law, which was (put forward) with true knowledge?

2 What was the knowledge, what the faith, and what the conduct of the Gnatriputra? If you know it truly, O monk, tell us as you have heard it, as it was told you!

3 This wise and clever great sage possessed infinite knowledge and infinite faith. Learn and think about the Law and the piety of the glorious man who lived before our eyes?!

This wise man had explored all beings, whether they move or not, on high, below, and on earth, as well as the eternal and transient things. Like a lamp he put the Law in a true light. (4)

5 He sees everything; his knowledge has got beyond (the four lower stages) [Concerning the five stages or kinds of knowledge,]: he has no impurity; he is virtuous, of a fixed mind, the highest, the wisest in the whole world; he has broken from all ties; he is above danger and the necessity to continue life.

6 Omniscient, wandering about without a home, crossing the flood (of the Samsara), wise, and of an unlimited perception, without an equal, he shines forth (or he does penance) like the sun, and he illumines the darkness like a brilliant fire,

7 The omniscient sage, Kasyapa, has proclaimed this highest Law of the Ginas; he, the illustrious one, is prominent (among men) like the thousand-eyed Indra among the gods of heaven.

8 His knowledge is inexhaustible like the (water of the) sea; he has no limits and is pure like the great ocean; he is free from passion, unfettered, and brilliant like Sakra, the lord of the gods.

9 By his vigour he is the most vigorous; as Sudarsana (Meru), the best of all mountains, or as heaven, a very mine of delight, he shines forth endowed with many virtues.

10 (Meru) a hundred thousand yoganans high, with three tiers 3, with the Pandaga (-wood) as its flag, rising ninety-nine thousand yoganans above the ground, and reaching one thousand below it;

11 It touches the sky and is immersed in the earth; round it revolve the suns; it has the colour of gold, and contains many Nandana (parks); on it the Mahendras enjoy themselves.

12 This mountain is distinguished by (many) names; it has the colour of burnished gold; it is the greatest of all mountains, difficult to ascend on account of its rocks; this excellent mountain is like a part of the earth on fire.

13 The king of mountains, standing in the centre of the earth, is seen in a pure light I like that of the sun. With such beauty shines forth this many-coloured, lovely (mountain), which is crowned with radiance.

14 Thus is described the glory of mount Sudarsana, the great mountain; similar to it is the Sramana Gnatriputra, who is noble, glorious, full of faith, knowledge, and virtue.

15 As Nishadha is the best of long-stretched mountains, and Rukaka of circular ones, so is he (Mahavira) among sages the wisest in the world, according to the declaration of the wise ones.

16 After having taught the highest Law he practised the highest contemplation, which is the purest of pure, pure without a flaw, thoroughly white (as it were) like mother-of-pearl and the moon.

17 Having annihilated all his Karman, the great sage by his knowledge, virtue, and faith reached the insurpassable, highest perfection, a state which has a beginning but no end.

18 As the Salmali, in which the Suparna gods take their delight, is most famous among trees, as Nandana is among parks, so is the Omniscient most famous through his knowledge and virtue.

19 As thunder is the loudest of sounds, as the moon is the most glorious of heavenly bodies, as sandal is the best of perfumes, so of monks is he who had renounced all wishes or plans.

20 As (the ocean on which sleeps) Svayambhu is the best of seas, as Dharanendra is the best of Nagas, as the juice of sugarcane is, as it were, the flag of juices, so is he (Mahavira) the flag of monks by his austerities.

21 As Airavana is the best of elephants, the lion of beasts, Ganga of rivers, as Garuda, Venudeva, is the best of birds, so is Gnatriputra the best of those who have taught the Nirvana.

22 As Vishvakshena is the most famous of warriors, as the lotus is the best of flowers, as Dantavakra is the best of Kshatriyas, as Vardhamana is the best of sages.

23 As giving safety is the best of gifts, as the best of true speeches is that which causes no distress, as chastity is the highest of austerities, so is the Sramana Gnatriputra the highest of men.

24 As the Lavasaptamas are the highest of those gods who live very long, as the palace Sautharman is the best of heavenly abodes, as Nirvana is the chief object of the Law, so there is no wiser man than Gnatriputra.

25 He (bears everything) like the earth; he annihilates (his Karman); he is free from greed; he, the Omniscient, does not keep store (of anything); he has crossed the ocean of life like the sea; he, the Hero, who grants protection to all, and whose perception is infinite.

26 Having conquered the passions which defile the soul: wrath, pride, deceit, and greed, the Arhat, the great sage, does not commit any wrong, nor does he cause it to be committed.

THE GRAND BIBLE

27 He understood the doctrines of the Kriyavadins, of the Akriyavadins, of the Vainayikas, and of the Agnanavadins; he had mastered all philosophical systems, and he practised control as long as he lived.

28 He abstained [Vairya, literally 'forbade.'] from women, and from eating at night, he practised austerities for the removal of pain, he knew this world and that beyond; the lord renounced everything at every time.

29 Having heard and believing in the Law, which has been proclaimed and taught by the Arhat, and has been demonstrated with arguments, people will either make an end of their mundane existence, or they will become like Indra, the king of gods.

Thus I say.

SUTRAKRITANGA 7TH LECTURE, CALLED DESCRIPTION OF THE WICKED.

1 Earth, water, fire, wind; grass, trees, and corn; and the movable beings, (viz.) the oviparous, viviparous, those generated from dirt, and those generated in fluids;

2 These classes (of living beings) have been declared (by the Ginas); know and understand that they (all desire) happiness; by (hurting) these beings (men) do harm to their own souls, and will again and again be born as one of them.

3 Every being born high or low in the scale of the living creation, among movable and immovable beings, will meet with its death. Whatever sins the evildoer commits in every birth, for them he must die.

4 In this world or in the next (the sinners suffer themselves what they have inflicted on other beings), a hundred times, or (suffer) other punishment. Living in the Samsara they ever acquire new Karman, and suffer for their misdeeds.

5 Some leave their mother and father to live as Sramanas, but they use fire; (the prophet) says: 'People are wicked who kill beings for the sake of their own pleasure.'

6 He who lights a fire, kills living beings; he who extinguishes it, kills the fire. Therefore a wise man who well considers the Law, should light no fire.

7 Earth contains life, and water contains life; jumping (or flying) insects fall in (the fire); dirt-born vermin (and beings) living in wood: all these beings are burned by lighting a fire.

8 Sprouts are beings possessed of natural development, their bodies (require) nourishment, and all have their individual life. Reckless men who cut them down out of regard for their own pleasure, destroy many living beings.

9 By destroying seeds, when young or grown up, a careless man does harm to his own soul. (The prophet) says: 'People are wicked who destroy seeds for the sake of their own pleasure.'

10 Men die as embryos, or as babies who do not yet talk, or who do so already; other men, as boys wearing five tufts of hair 1, or as youths, or in middle age: at the expiration of their life all leave the body and die.

11 Wake up, men! If we look at the dangers (to which he is exposed) a fool has not much chance to obtain human birth; always suffering like men in fever, people will go to utter misery.

12 Some say that perfection is reached by abstaining from the seasoner of food (viz. salt), others by the use of cold water (i.e. by ablutions), others again by (tending) a fire.

13 Perfection is not reached by bathing in the morning, nor by abstention from acids and salt; but by drinking liquor or eating meat or garlic men obtain another state of existence (than perfection).

14 Those who, touching water in the morning and evening, contend that perfection is obtained through water (are easily refuted). For if perfection could be obtained by contact with water, many beings living in water must have reached perfection:

15 Fishes, tortoises, aquatic snakes, cormorants, otters, and demons living in water. The clever ones declare those to be wrong who maintain that perfection may be obtained through water.

16 If water did wash off the impure Karman, it must take off merit too. But this (assertion of the heretics) has no foundation but their wish. As a blind man follows a guide (and misses his goal), so a fool (who makes ablutions, etc. as a means of reaching Moksha) kills living beings.

17 If water did wash off the sins of him who committed them, some would have obtained perfection who killed water-beings. Therefore he is wrong who maintains the attainment of perfection through water.

18 Those who, lighting fire in the morning and evening, contend that perfection is obtained through fire (are easily refuted). For if thereby perfection could be obtained, mechanics also, who use fire, would be liberated.

19 Perfection cannot be established by such gratuitous assertions; those who have not learned the truth will come to harm. A wise man, who knows the truth, should know and understand that all beings desire happiness.

20 All creatures who have committed sins wail, suffer, and tremble. Considering this a wise monk who has ceased to sin, and guards his own self, should abstain from violence with regard to movable and (immovable) beings.

21 He who keeps a store of rightly-obtained food and eats it; he who makes ablutions with pure water, contracting his limbs; he who washes and adorns his clothes, is far from being a naked monk.

22 A wise man, seeing that it is sinful (to use) water, should live of pure water, till he is liberated from the Samsara; not eating seeds and bulbs, he abstains from bathing, etc., and from women.

23 He who, after having left father, mother, house, sons, cattle, and wealth, visits houses where he gets nice food, is far from being a Sramana.

24 He who visits houses where he gets nice food, who professes the Law, desirous only of filling his belly, and brags (of himself) for the sake of food, is not equal to the hundredth part of an Arya.

25 A miserable man, who becomes a monk in order to get food from others, and a flatterer by the desire of filling his belly, will, in no remote future, come to harm, even as a boar greedy of wild rice.

26 The servile man says pleasing things for the sake of food, drink, and other things: but wrong belief and bad conduct are worthless like chaff.

27 He should beg where he is unknown, and maintain himself by it; he should not seek fame and respect by his austerities; he should not desire (pleasant) sounds and colours, but conquer his longing for all kinds of pleasures.

28 A monk should avoid every attachment and bear every pain, be full (of wisdom), not greedy, wander about homeless, give assurance of safety (to all beings), and be free from passions.

29 (In order to be able) to practise control a monk should eat; he should desire to get rid of sin; if he suffers pain, he should have recourse to control, and subdue the foe at the head of the battle, as it were.

30 Though beaten he should be like a plank; he should wait for the advent of death; having annihilated his Karman he should not again mix with the world, but be rather like a car whose axle is broken.

Thus I say.

SUTRAKRITANGA 8TH LECTURE, CALLED ON EXERTION*.

[* Virya; it is the power or virtue of a thing.]

1 It is said that two definitions of exertion are given; but in what does the exertion of the virtuous consist, and how is it defined?

2 Some say that it consists in works, and the pious (say that it consists) in abstention from works. Men appear divided into two classes from this point of view.

3 Carelessness is called (the cause of) Karman, carefulness that of the contrary (viz. absence of Karman); when the one or the other is predicated (of a man, he is called) either a fool or a wise man.

4 Some learn sciences [Sattha = sastra or sastra. On the latter alternative we must translate ('practice of) arms.')] which teach the destruction of living beings, others study spells for killing all sorts of creatures.

5 Deceivers practise deceit in order to procure themselves pleasures and amusement; they kill, cut, and dismember (beings) for the sake of their own comfort.

6 The careless (commit sins) by thoughts, words, and acts, with regard to this and the next world, both (by doing the act themselves and by making others do it).

7 A cruel man does cruel acts and is thereby involved in other cruelties; but sinful undertakings will in the end bring about misery.

8 Sinners, subject to love and hate and doing wrong, acquire Karman arising from passions and commit many sins.

9 Thus the 'exertion leading to works' of the sinners has been described; now learn from me the wise men's exertion not leading to works.'

10 A pious monk, who is free from bonds and has severed all fetters, annihilates his bad Karman, and removes definitely the thorn (of sin).

11 Following the right doctrine he exerts himself; as one becomes more and more the receptacle of misery, so his bad thoughts (or sinfulness) increase.

12 Those who have good places (in heaven, etc.) must surely leave them (some time). We live together with relations and friends but a limited time.

13 Considering this, a wise man should conquer his greed, and enter upon the noble (path), which contains all virtues and is not blamed.

14 Whether he know the pith of the Law by intuition or through instruction, a houseless (monk) should exert himself and abstain from sins.

15 When a wise man, in whatever way, comes to know that the apportioned space of his life draws towards its end, he should in the meantime quickly learn the method (of dying a religious death).

16 As a tortoise draws its limbs into its own body, so a wise man should cover, as it were, his sins with his own meditation.

17 He should draw in, as it were, his hands and feet, his mind and five organs of sense, the effect of his bad Karman, and every bad use of language.

18 The virtuous exert themselves with regard to the distant end (viz. Liberation [Silanka quotes and comments upon four different readings of the first line of this verse, the last of which is rendered above as it is the textus receptus of the Dipika. (1st) Abstaining from even small pride and from deceit, one, etc. (2nd) 'Great' for 'even small.' (3rd) I have heard from some men: This is the valour of the virtuous man, that, etc. After this verse Silanka quotes another which, he says, is not found in MSS. of the text, but p. 300 is found in the Tika. It is, however, the identical verse I, 3, 4, 20, see above, p. 271, which occurs again I, 11, 11.]). One should live indifferent to one's own happiness, calm, and without any attachment.

19 Do not kill living beings, do not take what is not freely given, do not talk false, treacherous speech! This is the Law of him who is rich in control.

20 Do not desire by words or thoughts what is a transgression (of the Law); guarding yourself in all ways, and subduing (the senses), practise control.

21 A man who guards his self and subdues his senses, abhors all sins, past, present, and future ones.

22 Benighted men of wrong faith, (though) they be renowned as heroes, exert themselves in a bad way, which will have, in all respects, evil consequences for them.

23 Wise men of right faith, who are renowned heroes, exert themselves in a good way which will have no (evil) consequences whatever for them.

24 Penance is of no good if performed by noble men who have turned monks (for the sake of fame); but that penance of which nobody else knows anything (is meritorious). Do not spread your own fame [Compare Matthew 6:1-6.]

25 A pious man should eat little, drink little, talk little; he should always exert himself, being calm, indifferent, a subduer (of his senses), and free from greed.

26 Meditating and performing religious practices, abandoning his body, regarding forbearance as the paramount duty, a monk should wander about till he obtains liberation.

Thus I say.

SUTRAKRITANGA 9TH LECTURE, CALLED THE LAW.

1 What is the Law that has been preached by the wise Brahmana (i.e. Mahavira [The word brahmana (mahana) is here, as in many other passages, a mere honorific title which could be rendered by 'ascetic.'])? Learn from me the noble Law of the Ginas as it is.

2 Brahmanas, Kshattriyas, Vaisyas, Kandalas, Vukkasas, hunters, merchants, Sudras, and others who are accustomed to do acts;

3 The iniquity of all these men who cling to property goes on increasing; for those who procure themselves pleasures by sinful acts will not get rid of misery.

4 After a man has done acts which cause the death of living beings, his pleasure-seeking relations take possession of his wealth, whilst the doer of the acts must suffer for them.

5 'Mother, father, daughter-in-law, brother, wife, and sons will not be able to help me, when I suffer for my own deeds.'

6 Taking to heart this truth from which flow the most important truths, a monk, without property and without egoism, should follow the teaching of the Ginas.

7 Leaving his wealth, sons, relations, and property, leaving sorrow that never ceases, (a monk) should wander about without any worldly interests.

8 Earth, water, fire, and wind; grass, trees, and corn; oviparous animals, the two kinds of viviparous 1 animals; beings engendered in fluids and in dirt, and plants;

9 These six classes of living beings a wise man should know and treat tenderly, in thoughts, words, and acts; he should neither do actions nor desire property whereby he might do them any harm.

10 Untrue speech, sexual intercourse, personal property, taking things that are not freely given: all these causes of injury to living beings a wise man should abstain from.

11 Deceit, greed, anger, and pride: combat these causes of sin; a wise man should abstain from them.

12 Washing, dyeing, making urine, evacuation of the bowels, vomiting, anointing of the eyes, and whatever is contrary to the rules of conduct: from all this a wise man should abstain.

13 Perfumes, wreaths, bathing, cleansing of the teeth, property, actions referring to women: from all this a wise man should abstain.

14 Alms that have been prepared, or bought, or stolen, or brought for the sake of a monk, or alms that contain particles of the above mentioned, or such alms as are unacceptable (for one cause or other), from all these a wise man should abstain.

15 Invigorating food, anointing of the eyes, greed, damaging others, washing (one's limbs), (rubbing them with) Lodhra-powder, etc.: from all this a wise man should abstain.

THE GRAND BIBLE

16 Deliberating with laymen, praising their work, answering their questions, eating the householder's meals: from all this a wise man should abstain.

17 He should not learn to play chess, he should not speak anything forbidden by the Law; a wise man should abstain from fights and quarrels.

18 Shoes, an umbrella, dice, chowries, working for another, helping each other: from all this a wise man should abstain.

19 A monk should not void his excrements or urine among plants; he should never rinse his mouth (even with distilled water after having removed (everything endowed with life).

20 He should never eat or drink out of a householder's vessel; nor wear his clothes, especially if he is a naked monk: from all this a wise man should abstain.

21 A stool or bed or a seat in a house, asking of news and recollection (of past sports): from all this a wise man should abstain.

22 Fame, glory, and renown; honours and respectful treatment; all pleasures in the whole world: from all this a wise man should abstain.

23 A monk (should be content) with such food and drink as will sustain his life; he should give a portion of it to others: [from all this a wise man should abstain.]

24 Thus spoke the Nirgrantha, the great sage Mahavira: he who possesses infinite knowledge and faith has taught the Law and the sacred texts.

25 In speaking (a monk) should use as few words as possible; he should not delight in another's foibles; he should avoid deceiving speech, and should answer after ripe reflection.

26 One will repent of having used the third kind of speech [The four kinds of speech are (1st) true speech, (2nd) untrue speech, (3rd) speech partly true and partly untrue, (4th) speech which is neither true nor untrue.--Inaccurate statements are intended here.]; a secret should not be made known. This is the Nirgrantha's commandment.

27 (A monk) should not call one names, nor 'friend,' nor by his Gotra; 'thou, thou' is vulgar; never address one by 'thou!'

28 A virtuous monk should never keep company (with the wicked); for thereby he incurs dangers (for his conduct) disguised as pleasures. A wise man should be aware of them.

29 (A monk) should not stay in the house of a householder except by constraint; nor should he amuse himself too long (by looking) at the sports of the children of the village.

30 Not desirous of fine things, he should wander about, exerting himself; not careless in his conduct, he should bear whatever pains he has to suffer.

31 If beaten, he should not be angry; if abused, he should not fly into a passion; with a placid mind he should bear everything and not make a great noise.

32 He should not enjoy pleasures though they offer themselves; for thus he is said (to reach) discernment. He should always practise what is right to do in the presence of the enlightened ones.

33 He should obey and serve a wise and pious teacher, (such teachers) as are heroes (of faith), who search for the benefit of their souls, are firm in control, and subdue their senses.

34 These men, who do not see the light (as it were) in domestic life, are the beloved of the people; these heroes, free from bondage, do not desire life.

35 They do not long for sensual pleasures, they do not engage in works. All that (the heretics) always talk about, is opposed to the right faith.

36 Excessive pride and deceit, all worldly vanities: all this a wise man knows and renounces, and thus brings about his final Liberation.

Thus I say.

SUTRAKRITANGA 10TH LECTURE, CALLED CAREFULNESS.

1 The wise (Arhat) having pondered on the Law proclaimed it; learn from me correctly what is carefulness. A monk who forms no resolutions and is possessed of carefulness, should wander about, giving no offence to any creature;

2 To no living beings, whether they move or not, whether above or below or on earth, by putting a strain upon them by his hands or feet. Nor should he take from householders anything that is not freely given.

3 Having mastered the Law and got rid of carelessness, he should live on allowed food 3, and treat all beings as he himself would be treated; he should not expose himself to guilt by his desire for life; a monk who performs austerities should not keep any store.

4 Restraining his senses from women, a sage should wander about free from all worldly ties. See, every creature and every being suffers pain and is afflicted.

5 Doing harm to these beings, an ignorant man becomes involved in sins. Sin is committed by injuring (beings), and one sin also by employing others (in such acts).

6 He too who leads a miserable life, commits sin. Therefore (the Ginas) have enjoined thorough carefulness. One should know the truth, delight in control and sound judgement, cease from injuring beings, and be of a settled mind.

7 Looking at all people with an impartial mind, one should not do anything to please or to harm them. After a virtuous

beginning some become miserable and lose heart, (since) they desire honour and fame.

8 Desiring unallowed food and accepting such, the sinner, careless in his conduct, is attached to women, and tries to acquire property.

9 Given to violent deeds he accumulates (Karma); on his decrease he (meets with) really distressing misery. Therefore a wise man considers well the Law; a sage wanders about free from all worldly ties.

10 He should not expose himself to guilt by his desire for life, but he should wander about without any attachment. Speaking after due consideration, and combating his worldly desires, he should say nothing that involves slaughter of living beings.

11 He should not desire unallowed food, and he should not mix with people who desire such; he should mortify his flesh, thinking (of his duty), and giving up his sorrows without regard (to worldly interests).

12 Try to realise that you are single and alone; thereby you will obtain Liberation; mind, this is no false assertion! This Liberation is not anything unreal, but the best thing. An ascetic is free from anger, and delights in the truth.

13 Abstain from sexual intercourse with women, do not acquire property; a man possessed of carefulness will, beyond doubt, be a saviour (to others) in all circumstances.

14 A monk (having conquered aversion to control and delight in sensual objects) should bear all troubles caused by (pricking) grass, cold, heat, and insects; he should endure pleasant and unpleasant smells.

15 Guarding his speech and possessed of carefulness, acquiring (pure) Lesya, he should wander about; he should not thatch a house for himself or for others, nor behave towards other people like a householder.

16 Questioned by somebody who maintains the unchangeable character of the soul 3, he should expound the true (doctrine); those who engage in works and are held in worldly bondage, do not know the Law which leads to Liberation.

17 Men here have various opinions; (they adhere) to the doctrine of the Kriyavadins and Akriyavadins. The iniquity of an unrestrained sinner, who after having been born injures the body (of beings to procure his own happiness), goes on increasing.

18 Forgetting that his life will have an end, a rash and foolish man is full of selfishness; he toils day and night, greedy of wealth, as if he never should grow old or die.

19 Leave wealth and cattle, all relations and dear friends! (A man) always talks (about these things), and he is infatuated with them; but other people will take away his wealth.

20 As smaller beasts keep at a distance from a lion, being afraid of him, so a wise man keeps aloof from sin, well considering the Law.

21 A wise man who has become awakened should turn away from sin, when he considers the evils arising from slaughter and the great dangers entailed by his cruel disposition.

22 A sage setting out for the real good (viz. Liberation), should not speak untruth; this (rule, they say,) comprises Nirvana and the whole of carefulness. He should not do works, nor cause others to do them, nor assent to others doing them.

23 When he gets pure (food), he should not be affected (by love or hate), and he should not be too fond (of such food) nor long for it. A pious monk, free from bonds, should wander about desiring neither honours nor fame.

24 A monk who has left the house and is free from desires should abandon his body, annihilating his sins; he should not desire life nor death, and walk about, having got beyond the Circle (of Births) [Or, the fetter of sin.].

Thus I say.

SUTRAKRITANGA 11TH LECTURE, CALLED THE PATH.

1 What is the Path that has been preached by the wise Brahmana (i.e. Mahavira), having correctly entered upon which path a man crosses the flood (of Samsara) which is difficult to pass?

2 O monk and great sage, tell us this best path which leads to liberation from all misery, as you know it!

3 Tell us how we should describe that path, if somebody, a god or a man, should ask us about it!

4 If somebody, a god or a man, ask you about it, tell them the truth about the path. Listen to me!

5, 6 The very difficult (path) explained by the Kasyapa, following which some men from this earth have formerly passed over. (the Samsara) like traders over the ocean, pass over it (even now), and will pass over it in future; (this path which) I have learned, I shall explain in due order; men, listen to me!

7 Earth-lives are individual beings, so are water-lives, fire-lives, and wind-lives; grass, trees, corn;

8 And the remaining, (viz.) the movable beings; thus are enumerated the six classes of living beings; these are all the living beings, there are no more besides.

9 A wise man should study them with all means of philosophical research. All beings hate pains; therefore one should not kill them.

10 This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing.

11 He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the Nirvana, which consists in peace.

12 Master (of his senses) and avoiding wrong, he should do no harm to anybody, neither by thoughts, nor words, nor acts.

13 A wise man who restrains his senses and possesses great knowledge, should accept such things as are freely given him, being always circumspect with regard to the accepting of alms, and abstaining from what he is forbidden to accept.

14 A true monk should not accept such food and drink as has been especially prepared for him along with slaughter of living beings.

15 He should not partake of a meal which contains but a particle of forbidden food: this is the Law of him who is rich in control. Whatever (food a monk) suspects (to be impure), he may not eat.

16 A man who guards his soul and subdues his senses, should never assent to anybody killing beings.--In towns and villages cases (will occur, which place) the faithful (in a dilemma).

17 Hearing the talk of people, one should not say, 'this is a good action,' nor 'this is a bad action.' For there is an objection (to either answer).

18 He should not say that it is meritorious, because he ought to save those beings, whether they move or not, which are killed there for the sake of making a gift.

19 Nor should he say that it is not meritorious, because he would then prevent those for whose sake the food and drink in question is prepared, to get their due.

20 Those who praise the gift, are accessory to the killing of beings; those who forbid it, deprive (others) of the means of subsistence.

21 Those, however, who give neither answer, viz. that it is meritorious, or is not so, do not expose themselves to guilt, and will reach Beatitude.

22 Knowing that Beatitude is the best thing as the moon is among the stars, a sage always restrained and subduing his senses brings about Beatitude.

23 A pious man shows an island to the beings which are carried away (by the flood of the Samsara) and suffer for their deeds. This place of safety has been proclaimed (by the Tirthakaras).

24 He who guards his soul, subdues his senses, puts a stop to the current (of the Samsara), and is free from Asravas, is (entitled to) expound the pure, complete, unparalleled Law.

25 Those who do not know this (Law), are not awakened, though they fancy themselves awakened; believing themselves awakened, they are beyond the boundary of right faith.

26 Eating seeds and drinking cold water and what has been especially prepared for them, they enter upon meditation, but are ignorant of the truth, and do not possess carefulness.

27, 28 As dhankas, herons, ospreys, cormorants, and pheasants meditate upon capturing fish, (which is) a sinful and very low meditation, so some heretical, unworthy Sramanas contemplate the pursuit of pleasures; (they are) sinful and very low like herons.

29 Here some weak-minded persons, abusing the pure path, enter upon a wrong path. They thereby will go to misery and destruction.

30, 31 As a blind-born man getting into a leaky boat wants to reach the shore, but is drowned during the passage; so some unworthy, heretical Sramanas, having got into the full current (of the Samsara), will incur great danger.

32 But knowing this Law which has been proclaimed by the Kasyapa, (a monk) crosses the dreadful current (of the Samsara), and wanders about intent on the benefit of his soul.

33 Indifferent to worldly objects, a man should wander about treating all creatures in the world so as he himself would be treated.

34 A wise man knowing (and renouncing) excessive pride and deceit, (in short) giving up all (causes of worldly existence), brings about his Liberation.

35 He acquires good qualities, and leaves off bad qualities; a monk, who vigorously practises austerities, avoids anger and pride.

36 The Buddhas [Here Buddha is a synonym for Tirthakara.] that were, and the Buddhas that will be, (they as it were) have Peace as their foundation, even as all things have the earth for their foundation.

37 And if any accidents whatever befall him who has gained that (foundation), he will not be overpowered by them as a mountain by the storm [Silanka says that by exercise the power of resistance will be increased, and in confirmation of this he relates the well-known story of the herdsman who daily carried a calf from its birth till it was two years old.].

38 A restrained, very learned, and wise (monk) should accept such alms as are freely given him, being free from

passions and waiting for his end. This is the doctrine of the Kevalin.

Thus I say.

**SUTRAKRITANGA 12TH LECTURE,
CALLED THE CREED.**

[Samosarana = samavasarana. This word and the verb samasarai are commonly used when Mahavira preaches to a meeting (melapaka) gathered round him.]

1 There are four (heretical) creeds which the disputants severally uphold: 1st. the Kriyavada, 2nd. the Akriyavada, 3rd. the Vinayavada, and 4th. the Agnavada.

2 The agnostics, though they (pretend to) be clever, reason incoherently, and do not get beyond the confusion of their ideas. Ignorant (teachers) speak to ignorant (pupils), and without reflection they speak untruth.

3 Believing truth to be untruth, and calling a bad man good, the various upholders of Vinaya, asked about it, explain their tenet.

4 Without perceiving the truth they speak thus: this object (viz. Moksha) is realised by us thus (viz. by Vinaya). The Akriyavadins who deny Karman, do not admit that the action (of the soul is transmitted to) the future moments [The meaning is that as everything has but a momentary existence, there is no connection between the thing as it is now, and as it will be in the next moment. This is a doctrine of the Bauddhas. But the Sankhyas are also reckoned among the Akriyavadins, because, according to them, the atman does not act.].

5 They become involved in contradiction in their own assertions; they falter in their speech and are unable to repeat what is said to them 4. This (their opinion) has a valiant counter-opinion, this (our opinion) has no valiant counter-opinion; and Karman has six sources.

6 The Akriyavadins who do not understand the truth, bring forward various opinions; many men believing in them will whirl round in the endless Circle of Births.

7 There rises no sun, nor does it set; there waxes no moon, nor does it wane; there are no rivers running, nor any winds blowing; the whole world is ascertained to be unreal.

8 As a blind man, though he have a light, does not see colours, etc., because he is deprived of his eye(sight), so the Akriyavadin, having a perverted intellect, does not recognise the action (of the soul) though it does exist.

9 Many men in this world who have studied astrology, the art of interpreting dreams, divination from diagrams, augury, divination from bodily marks, and from portents, and the eight branches (of divination from omens), know the future [This would be impossible if the whole world was unreal.].

10 (The opponents say that) some forecasts are true, and the prophecies of others prove wrong; therefore they do not study those sciences, but they profess to know the world, fools though they be.

11 The (Kriyavadins) Sramanas and Brahmanas understanding the world (according to their lights), speak thus: misery is produced by one's own works, not by those of somebody else (viz. fate, creator, etc.). But right knowledge and conduct lead to liberation.

12 The (Tirthakaras), being (as it were) the eyes of the world and its leaders, teach the path which is salutary to men; they have declared that the world is eternal inasmuch as creatures are (for ever) living in it, O ye men!

The Rakshasas and the dwellers in Yama's world, the troops 1 of Asuras and Gandharvas, and the spirits that walk the air, and individual beings: they will all be born again and again. (13)

(The Samsara) which is compared to the boundless flood of water, know it to be impassable and of very long duration on account of repeated births. Men therein, seduced by their senses and by women, are born again and again both (as movable and immovable beings). (14)

15 The sinners cannot annihilate their works by new works; the pious annihilate their works by abstention from works; the wise and happy men who got rid of the effects of greed, do not commit sins.

16 They know the past, present, and future ways of the world; they are leaders of other men, but follow no leader; they are awakened, and put an end to mundane existence.

17 Averse to injury of living beings, they do not act, nor cause others to act. Always restraining themselves, those pious men practise control, and some become heroes through their knowledge.

18 He regards small beings and large beings, the whole world as equal to himself; he comprehends the immense world, and being awakened he controls himself among the careless.

19 Those who have learned (the truth) by themselves or from others, are able (to save) themselves and others. One should always honour a man, who is like a light and makes manifest the Law after having well considered it.

20 He who knows himself and the world; who knows where (the creatures) go, and whence they will not return; who knows what is eternal, and what is transient; birth and death, and the future existences of men;

21 He who knows the tortures of beings below (i.e. in hell); who knows the influx of sin and its stoppage; who knows

misery and its annihilation,—he is entitled to expound the Kriyavada.

22 Being not attached to sounds and colours, indifferent to tastes and smells, not desiring life nor death, guarded by control, and exempt from the Circle (of Births).

Thus I say.

**SUTRAKRITANGA 13TH LECTURE,
CALLED THE REAL TRUTH.**

1 I shall now expound, in accordance with truth, the various qualities of men; I shall explain the virtue and peace of the good, the vices and the unrest of the wicked.

2 Having learned the Law from men who exert themselves day and night, from the Tathagatas, they neglect the conduct in which they had been instructed, and speak rudely to their teacher.

3 Those who explain the pure doctrine according to their individual opinion, falsify it in repeating (it after their teachers); those who speak untruth from pride of knowledge, are not capable of many virtues.

4 Those who on being questioned conceal the truth, defraud themselves of the real good. These bad men who believe themselves good and are full of deceit, will go to endless punishment.

5 He who is of a wrathful disposition and calls everything by its true name, who renews a composed quarrel, will, like a blind man groping his way with a stick, do harm to himself, being still subject to passion and possessing evil Karman.

6 He who is quarrelsome and talks improperly, is not impartial nor beyond the reach of deceit 1; but he who executes the commands (of his teacher) and controls himself, sees nothing but the truth and is exempt from deceit.

7 He who conforms to admonitions however many he receives, is kindly spoken, subtle, manly, noble, and a well-doer; (such a man) is impartial and beyond the reach of deceit.

8 He who believes himself rich in control, or inconsiderately vaunts his knowledge, or fancies himself purified by austerities, will look upon other men as shadows.

9 He is always turned round by delusion, and has no place in the Gotra where the Vow of Silence is practised (viz. in the Jaina church), who not being awakened puts himself forward in order to gain honours through something different from control.

10 A Brahmana or Kshatriya by birth, a scion of the Ugra race or a Likkhavi, who enters the order eating alms given him by others, is not stuck up on account of his renowned Gotra.

11 His pedigree on his mother's and on his father's side will be of no use to him, nothing will but right knowledge and conduct: when after becoming a monk he acts like a householder, he will not succeed in obtaining final Liberation.

12 If a poor monk subsisting on the meanest food is attached to vanities, desires fame, and not being awakened, (makes his monkhood) a means of subsistence, he will suffer again and again (in the Circle of Births).

13 A monk, who is eloquent, speaks very well, has bright ideas, is clever, possesses a fine intellect, and has purified his soul, may (perhaps) despise other men on account of his intellect.

14 Thus an intelligent monk who puts himself forward, has not yet realised carefulness; or rather he is a weak-minded man who elated by his success blames other men.

15 A monk should combat pride of genius, pride of sanctity, pride of birth, and (pride of good) living, which is enumerated as the fourth; such a man is wise and of the right stuff.

16 The wise leave off these kinds of pride, the pious do not cultivate them; the great sages are above all such things as Gotra (etc.), and they ascend to the place where there is no Gotra at all (viz. to Moksha).

17 A monk who looks upon his body as on a corpse and fully understands the Law, will on entering a village or a town distinguish between what may be accepted and what may not, and will not be greedy of food or drink.

18 A monk having conquered aversion to control and delight in sensual objects, living in company with many brethren or leading a single life, should silently repeat to himself: 'A man must come and go (according to his Karman) alone' (i.e. without deriving any help from others).

19 Knowing it by intuition or having learned it from others, one should teach the Law which is a benefit to men; the pious are not given to blameable sinful practices.

20 If (a monk preaches the Law to some one) whose disposition he has not ascertained, that man, not believing (what he is taught), will become angry, and may wound him in a way that will shorten or end his life. When he knows their disposition, he (may teach) others the truth.

21 A wise man by suppressing his Karman and his will should renounce his interest in everything else. (For) through the objects of sight (i.e. senses) which are causes of danger, men come to harm. Knowing the truth with regard to movable and immovable beings (a monk should exert himself) [The commentators make out the following meaning: A wise (preacher) should ascertain (his hearers') occupations and

inclinations, and then (try to) better their evil disposition. Through the objects of sight which are causes of danger, men are led astray. A wise man knowing (the disposition of his hearers should preach the Law which is wholesome) to all living beings whether they move or not.].

22 Not desiring honour or fame, he should say nothing to anybody either to please or to irritate him. Avoiding all evils, a monk should without embarrassment and passion (preach the Law).

23 Well considering (his duties) in accordance with truth, abstaining from doing injury to living beings, not desiring life nor death, he should wander about released from the Circle (of Births).

Thus I say.

**SUTRAKRITANGA 14TH LECTURE,
CALLED THE NIRGRANTHA.**

1 He who has given up all worldly ties and is instructed in our creed, should practise chastity, exerting himself; obeying the commands (of his teacher) he should make himself well acquainted with the conduct; a clever (monk) should avoid carelessness.

2 As (birds of prey), e.g. Dhankas, carry off a fluttering young bird whose wings are not yet grown, when it attempts to fly from the nest, but is not able to do so, because it is too young and its wings are not yet grown;

3 Just as they carry off a young bird whose wings are not yet grown, so many unprincipled men will seduce a novice who has not yet mastered the Law, thinking that they can get him in their power, when they have made him leave (the Gakkha).

4 A good man should long to live with his teacher in order to perform his duties, knowing that he who does not live with his teacher will not put an end to his mundane existence. Making manifest the conduct of the virtuous, an intelligent (monk) should not leave the (company of his teacher).

5 (A monk) who complies with the rules for Yatis 1 as regards postures, lying down, sitting, and exertions, who is thoroughly acquainted with the Samitis and Guptis, should in teaching others explain each single (point of conduct).

6 Whether he hears (pleasant) sounds or dreadful ones, he should not allow himself to be influenced by them, and persevere in control; nor should a monk be sleepy or careless, but by every means he should get rid of doubts.

7 If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him, being perfectly free from passion; for one who is (as it were) carried away (by the stream of the Samsara), will not get to its opposite shore.

8 (He should not become angry) if (doing anything wrong) his own creed is quoted against him by a heretic, or if he is corrected by (somebody else) be he young or old, or by a female slave engaged in low work or carrying a jar, or by some householder.

9 He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again; for this is better than to do wrong.

10 As to one who has lost his way in the wood, others who have not, (show it, thus some) teach the path which is salutary to men. Therefore (he should think): this is for my good that those who know put me right.

11 Now he who has lost his way should treat with all honour him who has not. This simile has been explained by the Prophet. Having learned what is right one should practise it.

12 As a guide in a dark night does not find the way since he cannot see it, but recognises the way when it has become light by the rising of the sun;

13 So a novice who has not mastered the Law, does not know the Law, not being awakened; but afterwards he knows it well through the words of the Ginas, as with his eye (the wanderer sees the way) after sunrise.

14 Always restrained with regard to movable and immovable beings which are on high, below, and on earth, (a monk) should wander about entertaining no hostile thoughts (towards them) and being steadfast (in control).

15 At the right time he may put a question about living beings to a well-conducted (monk), who will explain the conduct of the virtuous; and what he hears he should follow and treasure up in his heart, thinking that it is the doctrine of the Kevalins.

16 Living in this (company of the teacher) and protecting (himself or other beings) in the three ways (viz. in thoughts, words, and acts), he (gets) peace and the annihilation (of sins) as they say. Thus speak those who know the three worlds, and they do not again commit faults!

17 A monk by hearing the desired Truth gets bright ideas and becomes a clever (teacher); desiring the highest good and practising austerities and silence, he will obtain final Liberation (living on) pure (food).

18 Those who have investigated the Law expound it, are awakened and put an end to mundane existence; able to liberate both (themselves and others), they answer the well-deliberated questions.

THE GRAND BIBLE

19 He does not conceal (the truth) nor falsify it; he should not indulge his pride and (desire for) fame; being wise he should not joke, nor pronounce benedictions.

20 Averse to injury of living beings, he does not disgrace his calling by the use of spells; a good man does not desire anything from other people, and he does not give utterance to heretical doctrines.

21 A monk living single should not ridicule heretical doctrines, and should avoid hard words though they be true; he should not be vain, nor brag, but he should without embarrassment and passion (preach the Law).

22 A monk should be modest though he be of a fearless mind; he should expound the Syadvada; he should use the two (permitted) kinds of speech [The first and fourth kinds of speech are here intended.], living among virtuous men, impartial and wise.

23 He who follows (the instruction) may believe something untrue; (one should) kindly (tell him) 'It is thus or thus.' One should never hurt him by outrageous language, nor give long-winded explanations of difficult passages.

24 (If the pupil does not understand his short explanation), he should explain at greater length. When the pupil has heard it, he will correctly understand the Truth. A monk should utter pure speech, which is in accordance with the creed (of the Ginas), and should declare the distinction of sin.

25 He should well learn the (sacred texts) as they have been revealed; he should endeavour (to teach the creed), but he should not speak unduly long. A faithful man who is able to explain the entire creed I will not corrupt the faith.

26 He should not pervert nor render obscure (the truth); he should fabricate neither text nor meaning, being a saviour; being devoted to the Teacher and considering well his words, he delivers faithfully what he has learned.

27 He who correctly knows the sacred texts, who practises austerities, who understands all details of the Law, who is an authentic interpreter, clever, and learned—such a man is competent to explain the entire creed.

Thus I say.

SUTRAKRITANGA 15TH LECTURE, CALLED THE YAMAKAS*.

[This lecture has been named from its opening words gamaiyam, which also means, consisting of yamakas (compare Journal of the German Oriental Society, vol. 11, p. 101). For in this lecture each verse or line opens with a word repeated from the end of the preceding one. This artifice is technically called srinkhala-yamaka, or chain-yam aka, a term which seems to be contained in another name of our lecture, mentioned by the author of the Nirukti (verse 28), viz. adaniya-sankaliya. For sankaliya is the Prakrit for srinkhala (e.g. in our text I, 5, 2, 20), though Silanka here renders it wrongly sankalita; and adaniya by itself is used as a name of our lecture.]

1 What is past, present, and to come, all this is known to the Leader, the Saviour, who annihilates the hindrances to right faith.

2 The annihilator of doubt knows the incomparable (Law); he, the expounder of the incomparable (Law), is not inclined towards this or that (heretical doctrine).

3 On this or that (article of the creed he has) the correct opinion; hence he is rightly called a true (man); he who always possesses the truth, is kind towards his fellow-creatures.

4 Towards your fellow-creatures be not hostile: that is the Law of him who is rich in control; he who is rich in control renounces everything, and in this (world meditates on the) reflections on life.

5 He whose soul is purified by meditating on those reflections is compared to a ship in water; like a ship reaching the shore he gets beyond misery.

6 A wise man gets beyond it who knows the sins of this world; sinful acts are got rid of by him who does not undertake any new acts.

7 He who does not undertake new acts does not acquire Karman, and he verily understands (Karman); understanding it he becomes a Great Hero, who is not born (again) and does not die.

8 A Great Hero, who has no Karman, does not die.—As the wind extinguishes a light, (so he puts down) the lovely women in this world.

9 Those men whom women do not seduce, value Moksha most; those men are free from bondage and do not desire life.

10 Turning from worldly life, they reach the goal by pious acts; by their pious acts they are directed (towards Liberation), and they show the way to others.

11 The preaching of the Law (has different effect) on different creatures; he who is rich in control, is treated with honour, but does not care for it; he exerts himself, subdues his senses, is firm, and abstains from sexual intercourse.

12 (He should not yield to temptations as a pig which) is decoyed by wild rice, being proof against sins, and free from faults. Being free from faults he always subdues his senses, and has reached the incomparable cession of Karman.

13 Knowing the incomparable (control), he should not be hostile towards anybody, in thoughts, words, or deeds, having eyes (to see everything).

14 He truly is the eye of men who (dwells so to speak) on the end of desire; on its end (i.e. edge) glides the razor, on its end (i.e. rim) rolls the wheel.

15 Because the wise use the ends (of things, i.e. bad food, etc.), they are called 'makers of an end' here. Here in the world of men we are men to fulfil the Law.

16 In this creed which surpasses the world, (men) become perfected saints or gods, as I have heard; and I have heard that outside the rank of men this is not so [Perfection cannot be obtained by other creatures than men.].

17 Some (heretics) have said that they (viz. the gods) put an end to misery [i.e. reach final beatitude.]; but others (Jainas) have repeatedly said that this (human) body is not easily obtained.

18 To one whose soul has left (human life), it is not easy again to obtain instruction (in the Law), nor is such a mental disposition which they declare appropriate for adopting the Law.

19 How can it even be imagined that he should be born again, who professes the pure, complete, unparalleled Law, and is a receptacle of the unparalleled Law?

20 How could the wise Tathagatas be born again, the Tathagatas who engage in no undertakings, the supreme, the eyes of the world?

21 And there has been declared by the Kasyapa the supreme condition, by realising which some happy and wise men reach excellence.

22 A wise man who has gained strength (in control) which leads to the expiation of sins, annihilates his former works, and does not do new ones.

23 The Great Hero does no actions which are the effects of former sins. By his actions he is directed (towards Moksha), abstaining from works which are entailed by birth.

24 That which all saints value highly (viz. control), destroys the thorn (viz. Karman); practising it some have been liberated, and others have become gods.

25 There have been wise men, and there will be pious men, who having come to the end and made manifest the end of the incomprehensible path, have been liberated.

Thus I say.

SUTRAKRITANGA 16TH LECTURE, CALLED THE SONG.

1 Now the Venerable One said: He who thus subdues his senses, who is well qualified (for his task) and abandons his body, is to be called a Brahmana, a Sramana, a Bhikshu, a Nirgrantha. (The pupil) replied: Why is he who thus subdues his senses, who is well qualified (for his task) and abandons his body, to be called a Brahmana, a Sramana, a Bhikshu, a Nirgrantha? Tell this, O great sage!

2 He is a Brahmana for this reason that he has ceased from all sinful actions, viz. love, hate, quarrel, calumny, backbiting, reviling of others, aversion to control, and love of pleasures, deceit, untruth, and the sin of wrong belief; that he possesses the Samitis, always exerts himself, is not angry, nor proud.

3 He is a Sramana for this reason that he is not hampered by any obstacles, that he is free from desires, (abstaining from) property, killing, telling lies, and sexual intercourse; (and from) wrath, pride, deceit, greed, love, and hate: thus giving up every passion that involves him in sin, (such as) killing of beings. (Such a man) deserves the name of a Sramana, who subdues (moreover) his senses, is well qualified (for his task), and abandons his body.

4 He is a Bhikshu for this reason that he is not conceited, but modest, and obedient (to his Guru), that he subdues his senses, is well qualified (for his task), and abandons his body, that he sustains all troubles and calamities, that he practises with a pure mind the (prescribed) conduct, exerts himself well, is steadfast, and eats but a moderate quantity of food which is given him by others. (Such a man) deserves the name of a Bhikshu.

5 He is a Nirgrantha for this reason that he is single, knowing the absolute (atman), awakened, proof against sins, well disciplined; that he possesses the Samitis and equanimity, knows the true nature of the Self, is wise, has renounced the causes of sin both (objectively and subjectively), does not desire honour, respect, and hospitality, but searches and knows the Law, endeavours to gain Liberation, and lives restrained. (Such a man) deserves the name of a Nirgrantha, who subdues his senses, is well qualified (for his task), and abandons his body.

6 Know this to be thus as I have told you, because I am the Saviour.

Thus I say.

2ND BOOK.

SUTRAKRITANGA 1ST LECTURE, CALLED THE LOTUS.

1 O long-lived (Gambusvami)! I (Sudharman) have heard the following Discourse from the Venerable (Mahavira). We

now come to the Lecture called 'the Lotus.' The contents of it are as follows:

2 There is a lotus-pool containing much water and mud, very full and complete, answering to the idea (one has of a lotus-pool), full of white lotuses, delightful, conspicuous, magnificent, and splendid.

3 And everywhere all over the lotus-pool there grew many white lotuses, the best of Nymphaeas, as we are told, in beautiful array, tall, brilliant, of fine colour, smell, taste, and touch, (etc., all down to) splendid.

4 And in the very middle of this lotus-pool there grew one big white lotus, the best of Nymphaeas, as we are told, in an excellent position, tall, (etc., all down to) splendid.

5 §§ 3 and 4 are to be repeated with the word 'all' or 'whole' added to 'lotus-pool'.

6 Now there came a man from the Eastern quarter to the lotus-pool, and standing on the bank of it he saw that one big white lotus, (etc., as above). Now this man spoke thus: 'I am a knowing, clever, well-informed, discerning, wise, not foolish man, who keeps the way, knows the way, and is acquainted with the direction and bent of the way. I shall fetch that white lotus, the best of all Nymphaeas.' Having said this the man entered the lotus-pool. And the more he proceeded, the more the water and the mud (seemed to) extend. He had left the shore, and he did not come up to the white lotus, the best of Nymphaeas, he could not get back to this bank, nor to the opposite one, but in the middle of the lotus-pool he stuck in the mud.

7 This was the first man. Now (we shall describe) the second man. There came a man from the Southern quarter to the lotus-pool, and standing on the bank of it he saw that one big white lotus (etc., all as above). There he saw one man who had left the shore, but had not come up to the white lotus, the best of Nymphaeas, who could not get back to his bank, nor to the opposite one, but stuck in the mud in the middle of the lotus-pool. Now the second man spoke of the first man thus: 'This man is not knowing, not clever, (etc., see above, all down to) not acquainted with the direction and bent of the way.' For that man said: 'I am a knowing, (etc., all down to) I shall fetch that white lotus, the best of Nymphaeas.' But this white lotus, the best of Nymphaeas, cannot be got in the way this man tried.

8, 9 'However, I am a knowing, clever, (etc., all down to the end of the paragraph) he stuck in the mud.' This was the second man. (The same thing happened to a third and a fourth man, who came from the Western and Northern quarters respectively, and saw two and three men respectively sticking in the mud. Some Manuscripts give the story at length, others abbreviate it.)

10 Now a monk living on low food and desiring to get to the shore (of the Samsara), knowing, clever, (etc., all down to) acquainted with the direction and bent of the way, came to that lotus-pool from some one of the four quarters or from one of the intermediate points (of the compass). Standing on the bank of the lotus-pool he saw the one big white lotus, (etc., as above). And he saw there those four men who having left the shore, (etc., all as above) stuck in the mud. Then the monk said: 'These men are not knowing, (etc., all down to) not acquainted with the direction and bent of the way; for these men thought: We shall fetch that white lotus, the best of Nymphaeas. But this white lotus, the best of Nymphaeas, cannot be got in the way these men tried. I am a monk living on low food, (etc., all down to) acquainted with the direction and bent of the way. I shall fetch that white lotus, the best of Nymphaeas.' Having said this the monk did not enter the lotus-pool; but standing on the bank of it he raised his voice: 'Fly up, O white lotus, best of Nymphaeas!' And the white lotus, the best of Nymphaeas, flew up.

11 I have told you, O long-lived Sramanas, a simile I; you must comprehend the meaning of it. The Nirgrantha monks and nuns worshipped and praised the Venerable Ascetic Mahavira, and then spoke thus: 'You have told, O long-lived Sramana, the simile, but we do not comprehend its meaning, O long-lived Sramana!' The Venerable Ascetic Mahavira addressed the crowd of Nirgrantha monks and nuns, and spoke thus: Ah, you long-lived Sramanas! I shall tell, declare, explain, expound, and demonstrate it with its meaning, reasons, and arguments. Thus I say:

12 O long-lived Sramanas, meaning the world I spoke of the lotus-pool. Meaning Karman I spoke of the water. Meaning pleasures and amusements I spoke of the mud. Meaning people in general I spoke of those many white lotuses, the best of Nymphaeas. Meaning the king I spoke of the one big white lotus, the best of Nymphaeas. Meaning heretical teachers I spoke of those four men. Meaning the Law I spoke of the monk. Meaning the church I spoke of the bank. Meaning the preaching of the Law I spoke of (the monk's) voice. Meaning Nirvana I spoke of (the lotus) flying up. Meaning these things, O long-lived Sramanas, I told this (simile).

13 Here in the East, West, North, and South many men have been born according to their merit, as inhabitants of this our world, viz. some as Aryas, some as non-Aryas, some in noble families, some in low families, some as big men, some as small men, some of good complexion, some of bad complexion,

some as handsome men, some as ugly men. And of these men one man is king, who is strong like the great Himavat, Malaya, Mandara, and Mahendra mountains, (etc., all down to) who governs his kingdom in which all riots and mutinies have been suppressed.

And this king had an assembly of Ugras and sons of Ugras, Bhogas and sons of Bhogas, Aikshvakas and sons of Aikshvakas, Gnatriis and sons of Gnatriis, Kauravas and sons of Kauravas, warriors and sons of warriors, Brahmanas and sons of Brahmanas, Likkhavis and sons of Likkhavis, commanders and sons of commanders, generals and sons of generals.

14 And of these men some one is full of faith. Forsooth, the Sramanas or Brahmanas made up their mind to go to him. Being professors of some religion (they thought) 'We shall teach him our religion.' (And they said): 'Know this, dear sir, that we explain and teach this religion well.'

11 'Upwards from the soles of the feet, downwards from the tips of the hair on the head, within the skin's surface is (what is called) Soul, or what is the same, the Atman. The whole soul lives; when this (body) is dead, it does not live. It lasts as long as the body lasts, it does not outlast the destruction (of the body). With it (viz. the body) ends life. Other men carry it (viz. the corpse) away to burn it. When it has been consumed by fire, only dove-coloured bones remain, and the four bearers return with the hearse to their village. Therefore there is and exists no (soul different from the body). Those who believe that there is and exists no (such soul), speak the truth. Those who maintain that the soul is something different from the body, cannot tell whether the soul (as separated from the body) is long or small, whether globular or circular or triangular or square or hexagonal or octagonal or long, whether black or blue or red or yellow or white, whether of sweet smell or of bad smell, whether bitter or pungent or astringent or sour or sweet, whether hard or soft or heavy or light or cold or hot or smooth or rough. Those, therefore, who believe that there is and exists no soul, speak the truth. Those who maintain that the soul is something different from the body, do not see the following (objections):

16 'As a man draws a sword from the scabbard and shows it (you, saying): "Friend, this is the sword, and that is the scabbard," so nobody can draw (the soul from the body) and show it (you, saying): "Friend, this is the soul, and that is the body." As a man draws a fibre from a stalk of Munga grass and shows it (you, saying): "Friend, this is the stalk, and that is the fibre;" or takes a bone out of the flesh, or the seed of Amalaka from the palm of his hand, or a particle of fresh butter out of coagulated milk, and shows you both things separately; or as he presses oil from the seed of Atasi, and shows the oil and oil-cake separately, or as he presses the juice from the sugar-cane, and shows the juice and the molasses separately, so nobody can show you the soul and the body separately. The same applies also when fire is churned from Arani-wood. Those who believe that there is and exists no soul, speak the truth. Those who say that the soul is different from the body, are wrong.'

17 This murderer says: 'Kill, dig, slay, burn, cook, cut or break to pieces, destroy! Life ends here; there is no world beyond.' These (Nastikas) cannot inform you on the following points: whether an action is good or bad, meritorious or not, well done or not well done, whether one reaches perfection or not, whether one goes to hell or not. Thus undertaking various works they engage in various pleasures and amusements for their own enjoyment.

18 Thus some shameless men becoming monks propagate a Law of their own. And others believe it, put their faith in it, adopt it, (saying): 'Well, you speak the truth, O Brahmana, (or) O Sramana! We shall present you with food, drink, spices, and sweetmeats, with a robe, a bowl, or a broom.' Some have been induced to honour them, some have made (their proselytes) to honour them.

19 Before (entering an order) they were determined to become Sramanas, houseless, poor monks who would have neither sons nor cattle, to eat only what should be given them by others, and to commit no sins. After having entered their order they do not cease (from sins), they themselves commit sins, they cause others to commit sins, and they assent to another's committing sins. Thus they are given to pleasures, amusements, and sensual lust; they are greedy, fettered, passionate, covetous, the slaves of love and hate; therefore they cannot free themselves (from the Circle of Births), nor free anybody else from it, nor free any other of the four kinds of living beings from it. They have left their former occupations, but have not entered the noble path. They cannot return (to worldly life), nor get beyond it; they stick (as it were) in pleasures and amusements. Thus I have treated of the first man (as one who believes that) soul and body are one and the same thing.

20 Now I shall treat of the second man I (as one who believes that) everything consists of the five elements.

Here in the East, (etc., see §§ 13, 14, all down to) teach this religion well.

21 'There are five elements through which we explain whether an action is good or bad, (etc., see § 18, all down to)

hell or not. Everything down to a blade of grass (consists of them).

22 'And one should know the intermixture of the elements by an enumeration of them. Earth is the first element, water the second, fire the third, wind the fourth, and air the fifth. These five elements are not created, directly or indirectly, nor made; they are not effects nor products; they are without beginning and end; they always produce effects, are independent of a directing cause or everything else; they are eternal. Some, however, say that there is a Self besides the five elements. What is, does not perish; from nothing nothing comes.

23 All living beings, all things, the whole world consists of nothing but these (five elements). They are the primary cause of the world, even down to a blade of grass.

24 'A man buys and causes to buy, kills and causes to kill, cooks and causes to cook, he may even sell and kill a man. Know, that even in this case he does not do wrong.'

These (Nastikas) cannot inform you, (etc., see §§ 15-18, all down to) they stick (as it were) in pleasures and amusements.

Thus I have treated of the second man (who believes that) everything consists of the five elements.

25 Now I shall treat of the third man (who believes that) the Self is the cause of everything. Here in the East, (etc., see §§ 12, 13, all down to) teach this religion well.

26 'Here all things have the Self for their cause and their object, they are produced by the Self, they are manifested by the Self, they are intimately connected with the Self, they are bound up in the Self.

'As, for instance, a tumour is generated in the body, grows with the body, is not separate from the body, but is bound up in the body: so all things have the Self for their cause, (etc., all as above).

'As, for instance, a feeling of indisposition is generated in the body, grows with the body, is never separate from the body, but is bound up in the body: so all things have the Self for their cause, (etc., all as above).

'As, for instance, an anthill is made of earth, grows through earth, is not separate from earth, but is bound up in earth: so all things, (etc., all as above).

'As, for instance, a tree springs up on earth, grows on earth, is not separate from earth, but is bound up in earth: so all things, (etc., all as above).

'As, for instance, a lotus springs up in earth, grows on earth, is not separate from earth, but is bound up in earth: so all things, (etc., all as above).

'As, for instance, a mass of water is produced by water, grows through water, is not separate from water, but is bound up in water: so all things, (etc., all as above).

'As, for instance, a water-bubble is produced in water, grows in water, is not separate from water, but is bound up in water: so all things, (etc., all as above).

27 'And the twelve Angas, the Canon of the Ganins I, which has been taught, produced, and declared by the Sramanas, the Nirgranthas, viz. the Akaranga (all down to) the Dristivada, is wrong, not true, not a representation of the truth; but this (our doctrine) is correct, is true, is a representation of the truth.'

The (heretics in question) make this assertion, they uphold this assertion, they (try to) establish this assertion.

Therefore they cannot get out of the misery produced by this (error), even as a bird cannot get out of its cage.

28 These (heretics) cannot inform you, (etc., see §§ 16-19, all down to) they stick, as it were, in pleasures and amusements.

Thus I have treated of the third man (who believes that) the Self is the cause of everything.

Now I shall treat of the fourth man who believes that Fate is the cause of everything.

29 Here in the East, (etc., see §§ 12, 13, all down to) teach this religion well.

30 'There are two (kinds of) men. One man admits action, another man does not admit action. Both men, he who admits action, and he who does not admit action, are alike, their case is the same, because they are actuated by the same force.

31 'An ignorant man thinks about the cause as follows: "When I suffer, grieve, blame myself, grow feeble I, am afflicted, or undergo great pain, I have caused it; or when another man suffers, etc., he has caused it." Thus an ignorant man thinks himself or another man to be the cause of what he or the other man experiences.

'A wise man thinks about the cause as follows: "When I suffer, etc., I did not cause it; and when another man suffers, etc., he did not cause it."

'A wise man thinks thus about the cause of what he himself or another man experiences. I say this: "Movable or immovable beings in all the four quarters thus (i.e. by the will of Fate) come to have a body, to undergo the vicissitudes of life, to lose their body, to arrive at some state of existence, to experience pleasure and pain."

32 Entertaining such opinions these (heretics) cannot inform you, (etc., as in § 17, down to the end).

33 These worthless men entertain such opinions, and believe in them till they cannot return, (etc., as in § 19 down to)

amusements. I have treated of the fourth man who believes that Fate is the cause of everything.

34 These four men, differing in intellect, will, character, opinions, taste, undertakings, and plans, have left their former occupations, but have not entered the noble path. They cannot return (to worldly life) nor get beyond it; they stick (as it were) in pleasures and amusements.

35 I say: here in the East, West, North, and South there are some men, viz. Aryas, non-Aryas, (etc., as in § 13, all down to) ugly men. They own small or large houses and fields, they own few or many servants and peasants. Being born in such-like families, they renounce (their possessions) and lead a mendicant's life. Some leave their kinsmen and their property to lead a mendicant's life; others, who have no kinsmen nor property, lead a mendicant's life. Whether they have kinsmen and property or not, they renounce them and lead a mendicant's life.

36 Previously, however, they thought thus: 'Here, indeed, a man, who is on the point of turning monk, makes the following reflections with regard to different things: I possess fields, houses, silver, gold, riches, corn, copper, clothes, real valuable property, as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies. I enjoy sounds, colours, smells, tastes, and feelings of touch. These pleasures and amusements belong to me, and I belong to them.'

37 A wise man, previously, should thus think to himself: 'Here, indeed, some painful illness or disease might befall me, unwished for, unpleasant, disagreeable, nasty, painful and not at all pleasant. O ye dear pleasures, take upon you this painful illness or disease, unwished for, unpleasant, disagreeable, nasty, painful and not at all pleasant, that I may not suffer, grieve, blame myself, grow feeble, be afflicted, and undergo great pain. Deliver me from this painful illness or disease, (etc., all as above).' But this desire of his has never yet been fulfilled.

38 Here, in this life, pleasures and amusements are not able to help or to save one. Sometimes a man first forsakes pleasures and amusements, sometimes they first forsake him. Pleasures and amusements are one thing, and I am another. Why then should we be infatuated with pleasures and amusements which are alien (to our being)? Taking this into consideration, we shall give up pleasures and amusements. A wise man thinks them alien to himself.

39 There are things more intimately connected with me, viz. my mother, father, brother, sister, wife, children, grandchildren, daughters-in-law, servants, friends, kinsmen, companions, and acquaintances. These my relations belong to me, and I belong to them. A wise man, previously, should think thus to himself: 'Here, indeed, some painful illness or disease might befall me, (etc., all as in § 37 down to the end, but substitute "relations" for "pleasures").'

40 'Or some painful illness or disease, unwished for, (etc., all down to) not at all pleasant might befall my dear relations. I will take upon me this painful illness or disease, etc., that they may not suffer, (all down to) undergo great pain. I will deliver them from this painful illness or disease.' But this desire of his has never yet, been fulfilled. For one man cannot take upon himself the pains of another; one man cannot experience what another has done.

41 Individually a man is born, individually he dies, individually he falls (from this state of existence), individually he rises (to another). His passions, consciousness, intellect, perceptions, and impressions belong to the individual exclusively. Here, indeed, the bonds of relationship are not able to help nor save one. (All as in § 38 down to the end; substitute 'bonds of relationship' for 'pleasures and amusements'.)

42 There are things more intimately connected with me, viz. my hands, feet, arms, legs, head, belly, character, life, strength, colour, skin, complexion, ear, eye, nose, tongue, and touch; they are part and parcel of me. But I grow old with regard to life, strength, (all down to) touch. The strong joints become loose, the body is furrowed with wrinkles, the black hair turns white, even this dear body which has grown with food, must be relinquished in due time. Making such reflections, a monk should lead a mendicant's life and know that all things are divided into living beings and things without life, (and living beings again into) movable and immovable ones.

43 Here, indeed, householders are killers (of beings) and acquirers of property, and so are even some Sramanas and Brahmanas. They themselves kill movable and immovable living beings, have them killed by another person, or consent to another's killing them.

44 Here, indeed, householders are killers (of beings) and acquirers of property, and so are even some Sramanas and Brahmanas. They themselves acquire sentient or senseless objects of pleasure, have them acquired by another person, or consent to another's acquiring them.

45 Here, indeed, householders are killers (of beings) and acquirers of property, and so are even some Sramanas and Brahmanas. But I am no killer (of beings) nor an acquirer of property. Relying upon I householders and such Sramanas and Brahmanas as are killers (of beings) and acquirers of

property, we shall lead a life of chastity. (He should, however, part company with them.) (The pupil asks): What is the reason thereof? (The teacher answers): As before (their ordination they were killers of beings), so (they will be) afterwards, and vice versa. It is evident that (householders) do not abstain (from sins) nor exert themselves (in control); and (as monks) they will relapse into the same (bad habits).

46 The householders and those Sramanas and Brahmanas, who are killers (of beings) and acquirers of property, commit sins both (from love and hatred). But a monk who takes this into consideration, should lead a life subject to neither (love nor hatred).

47 I say: in the East, West, North, and South (a true monk) will have renounced works, be exempt from works, will have put an end to them. This has been taught (by the prophets, etc.).

48 The Venerable One has declared that the cause (of sins) are the six classes of living beings, earth-lives, etc. As is my pain when I am knocked-of-struck with a stick, bone, fist, clod, or potsherd; or menaced, beaten, burned, tormented, or deprived of life; and as I feel every pain and agony from death down to the pulling out of a hair: in the same way, be sure of this, all kinds of living beings feel the same pain and agony, etc., as I, when they are ill-treated in the same way I. For this reason all sorts of living beings should not be beaten, nor treated with violence, nor abused, nor tormented, nor deprived of life 2.

49 I say: the Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This constant, permanent, eternal, true Law has been taught by wise men who comprehend all things. Thus a monk abstains from (the five cardinal sins) slaughter of living beings, etc. He does not clean his teeth with a tooth-brush 1, he does not accept collyrium, emetics, and perfumes.

50 A monk who does not act, nor kill, who is free from wrath, pride, deceit, and greed, who is calm and happy, should not entertain the following wish: May I, after my departure from this world, by dint of my intellect, knowledge, memory, learning, or of the performance of austerities, religious duties, chastity, or of this habit to eat no more than is necessary to sustain life, become a god at whose command are all objects of pleasure, or a perfected saint who is exempt from pain and misery. (Through his austerities) he may obtain his object, or he may not obtain it.

51 A monk should not be infatuated with sounds, colours, smells, tastes, and feelings of touch; he should abstain from wrath, pride, deceit, and greed, from love, hate, quarrel, calumny, reviling of others, aversion to control and delight in sensual things, deceit and untruth, and the sin of wrong belief. In this way a monk ceases to acquire gross Karman, controls himself, and abstains from sins.

52 He does not kill movable or immovable beings, nor has them killed by another person, nor does he consent to another's killing them. In this way a monk ceases to acquire gross Karman, controls himself, and abstains from sins.

53 He does not acquire sentient or senseless objects of pleasure, nor has them acquired by another person, nor does he consent to another's acquiring them. In this way, (etc., all as above).

54 He does no actions arising from sinful causes, nor has them done by another person, nor does he consent to another's doing them. In this way (etc., all as above).

55 A monk should not take food, drink, dainties, and spices when he knows that (the householder) to satisfy him, or for the sake of a co-religionist, has bought or stolen or taken it, though it was not given nor to be taken, but was taken by force, by acting sinfully towards all sorts of living beings; nor does he cause another person to eat it, nor does he consent to another's eating it. In this way (etc., all as above).

56 A monk may think as follows: The (householders) have the means (to procure food for those) for whose sake it is prepared; viz. for himself 3, his sons, daughters, daughters-in-law, nurses, relations, chiefs, male and female slaves, male and female servants; for a treat of sweetmeats, for a supper, for a breakfast the collation has been prepared. This food is to be eaten by some people, it is prepared by some one else, it is destined for some one else, it is free from the faults occasioned either by the giver or by the receiver or by the act of receiving it, rendered pure, rendered free from living matter, wholly free from living things, it has been begged, has been given to the monk on account of his profession, it has been collected in small bits, it is food fit for a learned monk, it is lawful to eat it at the present occasion, it is of the prescribed quantity, it greases, as it were, the axle of the carriage and anoints the sore, being just sufficient to enable one to practise control and to carry the burden of it; he should consume that food (without delay) even as the snake returning to its hole; that is to say: one should eat when it is time for eating, drink when it is time for drinking, dress when it is time for dressing, seek cover when it is time for seeking cover, and sleep when it is time for sleeping.

57 A monk who knows the proper measure (in all things) travelling in one direction or other, should teach, explain, and praise (the Law), preach it unto those who exert themselves well, and to those who do not, to all who come to listen. (He should preach to them): indifference for the peace of mind, cessation of passion, Nirvana, purity, simplicity, humility, freedom from bonds. He should preach the Law which prohibits to kill any living being, after having well considered it.

58 When a monk preaches the Law, he should preach it not for the sake of food, drink, clothes, resting-place, or lodging, nor for any objects of pleasure; but he should preach the Law indefatigably, for no other motive than the annihilation of Karman.

59 Those heroes of faith who are instructed in the Law by such a monk and exert themselves well, are possessed of all (virtues), abstain from all (sins), cease from all (passions), conduct themselves well in every way, and reach final beatitude.

60 Such a monk searches the Law, knows the Law, and endeavours to gain Liberation; as it has been said: 'He may get the white lotus, the best of Nymphaeus, or he may not get it.' Such a monk knows and renounces actions, worldly occupations, and the life of a householder; he is free from passions, possesses the Samitis, is wise, always exerts himself; he is to be called: a Sramana, a Brahmana, calm, a subduer of his senses, guarding himself, liberated, a seer, a sage, virtuous, wise, a monk, living on low food, desiring to get to the shore (of the Samsara), fulfilling the general and particular virtues.

Thus I say.

SUTRAKRITANGA 2ND LECTURE, CALLED ON ACTIVITY.

1 O long-lived (Gambusvamin)! I (Sudharman) have heard the following Discourse from the Venerable (Mahavira). We now come to the Lecture called 'on Activity.' The contents of it are as follows: It treats, briefly, of two subjects: merit and demerit.

(The former is when the Self is) at rest, (the latter, when it is) in disturbance.

2 Now the explanation of the first subject, viz. demerit, is as follows. Here in the East, West, North, and South, (etc., all as in II, I, 12, down to) ugly men.

3 And as regards committing of sin, among denizens of hell, brute animals, gods, men, and whatever other suchlike beings there be, the sentient beings feel 4 the pain.

4 And these beings practise the following thirteen kinds of activity--

- 1st. sinning for one's interest;
- 2nd. sinning without a personal interest;
- 3rd. sinning by slaying;
- 4th. sinning through accident;
- 5th. sinning by an error of sight;
- 6th. sinning by lying;
- 7th. sinning by taking what is not freely given;
- 8th. sinning by a mere conceit;
- 9th. sinning through pride;
- 10th. sinning through bad treatment of one's friends;
- 11th. sinning through deceit;
- 12th. sinning through greed;
- 13th. actions referring to a religious life.

[1st] The First Kind Of Committing Sins is that prompted by a motive. This is the case when a man for his own sake, for the sake of his relations, his house, his family, his friends, for the sake of Nagas, Bhutas, or Yakshas does injury to movable or immovable beings, or has it done by another person, or consents to another's doing it. Thereby the, bad Karman accrues to him. This is the first kind of committing sins, that prompted by a motive. (5)

6 [2nd] We now treat of the Second Kind Of Committing Sins, viz. that which is not prompted by personal interest. This is the case when a man slays, kills, cuts, pierces, hacks, mangles, or puts to death movable living beings, not because he wants their body, skin, flesh, blood, bile, feathers of their tail, tail, big or small horns, teeth, tusks, nails, sinews, bones, or marrow; nor because he has been wounded by them, or is wounded, or will be wounded; nor in order to support his children, or to feed his cattle, or to enlarge his houses, nor for the maintenance of Sramanas and Brahmanas, nor for the benefit of his body; setting aside reason a fool acquires the habit of cruelty, being a wanton killer.

7 This is the case when a man slays, etc. (see above) immovable living beings as Ikkata-reed, Kathina, Gantuka-grass, Para-grass, Moksha-trees, grass, Kusa-grass, Kukkhaka, Pappaka, or straw, not in order to support his children, (etc., all down to) wanton killer.

8 Or when a man on a marsh, a lake, a sheet of water, a pasture-ground, a place surrounded by a ditch, a moat, a thicket, stronghold 1 in a thicket, forest, stronghold in a forest, [mountain, stronghold on a mountain], piles up grass and lights a fire, or has it lighted by another person, or consents to another's lighting it. Thereby the bad Karman accrues to him. This is the second kind of committing sins, that prompted by no personal interest.

9 [3rd] We now treat of the Third Kind Of Committing Sins, called slaying. This is the case when a man thinking that some one has hurt, hurts, or will hurt him, or one of his people, or somebody else, or one of that person's people, kills movable and immovable beings, has them killed by another person, or consents to another's killing them. Thereby the bad Karman accrues to him. This is the third kind of committing sins, called slaying.

10 [4th] We now treat of the Fourth Kind Of Committing Sins, called accidental. This is the case when in marshes (etc., all as above, down to) strongholds in a forest, a man who lives on deer, who likes deer, who dotes on deer, goes a hunting deer. Fancying to see deer, he takes aim with his arrow to kill the deer. Thinking that he will kill the deer, he kills a partridge, or a duck, or a quail, or a pigeon, or a monkey, or a francoline partridge. Here instead of one (being) he hurts another, (therefore he is called) an accidental killer.

11 This is the case when a man weeding rice, Kodrava, panic seed, Paraka, or Ralaka, uses his knife to cut some weeds. Fancying that he is cutting some weed-grasses, he cuts rice (etc., down to) Ralaka. Here instead of one (plant) he hurts another; (therefore he is called) an accidental killer. Thereby the bad Karman accrues to him. This is the fourth kind of committing sins, called accidental.

12 [5th] We now treat of the Fifth Kind Of Committing Sins, viz. by an error of sight. This is the case when a man living together with his mother, father, brothers, sisters, wives, sons, daughters, or daughters-in-law, and mistaking a friend for an enemy, kills the friend by mistake.

13 This is the case when during a riot in a village, or a scot-free town, or a town with an earth wall, or a poor town, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or a halting-place of processions or caravans, or a capital, a man mistaking for a robber one who is not, kills him by mistake. Thereby the bad Karman accrues to him. This is the fifth kind of committing sins, viz. by an error of sight.

14 [6th] We now treat of the Sixth Kind Of Committing Sins, viz. by lying. This is the case when a man for his own sake, or for the sake of his relations, his house, or his servants tells lies, causes another person to tell lies, or consents to another's telling lies. Thereby the bad Karman accrues to him. This is the sixth kind of committing sins, viz. by lying.

15 [7th] Now we treat of the Seventh Kind Of Committing Sins, viz. by taking what is not freely given. This is the case when a man for his own sake (etc., as above) takes himself what is not freely given, has it taken by another person, or consents to another's taking it. Thereby the bad Karman accrues to him. This is the seventh kind of committing sins, viz. by taking what is not freely given.

16 [8th] Now we treat of the Eighth Kind Of Committing Sins, viz. by a mere conceit. This is the case when a man, without being disappointed by anybody in any way, meditates, melancholy, sorry, angry, downcast, anxious in thoughts and ideas, plunged in a sea of sorrow and misery, reposing his head on the palm of his hand, overcome by painful reflections, and casting his eyes on the ground. There are four mental, but real, conditions (of this kind), viz. wrath, pride, deceit, and greed; for wrath, pride, deceit, and greed are mental conditions. Thereby the bad Karman accrues to him. This is the eighth kind of committing sins, viz. by a mere conceit.

17 [9th] Now we treat of the Ninth Kind Of Committing Sins, viz. through pride. This is the case when a man drunk (as it were) with pride of caste, family, beauty, piety, knowledge, success, power, intelligence, or any other kind of pride, slights, blames, abuses, reviles, despises somebody else and extols himself, (thinking:) 'he is my inferior, I am of better caste or family, and possess greater power and other advantages.' When he leaves this body and is only accompanied by his Karman, he, without a will of his own, goes forth from womb to womb, from birth to birth, from death to death, from hell to hell. He is cruel, stubborn, fickle, and proud. Thereby the bad Karman accrues to him. This is the ninth kind of committing sins, viz. through pride.

18 [10th] We now treat of the Tenth Kind Of Committing Sins, consisting in bad treatment of one's friends. This is the case when a man living together with his mother, father, brothers, sisters, wives, sons, daughters, or daughters-in-law, severely punishes even the smallest offence of theirs; e.g. he ducks the offender in cold water, or pours hot water over him, or scalds him with fire, or lashes his sides sore with a halter, reed, rope, strap of leather, whip, or thong of a whip, or he beats the offender with a stick, bone, fist, clod, or potsherd. When such a man is at home, (his people) are miserable; but when he is abroad, they rejoice. Such a man, who is for ever punishing, severely punishing, is hateful in this world and the next, irritable, passionate, an extortioner. Thereby the bad Karman accrues to him. This is the tenth kind of committing sins, consisting in bad treatment of one's friends.

19 [11th] We now treat of the Eleventh Kind Of Committing Sins, viz. through deceit. Those who conceal their thoughts, who are shrouded in darkness, who are light as the feather of an owl or heavy like a mountain, use unworthy speech though they be Aryas. They believe themselves different from what they really are; asked one

thing, they answer another, they speak different from what is to be spoken.

20 As a man in whose body sticks an arrow, does not extricate it (fearing the pain), nor has it extricated by somebody else, nor destroys it, but hides it; and the arrow, being not removed, goes deeper and deeper (in the flesh); so a deceitful man, having practised deception, does not confess it, expiate it, blame the deed to himself or others, does not remove it, annihilate it, and endeavour not to do it again, does not practise the prescribed austerities and penance. A deceitful man is generally not trusted in this world, a deceitful man is not trusted in the next world. He blames and reviles (the person whom he has deceived), he praises himself, and rejoices, and does not desist (from his vile practices); he conceals the wrong he has done to others, and does not acquire a pure Lesya. Thereby the bad Karman accrues to him. This is the eleventh kind of committing sins, viz. through deceit.

21 [12th] We now treat of the Twelfth Kind Of Committing Sins, viz. through greed. Those (heretical monks) who live in woods, in huts, about villages, or practise some secret rites, are not well controlled, nor do they well abstain (from slaying) all sorts of living beings. They employ speech that is true and untrue at the same time: 'do not beat me, beat others; do not abuse me, abuse others; do not capture me, capture others; do not torment me, torment others; do not deprive me of life, deprive others of life.' And thus they are given to sensual pleasures, desire them, are held captive by them, passionately love them for four or five years, for six or ten years--(the period) may be shorter or longer. After having enjoyed these pleasures, and having died at their allotted time, they will be born in some places inhabited by Asuras and evil-doers. And when they are released therefrom, they will be born deaf and dumb, or blind 3, or dumb by birth. Thereby the bad Karman accrues to him. This is the twelfth kind of committing sins, viz. through greed.

22 These twelve kinds of committing sins should be well understood by a pious Sramana or Brahmana.

23 [13th] We now treat of the Thirteenth Kind Of acquiring Karman, that having reference to religious life. A monk who controls himself for the benefit of his soul, who in walking carefully avoids to cause the death of any living creature, who uses gentle and righteous speech, who receives alms in a manner to avoid the forty-two faults, who is careful in receiving and keeping of things necessary for religious exercises, who performs the operations of nature (excrements, urine, saliva, corporal impurities and mucus) in an unfrequented place, who is careful with regard to mind, speech, and body, who guards his mind, speech, and body so as to protect his soul from passions, who guards his senses, who leads a chaste life regulated by the three Gupitis, who carefully walks, stands, sits down, lies down, and speaks, who carefully takes up and lays down his cloth, alms-bowl, blanket, broom,--(even) such a monk performs various subtle actions called iryapathika (if it did but consist in moving an eyelash). This Karman is acquired and comes in contact (with the soul) in the first moment, in the second moment it is experienced, in the third it is destroyed; thus it is acquired, comes in contact (with the soul), takes rise, and is destroyed. For all time to come (the person in question) is exempt from Karman. Thereby the bad Karman accrues to him. This is the thirteenth kind of acquiring Karman, that inseparable from a religious life.

24 All the Arhats and Bhagavats of the past, present, and future have told, tell, and will tell, have declared, declare, and will declare the above thirteen kinds of acquiring Karman. They have practised, practise, and will practise the thirteenth kind of acquiring Karman.

25 As a supplement to the above (discussion) will now be told the subject of men's success by occult sciences. Some men differing in intellect, will, character, opinions, taste, undertakings, and plans, study various evil sciences;

26 viz. (the divination) from terrestrial accidents, from strange phenomena, from dreams, from phenomena in the air, from changes in the body, from sounds, from mystical signs, from seeds; (the interpretation of the) marks of women, men, elephants, cows, partridges, cocks, ducks, quails, of wheels, parasols, shields, sticks, swords, precious stones, jewels;

27 the art to make one happy or miserable, to make a woman pregnant, to deprive one of his wits; incantations, conjuring; oblations of substances; the martial arts; the course of the moon, sun, Venus, and Jupiter; the falling of meteors; great conflagration; divination from wild animals, the flight of crows, showers of dust, rain of blood, the Vaitali and Ardhavaitali arts, the art of casting people asleep, of opening doors, the art of Kandalas, of Sabaras, of Dravidas, of Kalingas, of Gaudas, of Gandharas; the spells for making somebody fall down, rise, yawn; for making him immovable, or cling to something; for making him sick, or sound; for making somebody go forth, disappear, (or come). These and similar sciences are practised (by some men) for the sake of food, drink, clothes, a lodging, a bed, and various objects of pleasure. They practise a wrong science, the unworthy, the mistaken men. After having died at their allotted time, they

will be born in some places inhabited by Asuras and evil-doers. And when they are released therefrom, they will again be born deaf and dumb, or night-blind.

28 Some man for his own sake or for the sake of his relations, family, or servants, or entering the service of an acquaintance or neighbour of his, becomes his companion or his helpmate, or he goes to meet him, or he becomes a burglar, or a cut-purse, or he tends sheep, or he becomes a hunter, or he catches birds, or he uses nets (for catching deer), or he becomes a fisherman or a cowherd or a slayer of cows or a dog-keeper or he hunts with dogs.

29 A man, becoming the companion of another man, will follow him everywhere, (and having inspired him with confidence) beats, cuts, pierces; tears, thrashes, or puts him to death, and thereby gets his food. By these very evil deeds he degrades himself.

30 A man, becoming the helpmate of another man, always attends on him, (and having inspired him with confidence) beats, etc. (all down to) degrades himself.

31 A man, going to meet somebody, on the road, beats, etc. (all down to) degrades himself.

32 A man, becoming a burglar, breaks into a house and beats, etc. (all down to) degrades himself.

A man, becoming a cut-purse, cuts the purse and beats, etc. (all down to) degrades himself. (33)

34 A man, becoming a tender of sheep, beats, cuts, pierces, tears, thrashes, or puts to death a ram or some other animal. (The rest as above.)

35 A man, becoming a hunter, beats, etc. (all down to) puts to death a buffalo or some other animal. (The rest as above.)

36 A man, using nets (for catching deer), beats, etc., an antelope or some other animal. (The rest as above.)

37 A man, catching birds, beats, etc., a bird or some other animal. (The rest as above.)

38 A man, becoming a fisherman, beats, etc., a fish or some other animal. (The rest as above.)

39 A man, becoming a cowherd, beats, etc., a cow or some other animal. (The rest as above.)

40 A man, slaying cows, beats, etc., a cow or some other animal. (The rest as above.)

41 A man, becoming a dog-keeper, beats, etc., a dog or some other animal. (The rest as above.)

42 A man, becoming the helpmate of a dog-keeper, beats, etc., a dog or some other animal. (The rest as above.)

43 A man, rising in an assembly, may promise to kill some (animal) and he will beat, etc., a partridge, duck, quail, pigeon, monkey, a francoline partridge, or some other animal. (The rest as above.)

44 A man, being angry for some reason, e.g. because his granary or his liquor-cask runs short, sets fire to the cornfields of the householders or their sons, has the fire set by another person, or consents to another's setting fire to them. (The rest as above.)

45 A man, being angry for some reason, e.g. because his granary or liquor-cask runs short, makes a deep cut in the strong limbs of the camels, cows, horses, or donkeys of the householders or their sons, has it made by another person, or consents to another's making the cut. (The rest as above.)

46 A man, being angry for some reason, e.g. because his granary or his liquor-cask runs short, covers with brambles or twigs the householders', or their sons', stable for the camels, cows, horses, or donkeys, and burns them, or has them burnt by another person, or consents to another's burning them. (The rest as above.)

47 A man, being angry for some reason, etc. (as above), steals a householder's or his sons' earrings (or girdle), or jewels, or pearls, has them stolen by another person, or consents to another's stealing them. (The rest as above.)

48 A man, being angry, etc. (as before), robs Sramanas or Brahmanas of their umbrella, stick, staff, small property, pot, chair, clothes, blanket, leather boots, knife, or scabbard, has it done by another person, or consents to another's robbing them. (The rest as above.)

49 A man, without consideration (and without any provocation), sets fire to the cornfields of the householders, etc. (All as in § 44.)

50 A man, without consideration, makes a deep cut in the strong limbs of the camels, etc. (All as in § 45)

51 A man, without consideration, covers with brambles and twigs the stables for the camels, etc., and burns them, etc. (All as in § 46.)

52 A man, without consideration, steals the earrings, etc. (All as in § 47.)

53 A man, without consideration, robs Sramanas or Brahmanas of their umbrella, etc. (All as in § 48.)

54 A man, on seeing Sramanas or Brahmanas (whom he detests), degrades himself by various evil deeds. Either he gives them a slap with the open hand to turn them away 1, or he abuses them. And when the monk at the proper time calls (at his house on the begging-tour), he does not give him alms (but says): those who become Sramanas are the meanest workmen, men unable to support (their family), low-caste men, wretches, idlers!

55 Such men praise this life, this miserable life; they do nothing on behalf of the next world; they suffer, grieve, blame themselves, grow feeble, are afflicted, and undergo great pain; they do not cease to cause others to suffer, grieve, etc., to slay and to put men in fetters; and while they make suffer or kill, or make suffer and kill (beings), and do various evil deeds, they enjoy the excellent pleasures of human life; viz. such a man eats at dinner-time, he drinks at drinking-time, he dresses himself at dressing-time, he goes to bed at the proper time, and sleeps at sleeping-time. Doing everything in its turn, he bathes, makes the offering (to the house-gods) 1, performs auspicious rites and expiatory acts, washes his head, hangs a wreath round his neck, adorns himself with precious stones and golden (trinkets), puts on (his head) a chaplet of flowers; with his body strengthened, with a wreath hanging down to the girdle of his loins, dressed in new clothes, his limbs and body anointed with sandal, (sitting) on a large throne in a lofty upper room (of his house), surrounded by women and a troop of followers, in the light (of torches) burning the whole night, under the great din of uninterrupted storytelling, dramatical plays, singing, and music, as beating of time, performing on the Vina, Turya, the great drum, and Patupataha, he enjoys the excellent pleasures of human life.

56 When he gives an order to one man, even four or five men will, without being asked, go up to him (and say): 'Speak, beloved of the gods, what shall we do? what shall we fetch? what shall we give you? what (trinket) shall we put on you? what is your heart's desire? what relishes your mouth?'

Unworthy men who see him will say: 'Forsooth, this man is a god; this man is the anointed of the gods, this man will support (us), as he supports others.' But noble men who see him will say: 'This man does cruel actions, and maintains himself by them. His is the southern region, the hell, the dark fortnight 1. In the future he will not easily obtain enlightenment.'

57 (The conduct described in the preceding) part 2 is agreeable to some (heretical) monks, to some householders, to men governed by love of life. This conduct is unworthy, impure, void (of virtues), not holy, not right, not eradicating sins; it is not the road to perfection, liberation, Nirvana, final delivery, not the road of those who are freed from all misery; it is thoroughly untrue, and bad.

This is the explanation of the first subject, viz. demerit.

58 Now the explanation of the second subject, viz. merit, is as follows:

Here in the East, West, North, and South there are some men, viz. Aryas, non-Aryas, (all down to) ugly men. They own fields and houses, (etc., all as in II, 1, §§ 34-59, down to) reach final beatitude.

59 (The conduct described in this) part is holy, right, (all just the reverse of what was said in § 58, down to) thoroughly true, and good. This is the explanation of the second subject, viz. merit.

60 Now the explanation of the third subject, viz. the mixed state, is as follows:

Those who live in woods, in huts, near villages, (etc., all as above, § 21, down to) or blind. (The conduct described in this) part is not holy, (etc., all as in § 57, down to) thoroughly untrue, and bad.

This is the explanation of the third subject, viz. the mixed state.

61 Now the explanation of the first subject, viz. demerit, is as follows:

Here in the East, West, North, and South live some men; they are householders, men of great desires, great undertakings, great possessions, unrighteous men, men practising unrighteousness, very unrighteous men, men speaking unrighteously, living unrighteously, thinking unrighteously, given to unrighteousness, men of unrighteous character and conduct, men gaining an unrighteous livelihood.

62 They beat, cut, pierce, skin, are bloody-handed, violent, cruel, wicked, rash; they habitually practise bribery, fraud, deceit, imposture, dishonesty, and trickery; they are of bad character and morals, they are difficult to please, they do not abstain from killing living beings; as long as they live they do not abstain from wrath, (etc., all as in II, 1, 51, down to) the sin of wrong belief; nor from bathing, rubbing, painting, anointing themselves; from sounds, touches, tastes, colours, smells; from wreaths and ornaments; from cars, carriages, vehicles, litters, swings, coach and pair, palankins, beds, seats; from enjoying a ride or drive; from having many followers; from buying, selling, doing business with Mashas, half Mashas, and Rupees; from silver, gold, riches, corn, precious stones, pearls, conches, stones, and corals; from using wrong weights and measures; from undertakings and slaughter; from working and making others work; from cooking and making others cook; from cutting, pounding, threatening, beating, binding, killing, and causing pain; and whatever other suchlike wicked and sinful actions of worthless men there be, that cause pains to other beings: these men do not abstain from them as long as they live.

As some idle, cruel men wantonly injure Kalama [A sort of rice.], Masura [A sort of pulse or lentil.], sesamum, Mudga [A

sort of kidney-bean.], beans, Nishpava [Probably Dolichos Sinensis.], Kulaththa [A sort of pulse, Dolichos Uniflorus.], Alisanda [cannot be identified.], Elamikkha [cannot be identified.], so an idle, cruel man wantonly hurts partridges, ducks, quails, pigeons, francoline partridges, deer, buffaloes, boars, iguanas, tortoises, and snakes.

63 A man will (occasionally) severely punish even the smallest offence of his domestics, viz. a slave or messenger or hired servant or vassal or parasite; e.g. punish him, pull out his hair, beat him, put him in irons, in fetters, in stocks, into prison, screw up in a pair of shackles (his hands and feet) and break them, cut off his hands or feet or ears or nose or lips or head or face (?), pierce his feet, tear out his eyes, teeth, tongue, hang him, brush him, whirl him round, impale him, lacerate him, pour acids (in his wounds), belabour him with cutting-grass, bind him to a lion's tail (!), or a bull's tail, burn him in a wood on fire, let him be devoured by crows and vultures, stop his food and drink, keep him a prisoner for life, let him die any of these horrid deaths.

64 A man will (occasionally) severely punish even the smallest offence of his next of kin, viz. his mother or father or brother or sister or wife or sons or daughters or daughters-in-law; e.g. he ducks the offender in cold water, (etc., all as in § 18, down to) hateful in this world and the next. They suffer, grieve, blame themselves, grow feeble, are afflicted, and undergo great pain; they do not cease to cause others to suffer, grieve, etc., to slay and to put men in fetters.

65 And thus they are given to sensual pleasures, desire them, are held captive by them, passionately love them for four or five years, for six or ten years --the period may be shorter or longer. Having enjoyed pleasures, having produced the effects of iniquity, having acquired the Karman of many sinful actions which generally bear him downwards, (he goes to the bottom of the hell). As a ball of iron or stone, when thrown in the water, sinks below the surface of the water till it stops at the bottom, so a man of the sort we are treating of, who is full of Karman, full of sin, full of demerit, full of disgrace, full of iniquity, full of wicked thoughts, deceit, imposture, and fraud, and, as a rule, kills animals, having died at the allotted time, will sink below this earth, and go to the bottom of the hell.

66 These hells are round inside, square outside, on their floor razorlike are thick-set (and covered with flowers), they are filled with perpetual darkness, never lighted up by the planets, moon, sun, Nakshatras, and stars; their floor is slippery with a coating of marrow, fat, flesh, blood, and matter, and besmeared with grease; these hells are impure, smelling detestably, black, of the colour of fire, very rugged, difficult to pass, horrid. And horrid are the pains in these hells.

67 And those who are condemned to live in these hells, do not sleep nor slumber, nor do they get any consolation or comfort or recreation or encouragement; but the denizens of hell there suffer exquisite, great, deep, hard, rough, violent, painful, sharp, intolerable agonies.

68 As a tree growing on a hill falls by its weight when its roots are cut, on a low, rugged, inaccessible place, so a man of the sort we are treating of wanders from womb to womb, from birth to birth, from death to death, from hell to hell, from pain to pain. His is the southern region, the hell, the dark fortnight. In the future he will not easily obtain enlightenment. (The . conduct described in the preceding) part is unworthy, impure, (etc., see § 57, all down to) it is thoroughly untrue, and bad. This is the explanation of the first subject, viz. demerit.

69 Now the explanation of the second subject, viz. merit, is as follows:

Here in the East, West, North, and South there are some such men as abstain from undertakings and possessions, righteous men, men practising righteousness, (etc., all as in § 58, but substitute 'righteous' for 'unrighteous' down to) men gaining a righteous livelihood. They are of good character and morals, they are easy to please and good. They abstain from killing living beings as long as they live, (etc., all just the reverse of what was said in § 62, down to) whatever other suchlike wicked actions there be, that cause pains to other beings: these men abstain from them as long as they live.

70 There are such monks as in walking carefully avoid to occasion the death of any living creature, (etc., all as in § 23, down to) as lead chaste lives regulated by the three Guptis, as are free from anger, pride, deceit, and greed, as are calm, tranquil, passionless, happy, free from the Asravas, and bondage, without sorrow; as water does not adhere to a copper vessel, or collyrium to mother-of-pearl (so sins find no place in them); their course is unobstructed like that of Life; like the firmament they want nothing to support them; like the wind they know no obstacles; their heart is pure like the water (of rivers or tanks) in autumn; like the leaves of a lotus they cannot be soiled by anything; their senses are well protected like the limbs of a tortoise; they are single and alone like the horn of a rhinoceros; they are free like birds; they are always waking like the fabulous bird Bharunda; they are valorous like elephants, strong like bulls, difficult to attack like lions, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like

excellent gold; like the earth they patiently bear everything; like a well-kindled fire they shine in their splendour.

71 There are no obstacles anywhere for these reverend men. The obstacles have been declared to be of four kinds, viz. animals born from eggs, viviparous animals, things belonging to somebody, articles necessary for religious exercises. In whichever direction they want to go, there they meet with no obstacle; but being pure and free, full of learning, control, and austerities, they purify themselves.

72 These reverend men practise the following mode of living which just suffices for their existence; they eat but one meal in two, three, four, five, six, seven days, in half a month, in one, two, three, four, five, six months; they (have vowed to) live on such food only as has been taken out of the cooking-vessel, or as is still in it, or the first kind of food in one place and the second in another, or on low food, or bad food, or food collected in small bits, or food given with a dirty hand, or the reverse, or food given with a hand, etc. soiled by it; they (have vowed to) accept such alms only as are within sight (when they beg), or are out of sight, as they are asked whether they would accept, or as they are not asked about, as are given with contempt, or the reverse; they beg (in houses where they are) unknown, or when food is scarce; they accept only such things as are at hand, or only a limited number of gifts, or only a fixed quantity of food; they beg according to the rules (laid down for begging); they eat low food or bad food or tasteless food or badly tasting food or rough food or disagreeable food; they lead a low or mean life; they drink sour gruel, they eat nothing seasoned with ghee or similar materials; they do not drink liquors or eat meat, they do not eat highly-flavoured food; they eat standing, or supported by something, or sitting on a stool or an armchair; they lie down stretched out like a stick, or curved like a bent piece of wood; they sit in the sun, they go naked; they do not scratch themselves; they do not spit; they do not cut their beard, hair, and nails, they do not take any care of their person.

73 Living in this way they practise many years Sramanahood, and if then they fall sick, or even if they do not, they refuse food and omit many meals by abstaining from food. When they have attained that for whose sake they went about naked and bald-headed, did not bathe, nor clean their teeth, nor protect their head from the sun, nor wear shoes; they slept on the bare ground or a plank or a piece of wood, plucked out their hair, led a life of chastity, entered the houses of strangers, and bore, with indifference, success, failure, honour, disgrace, slights, blame, reviling, threatening, beating, all sorts of hardships, and the twenty-two calamities and troubles; (when they have attained their end), they reach, while they are breathing their last, the highest knowledge and faith, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete and full; and then they obtain absolute perfection, enlightenment, deliverance, final beatitude, and put an end to all misery.

74 Some become liberated without assuming another body (after quitting the last). But others, having died at the allotted time, are, on account of a residue of (good) Karman, born in one of the regions of the gods. Among very beautiful, very splendid, very excellent, very glorious, very strong, very powerful, very happy (gods), they become very beautiful, very splendid, etc., gods 1; their breasts shining with necklaces; their arms encumbered with bracelets and armings; wearing ear-ornaments which play on their cheeks, and earrings which hang down to the bracelets on their upper arms; wearing various ornaments on their hands; their crowns adorned with gay wreaths; putting on highly perfumed, excellent clothes; using beautiful, excellent garlands and ointments; their splendid body ornamented with a long down-reaching garland; having divine colours, touches, constitution (of the body), and rank; lighting up and illumining all ten quarters (of the universe) with their divine beauty, splendour, lustre, brightness, brilliancy, and light; beautiful when they go, beautiful when they rest, and happy also in the time to come.

(The conduct described in the preceding) part is worthy, pure, (etc., see § 57, all down to) it is thoroughly true, and good.

This is the explanation of the second subject, viz. merit.

75 Now the explanation of the third subject, viz. the mixed state, is as follows:

Here in the East, West, North, and South there are some such men as have few desires, few undertakings, few possessions, righteous men, men practising righteousness, (etc., all as in § 69, down to) men gaining a righteous livelihood. They are of good character and morals, easy to please, and good. They abstain, as long as they live, from one kind of killing living beings, but they do not abstain from another, (etc., similar as in § 62, all down to) whatever suchlike wicked actions there be, that cause pains to other beings, from some of them these men abstain as long as they live, from others they do not abstain.

76 There are, for instance, followers of the Sramanas, who comprehend (the doctrine about) living beings and things without life, who understand (the difference between) virtues and sins, who are well grounded in (the knowledge of) the

Asravas, Samvara, the realisation and annihilation (of Karman), the subject of actions, bondage, and final liberation; who, without anybody to back them, cannot be seduced from the creed of the Nirgranthas by hosts of gods, Asuras, Nagas, Suvarnas, Yakshas, Rakshasas, Kinnaras, Kimpurushas, Garudas, and snake-gods; who have no doubts, scruples, or misgivings about this creed of the Nirgranthas, but have grasped its meaning, got hold of its meaning, got information about its meaning, ascertained its meaning, and understood its meaning; whose very marrow* of the bones has been penetrated by their love (for the Nirgrantha creed), avowing that it alone is true, and all others futile [* Here the commentator inserts the following story: In Ragagriha lived a friar versed in magic arts; he carried off every woman he saw. On the citizens complaining about the rape, the king resolved to find out and punish the man. Catching sight of him at last on the fifth day, the king went after him till the friar disappeared in a hollow tree of the park, which led to an underground room. There the king followed and killed him. He released all the women whom the friar had captured. But one of them would not return to her husband, being desperately smitten with love for her seducer. On the advice of some wise men she was made to drink the friar's (pounded) bones mixed up with milk. This took the spell off her and cured her of her strange passion.]. They keep the bar (of their gates) raised and their door open, having no desire to enter a stranger's house or his seraglio. They strictly keep the Posaha-fast on the fourteenth and eighth days of the month, on certain festivals 3, and on full-moon days. They provide the Nirgrantha Sramanas with pure acceptable food, drink, dainties and spices, with clothes, alms-bowls, blankets and brooms, with drugs and medicines, with stools, planks, beds, and couches. They purify themselves by practising the Silavratas and Gunavratas 4, the Viramana, the Pratyakhyana, the Posaha-fasts, and austerities which they have vowed to perform.

77 Living in this way they are for many years followers of the Sramanas, and if then they fall sick, or even if they do not, they refuse food and omit many meals by abstaining from food. Having confessed their sins and expiated them, and having attained perfection, they die at their allotted time, to be born again as gods in one of the regions of the gods, (etc., all as in § 74, down to) it is thoroughly true, and good.

This is the explanation of the third subject, viz. the mixed state.

78 He who does not practise cessation (from sin), is called a foolish man; he who practises cessation (from sin), is called a wise man; he who in one regard practises cessation (from sin) and in another does not, is said to be in a state partaking of that of a wise man and that of a foolish man.

The conduct of him who does not practise cessation from all (sins), is that of a man who kills living creatures; it is unworthy, (etc., all down to) thoroughly untrue, and bad.

The conduct of him who practises cessation from all (sins), is that of a man who does not kill living creatures; it is worthy, pure, (etc., all down to) thoroughly true, and good.

The conduct of a man who in one regard practises cessation from all (sins) and in another does not, is that of a man who kills some living creatures and does not kill others; it is worthy, pure, (etc., all down to) thoroughly true, and good.

79 Those whom we have been treating of, fall under the two heads: merit and demerit; (the former is when the Self is) at rest, (the latter, when it is) in disturbance.

Now the explanation of the first subject is as follows:

There are enumerated three hundred and sixty-three philosophical schools 1: those of the Kriyavada, those of the Akriyavada, those of the Agnanikavada, and those of the Vainayikavada. These (philosophers) teach final beatitude, they teach final deliverance, they speak as Sravakas, they speak as teachers of Sravakas.

80 All these philosophers, founders of systems of their own, differing in intellect, will, character, opinions, taste, undertakings, and plans, formed one large circle, and every one of them stood in his place.

One man took hold of a vessel quite full of burning coals by an iron pair of tongs, and addressed those philosophers, founders of systems of their own, differing in intellect, (etc., all down to) undertakings and plans, in the following way: 'Heighho! ye philosophers, (etc., all down to) undertakings and plans! take this vessel full of burning coals and hold it for a minute in your hands! But do not take hold of it by a pair of tongs, nor put out the fire, nor come to the help of one of your own creed or of an alien creed (by putting out the fire, etc.); but fair and honest 1, without using any trick, stretch out your hands.' Having thus spoken, the man took hold of the vessel quite full of burning coals by an iron pair of tongs, and (offered to) put it in the hands of those philosophers. But the philosophers, (etc., all down to) undertakings and plans, held back their hands. On this the man addressed all the philosophers, (etc., all down to) undertakings and plans, in the following way: 'Heighho, ye philosophers, (etc., all down to) undertakings and plans! why do you hold back your hands?' 'Our hand will be burned.' 'What then, if it is burned?' '(We shall suffer) pain.' 'Because you are afraid of pain, you

hold back your hands! (So are all creatures averse to pain). This is a maxim of general application, it is a true principle, a religious reflection; this maxim, this principle, this religious reflection holds good with regard to every (living being). Therefore those Sramanas and Brahmanas who say that all sorts of living beings may be beaten or treated with violence or abused or tormented or deprived of life, will in the time to come suffer cutting or piercing, will experience birth, old age, death, conception in the womb, the Circle of Births, regeneration, existence as a foetus, the whole scale of mundane existences, and suffer a variety of pains.

81 They will many times undergo punishment, pulling out of the hair, threatening, putting in irons, (etc., similar as in § 63, all down to) whirling round; (they will witness) the death of their mothers, fathers, brothers, sisters, sons, daughters, and daughters-in-law; (they will experience) poverty, bad luck, company of hated people, separation from those whom they love, misery, and despair; they will again and again wander about in the beginningless and endless, immense wilderness of the fourfold Samsara. They will not reach perfection, (etc., all down to) not put an end to all misery.-- This is a maxim of general application, (etc., all down to) holds good with regard to every (living being).

82 But those Sramanas and Brahmanas who say that all sorts of living beings should not be beaten, etc., will in the time to come not suffer cutting, etc. They will not undergo many punishments, (etc., all just the reverse of what has been said in §§ 80, 81, down to) put an end to all misery.

83 Thus those beings who practise the first twelve kinds of actions, have not attained perfection, (etc., all down to) have not, nor do, nor will put an end to all misery.

84 But those beings who practise the thirteenth kind of action, have attained perfection, (etc., all down to) have put, or put, or will put an end to all misery.

85 Thus a monk who obtains his soul's good and benefit, who guards himself, who (well directs the functions) of his soul, who well exerts himself, who protects himself (from evil), who is careful of himself, who saves himself (from the Samsara), should withhold his soul (from the twelve kinds of committing sins).

Thus I say.

SUTRAKRITANGA 3RD LECTURE,
CALLED KNOWLEDGE OF FOOD.

O long-lived (Gambusvamin!) I (Sudharman) have heard the following discourse from the Venerable (Mahavira). We now come to the Lecture called 'Knowledge of Food.' The contents of it are as follows:

1 Here in the East, West, North, and South there are, all in all, in the world four kinds of seed: seeds generated at the top (of the plant), at its root, at its knots, at its stem [The commentators here give the reading of the Nagarguniyas: 'the growth of seeds of the plants is fivefold, viz. they grow from the top (of the plant), its root, its knots, its stem, and its beads; p. 389 and some are of a sixth kind called sammurkhima' (i.e. those plants which are believed to be originated by the coalescing particles of the substance in which they grow, e.g. grass springing up on ground lately cleared by fire).--The various readings of the Nagarguniyas are occasionally quoted in commentaries (see e.g. part i, p. 32, note 2). But I do not think that it has been satisfactorily made out who these Nagarguniyas were.]. According to the seed and place (of growth) of these plants some beings--born in earth, originated in earth, and grown in earth, having in it their birth, origin, and growth, being impelled by their Karman, and coming forth in it on account of their Karman, growing there in particles of earth, the origin of various things--come forth as trees.

2 These living beings feed on the liquid substance of these particles of earth, the origin of various things; these beings consume earth-bodies, water-bodies, fire-bodies, wind-bodies, bodies of plants; they deprive of life the bodies of manifold movable and immovable beings; the destroyed bodies which have been consumed before, or absorbed by the rind, (are) digested and assimilated (by them). And the bodies of these (trees) which bring forth their different parts, are of manifold colours, smells, tastes, touches, forms, and arrangement of corporeal particles. These beings (animating trees) come into existence because of their Karman; so we are taught (by the Tirthakaras, etc.)

3 And again it has been said of old: some beings born in trees, originated by trees, sprung from trees, (etc., as in § 1, down to) springing from trees that originated in earth, come forth as trees originated by trees. These beings feed on the sap of the trees originated in earth, (etc., all as in § 2, down to the end).

4 (In the same way, and in nearly the same words, the offshoots of the trees mentioned in the preceding paragraph are treated of.)

5 And again it has been said of old: some beings born in trees, (etc., all as above, down to) growing in trees, that are originated by trees, come forth as their roots, bulb, stem, branches, twigs, leaves, flowers, fruits, and seeds. These beings feed on the sap of those trees originated by trees, (etc.,

all as in § 2, down to) and the bodies of the roots, bulb, stem, etc. are of manifold colours, (etc., all as in § 2, down to the end).

6-9 (The four paragraphs that come next, 6-9, are identical with the preceding ones, except that 'creeper' is substituted for 'tree'.)

10-15 (In the same way 'grass [Trina.]' is treated in four paragraphs, but the whole is much abridged; then it is said that 'herbs' [Osahi = Oshadhi.] and 'plants' [Hariya = harita.] are to be treated in four paragraphs each.)

16 And again it has been said of old: some beings born in earth, (etc., all as in § 1, down to) growing there in particles of earth that are the origin of various things, come forth as Aya, Kaya, Kuhana, Kandu, Uvvehalaya, Nivvehalaya, Esava, Sakkha, Khattaga, Vasaniya [All the commentators say about the words Aya, etc. (which offer some various readings in the MSS.), is that they denote particular plants (vanaspativishesha) which must be learned from people (who know them). I give the words in their Prakrit form, and do not attempt to transpose them into Sanskrit.]. (The rest as in § 2, but substitute the words Aya, etc. for 'trees.')] Here there is only one paragraph, the remaining three do not apply here [For there are no Ayas originated by Aya except through their seed.].

17 And again it has been said of old: some beings born in water, (etc., all as in §§ 1-11, substitute only 'water' for 'earth.' Thus we have four paragraphs for trees, four for creepers, four for grass, four for herbs, four for plants).

18 Now it has been said of old: some beings born in water, (etc., all as above, down to) growing in particles of water that are the origin of various things, come forth as Udaga, Avaga [Avaka, a grassy plant growing in marshy land, Blyxa Octandra.], Panaga, Sevala [Saivala, the aquatic plant Vallisneria.], Kalambuya [Kadamba, Nauclea Kadamba.], Kaseruya [Kaseru, Scirpus Kysoor.], Kakkhabhaniya, Uppala, Pauma, Kumuya, Nalina [The last four are well-known varieties of lotus, called in Sanskrit: utpala, padma, kumuda, nalina.], Subhagasoniya, Pondariya, Mahapondariya, Sayavatta, Sahassavatta, Kalhara, Kokanada, Tamarasa [The Sanskrit of the last seven items is: pundarika, mahapundarika, satapattra, sahasrapattra, kahlara, kokanada, and tamarasa; they are all varieties of lotus.], as stalks and fibres of lotus, as Pukkhalā [Pushkara.], and Pukkhalatthibhaga. (The rest similar as in § 2.)

19 And again it has been said of old: some beings come forth as movable beings from trees born in earth, from trees originated by trees, from the roots, (etc., down to) seeds produced by trees, originated by creepers born on trees, from creepers born on creepers, from the roots, etc. of creepers born on creepers, from grass*, from herbs*, from plants*, from Aya, [* This is to be detailed in the same way as with trees and creepers.] (etc., all down to) Kura born in earth; from trees born in water (the rest similar as with trees born in earth), from Udaga, (etc., all down to) Pukkhalatthibhaga born in water.

20 These creatures feed on the sap of the trees, creepers, grass, herbs, plants, be they born in earth or water, on trees or creepers or grass or herbs or plants; (the sap) of their roots, (etc., all down to) seeds, of Ayas, etc., of Udakas, etc. And these creatures consume earth-bodies, (etc., all as in § 2, down to) assimilated by them. And the bodies of these beings born of trees, creepers, grass, herbs, plants, their roots, etc., of Ayas, etc., of Udagas, etc., are of manifold colours, (etc., the rest as in § 2, down to the end).

21 And again it has been said of old: a man and a woman combine in cohabitation in a cunnus, which was produced by their Karman, and there they deposit their humours. Therein are born the souls of different men, viz. of those born in Karmabhumi, or in Akarmabhumi, or in the minor continents, of Aryas and barbarians, as women or men or eunuchs, according to the semen and blood of the mother and the other circumstances (contingent on their coming into existence). These beings at first feed on the menses of the mother and the semen of the father, or both combined into an unclean, foul (substance). And afterwards they absorb with a part (of their bodies) the essence of whatever food the mothers take. Gradually increasing and attaining to the proper dimensions of a foetus they come forth from the womb, some as males, some as females, some as neutrals. As long as they are babies, they suck the mother's milk; but when they grow older, they eat boiled rice, or gruel, or both movable and immovable beings. These beings consume earth-bodies, (etc., all as before, down to) assimilated by them. And the bodies of these men, viz. those born in Karmabhumi, or Akarmabhumi, or in the minor continents, of Aryas and barbarians, are of manifold colours, (etc., all as in § 2, down to the end).

22 (This paragraph is nearly identical with the preceding one, but substitute 'aquatic animals of five organs of sense, viz. fishes, (all down to) porpoises,' for 'different men' in the beginning and the end. The following sentence in the middle is slightly different; it runs thus: 'as long as they are young, they feed on the mothers' humours, but when they grow older they eat plants, or both movable and immovable beings.')

23 (This paragraph treats of) quadrupeds, terrestrial animals with five organs of sense, viz. solidungular animals, biungular animals, multiungular animals, and animals having toes with nails. (All as in the last paragraph, only 'as long as they are young, they feed on their mothers' milk.')

24 (This paragraph treats of) reptiles moving on the breast, (being) terrestrial animals with five organs of sense, viz. snakes, huge snakes, Asalika, and dragons. (All as before, but the following passage is different.) Some bring forth eggs, some bring forth living young ones; some come out of the egg as males, some as females, some as neutrals. As long as they are young, they live on wind. (The rest as above.)

25 (This paragraph treats of) terrestrial animals with five organs of sense, walking on their arms, viz. iguanas, ichneumons, porcupines, frogs, chameleons, Khoras, Gharakoillas, Vissambharas, rats, man-geese, Pailaiyas, cats, Gohas, Kauppaiyas. (The rest as in the last paragraph.)

26 (This paragraph treats of) aerial animals with five organs of sense: birds with membranous wings, birds with feathered wings, birds with wings in the shape of a box, and birds (which sit on) outspread wings. (All as before; only the following passage is different): 'As long as they are young, they are hatched by their mothers' warmth.' (The rest as above.)

27 And again it has been said of old: there are beings of manifold birth and origin, (§§ 1, all as in § 1, down to) growing there on the animate or inanimate bodies of manifold movable or immovable creatures, come forth as parasites. These beings feed on the humours of various movable and immovable creatures, etc. And the bodies of these movable and immovable parasites are of manifold colours, (etc., as above).

28, 29 In the same way vermin generated in filthy substances and in the skin of living animals are to be treated of.

30 And again it has been said of old: there are some beings of manifold birth and origin, (etc., all as in § 1, down to) growing thereon (or in) the animate or inanimate bodies of manifold movable or immovable creatures as that (water-)body, which is produced by wind, condensed by wind, and carried along by wind; it goes upwards, when there is an upward wind; it goes downwards, when there is a downward wind; it goes in a horizontal direction, when there is a horizontal wind; (its varieties are) hoar-frost, snow, mist, hailstones, dew, and rain. These beings feed on the humours of these manifold movable and immovable creatures, etc. And the bodies of these (water-lives, viz.) hoar-frost, etc., produced by manifold movable or immovable creatures, are of manifold colours, (etc., as above).

31 And again it has been said of old: some beings, born in water, (etc., all similar as in § 1, down to) come forth in water(-bodies) in the water produced by manifold movable or immovable beings. These beings feed on the humours of the water(-bodies) produced by manifold movable and immovable creatures. (The rest similar as above.)

32 And again it has been said of old: some beings, born in water, (etc., all similar as in § 1, down to) come forth in water-bodies produced by other water-bodies. These beings feed on the humours of those other water-bodies produced by water-bodies. (The rest similar as above.)

33 And again it has been said of old: some beings, born in water, (etc., all similar as in § 1, down to) come forth as movable creatures in the water produced by water-bodies. These beings feed on the humours of the water(-bodies) produced by water. (The rest similar as before.)

34 And again it has been said of old: some beings, of various birth and origin, (etc., all as in § 1, down to) come forth as fire-bodies in the manifold animate or inanimate bodies of movable or immovable creatures [E.g. when two bulls or elephants rush upon one another, sparks of fire are seen issuing from their horns or teeth. Fire is produced when two pieces of wood or stone are rubbed one against the other.]. These beings feed on the manifold movable or immovable creatures. The rest similar as before.)

The remaining three paragraphs are similar (to those treating of) water-bodies.

35 (This paragraph treats of wind-bodies in the same way as the preceding ones treated of fire-bodies; like it, it consists of four paragraphs).

36 And again it has been said of old: some beings, of various birth and origin, (etc., all as in § 1, down to) come forth, in the manifold animate and inanimate bodies of movable and immovable creatures, as earth, gravel, etc. Here the following verses (from the Uttaradhyayana XXXVI, 74-77) are to be made use of:

1. Earth, gravel, sand, stones, rocks, rock-salt, iron, copper, tin, lead, silver, gold, and diamond;
2. Orpiment, vermilion, realgar, Sasaka, antimony, coral, Abhrapatata, Abhravaluka; these are varieties of gross (earth-)bodies, and precious stones.
3. Hyacinth, natron, Anka, crystal, Lohitaksha, emerald, Masaragalla, Bhugamokaka, and sapphire;

4. Kandana, red chalk, Hamsagarbha, Pulaka, and sulphur; Kandraprabha, lapis lazuli, Galakanta, and Suryakanta.

These beings feed on the humours of these manifold movable and immovable beings. (The rest as above.)

The remaining three paragraphs are similar (to those treating of) water-bodies.

37 And again it has been said of old: all sorts of living beings, of manifold birth, origin, and growth, born in bodies, originated in bodies, grown in bodies, feeding on bodies, experience their Karman, are actuated by it, have their form and duration of life determined by Karman, and undergo changes through the influence of Karman. This you should know, and knowing it you will be careful and circumspect with regard to your food, and always exert yourself.

Thus I say.

SUTRAKRITANGA 4TH LECTURE,
CALLED RENUNCIATION OF ACTIVITY.

O long-lived (Gambusvamin)! I (Sudharman) have heard the following Discourse from the Venerable (Mahavira). We now come to the Lecture called 'Renunciation of Activity.' The contents of it are as follows:

It is the Self that may not renounce (activity), that may be accustomed to act, that may adhere to errors, that may be prone to sin, that may be thoroughly ignorant, that may be thoroughly stolid, that may not consider the operations of mind, speech, and body, that may not avoid and renounce sins.

1 The Venerable One has said, 'He (i.e. the Self) is uncontrolled, unresigned, does not avoid and renounce sins, is active, careless, prone to sin, thoroughly ignorant, thoroughly stolid. Though a fool does not consider the operations of his mind, speech, and body, nor does see even a dream 5; still he commits sins [The doctrine of the Jainas is that Karman is the result of the action of every being, even of those whose intellect or consciousness is not developed, as with the ekendriyas or beings who possess but one organ of sense. The opponent, however, maintains that only conscious actions of intelligent beings bring about Karman. This question is discussed in the following paragraphs.].

2 The opponent says to the teacher: 'There can be no sin, if (the perpetrator of an action) does not possess sinful thoughts, speech, and functions of the body, if he does not kill, if he has no internal organ, if he does not consider the operations of mind, speech, and body, if he does not see even a dream.' What is the meaning of the opponent in making this statement? 'When there is a sinful mind, there is sin of the mind; when there is sinful speech, there is sin of the speech; when there is a sinful body, there is sin of the body. When one kills, possesses an internal organ, and considers the operations of mind, speech, and body, when one sees even a dream, then there is sin. Only he who has these qualities can commit sin.' The opponent goes on to say, 'Those who say: There is sin, though (the perpetrator of an action) does not possess sinful thoughts, speeches, and functions of the body, though he does not kill, though he does not possess an internal organ, though he does not consider the operations of mind, speech, and body, and though he does not see even a dream,--those who say this, are wrong.'

3 Here the teacher says to the opponent: 'It is true what I have just said: there is sin, though (the perpetrator of the action) do not possess sinful thoughts, (etc., all as above, down to) though he do not see even a dream.' 'What is the reason thereof?' (The Akarya says): 'The Venerable One has assigned the six classes of living beings as the reason: the earth-lives, (etc., all down to) movable beings. With regard to these six classes of living beings, the Self does not avoid and renounce sins, he is wicked and does harm through cruelty: (this holds good with regard to the five cardinal sins) killing of living beings, etc. (and the passions): anger, etc. (down to) the sin of wrong belief.'

4 (The Akarya says): 'The Venerable One has illustrated this by the example of a murderer: a murderer (who hates) a householder or his son or the king or his servant, resolves, on an occasion offering, to enter (the victim's house) and to kill him when he finds an opportunity [The Nagarguniyas have another reading (where, is not stated by Silanka): If he sees no opportunity, or his proposed victim is always on his guard, he does not kill him, but he resolves in his mind: If I get an opportunity, or I find that man off his guard, I shall certainly kill him.]. Is not this murderer who has formed this resolution, (a man) who, day and night, whether sleeping or waking, is full of hostility and wrong; who is wicked and does harm through cruelty? An unbiased opponent before whom this is laid, will answer: Indeed, he is!'

5 (The Akarya says): 'As this murderer who has formed the above resolution is a man who (etc., all as in § 4, down to) does harm through cruelty--(and this holds good with regard to the five cardinal sins) killing of living beings, etc. (and the passions): anger, etc., (down to) the sin of wrong belief--so it has been said of him by the Venerable One: he is uncontrolled, unresigned, he does not avoid and renounce sins, he is active, careless, prone to sins thoroughly ignorant, thoroughly stolid. Though a fool does not consider the operations of his mind,

speech, and body, nor does see even a dream, still he commits sins.

6 As a murderer who entertains (murderous) intentions towards a householder, etc., is a man who (etc., all as in § 4, down to) does harm through cruelty; so an ignorant man who entertains (cruel) intentions towards all sorts of living beings, is a man who (etc., all as in § 4, down to) does harm through cruelty.

7 (An opponent might object): This is no good reasoning. (For) there are many living beings which one, during one's whole life, never saw, nor heard of, nor cared for, nor took notice of. Towards these beings, therefore, one cannot (be said to) entertain (murderous) intentions, nor to be one who, day and night, whether sleeping or waking, is full of hostility and wrong, (etc., the rest as in § 4).

8 (The Akarya says): The Venerable One has refuted this by two illustrations, one of a sentient being, the other of a senseless being. The first is as follows: A sentient being, possessing five organs of sense and a developed internal organ, may with regard to the six classes of living beings, viz. earth-bodies, (all down to) movable beings, impose some restriction upon himself; (e.g.) that he will meet his wants, or have them met by others, by means of earth-bodies only. His intention is: I shall meet my wants, or have them met by others, by means of earth-bodies in general. With regard to them, therefore, he is uncontrolled, unrestrained, does not avoid and renounce sins. The same applies to the remaining five classes of living beings.--Some one may meet his wants, or have them met by others, by means of the six classes of living beings. His intention is: I shall meet my wants, or have them met by others, by means of the six classes of living beings; it is not: by means of some particular beings. He meets his wants, (etc.) by means of living beings in general. With regard to them, therefore, he is uncontrolled, etc. (This holds good with the five cardinal sins): killing of living beings, etc., (and with the passions): anger, (etc., all down to) the sin of wrong belief. The Venerable One has said that such a creature, (etc., all as in § 1, down to) commits sins.

9 The illustration of senseless beings is as follows: Senseless beings, viz. earth-bodies, (etc., all down to) plants, to which must be added, as a sixth item, some movable beings, which have no reason nor consciousness, nor intellect, nor mind, nor speech, in order to do something, or to have it done by others, or to consent to others' doing it; these benighted creatures (are to be considered as murderers), are full of hostility and wrong (all as in § 4) [If the passage were printed in full, the most glaring contradictions would stare the reader in the face. The cause hereof is not that the passage cannot correctly be rendered, but that the authors of the Sutras always make use of set phrases whether all parts of them suit the case in hand or not. Sometimes we can avoid downright nonsense by selecting a somewhat different rendering from what was given in another part of the book; and so I do in the last sentence of this paragraph. But this is only a makeshift.] against all sorts of living beings. (This holds good with the five cardinal sins) killing of living beings, etc., (and with the passions, all down to) the sin of wrong belief. Know this: though these beings have neither mind nor speech, yet as they cause pain, grief, damages, harm, and injury, they must be regarded as not abstaining from causing pain, etc.

10 Thus even senseless beings are reckoned instrumental in bringing about slaughter of living beings, (etc., all down to) the sin of wrong belief. Beings, whatever their origin, who were sentient (in one existence) will become senseless ones (in another) and vice versa. Not getting rid of, nor shaking off, nor annihilating, nor destroying their Karman, the thoroughly wicked and ignorant wander from the body of a senseless being into that of sentient ones, or from the body of a sentient being into that of senseless ones, or from the body of a sentient being into that of another, or from the body of a senseless being into that of another. The sentient beings and the senseless ones, both are wrong in their conduct and commit sins through cruelty. The Venerable One has said that such a (creature) is uncontrolled, (etc., all as in I, down to) commits sins.

11 (The opponent asks): 'What must one do or cause to be done, in order to become controlled and restrained, to avoid and renounce sins?' (The Akarya answers): The Venerable One has declared that the cause (of sins) are the six classes of living beings, earth-lives, etc. As I feel pain, so they do. Therefore they should not be injured or killed.

This constant, permanent, eternal, true Law has been taught by wise men who comprehend all things. Thus a monk abstains from (the five cardinal sins): slaughter of living beings, etc., (and of vices, all down to) the sin of wrong belief. He does not clean his teeth with a tooth-brush, he does not accept collyrium, emetics, and perfumes. Such a monk does not act nor kill, he is free from wrath, pride, deceit, and greed, he is calm and happy. The Venerable One says that such a (monk) is well controlled and restrained, does avoid and renounce sins, is not active, but careful and thoroughly wise.

Thus I say.

SUTRAKRITANGA 5TH LECTURE,
CALLED FREEDOM FROM ERROR.

1 A very clever (monk) who practises the vow of chastity, should not adopt the following (heretical) doctrines, nor behave badly in this religion.

2 He should not believe that (this world) is without beginning or without end, eternal or not eternal, according to the argumentation (of heretics).

3 From these alternatives you cannot arrive at truth; from these alternatives you are, certainly, led to error.

4 One should not say: that there will be an end of beings who (know and) teach the truth*; nor that all beings are not alike, nor that they shall be in (perpetual) bondage, or (that the prophets are) eternal. [* Sastarah, teachers, here those who reach perfection. The meaning is that the world would become empty if all beings should reach perfection. This should not be maintained, nor the opposite opinion, that some beings are qualified for Nirvana and others not.]

5 From these alternatives you cannot arrive at the truth, etc. (see verse).

7 One should not say: the guilt of killing small and great animals is the same, or not the same. (6) From these alternatives, etc.

8 One should know that those who accept things especially prepared for them, will be affected by demerit (in some cases), or will not be affected (where it is allowed by scripture).

9 From these alternatives, etc.

10 One should not maintain the identity of the audarika, aharika, and karmana bodies, nor that everything cannot everywhere come into existence, nor that it can.

11 From these alternatives, etc.

12 Do not maintain that the world does not exist, maintain that it exists.

13 Do not maintain that Giva and Agiva do not exist, but that they exist.

14 Do not maintain that Dharma and Adharma do not exist, but that they exist.

15 Do not maintain that bondage and liberation do not exist, but that they exist.

16 Do not maintain that virtue and vice do not exist, but that they exist.

17 Do not maintain that Asrava and the stoppage of Asrava do not exist, but that they exist.

18 Do not maintain that the experiencing of the effect, and the annihilation of Karman do not exist, but that they exist.

19 Do not maintain that activity and non-activity do not exist, but that they exist.

20 Do not maintain that anger and pride do not exist, but that they exist.

21 Do not maintain that deceit and greed do not exist, but that they exist.

22 Do not maintain that love and hate do not exist, but that they exist.

23 Do not maintain that the fourfold Circle of Births does not exist, but that it exists.

24 Do not maintain that there are no gods and goddesses, but that there are.

25 Do not maintain that there is no such thing as perfection and non-perfection, but that there is such a thing.

26 Do not maintain that there is no place exclusively reserved for those who attain to perfection, but that there is such.

27 Do not maintain that there are no pious and wicked men, but that there are.

28 Do not maintain that there is no such thing as good and bad, but that there is good and bad.

29 The theory will not work that (a man is always) good, or (always) bad. The wrongly instructed Sramanas do not comprehend the (soul's) bondage (through Karman).

30 (Do not assert) that everything is imperishable, or full of pains, nor that criminals should be put to death or not be put to death; one should not speak in this way.

31 Do not assert that those men are well-behaved monks who lead a pure life, and that those others lead an impure life.

32 A wise monk should not say: we get alms (from this householder) or we do not; but he should improve his chances for final liberation.

33 A monk should conform himself to these opinions taught by the Ginas, and wander about till he reaches final liberation. Thus I say.

SUTRAKRITANGA 6TH LECTURE,
CALLED ARDRAKA

[The commentators relate a romantic story about prince Ardraka, which need not be repeated here. Suffice it to say that he became monk, and after many adventures held the disputation which forms the subject of our lecture. After having vanquished his opponents, he was about to join Mahavira, when a newly-tamed elephant broke his chain, rushed on him, but just in front of him went down on his knees and paid him reverence. King Srenika witnessed this scene, and wondered how the elephant could have broken his chains. Ardraka replied that it was still more strange that a man could break the fetters which worldliness had fastened

upon him. The whole story must be very old, for it is epitomised in ten gathas by the author of the Niryukti. -The names of the opponents not stated in the text of the verses are supplied from the commentaries.]

1 Gosala. 'Listen, Ardraka [This name is spelt either Ardra or Ardraka, Adda in Prakrit.], to what (Mahavira) has done. At first he wandered about as a single monk; but now he has surrounded himself by many monks, and teaches every one of them the Law at length.

2 'The inconstant man has decided upon this mode of life [According to the commentators, Gosala intimates that Mahavira had found it very inconvenient to live alone, because he was then exposed to many injuries; so he set up as a Tirthakara.]; to stand up in a crowd of men, surrounded by monks, and to teach his doctrines for the benefit of many people. Therefore his former and his present life are not of a piece.

'Either to live as a single mendicant (was right conduct) or his present life; therefore both do not agree with each other.'

3 Ardraka. "His past, present, and future lives agree with each other; for he is really always single and alone (though he be now surrounded by many followers).

4 "For if a Sramana or Brahmana who causes peace and security, comprehends the nature of movable and immovable living beings and explains it in a crowd numbering thousands, he realises singleness, remaining in the same mental condition as before.

5 "It is no sin to teach the Law, if (he who teaches it) is patient and resigned, subdues his senses, avoids bad speech, and uses virtuous speech.

6 "He who (teaches) the great vows (of monks) and the five small vows (of the laity, the laymen), the five Asravas and the stoppage of the Asravas, and control, who avoids Karman in this blessed life of Sramanas, him I call a Sramana."

7 Gosala. ('As your Law makes it no sin for Mahavira to surround himself by a crowd of disciples), so according to our Law an ascetic, who lives alone and single, commits no sin if he uses cold water, eats seeds, accepts things prepared for him, and has intercourse with women.'

8 Ardraka. "Know this: those who use cold water, eat seeds, accept things especially prepared for them, and have intercourse with women, are (no better than) householders, but they are no Sramanas.

9 "If those who eat seeds, use (cold) water, and have intercourse with women, are admitted to be Sramanas, then householders too are Sramanas; for they do the same things.

10 "Monks who eat seeds and use cold water, who beg alms as a means of living, will, though they leave their relations, be born again and again, and will not put an end to mundane existence."

Gosala. 'In making this statement you blame all philosophers alike!'

11 Ardraka. "Every philosopher praises his own doctrines and makes them known.

12 "Sramanas and Brahmanas blame one another when they teach (their doctrines). (The truth, they say,) is all on their side; there is none on that of the opponents. But we blame only the (wrong) doctrines and not at all (those who entertain them).

13 "We do not detract from anybody because of his personal qualities; but we make known the path pointed out in our creed. I have been taught the supreme, right path by worthy, good men.

14 "If a well-controlled man, afraid of injuring any movable or immovable living beings, above, below, or on earth, condemns (evil deeds), he does not at all blame (anybody) in this world."

15 Gosala. 'Out of fear your Sramana will not stay in houses for travellers or in public garden-houses; for in such places he would meet with many clever people, with lower or nobler men, with talkative or silent ones.

16 'He will not stay there because he fears lest some monks, wise, well instructed, learned men, who are well versed in the sacred texts and their meaning, should put questions to him.'

17 Ardraka. "Doing nothing without a purpose, nor without consideration, neither on the behest of the king nor from fear of anybody, he answers questions or not (according to the circumstances); but he (answers) worthy people with a definite purpose (in his mind).

18 "He, the wise man, impartially teaches (the Law) whether he goes (to his pupils) or not; because unworthy men have fallen from the true faith, he does not go to places (frequented by them)."

19 Gosala. 'As a merchant desirous of gain (shows) his wares and attracts a crowd to do business, in a similar way (acts) the Sramana Gnatriputra. This is what I think and calculate about it.'

20 Ardraka. "(Mahavira) acquires no new (Karman), he annihilates the old, avoiding wrong opinions; and thus the saviour said to others: Herein is contained the vow (leading to) Brahman (i.e. Moksha); this is the gain which a Sramana is desirous of. Thus I say.

21 "A merchant kills living beings and desires property; not leaving his kinsmen, he attracts a crowd in order to do business.

22 "Desiring riches and addicted to sensuality, merchants wander about to earn their living. But we (say) that they are passionately fond of pleasures, unworthy, and desiring the enjoyment of love.

23 "They do not abstain from slaughter and the acquirement of property, they are in bondage and full of wickedness; and their gain of which you spoke, will be the endless Circle of Births and pains manifold.

24 "They do not always make profit, nor does it last for ever; they meet with both results (success and failure) in their quest of gain. The profit (of the teacher), however, has a beginning, but no end; the saviour and sage shares his profit (with others).

25 "Him who kills no (living beings), who has compassion on all creatures, who is well grounded in the Law, and causes the truth of the Law to be known, him you would equal to those wicked men! This is the outcome of your folly."

26 A Buddhist. 'If (a savage) thrusts a spit through the side of a granary, mistaking it for a man; or through a gourd, mistaking it for a baby, and roasts it, he will be guilty of murder according to our views.

27 'If a savage puts a man on a spit and roasts him, mistaking him for a fragment of the granary; or a baby, mistaking him for a gourd, he will not be guilty of murder according to our views.

28 'If anybody thrusts a spit through a man or a baby, mistaking him for a fragment of the granary, puts him on the fire, and roasts him, that will be a meal fit for Buddhas to break fast upon.

29 "Those who always feed two thousand worthy monks, acquire great merit and become powerful gods in Arupa (dhatu)."

30 Ardraka. "Well-controlled men cannot accept (your denial of) guilt incurred by (unintentionally) doing harm to living beings. It will cause error and no good to both who teach such doctrines and who believe them.

31 "A man who knows the nature of movable and immovable living beings, above, below, and on earth, who is afraid of injuring them and abstains from wicked deeds, may speak and act (in accordance with our Law); he will not be guilty of any (sin).

32 "It is impossible to mistake (a fragment of the granary) for a man; only an unworthy man can say it. How can (the idea of a man) be produced by a fragment of the granary? Even to utter this is an untruth.

33 "Do not use such speech by means of which you do evil; for such speech is incompatible with virtues. No ordained (monk) should speak empty words.

34 "Oh! you have explored this subject; you have thoroughly examined the consequences of acts of living beings; your (fame) reaches the Eastern and Western oceans; you view (the universe as if) it stood on the palm of your hands!

35 "Thoroughly examining the consequences of acts of living beings, (our monks) have found out a pure way of sustaining life. It is a maxim of the monks of our creed 3, that nobody who lives by secret sins, should lay down the Law.

36 "A man who always feeds two thousand worthy monks, does not control himself, and will be blamed in this world like a man with bloody hands.

37 "They kill a fattened sheep, and prepare food for the sake of a particular person; they season the meat with salt and oil, and dress it with pepper.

38 "You are irreligious, unworthy men, devoted to foolish pleasures, who say that partaking heartily of this meat you are not soiled by sin.

39 "All who partake of such food, commit sins in their ignorance; but the wise do nothing of the kind. Even to utter it is an untruth.

40 "In compassion to all beings, the seers, the Gnatriputras, avoid what is sinful; afraid of it, they abstain from food especially prepared for them.

41 "They abstain from wicked deeds, afraid of injuring living beings, and do no harm to any creature; therefore they do not partake of such food. This is a maxim of the monks of our creed.

42 "(Having reached) this perfection in the Law of the Nirgrantha and standing firm in it, one should live without deceit. The awakened sage who is endowed with all virtues thereby obtained very great fame."

43 A Vedic Priest. "Those who always feed two thousand holy mendicants, acquire great merit and become gods. This is the teaching of the Veda."

44 Ardraka. "He who always feeds two thousand holy cats (i.e. Brahmanas), will have to endure great pains in hell, being surrounded by hungry (beasts).

45 "He who despises the Law that enjoins compassion, and praises the Law that permits slaughter, and who feeds but a single unprincipled man, even if he be a king, will go to darkness, and not to the gods."

46 A Vedantin. 'Both of us follow (very much the same) Law; we stood firm in it, and shall do so in the time to come;

(we believe that) virtue consists in good conduct, and that knowledge (is necessary for liberation); and with regard to the Circle of Births there is no difference between us.

47 '(But we assume) an invisible, great, eternal, imperishable, and indestructible Soul, who excels all other beings in every respect, as the moon excels the stars.'

48 Ardraka. "(If there were but one Soul common to all beings) they could not be known (from one another), nor could they experience different lots; there would not be Brahmanas, Kshatriyas, Vaishyas, and Sudras 1, insects, birds, and snakes; all would be men and gods.

49 "Those who do not know all things by Kevala (knowledge), but who being ignorant teach a Law (of their own), are lost themselves, and work the ruin of others in this dreadful, boundless Circle of Births.

50 "Those who know all things by the full Kevala knowledge, and who practising meditation teach the whole Law, are themselves saved and save others.

51 "You have, in your mind, made equal both those who lead a blameable life, and those who in this world practise right conduct. Friend, you are deluded."

52 A Hastitapasa. 'Every year we kill one big elephant with an arrow, and live upon it in order to spare the life of other animals.'

53 Ardraka. "If every year you kill but one animal without abstaining from sin, though you are not guilty of the slaughter of other creatures, there is little difference between you and a householder.

54 "If a man kills every year but one animal, and lives (in other respects) as a Sramana, he is unworthy, and works his perdition. Such men will not become Kevalins."

55 A (monk) who has achieved his religious perfection through the instruction of the Awakened One [Buddhassa anai.], and stands firm in it, who guards himself in the threefold way (i.e. with regard to thoughts, words, and acts), and who possesses the things requisite for crossing the immense ocean of existence, may preach the Law.

Thus I say.

SUTRAKRITANGA 7TH LECTURE,
CALLED NALANDA.

1 At that time, at that period, there was a town of the name Ragagriha: it was rich, happy, thriving, etc. Outside of Ragagriha, in a north-eastern direction, there was the suburb Nalanda; it contained many hundreds of buildings, etc.

2 In that suburb Nalanda there was a householder called Lepa; he was prosperous, famous; rich in high and large houses, beds, seats, vehicles, and chariots; abounding in riches, gold, and silver; possessed of useful and necessary things; wasting plenty of food and drink; owning many male and female slaves, cows, buffaloes, and sheep; and inferior to nobody.

3 This householder Lepa, a follower of the Sramanas, comprehended (the doctrine of) living beings and things without life, (etc., all as in II, 2, 76, p. 382, down to the end of the paragraph).

4 This householder Lepa possessed, in a northeastern direction from the suburb Nalanda, a bathing-hall, called Seshadravya; it contained many hundreds of pillars, was beautiful, etc. In a northeastern direction from this bathing-hall Seshadravya, there was a park called Hastiyama. (Description of the park 3.)

5 And there in some house the Venerable Gautama was staying. The venerable (man) was in the garden, and so was Udaka, the son of Pedhala, a Nirgrantha and follower of Parsva 4, of the Medarya Gotra. He went there where the Venerable Gautama was, and said: 'O long-lived Gautama, I want to ask you about a point (of faith); O long-lived one, please explain it to me so as it has been taught (by the Tirthakara)!' And the Venerable Gautama spoke thus to Udaka, the son of Pedhala: "Well, long-lived one, I shall see about it, when I have heard and understood (your question)." And Udaka, the son of Pedhala, spoke thus to the Venerable Gautama:

6 'O long-lived Gautama, there are Nirgrantha Sramanas, called Kumaraputras, who profess your creed; they make a zealous householder, a follower of the Sramanas, renounce injury to movable beings except on the order (from an established authority), as the householder caused one of the captured thieves to be set free. Those who make this renunciation, make a bad renunciation; those who cause this renunciation to be made, cause a bad renunciation to be made; in causing another to make this renunciation, they annul their own allegation [Viz. that by abstaining from slaughter of living beings they kill no living beings.]. Why do I say this? Beings belong to the Circle of Births; though they be (now) immovable beings, they will (some time) become movable ones, or though they be (now) movable beings, they will become immovable ones; when they leave the bodies of immovable beings, they will be born in bodies of movable ones, and when they leave the bodies of movable beings, they will be born in bodies of immovable ones. When they are born in bodies of immovable beings, it is no sin to kill them.

7 '(But if they make him renounce) injury to creatures which are, for the time being, movable beings, except on the order (from an established authority)--as the householder caused one of the captured thieves to be set free--(if they take this vow), those who make this renunciation, make a good renunciation; those who cause this renunciation to be made, cause a good renunciation to be made; in causing another to make this renunciation, they do not annul their own allegation. Though in this way a correct expression is found, some (monks) from anger or greed cause the householder to make the renunciation (without the necessary restriction). Is not this our interpretation right? O long-lived Gautama, do you approve of it?'

8 And Gautama spoke thus to Udaka, the son of Pedhala: "O long-lived Udaka, we certainly do not approve of it. The Sramanas or Brahmanas who say thus, speak thus, declare thus, and explain thus, do not speak as Sramanas or Nirgranthas, they speak noxious speech. They mislead laymen. They make void all vows undertaken for sparing particular living beings [E.g. if a man vows to kill no Brahmana (and does not add the restriction 'for the time being'), he may kill no man or animal whatever; for the soul of that man or animal may, in the past, have been embodied in a Brahmana.]. Why do I say this? Beings belong to the Circle of Births; though they be (now) immovable beings, they will (some time) become movable ones, (etc., all as in § 6, down to) when they leave the bodies of movable beings, they will be born in the bodies of immovable ones. When they are born in the bodies of movable beings, it is a sin to kill them."

And Udaka, the son of Pedhala, spoke thus: 'Which beings do you call movable beings? movable ones or others?'

9 And Gautama spoke thus to Udaka, the son of Pedhala: "O long-lived Udaka, what you call beings which are, for the time being, movable ones, we call movable beings; and what we call movable beings, you call beings which are, for the time being, movable ones. Both expressions are equal, and mean the same thing. O long-lived one, why do you think it more correct to say: beings which are, for the time being, movable ones; and why do you think it incorrect to say: movable beings, that you censure the one expression, and applaud the other? This your interpretation is not right."

10 "And the Venerable One has spoken thus: Some men there are who say: we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state, but we shall gradually conform to the Gotra (i.e. community of the monks). Accordingly they make known the limits, fix the limits, determine the limits (beyond which they will not go in the enjoyment of worldly goods); and renounce injury to movable beings, except on the order 1 (of an established authority)--as the householder caused one of the captured thieves to be set free. And this turns out to their benefit."

11 "Movable beings are called so, when they get this character 2 through the taking effect of the Karman relating to movable beings. But when their duration of life as movable beings comes to its close, (the soul), embodied in a movable being, leaves its life as such and becomes embodied in an immovable being. Immovable beings are called so, when they get this character through the taking effect of the Karman relating to immovable beings. But when their duration of life as an immovable being comes to its close, (the soul), embodied in an immovable being, leaves its life as such and takes again a new form of existence; they are (then) called* animated beings, (animals) of large bodies, or of long life." [* They are called (vukkanti = ukyaunte) is apparently equivalent with: they get the name (nama); 'name,' however, means in Jaina and Buddha terminology as much as 'the nature of the thing.' The words of the text, therefore, come to mean: 'they become or are animated beings,' etc.]

12 And Udaka, the son of Pedhala, spoke thus to the Venerable Gautama: 'Is there not a chance, that a follower of the Sramanas, though he has renounced slaughter of but one class of living beings, ceases altogether to injure any? [The question discussed in the following paragraphs is whether, at some future time, all movable beings in the Samsara might not die out, and none but immovable beings be left. This idea is combated at great length by Gautama.] Why do I say this? Beings belong to the Circle of Births, though they be (now) immovable beings, they will (some time) become movable ones, and though they be movable beings, they will become immovable ones. When they leave the bodies of immovable beings, all are born in bodies of movable ones, and when they leave the bodies of movable beings, all will be born in bodies of immovable ones. When they are born in bodies of immovable beings, they may be killed [The meaning is, that at some future time movable beings may have ceased to exist, since they are all born as immovable beings, and vice versa. If the latter is the case, a layman, who abstains from killing animals, practically does injury to no being whatever; if the former is the case, he cannot transgress his vow even if he would.]'

13 And the Venerable Gautama spoke thus to Udaka, the son of Pedhala: "O long-lived one, we do not admit what you say; viz. that there is a chance that a follower of the Sramanas should cease to do injury to any kind of living beings. Why do

we say this? Beings belong to the Circle of Births, (etc., all as above, down to) when they are born in bodies of movable beings, it is a sin to kill them. They are called animated beings, (animals) of large bodies, or of long life. There are always a great many animate beings, (the slaughter of) which a follower of the Sramanas must renounce, there are none, (the slaughter of) which he need not renounce. If he ceases, or has done with, or has given up (injuring) the large class of movable beings, his renunciation is good. What you or somebody else says, that there is a chance of a layman's ceasing to do an injury altogether, by renouncing slaughter of one kind of beings; this interpretation of yours is not right."

14 The Venerable One 1 gave an illustration: "I put a question to the Nirgranthas: O long-lived ones, (suppose) there be some men who have made the following declaration: 'I shall not inflict punishment on those who, submitting to the tonsure, renounce the life of a householder and enter the monastic state; but I shall inflict punishment on those who lead a domestic life.' Some Sramana, who for four or five years, or for six or ten years--the period may be shorter or longer--has wandered about in the land, returns to domestic life. Now answer me: does the man break his word when he puts to death this (renegade) householder?" 'Certainly not!' "It is just the same with a follower of the Sramanas, who has renounced injury to movable beings, but not to immovable ones. If he kills immovable beings, he does not transgress his vow. This you acknowledge, O Nirgranthas, this you must acknowledge!"

15 The Venerable One gave another illustration: "I put a question to the Nirgranthas. O long-lived Nirgranthas, (suppose) there be householders or sons of householders, born in respectable families, who come to you for instruction in the Law. Ought they to be instructed in the Law?" 'Yes, they should.' "When they have learned and understood this Law, will they say: this creed of the Nirgranthas is true, supreme, excellent, full of virtues, right, pure, it removes doubts, it is the road to perfection, liberation, Nirvana; it is free from error and doubts, it is the road of those who are free from all misery; those who adopt it will reach perfection, (etc., all down to) put an end to all misery; exerting ourselves we shall control ourselves with regard to all kinds of living beings.--Will they speak thus?" 'Yes.' "Should such men be admitted to the order?" 'Yes, they should.' "Should such men be instructed in the discipline and kept to attend to religious instruction?" 'Yes, they should.' "Do they renounce injury to every living being?" 'Yes, they do.' "Now (suppose) one of these men who lead such a life, after wandering about in the land for four or five years, or for six or ten years--the period may be shorter or longer--returns to domestic life. Will this man (still) abstain from doing injury to every living being?" 'No.' "The same man who at first (as a householder) had not renounced injury to every living being, who afterwards has renounced, and who now does not renounce injury to every living being, did at first not control himself, did so afterwards, and does not so now. As long as he does not control himself, he does not renounce injury to every living being. This you acknowledge, O Nirgranthas, this you must acknowledge!"

16 The Venerable One gave (another) illustration: "I put a question to the Nirgranthas. O long-lived Nirgranthas, (suppose) there be monks or nuns of other sects, who come to you for instruction in the Law, (all as before, down to) attend to religious instruction." 'Yes, they should.' "Is it lawful to eat with such men?" 'Yes, it is.' "Now (suppose) some of these people who lead such a life, (etc., all as before, down to) return to domestic life. Is it lawful to eat with them then?" 'No, it is not.' "The same man with whom to eat was not lawful at first, was lawful afterwards, and is not lawful now, was no Sramana at first, was a Sramana afterwards, and is no Sramana now. It is not lawful for Nirgrantha Sramanas to eat together with him. This you acknowledge, O Nirgranthas; this you must acknowledge!"

17 And the Venerable One spoke thus: "There are some followers of the Sramanas, who have made this declaration: we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state, but we shall strictly observe the Posaha on the fourteenth and the eighth days of each fortnight, (on the new-moon, and) full-moon days, we renounce gross ill-usage of living beings, grossly lying speech, gross taking of things not given, (unlawful) sexual intercourse, (unlimited) appropriation of property; we shall set limits to our desires in the two forms and in the three ways. They will also make the following renunciation: 'neither do nor cause anything (sinful) to be done for my sake.' Having (on Posaha-days) abstained from eating, drinking, bathing, and using beds or chairs, may they, on their decease, be said to make a (righteous) end of their life?" 'Certainly, they do make such an end of their life.' "They are called animated beings, (etc., all as in § 13, down to) this interpretation of yours is not right."

18 The Venerable One spoke thus: "There are some followers of the Sramanas, who have made this declaration: we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state; we also cannot strictly observe the Posaha on the fourteenth and the eighth days of each fortnight, (on the days of new-moon) and full-

moon; but while we are preparing ourselves for death by fasting, we shall abstain from food and drink without longing for the end; we shall renounce all ill-usage of living beings, all lying speech, all taking of things not given, all sexual intercourse, all property, (saying): 'neither do nor cause anything (sinful) to be done for my sake.' (All the rest as in the preceding paragraph)"

19 And the Venerable One spoke thus: "There are some men of great desires, great undertakings, etc., who do not abstain from all ill-usage of living beings, (etc., down to) from all property. During the whole time, from their taking the vows of a follower of the Sramanas till their death, they abstain from injury to living beings. Then they die; in their next existence they experience their Karman, and receive an evil lot. (The rest as before)"

20 And the Venerable One spoke thus: "There are some men of no desires, no undertakings, who abstain from all ill-usage of living beings, (etc., down to) from all property. During the whole time, from their taking the vows of a follower of the Sramanas till their death, they abstain from injury to living beings. Then they die; in their next existence they experience their Karman, and receive a happy lot. (The rest as before)"

21 And the Venerable One spoke thus: "There are some men of few desires, few undertakings, who abstain from ill-usage of one sort of living beings, (etc., down to) from one sort of property. During the whole time, (etc., the rest as in the last paragraph)"

22 And the Venerable One spoke thus: "There are some men who live in woods, in huts, near villages, or practise some secret rites, who are not well controlled, do not well abstain (from slaying) all sorts of living beings. They employ speech that is true and untrue at the same time: do not beat me, beat others, (etc., all as in II, 2, 21, down to) having died at their allotted time, they are born in some places inhabited by Asuras 1 and evil-doers. And when they are released therefrom, they will be born deaf and dumb or blind. They are called animated beings, (etc., the rest as in § 13)."

23 And the Venerable One spoke thus: "There are some beings of a long life, which a follower of the Sramanas abstains from injuring through life. They die after him. They are called animated beings, (etc., the rest as in § 13)."

24, 25 (The two next paragraphs treat in exactly the same way of beings of an equally long life, which die simultaneously with him, and of beings of a short life, which die before him.)

And the Venerable One spoke thus: "There are some followers of the Sramanas, who have made this declaration: we are not able to strictly observe the Posaha-days, but we are able, when preparing ourselves for death by fasting, to abstain from food and drink without longing for the end. The vow of such a man is the Samayika Desavakasika: (he declares) in the morning: (I shall travel) only thus or thus far in an eastern, western, southern, northern direction. He renounces injury to all beings: I shall cause peace and security to all sorts of living beings."

26 "Within those (limits) the movable living beings, which the follower of the Sramanas abstains from injuring till his death, will leave their life, and will then be born, within the same limits, as movable living beings, which the follower of the Sramanas abstains from injuring till his death. With regard to them the follower of the Sramanas has made a good renunciation. They are called animated beings, (etc., the rest as before)."

27 "The movable beings within those limits, etc, will, after their death, be born within the same limits as immovable beings, from injuring which without a purpose the follower of the Sramanas abstains till death, but not with a purpose, (etc., the rest as before)."

28 "The movable beings within those limits, etc., will, after their death, be born, beyond those limits, as movable or immovable beings, (etc., the rest as before)."

29 "The immovable beings within those limits, etc., will, after their death, be born, within the same limits, as movable beings, (etc., the rest as before)."

30 "The immovable beings within those limits, etc., will, after their death, be born, within the same limits, as immovable beings, (etc., the rest as before)."

31 "The immovable beings within those limits, etc., will, after their death, be born, beyond those limits, as immovable beings, (etc., the rest as before)."

32 "The movable and immovable beings beyond those limits, etc., will, after their death, be born, within those limits, as movable beings, (etc., the rest as before)."

33 "The movable and immovable beings beyond those limits, etc., will, after their death, be born, within those limits, as immovable beings, (etc., the rest as before)."

34 "The movable and immovable beings beyond those limits, etc., will, after their death, be born, beyond those limits, as movable and immovable beings, (etc. the rest as before)."

35 The Venerable One spoke thus: "It has never happened, it does not happen, nor will it ever happen, that all movable beings will die out and become immovable ones, nor that all immovable beings die out and become movable ones. Since movable and immovable beings never die out, there is no chance, as you or somebody else say, that a layman ceases to

do injury altogether by renouncing slaughter of one kind of beings; this interpretation of yours is not right."

36 And the Venerable One spoke thus: "If (a man) who has been instructed in right knowledge, faith, and conduct for the avoidance of sins, blames a (righteous) Sramana or Brahmana though he is well disposed towards them, he effects the loss of his merit for another world; but if he does not blame them, he heightens the purity of his merit for another world." On this Udaka, the son of Pedhala, took no further notice of the Venerable Gautama and was about to return in the direction in which he had come.

37 And the Venerable One spoke thus: "O long-lived Udaka, he who has learned from a Sramana or Brahmana whomsoever even one noble religious truth, and considers himself thereby furthered with regard to his peace and happiness, will respect, acknowledge, praise, salute, honour, reverence, and worship him even as a blessed and holy deity or sacred shrine."

38 Then Udaka, the son of Pedhala, spoke thus to the Venerable Gautama: 'As I had not before known, heard, understood, and comprehended these words, I did not believe in the meaning (of your words), which I had never perceived nor heard nor understood nor appreciated, and which were never explained nor defined nor delivered nor made clear to me, nor pondered over by me. But now, Reverend Sir, as I do know, etc., these words which I have perceived, heard, etc., I believe, accept, and approve of their meaning. It is just as you say!'

39 Then the Venerable Gautama spoke thus to Udaka, the son of Pedhala: "Believe it, sir; accept it, sir; approve of it, sir; it is just as we have said." Then Udaka, the son of Pedhala, spoke thus to the Venerable Gautama: 'I desire, Reverend Sir, in your presence to pass from the creed which enjoins four vows I, to the creed which enjoins the five great vows and the Pratikramana.'

40 Then the Venerable Gautama went with Udaka, the son of Pedhala, to the Venerable Ascetic Mahavira. Then Udaka, the son of Pedhala, solemnly circumambulated the Venerable Ascetic Mahavira three times from the left to the right, and having done so he praised and worshipped him, and then he spoke thus: 'I desire, Reverend Sir, in your presence to pass from the creed which enjoins four vows, to the creed which enjoins the five great vows and the Pratikramana. May it so please you, beloved of the gods, do not deny me!' Then, in the presence of the Venerable Ascetic Mahavira, Udaka, the son of Pedhala, passed from the creed which enjoins four vows, to the creed which enjoins the five great vows and the Pratikramana.

Thus I say.

THE NALADIYAR

The Instructions of the Tamil Jains

From: Indian Antiquary, Vol.2

Bombay, Education Society's Press, 1873

Edited by Jas. Burgess

Translation: F. J. Leeper, 1873

Estimated Range of Dating: 100 and 500 A.D.

(The Nalatiyar is a Tamil poetic work of didactic nature belonging to the Eighteen Lesser Texts (Patiyenkilkanakku) anthology of Tamil literature. This belongs to the post Sangam period corresponding to between 100 and 500 AD. The term "Naladiyar" is derived from the Tamil terms Naalu, a colloquial form of Naangu meaning "four", adi meaning metrical feet or poetic metre, and aar referring to a honorific suffix. Thus Naladiyar refers to the work that contains four-lined verse. The work is also termed Naaladi Naanooru, meaning "four hundred quatrains," since it has 400 verses in total.

Nalatiyar was composed by Jain monks in the Tamil language. The Nalatiyar contains 400 poems, each containing four lines. Every poem deals with morals and ethics, extolling righteous behaviour, pretty much like the Instructions of Shuruppak, Mesopotamia, 2600 BC and subsequent teachings that we can find in the Torah of the Bible or in the 613 Mitzvot. It is divided into three sections, the first section focusing on the importance of virtuous life, second section on the governance and management of wealth, and the third smaller section on the pleasures. The Nalatiyar is unique in the employment of similes, which help to teach the moral codes using simple examples from daily life. For example, one of the poems states that just like a calf placed in front of a vast herd of cows seeks out its mother unerringly and attaches itself, the deeds of the past home in on the doer and exact their price unfliningly.

The Naladiyar is one of the few original works we have in Tamil. It contains altogether forty chapters, of ten stanzas each, on moral subjects. The origin of the name is thus told in the introduction of Father Beschi's Shen Tamil Grammar:-- "Eight thousand poets visited the p. 219 court of a certain prince, who, being a lover of the Muses, treated them with kindness and received them into favour; this excited the envy of the bards who already enjoyed the royal patronage, and in a short time they succeeded so completely in their attempt to

prejudice their master against the new comers that the latter found it necessary to consult their safety by flight, and, without taking leave of their host, decamped in the dead of night. Previous to their departure each poet wrote a venba on a scroll, which he deposited under his pillow. When this was made known, the king, who still listened to the counsels of the envious poets, ordered the scrolls to be collected and thrown into a river, when four hundred of them were observed to ascend, for the space of four feet, naladi, against the stream. The king, moved by this miraculous occurrence, directed that these scrolls should be preserved, and they were accordingly formed into a work, which from the foregoing circumstance received the name of Naladiyar." I append a few chapters as specimens of the work.)

NALATIYAR CHAPTER 1 - Unstable Wealth

1. Even those who have eaten of every variety of food of six flavours laid before them by their wives with anxious attention, not taking a second portion from any dish, may yet become poor and go and beg somewhere for pottage. Verily riches are but seeming, not to be considered as actually existing.

2. When by blameless means thou hast acquired great wealth, then eat with others rice imported by oxen, for wealth never remaineth in the centre with anyone, but changes its position like a cart-wheel.

3. Even those who have marched as generals, mounted on the back of an elephant and shaded by the umbrella, when the effect of evil deeds works their ruin, will suffer a change of state, and while their wives are enjoyed by their foes, will fall for ever.

4. Understand that these things are unstable which thou deemest stable. Therefore do quickly the duties in thy power to perform if thou wouldst do thom at all, for the days of life are gone, are gone, and even now death is come, is come.

5. Those who give alms at once without keeping it back, when anything, however small, has come into their hands, and do not say, Oh, this can be given hereafter, will escape from the forest path in which the cruel but just Yama drags those whom he has bound fast with the rope.

6. The day appointed passes not its bourne; there are none in this world who, escaping it and passing by, have leaped over death and lived. Be liberal, then, ye who have laid up abundant and exceeding wealth. Your funeral drum may beat to-morrow.

7. Death devours your days, using the sun from which they originate as the measure by which he metes them. Practise therefore virtue and be compassionate, for such as do not act thus, though they are born, must be esteemed as unborn.

8. Men of but small attainments in virtue, not tconsidering their natural tendency, say, We are wealthy. The greatest wealth may be utterly destroyed and vanish, like a flash of lightning darting in the night from a thunder-cloud.

9. If a man will not eat sufficiently, will not dress becomingly, does nothing worthy of commendation, will not wipe away the distress of relatives, who are with difficulty to be obtained, and is not liberal, but keeps his wealth to himself, of such a one it must surely be supposed that he is lost.

10. They who, vexing their own bodies by stinting them in food and raiment, perform not acts of that goodly charity which never faileth, but avariciously hoard up what they have gathered together, will lose it all. O Lord of the mountain land which toucheth the sky! the bees which are driven from the honey they have collected bear witness.

NALATIYAR CHAPTER 2 - Unstable Youth

1. Those who are truly wise, mindful that grey hairs will come, have become ascetics in youth. Those who rejoice in unstable youth, never free from vice, leaning on a staff will rise up with difficulty.

2. The bonds of friendship are broken, wives have become cold in love, or few, the cords of love are loosened. Consider the matter well. What profit is there in the married state? Oh, it is come, the wail of distress, as when a ship founders!

3. Those foolish men who give themselves up to lust and cling to the marriage state until their body is an object of disgust to all, their teeth falling out, their gait unsteady, and compelled to lean for support on a staff, while they are indistinct in speech, walk not in the path of virtue, which is a fortress to its possessor.

4. To those men who conceive useless desires towards her who is ready to die, stooping, staggering, shaking her head, leaning on a staff and stumbling, shall trouble come; when the staff she holds in her hand becomes her mother's, i.e. when she exchanges her own staff for her mother's, on account of age.

5. She who was my mother, having borne me in this world, had departed seeking a mother for herself, if this be the case also with her mother, one mother seeking after another mother, then is this world wretched indeed.

6. Unstable joy like that of a sheep, which when the fragrant garland, thick with leaves, is waved in front of it, in the hands of the priest in the horrid place where he exorcises devils, eats thereof as though it were fodder, such joy wise men have not.

7. Since the season of youth is like the ripe fruit, which being loosed falls from the trees in the cool grove, desire ye not greatly the damsel, saying she has eyes like a lance, for she will hereafter stoop in her gait and have to use a staff in lieu of her eyes.

8. How old are you? What is the state of your teeth? Do you eat twice a day? Thus with one question after another do they inquire about the state of the body. The wise, who understand its nature, care not about it.

9. Say not, We will look to virtue bye-and-bye, we are young; but do good while you have wealth, without concealing it. Not only does the ripe fruit which has come to maturity, but strong green fruit also falls down during a storm.

10. Truly relentless death wanders about seeking after men, Oh, take ye the shoulder wallet betimes and be ready. He even thrusts forth the fetus and takes away the child amidst the cries of its mother. So it is well always to remember his subtlety.

NALATIYAR CHAPTER 3 - The Unstable Body

1. Even of the lords of the umbrella held over the head of the elephant, like the moon when seen over the hills, none are left in this world without its being proclaimed upon earth that they have died.

2. The orb of shining light rises as the measure of the day of life without one day's omission. Therefore perform your duty before the day of life be finished. No person will abide in the earth beyond it.

3. The mind of the excellent will urge them along the path of safety by the suggestion that the marriage drum that is beaten in their house may that very day become the funeral drum for the inmates and sound accordingly.

4. Once they go and beat the drum, they beat a little and beat it again; behold how brave it is. And in beating it the third time, they rise and cover up the corpse and take the funeral fire, the dying carrying the dead.

5. To him who though he has seen the relatives assemble together and with loud lamentations take the corpse and convey it to the burning-place, does nevertheless marry, and say to himself this is happiness, It is, It is the funeral drum speaking out in warning tones.

6. When the soul which carries the skin bag, i.e. the body, to experience joy and sorrow; and dwelling in it operates secretly but perfectly, has left the body, what does it matter whether it be dragged about with a rope, or be buried in some carefully selected place, or whether it be cast into any hole dug in the centre, or whether it is left to be contemned by all?

7. Who are they upon this wide world who can be compared with the men of profound wisdom, who look upon the body as nothing more than a thing which is like the bubbles caused by the falling rain, appearing for a moment and then vanishing; and who say, We are the persons who will remove this evil of births?

8. Let those who have got a vigorous body enjoy the benefit which is to be derived from it; for the body is like a cloud which quivers on the mountain--it appears for a time and almost directly vanishes.

9. Practise virtue even now, acknowledging the instability of the body, which is like the drop of dew on the point of grass; for it is daily said, This very moment he stood, he sat down, he reclined, and amidst the cries of relations he died.

10. Men come into the world unasked for, appear in the house as relations and quietly depart, as the bird which goes far off, its nest-tree being forsaken, leaving their body without saying a word to relatives.

NALATIYAR CHAPTER 4 - The source of the power of virtue

1. Those who, relying on penance done in a former birth, do not exercise penance now, will be greatly afflicted, for they shall stand at the threshold, not being allowed to enter, and looking in will say, How flourishing is this family! i.e. they shall be homeless.

2. Say not, foolish heart, While here let us pursue our interests and forget virtue; for although thou mayest live long and prosper, say, what wilt thou do when the days of thy life are past?

3. When the ignorant receives the fruit of former evil deeds, he sighs bitterly and grieves within himself. The wise, reflecting that it is the destined consequence of their sins, hasten to pass the limit of metempsychosis and to depart from it.

4. Having obtained a human body, so difficult of attainment, so act as to procure great merit by it, for in the next birth charity will profit thee as the juice of the sugarcane when pressed, while thy body will decay like the refuse cane.

5. Those who have pressed the cane and extracted the sugar will not be grieved when they see the flame arising from the refuse cane while burning; nor will they who have acquired the merit arising from the mortification of the body mourn when death approaches.

6. Think not whether it will be this day, or that day, or what day, but, reflecting that death even now stands behind

THE GRAND BIBLE

thee, eschew evil, and as far as possible practise the good prescribed to thee by the excellent.

7. Since upon inquiry it will be found that the benefits that arise from being born in human shape are great and various, it is proper to practise virtue in order to obtain heavenly bliss, and to walk circumspectly, avoiding evil desires.

8. The seed of the banyan tree, though exceedingly small, grows into a large tree and affords abundant shade; in like manner, however small may be the benefit of a virtuous act, it covers as it were the face of heaven.

9. Although they daily see the passing away of days, yet they think not of it, and daily rejoice over the present day, as if it would last for ever, for they do not consider the past day to be one day added to the portion of their life that has expired.

10. Shall I put away the precious jewel of honour, and by the ignoble practice of mendicancy shall I live? I will do so if this body can endure permanently though fed by meanness.

NALATIYAR CHAPTER 5 - The impure body

1. Do they look on a perishable body, i.e. the wise? and are they loud in praise of woman's beauty? If only a piece of skin, small as the wing of a fly, be grazed on the body, a stick will be required to drive away the crows.

2. Since the beauty of the body consists in a covering which hides its inward filth, a covering of skin in which are many orifices, encourage not these sensual desires which are excited by this external covering of the body, which hides its filth. It is proper to look upon it as the inside of a (dirty) bag.

3. The ancients noticing that by the process of eating, the body always emits a stench, and on account of this bundle of dry and worthless sticks, (i.e. the body), chewed betel, crowned the head with many flowers, and adorned the body with meretricious ornaments. Is the inward filth thereby done away with?

4. Shall I forsake asceticism because the senseless crowd would excite me, saying, Woman's eye is like the lotus in clear water, the Gyal fish, and the battle-spear? I will conduct myself as one who sees that the nature of the eye is like a palmyra nut, from which the pulp has been taken and the water poured out.

5. Shall I forsake asceticism because foolish, vain, and despicable persons trouble me, saying foolish things about teeth white as pearls or the jessamine buds? No; I will conduct myself as if I saw the jawbone fallen from the head in the burning-ground, in the presence of all men.

6. Tell me what is the nature of the damsel adorned with cool garlands, who is composed of flesh and fat, which are placed in the skin with the sinews which bind together the bowels and marrow, the blood and the bones.

7. By reason of the beautiful skin causing it to appear lovely to the eye, and which is the external covering of the body, which is like a pot ejecting liquid freces and seething filth abominable, from nine orifices which ooze out with excrementitious matter, the foolish will say of this body, Oh, thou who hast wide shoulders! Oh, thou who art adorned with bracelets! etc. etc.

8. Have they not seen the powerful vulture, p. 222 both cock and hen, close to the carcase, overturning and pecking at the stinking vehicle, the axle (i.e. life) being broken--they who, not comprehending the true nature of the body, commend it because they see it adorned with sandal powder and garlands?

9. The skulls of the dead appearing with deep and hollow eyes, that alarm the minds of those who see them, look at the living and working, will abundantly testify and say, Stand in the way of virtue, this is the nature of the body.

10. The whitened skull of the dead will correct the faults of the proud, alarming and mocking at them. Those whose faults are corrected by seeing the skulls, acknowledge that such is the quality of the body; they will not therefore be anxious to hold themselves as things that have any real existence.

NALATIYAR CHAPTER 6 - Asceticism

1. Like as when a lamp is brought into a room darkness disappears, so sin cannot stand before the effects of former good deeds. And like as darkness approaches and spreads over the room when the oil in the lamp is decreasing, so when the effect of the good deeds is exhausted, the effect of evil deeds will take its place.

2. Those who are preëminent in learning, knowing that youth is unstable and that sickness, old age, and death are certainties, perform their duty now. There are no men so foolish as those, or fools so foolish as those who rave about the indestructible treatises of grammar and astrology.

3. Those who are greatly wise, seeing that, on careful examination, all such things as youth, complexion, form, dignity, and strength, are unstable, will without delay endeavour to save themselves by becoming ascetics.

4. The poor, though they endure many days' affliction, will desire one day's pleasure; the self-controlled, knowing the changeableness of domestic happiness, and having regard to its attendant misery, have renounced the domestic state.

5. Youth is gone in vain, and now old age with sickness comes. Therefore, oh my soul! take courage and rise up with

me without hesitation--wilt thou not go? Let us walk in the way of asceticism or virtue.

6. Since it is a hard thing for a husband to part with his wife, though she may neither have borne children, nor have a good disposition,-- therefore on account of the misery which matrimony causes, the wise have long ago called it kerdy,-- that is, the thing to be eschewed.

7. Those earnest men who, when troubles hard to be borne and enough to prostrate the mind come upon them, to frustrate the austerities which they have resolutely undertaken, put them aside, and, confining themselves steadfastly, observe their rules, are ascetics indeed.

8. It is the duty of the excellent not only to forgive despite, but also to pity those who, on account of the despite they have done them, will in the next birth fall into the fire of hell.

9. He who has power to observe the rule of virtue which he has laid down, and to keep himself undisturbed by the five organs of sense from which arise lust and desire--or the body, mouth, nose, ears, and eyes--shall unflinching obtain beatitude.

10. The mean, though they see afflictions come thronging upon them, never think of asceticism, and long only for gratification; but the excellent, though pleasures come crowding in; upon them, having regard to their attendant miseries, cherish not the desire of any pleasure.

NALATIYAR CHAPTER 7 - Placidity

1. Let the respectful honour, and let despising trampers trample: good is the freedom from abusive anger in those who know that all is as the treading of a fly upon their heads.

2. Will those renounce their precious life of indestructible excellence, not caring to preserve it when they find any cause of offence (or when their penance is hindered), who, not removing from the place in which they stand, are able perseveringly to complete their penance, even when they experience great reproach.

3. As the angry words which a man speaks, opening his mouth unguardedly, continually burn him, so those who possess that knowledge which arises from oral instruction and incessant search after truth will never be angry and utter burning words of fury.

4. The excellent will not be hot and angry when their inferiors oppose them and utter bad words. The base, turning it over in their minds will speak of it and chafe in the hearing of everybody in the place, and jump with rage and knock their heads against a post.

5. The self-control exhibited by youth is self-control indeed. Liberality manifested by one p. 223 who has no increasing riches is liberality that is profitable for all things. The patience shown by one who has the power and ability to oppress others is patience indeed.

6. They who are noble will, in the sight of all men, take patiently and regret the evil words that issue from the mouth of the vulgar like stones that are thrown, being influenced by the consideration of their high birth, as the cobra quickly closes its hood when ashes are thrown upon it.

7. To be unresisting to those who would oppose them as enemies, the wise call not imbecility. When others have impatiently opposed them and done them evil, it is good if they do not evil in return.

8. The wrath of the vulgar will continue to spread though it run on a long time; the anger of the excellent in disposition will cool of itself, like the heat of boiling water.

9. Having done them a kindness they mind it not; do them never so much unkindness they will do what is kind; but to do unjustly, even through inadvertence, is not proper for those who are born in a high family.

10. There are none here who, though they see a dog snap angrily at them, will in return snap at the dog again with their mouth. When baseborn persons mischievously utter base things, will the noble repeat such words with the . . . [text missing] . . .

NALATIYAR CHAPTER 8 - Patience

1. Good lord of the cool hills festooned with springs! speak not at all with a fool. If a fool speak, he will speak only to injure you. To slip away from him, and to avoid him by any means in your power, is good.

2. When inferiors speak improper words, the patient hearing these words is patience indeed. The earth, surrounded with swelling waves, will not regard impatient behaviour as praiseworthy, but baseness only.

3. Will the hard words uttered (in reproof) by friends be more evil than the sweet words of strangers speaking with joy, O lord of the cool shore of the mighty ocean, where the beautiful winged insects turn over all the flowers, if they get men who understand the consequence thereof?

4. Knowing what ought to be known, and submitting thereunto, fearing what ought to be feared, performing every duty so as to satisfy the world, and living in the enjoyment of pleasure according to their means; they who are thus disposed never experience the evils of life.

5. When two persons are friends, mixing without variance, should there be misconduct on the part of one, let the other be

patient, as far as he can bear it. If he cannot take it patiently, let him not speak evil, but withdraw to a distance.

6. Though another do one evil, if he say, Well, let it pass, and blame himself, it is good: To give up intimate associates, O lord of the forests! is hard even to brutes.

7. O king of the fair hills abounding with hollow-sounding streams! does not close intimacy with the great arise from the idea that they forgive the grievous faults that are committed against them? Will friends be wanting to them who do what is good?

8. Those who are gifted with patience, and who are not so rash as to destroy themselves though withered and famished with hunger, will not declare their misery to those who love them not. They will make it known only to those who have the power to help them.

9. Let pleasure alone, when thou canst enjoy it, if disgrace attends it, O Lord of the hill country abounding in waters! though pleasure only be constantly regarded, it is preferable to enjoy it in a harmless way.

10. Although he himself be ruined, let not a man think of injuring the worthy; let him not eat with whom he should not eat, even though the flesh of his body waste away; let him not speak words intermingled with falsehood, although he get the whole world canopied by the heavens for his reward.

NALATIYAR CHAPTER 9 - Not coveting another's wife

1. Let not the modest man covet another's wife, since the fear attending that sin is great, the pleasure is of short duration, and if you daily reflect, it renders one liable to the punishment of death by the king, and it is a sin that daily leads men to hell.

2. To those who covet their neighbours' wives these four things,--virtue, praise, friendship, and dignity,--will not accrue. To those who covet their neighbours' wives these four things,--hatred, vengeance, and sin accompanied with fear,--will accrue.

3. What benefit arises from the shamelessly desiring one's neighbour's wife? Since in the going to her there is fear, in going away there is fear, in the enjoyment itself there is fear, in case the sin be not known there is fear,--it is always productive of fear.

4. Of what matter is that enjoyment, O wicked one, which you regard? Say. Since if you are discovered your family will be dishonoured, if you are caught your leg will be cut off; while in the act you are in dread, and it will cause ever-enduring anguish in hell.

5. Those who are destitute of everything that is good, and companions of the vile, have habitually sinned with damsels with mole-spotted breasts, and in a former birth have violated by force the wives of others, shall in the next birth be born hermaphrodites and live by dancing.

6. Why should he look with desire upon his neighbour's wife who, after inquiring about a propitious day, and having the drum beaten that all may know, has celebrated his marriage, who has a wife tender and loving in his own house, who then placed herself under his care?

7. The enjoyment of the man of unstable mind possessed with delusion, who desires and embraces the wife of his neighbour, while his neighbours reproach him and his relations fear and are troubled, is of the nature of that pleasure which is caused by licking a serpent's head.

8. Since the desire which arises in the minds of the wise increases not, nor shows itself (by actions), nor extends beyond their own family, the pain which it causes being very grievous, and they, fearing lest by it they should be put to shame before their foes, speak not of it at all. Therefore it dies away of itself in the mind.

9. An arrow, or fire, or the sun with shining beams, though they wound and burn, scorch only the body. But desire,--since it wounds, grieves, and burns the soul,--is much more to be feared than any of these things.

10. If he plunge overhead in the water, a man may escape from the fearful red flames which have sprung up in, and are ravaging a town. But though he plunge in many holy rivers, desire will still be unquenched; yea, though he live like an anchorite on the mountain top, it will still burn.

NALATIYAR CHAPTER 10 - Liberality

1. To those men the gates of heaven shall never be closed, who with tender hearts and with a mind in accordance with their alms, greatly rejoicing, give even in poverty according to their ability, even as they did in the day of prosperity.

2. Before you is disgusting old age, and your dying day also: these are pains destructive of greatness. Run not vainly here and there. Covet not. Give alms, then eat. Hide not any of it when you possess wealth.

3. The wealth of him who in this birth wipes not away the tears of those who, trembling with poverty, betake themselves to him, by reason of his merit in a former birth, of not eating till he had given a portion to others, shall go on increasing while the time of increase lasts. But when the effect of these good deeds is exhausted, that wealth shall altogether leave him, let him hold it never so firmly.

4. Give what you are able, even though you have not the thousandth part of a measure of rice in the house, and then eat your meal; the wise call those in this birth wandering beggars whose chimneys smoke not in this earth, surrounded by the deep sea, who gave not alms in a former birth.

5. Let a man who regards both this world and the next, give what he can as he gets it; and if, through poverty, giving be impossible, to abstain from begging will be to give twice.

6. Those who give are like the female palm tree surrounded by the terrace in the midst of the village, they live beloved by many. Men who eat without giving to others, though their family be flourishing, are like the male palm in a burning-ground.

7. When the rain that should fall falls not, and when mankind omit to do the things they ought to do, O lord of the cool shore beaten by the waves where the Punnei-flower repels the noisome odour or the fish! in what way does the world get on!

8. Man's duty is to give to those who are unable to bear (their distresses), not driving them away, nor turning away from the extended hands, O lord of the cool shore of ocean, full of rivers! to give to those who will pay it back again--has the name of a loan at interest.

9. Not saying they have very little, not saying they have not anything, let them ever exercise fruitful charity to all. Like the pitcher of the mendicant who enters the house-door for alms, it will, in due course, gradually become full.

10. Those who are ten miles distant can hear the sound of the wide drum beaten with the stick; those a yojana distant, can hear the hoarse thunder; but all who live in the three worlds piled up will hear the report that some of the excellent have given alms.

NALATIYAR CHAPTER 11 - The effect of actions done in a former birth

1. As a young calf when let loose among a number of cows naturally seeks out and attaches itself to its own mother, so does the act of a former state of existence seek out and attach itself to him who has performed it.

2. The prosperity of him who knows that beauty, youth, glittering wealth, and honour remain not stable in one birth to any one, and yet in one birth performs not a single good deed--has the nature of a thing that takes a body, remains for a time, and then utterly perishes.

3. There are none at all who are not anxious to acquire wealth. Each one's experience of happiness or misery is measured by the deeds of a former birth. None can make the wood-apple round, none can dye the Karla-fruit black.

4. To avoid those things which are to happen, or to detain those who are to depart, is alike impossible even to saints, even as there is none who can give rain out of season, or prevent its falling in season.

5. Those who were once in dignity as tall as the Palmyra, live on, daily losing their greatness, and becoming small as a grain of millet, hide within them their glory. On enquiry it will appear that that which has happened is nothing but the effect of deeds done in a former birth.

6. If you wish to know how it is that those perish, who know the benefits accruing from the sciences which they have acquired by oral instruction, while the unlearned prosper: it is because Yama looks upon the unlearned as refuse cane, since they are destitute, as to their minds, of the sap of knowledge, and therefore he cares not to take them away.

7. Behold all those whose bosoms are goaded by distress and who wander forlorn through the long streets, know--O lord of the cool shore of the billowy ocean where the playful swans tear in pieces the water-flowers!--that this proceeds from the acts of former births.

8. When those who, besides being not ignorant, have learned that which they ought to know and do that which is blameable, O king of the cool shore of the broad ocean, where the lotus flings its odours to the winds! this proceeds from the acts they have formerly done.

9. All who dwell in the world surrounded by the surging ocean desire to be exempt from the afflictive effects of former evil deeds, and to experience the effect of former good deeds; but, whether men wish or do not wish, it is impossible p. 270 to prevent that from affecting them which is ordained to happen.

10. The effect of the act of former births does not fall below nor exceed its due proportion, nor doth it fail to come in its turn, neither does it assist out of season, but when it ought to be there it is. Of what use therefore is sorrow when it afflicts you?

NALATIYAR CHAPTER 12 - Truth

1. To say he has not that which he does not really possess is no harm to any one. It is the usage of the world. To lie standing or running, that the desire (of others) may fail, O thou who hast rows of bracelets! hath evil more than that of those who have destroyed a good thing done.

2. The excellent and the vile never change their respective natures: though a man should eat sugar it will not taste bitter,

and though the gods themselves should eat of the Margosa fruit, it will still taste bitter.

3. In time of prosperity a man's near relations will be as numerous as the stars which sport over the sky. When any one is subjected to intolerable sorrow, O lord of the cool mountain! those who will say "We are related to him" are few indeed.

4. He who secures the middle one of these three things, virtue, wealth and happiness, which have a hold on men's minds in this faithless world, shall secure the other two also; whilst he who obtains not the middle one shall be afflicted like the tortoise put into the pot and boiled.

5. If it be the calf of a good cow, the heifer also will fetch a good price. Though they be unlearned, the words of the rich will pass current. Like ploughing when there is little moisture, touching the surface only, the words of the poor will go for nothing.

6. Although deeply instructed in the knowledge of truth, those who have not accustomed themselves to restraint can never be restrained. Thus, O large-eyed beauty! though the wild gourd be dressed with salt, ghee, milk, curds, and various condiments, its natural bitterness will never be removed.

7. O lord of the shores of the swelling ocean covered with forests, scented by the perfume of the Punnei flowers! since that which is fated to happen will happen, let persons never utter reproachful words behind the backs of those who revile them, but only before their faces.

8. Though cows be of different colours, the milk which the cows produce is not of different colours. Like milk, the fruit of virtue is of one nature, though virtue itself take many colours in this world, like the cows.

9. Has any one lived entirely without praise in the world? Has any one failed through exertion to prosper? Has any one died without being reproached? Has anyone, even to the end of his life, collected (what he deems) sufficient wealth? If you inquire, you will not find even one.

10. If they every way consider there is nothing else that goes with them but the actions they have done, there (in the other world) even the body which (here) they cherished and adorned is useless when death takes them away.

NALATIYAR CHAPTER 13 - The fear of misconduct

1. A burning-ground is the proper place for the bodies of those who, though plunged in the sea of domestic cares, betake not themselves to asceticism as a refuge. The stomach of the possessors of little wisdom is a burning-place for beasts and birds without number, i.e. he eats them.

2. They should have their legs bound with iron, become slaves to their enemies, and go to the field of gloomy soil, who keep in a cage the partridge or the quail, which live in the woods resounding with the sound of winged insects.

3. He who in a former birth desiring crabs broke off their legs and ate them, when the effect of that sin shall take place, he shall wander about afflicted with leprosy, the palms of his hands excepted; all his fingers like Chank-shell beads will rot away.

4. Even such a thing as ghee when approached by the flame of fire will cause intolerable pain by fierce burning; of many bad actions will they become guilty who, though not crooked, become so, and associate with those who are bad.

5. Friendship with the wise will daily increase in regular gradation, like the crescent moon. Friendship with the base will daily decrease, like the full moon which rides through the sky.

6. Thinking them good thou didst associate with them. If in those with whom thou hast associated there be no good intent towards thee who hast associated with them. O thou who didst associate (with such)! listen: It is like a man opening a box believing that there is an unguent in it and seeing a snake inside.

7. O lord of the land resplendent with mountains on whose declivities geni abound! since a man's actions differ so much from his mind, who is there that is capable of searching out so as to understand the resources of another's mind?

8. O lord of the fair hills over which slowly roll streams that cast up gems! the great friendship of those who love with deceit, making a pretence of steadfast attachment but not loving with the heart, will only afflict the mind.

9. Like as when the glittering spear that he cast is caught by his enemy's hand, the thief's courage is destroyed, so since the gains of sin follow after and destroy the acquirer of these gains in two births, it is good to leave the ignorant altogether.

10. Wilt thou not cease to long for a family? How long wilt thou live in sorrow saying, It is for children? O my heart! there is no advantage that accrues to the soul except the good thou doest, though it be but little.

NALATIYAR CHAPTER 14 - Learning

1. The beauty of the hair, and the beauty of the encircling garment, and the beauty of saffron is no beauty; the beauty of learning is (real) beauty, for it is decisive of our mental excellence.

2. Since learning even in this life will be beneficial, since when it is imparted to others it is not diminished, since it renders its possessors illustrious, since they who have it during life suffer no loss, we see no medicine like it which destroys delusion.

3. Wise people take the salt produced in a barren soil to be more valuable than the rice of a fertile soil. Though they be of the lowest station, people who have acquired learning will be put in the chief place.

4. From the place in which it is stored up it cannot be stolen. It can suffer no harm, though to that place fire should come. Though very glorious kings rage, they cannot sear it. Therefore wisdom, and nothing else, is what one who intends to lay up an inheritance for his children should acquire.

5. Learning has no bounds; the students' days are few. Would they calmly reflect, diseases are many. Let them carefully investigate and make themselves acquainted with those things which are essential, making a good choice like the swan, which drinks the milk and leaves the water.

6. They will not despise the boatman because he is at the lower end among the old castes. Lo, by his assistance they pass the river! And like this is getting advantage through the help of a man who has learned books.

7. Let me see whether the joy of associating with those who possess the qualities which are derived from indestructible ancient learning, who are without hatred and also very acute, be not as sweet as dwelling in Amravuti, the city of the gods, in the wide expanse of heaven.

8. Lord of the cool shore of the roaring ocean! the friendship of those who have acquired learning is like eating sugar-cane from the top (downwards). Attachment to those who are graceless and destitute of good qualities is like eating it from the root (upwards), having rejected the top.

9. Though unlearned, if they walk in the society of the learned they will daily acquire good understanding, as a new (earthen) vessel by contact with the bright-coloured Padiri flower gives (its scent) to the water itself.

10. If a man learn ever so much, instead of studying the books of wisdom, the reading of worldly books is all of the nature of mere noise: there are none who can discover from them the way to rid themselves of sorrow.

NALATIYAR CHAPTER 15 - High Birth

1. A noble family will not decrease in (good) qualities, even when their clothes are torn and their body wasted. Even when trouble comes, upon him, will the lion devour the long grass?

2. Manliness, goodness, right conduct, these three belong to those who are born in a sky-touching family. But, O lord of the hill-country covered by the clouds which touch the sky! they fall not to the share of others, even though they have acquired great riches.

3. Rising from their seat and going to meet (a stranger), leaving others, these the high-born have assumed as their unflinching rule of conduct. It is not their nature to be reckoned one with the mean.

4. If he do good things, it is conformable to (his) nature; if bad, it will be a fault despicable in the eyes of many; and in this case what is the profit to him of being born in a family known to all?

5. (To those born in a good family) there is fear of ignorance, fear of doing the deeds of the base, fear that anything which ought not to be spoken may escape from them, fear of not giving anything to those who beg for all. Brutish are they who are born in a family destitute of these graces.

6. Goodness of relatives, pleasant words, liberality, and every other good quality of the mind, all these, O lord of the cool shore of the roaring ocean, where the large gems and pearls shed their lustre! meet in those who are born in a good family.

7. Though the building be decayed, and the white ants have collected together, a large house may nevertheless have a wing not fallen. So those who are born in a high family, even when they suffer distress, will do the things they ought to do.

8. Like the moon, which enlightens the beautiful wide and extended earth on one side, though the serpent (athishesha) hold it in the other, those who are born in a good family will not slacken in well-doing, though poverty be against them.

9. The things which even in poverty those will do who are born in a high family, the vulgar will not do, even though they be rich. The deer, though it should be harnessed (for war), is not strong enough to fight like the charger.

10. The high-born, even when they have not anything, will approach those who are in want, and be a prop when they totter. When the broad river (bed) is dug up, though it be dry, yet clear water will soon appear.

NALATIYAR CHAPTER 16 - The Good

1. The moon, which sheds its beams abroad over the beautiful and wide-spread sky, and the good, are like each other. But the moon bears spots, the good bear them not. They would be confused and waste away should a blemish befall them.

THE GRAND BIBLE

2. Whether successful or otherwise, the good will be held blameless. Is the dart which glanced from the lion inferior to the arrow that pierced the heart of the jackal?

3. The good, though they be poor and emaciated, will not guiltily ascend and rise over the bounds (of duty); binding their courage, as much as in them lies, with the cords of a mind free from anxiety, they will do the things that ought to be done.

4. The good, though they should meet with a person in the way, only for one day, will cleave to him with affection, as if (there subsisted between them) an ancient friendship. O lord of the goodly hills! a path will be made even upon a rock if one walk upon it for a few days.

5. If an unlearned person in the assembly speak what is destitute of meaning, like unconnected letters, the good will listen kindly, though with pain, even feeling pity that he should be put to shame before a multitude.

6. Though you bite the sugar-cane, or take its juice by beating and bruising it till the joints be broken, it will only be pleasant as far as it is tasted. Though people abuse them injuriously, the highborn will not speak faultily with the mouth.

7. The faultless virtuous steal not, drink not spirits; these things the good reject and leave altogether. Neither do they mock or reproach others; though confused in speech they will not lie with their mouths; and though in declining circumstances, they grieve not about it.

8. If one be deaf to the secrets of others, blind to the wife of his neighbour though well acquainted with her excellencies, and dumb in calumniating others, to him it is not necessary to inculcate virtue.

9. When people go day after day to those who are destitute of good qualities, they will despise them as beggars. The excellent, whenever they see (such), will say (if they want anything). Well, and will do them honour.

10. The base will live in obsequious attendance on the rich. Is it not like falling in a cave full of everything, when thou hast fallen upon a good family?

NALATIYAR CHAPTER 17 - Against reproaching the great

1. O lord of the fair hill-land resounding with streams! we should not, thinking they will forgive us, do what is hateful to the guiltless, for none can remove their anger when once they are provoked.

2. What though those who know not good and right feelings obtain the privilege of associating without expense with those who cannot be approached though gold be offered to them, yet they do but vainly waste their time.

3. These two things, the esteeming of any person, or the depreciation of any person, fall within the province of the excellent (alone). Deeply learned sages regard as nothing the contempt or praise of those who know not how to conduct themselves aright.

4. Like as the golden-coloured serpent trembles, though in Patala, if he hear the sound of the fierce anger of the thunder in the heavens, so enemies, though they have shut themselves up in a fort difficult of access, will not be able to escape when the great are angry.

5. The estimation which they form (of others) who say, Ye know us not, there are none like us, is no true estimation. But the estimation formed by the excellent; who know what virtue is, and consider themselves as not to be at any one's beck and call, is a correct estimation.

6. O lord of the shore of the cool broad ocean! friendship with the mean, like the shadow of the morning, will continually decrease, while friendship with those who have long been famous will increase more and more, like the shadow of the afternoon.

7. Like as the cool budding umbrageous trees afford shelter alike to all who approach them, so the wealth of kings and the excellences of the beauty of women may be enjoyed by all who may venture to approach them, no worthiness being required at their hands.

8. Since separation even from those who possess not the power of investigating what they have, causes great and unceasing pain, O lord of the wide-spread, mighty, and exhaustless backwaters! the not contracting friendship with any one is a karor of times the best.

9. When the matter is spoken of, (it will be found) that with the excellent such days as these are not, viz. days which have not been spent in study, days in which the great have not been visited, or days in which alms have not been given according to ability.

10. The glory of the great consists in humility; the acquirements of the learned appear in his self-control. The rich are rich indeed if they remove the afflictions of their dependants, when acquainted with them.

NALATIYAR CHAPTER 18 - Good Society

1. The habitual sins which they, contrary to right conduct, commit, associating in the time of ignorance with those who know the way of virtue, vanish as the dewdrops do from the blades of grass as soon as the sun has become hot.

2. Know ye the way of virtue. Fear ye death. Bear with the harsh words of others. Restrain deceitfulness. Hate ye the friendship of the wicked. Ever obtain instruction at the mouth of the great.

3. Since separations from friends, grievous disease, and death are close at hand to all who possess a body, let my soul unite with the truly learned, who are convinced that the metempsychosis, which commenced ages ago, is a great evil.

4. If one can obtain the privilege of living always with men of good disposition in friendship, who constantly perform acts of virtue through a succession of births, though that succession is affliction, no one will despise it when they have considered the matter.

5. The water that runs from the sink when it reaches great waters will become a Tirtha, even its name being changed. Thinking of this, even those who have not family greatness will stand as a rock associating: with the good, who have virtue and greatness.

6. Even the hare in the wide, beautiful, and sublime heavens, since it is seen in the moon with refulgent beams, will be adored (by men). And in like manner even those who are without any dignity (of their own), if they obtain the love of the good, who are as mountains of virtue, will have dignity.

7. Water when mixed with milk will become milk, not remaining water. Will it exhibit the appearance of water? In like manner, if you consider it, the meanness of the mean when united with the dignity of the excellent will utterly vanish.

8. The grass near the stump of the tree will not shake with the plough of the ploughman. Feeble though they be, the anger of enemies will not come on those who have joined the society of the good.

9. Like paddy multiplied through the goodness of the soil, persons will become good through the goodness of their respective families. Like the destruction of a good ship on the approach of a strong gale, goodness will be destroyed by bad company.

10. Though innocent in intention, persons will be despised on account of the (bad) company they have joined. In the forest both the scent-giving sandal and the teak tree will be burned when the brushwood, which has been cut, has caught fire.

NALATIYAR CHAPTER 19 - Greatness

1. It is no longer in our power to give alms. Youth for ever has fled away. Those damsels who before loved us care no more for us; (therefore,) no longer desiring (to continue in) the domestic state, and renouncing the arbitrary desire of becoming great, this is now the one thing needful.

2. In the household state we have enjoyed pleasure, here we are rich. Fools so thinking, will behave inconsiderately. Those who understand the household state, that it, though seeming to last, lasts not, will never have sorrow.

3. Lay up seed for heaven without delusion of mind; and, void of all distress, enjoy life like the wise, maintaining your proper station, remembering always that there are various things that change their nature without efficient cause.

4. They say that in the time of drought the well of spring-water will preserve the inhabitants, though by drawing its water they subsist. So the duty of liberality is found with the great, even when in declining circumstances; with others, even when they are rich, it is rare.

5. As the river which springs up in the place where they dug for a spring, even when it is dry, yielding much water supports the people, (the great) even when exhausted and wasted by giving of their riches to many, will do the things they ought to do, giving to a few.

6. O lord of the mighty mountains! a crime committed by the worthy will appear like a brand-mark on a white ox. Though the base commit sins as heinous as that of killing an ox, no blot will appear upon those base ones, their guilt will be wholly invisible (being wholly guilt, and nothing else).

7. Connexion with those who are destitute of a disposition fitted to their mean condition, as far as it extends, will produce sorrow; while even enmity on the part of the excellent wise, who will not do what is wrong even in sport, will bring with it greatness.

8. Desire ye that honour should accrue to the good and merciful in disposition; alarm your enemies with terror, enough to alarm Yama himself. Decide then who endeavour to deceive you, and render unto the good their just measure of beneficence.

9. Those who are imperturbable and without any change of mind, even though they be confused by any one hastening and uttering evil calumny, are truly pure-minded, like the bright light in a lamp.

10. The excellent expend the food first prepared in charity (or a first portion of food), and eat what food is left. That food will deliver the eater from these three crimes—lust, anger, and delusion, and will serve him in all his afflictions even to the end.

NALATIYAR CHAPTER 20 - Perseverance

1. Let those branches of a family who subsist on what their relations give them, like the rice-plants nourished beneath the

bank of a tank which holds but little water, perish. Is want known by those persevering people who (constantly) change their position, like the eye of the juggler watching the motion of the sword?

2. Even that which stood a trembling stick by the wayside, when it has acquired strength, may become fit for a post to tie an elephant to. Life also is similar to this if a man free himself from a base nature.

3. The strong tiger, if it be without prey for a single day, will even catch a small frog and eat it. Do not despise small things; even great matters will become greater by exertion.

4. O lord of the cool shore of the breakwaters, where the waves dash against the calderia bushes! though a person think within himself that the matter will not succeed, yet, if he still go on with it, and unwaveringly labour, this is perseverance. When all things around them are prosperous, will not even women succeed in their undertakings?

5. There is neither limit nor use in talking thus. He is of low-caste, and, He is of good caste. Good caste is constituted by those things alone, viz. ancient, glorious, and resplendent wealth; penance; learning and perseverance.

6. The wise, who know their own ability (to complete a work), until it is completed keep their knowledge to themselves, and speak not of it to others. The world lies at the beck of those men, illustrious ill wisdom, who can ascertain by the expression (of their faces) the ability of others.

7. The hanging root supports the banyan-tree like a son, when it is eaten away by white ants. Even so if imbecility appear in the father, it will not be apparent when the son he begat conceals it.

8. Though they should die meanly, not having anything in their house, will they do things fitted to bring down disgrace upon their own heads who have the strength of the lion possessed of powerful paw and sharp claws, which make sore the livid face of the elephant?

9. The hair-like, round-stalked flower produced by the sugar-cane is destitute of sweet honey and fragrant odour. Even so, what will be the good of being born in a high and lofty family, if there be no manly courage to carve out for one's self a name?

10. The base will eat the curry and boiled rice given with much pleasure by the great and rich. Even water procured by the earnest perseverance of those who do not know the name of curry will be as ambrosia.

NALATIYAR CHAPTER 21 - The union of relations

1. As a mother forgets the pain and trouble she suffered during pregnancy and childbirth when she sees her infant in her lap, so the distress a man suffers from poverty and other misfortune disappears when he sees his relatives inquiring for him.

2. Supporting his relatives without partiality (like a tree which gives shade to all those who approach it at the time when the hot season is nigh), taking pains himself that many may eat the fruit of these exertions, is like a tree whose fruit is ripe. So to live is the duty of a good man.

3. Lord of the piled-up hills! the great will not say of their relatives; We cannot bear them. Though very many large unripe fruits be produced (upon a tree) very closely, there is not one branch which does not bear its (share of the) fruit.

4. Though they contract very close friendship in the sight of the world, yet the friendship of the base will not endure; (while) the amity of the stable-minded will be as enduring as the perseverance of the unswerving great, (which endures) till they have realized their hopes of heaven.

5. Those who, making no distinctions between persons and conditions, relatives and strangers, actuated by their natural feelings alone, seek all who are in poverty or affliction and relieve their distress, will be regarded by every one as preëminently worthy.

6. It is sweeter to take a heap of grass-seed without salt, and in any kind of dish, in the house of a relative dear as life, than to eat on a golden dish rice white as the tiger's claws, and mixed with sugar and milk from the hands of an enemy.

7. The desirable fried curry of politeness, though had at due-time in the house of those who are not one's friends, will be (bitter) as margosa-seed. Hear, A curry of vegetables, though served up at sunset, by those who are relatives, is pleasant.

8. Even those who have been pleasantly entertained by another as frequently as a hammer strike the anvil, will forsake him, just as the tongs leave the iron in the forge; but those who are truly worthy of being called friends will adhere to him in distress, as the rod by which it is turned adheres to the metal in the furnace.

9. O thou who art adorned by a cool and fragrant garland! when relations have partaken of the prosperity of their relatives, if they partake not also of their adversity until death, is there anything they can do for them in the other world?

10. Delicious curry (yellow as the cat's eye), when eaten alone in the house of those who love us not, will be as the margosa. When living in the house of those who are like us and love us, cold water and grass-seed will be as nectar.

THE GRAND BIBLE

NALATIYAR CHAPTER 22 - The choice of friends

1. Friendship with the wise, whose intelligence divines our thoughts, is like eating a sugar-cane from the top (as its sweetness increases more and more); connexion with persons without sweetness of disposition is like eating it from the opposite end (the flavour decreasing by degrees).

2. Some accept (the highborn as friends) merely on the ground that such, remembering their high birth, will not act inconsistently—not, O lord of the fair hills, from which the birds flee on the approach of the gold-coloured torrent! because the minds of such are known.

3. Avoiding the friendship of those who resemble elephants, seek the friendship of those who resemble dogs; for an elephant will kill his driver whom he has known for a long time, but a dog will wag his tail while the spear thrown at him is still in his body.

4. Men cleave not to those to whom their hearts cleave not, within a short space of time; but will the friendship which cherishes the memory of those who are intertwined with one's heart be abandoned, though they are absent from us for a long time?

5. When affection continues affection, then is friendship preserved, like the flower on the stalk, which, being full-blown, closes not again. Those who resemble the lotus, which, having once blown, closes again its petals, know neither affection nor friendship.

6. Those who are at the bottom in (the scale of) friendship are like the areca-tree; those others who are in the middle are like the cocoanut-tree. The friendship of those who have experience of, the past is like the palmyra-tree, (whose uses are) difficult to reckon. Such are at the top (in the scale).

7. Even vegetable curry served in the water that rice has been boiled in will be as nectar if a man accept it kindly. To eat the abundance of the unfriendly, though it be white rice flavoured with meat and rich seasoning is (to eat) the kanjira-fruit.

8. Though they adhere to one in friendship as closely as the small toes of a dog to one another, yet of what benefit is the love of those who do not help one even to the extent of the leg of a fly? Therefore, though the friendship of those who, like the channel which fructifies the rice-field, be ever so far away, we must nevertheless go to obtain it.

9. It is better to be without the love of those who are without sincerity. Death is preferable to an incurable disease. To kill him at once is more desirable than to vex a man so that he becomes sore at heart, and to abuse is better than to praise one for that which we do not possess.

10. To join oneself to many, and strive many days and examine dispositions, and take (for friends) those who are worthy, is proper. Even with a deadly serpent, to associate and afterwards to part from it will be painful.

NALATIYAR CHAPTER 23 - The bearing with the faults of others

1. When those we love greatly, and esteem as virtuous, prove otherwise, this ought carefully to be concealed, for rice in the grain has a husk, water, foam, and flowers some unseemly leaves.

2. Though it burst the bank whenever they would stop it, they will not be angry with good water. Those who live desiring good water will repeatedly draw it up. Men will not be angry, but be patient concerning the friendship of those whom they themselves have courted, though these persons act towards them with constant hate.

3. Though they do evil exceedingly, is it not fitting to be patient with one's friend? O lord of the lofty hills where the beautiful winged insects hum over the variegated konju-flowers! the forbearance of one is the friendship of both.

4. O lord of the wave-resounding shore where bright-rayed pearls are thrown up by the rolling billows, and where float swift-sailing ships! if friends from whom it is difficult to separate, possess not virtuous dispositions, they are as a fire kindled to burn our hearts.

5. Even though they do what is disagreeable, one should preserve as gold those who ought not to be forsaken. Daily do men seek for fire and keep it in their house, though it has consumed both their good house and gold.

6. Is it right utterly to abandon friends, who ought not to be forsaken though guilty of evil deeds? O lord of the renowned mountains, which, covered by the long-stemmed bamboo, pierce the sky! will men cut off their hand because it has struck the eye?

7. Lord of the cool land where the waters brightly shine! the good will not look upon the faults of others after mixing with them (in friendship), though they act disagreeably. Persons destitute of strength of mind who take up evil things and speak of them after mixing (in friendship), are themselves inferior to those of whom they speak.

8. In a thing done by strangers, though in itself exceeding bad, what is there fitted to give pain? Considered rightly, it is the acts of those who are affectionately attached; which, O lord of the land where the waterfalls murmur! will be esteemed excellent, abiding in the mind.

9. If persons become aware that those whom they have taken into friendship, supposing them to be their friends, are not their friends, let them nevertheless esteem them better than their friends, and conceal the discovery in their own breasts.

10. If after contracting a firm friendship with any one, I set myself to note his good and bad qualities, may I be cast into the hell where the traitor who discovers the secrets of his friend is punished, and may I be scoffed at by the whole world!

NALATIYAR CHAPTER 24 - Improper Friendship

1. O lord of the fair and well-watered mountains, where abundance of cascades fall down from the black crags! men will remain until they have done their work in an old house the thatch of which is untied, keeping out the water by a dam, and being drenched with the rain falling down upon them. Thus will friends! remain with one until their business is finished.

2. The friendship of illustrious men is eminently valuable, and is productive of benefit as timely rain. But the Friendship of the mean, even in the time of their prosperity, resembles, O lord of the land of clear water! the failure of rain in its due season.

3. The enjoyment of the friendship of men of acute understanding is desirable as the joys of heaven. But connexion with unprofitable men uninstructed in science and literature is a very hell.

4. Our intimacy with those to whom we are not bound by the chain of friendship, O king of the hills, the sides of which are covered with groves of tall sandal-trees! though it seem day by day to increase, will be dissolved as instantaneously as fire catches straw.

5. The presumptuously saying, We are those who will do what should not be done, and the deferring and putting aside that which ought to be done at once, verily these two things will cause affliction instantly, even to ascetics, who have renounced the pleasures of the domestic state.

6. Though born in the same pool and grown up together, the ambel-flower will never be like the expanded kuverlei. The actions of those who are destitute of excellence, though they obtain the friendship of people of high excellence, will never attain the actions of such persons.

7. A little monkey breaking into a fruit with its finger, will strike and seize its own father, though coming to meet it. Lord of the hills! the friendship of those who are without unity (of mind) is not pleasant.

8. If I stretch not out my hand and deliver my whole soul without hesitation to my friend who is in distress, may I be cast into the hell where the wretch is punished who has violated the chaste wife of his friend, and may I be scoffed at throughout the far-famed earth!

9. Like pouring margosa-oil into a pot into which ghee has been poured and taken out again, O lord of the fragrant and goodly mountains! is the acquisition of the favour of those who are acquainted with evil, after the renunciation of the favour of those who are acquainted with good.

10. The absence of benevolence of disposition in him whose form is beautiful is like water mixed with milk, that is pleasant to drink. For those who are wise, to become companions of the wicked is like the naga playing with the female cobra.

NALATIYAR CHAPTER 25 - The possession of understanding

1. When the excellent behold their enemies in adverse circumstances, being themselves confused on that account, they will not come near to invade them. In like manner the invincible and mighty serpent (Rhagu) will not draw near to afflict the moon in her first quarter.

2. Lord of the cool shore of the broad ocean! self-control is the ornament of the poor. Should they behave without respect and without any measure of propriety, their lineage will be published by (the inhabitants of) the village they live in.

3. Let the seed of the wormwood be sown in the best of soils, it will never become a cocoanut-tree. So even the Southern (Yama's subjects) have, by performing acts of virtue, attained heaven; while the Northern, having derived no advantage from their privileges, very many of them have perished. A happy new birth depends upon a person's virtuous conduct.

4. Though the fruit of the plantain be ripened in the bitter season of the margosa, it will not lose its sweetness. Thus, although those who are naturally good, associate with the bad, their friendship with them will not corrupt their minds.

5. Sweet water may be produced even on the brink of the sea-shore, and salt water on the side of a mountain. O lord of the cool shore washed by the waves of the ocean! it is truly said that sensible men will not imitate those with whom they consort, but will preserve their own minds.

6. O lord of the cool shore of the ocean where the thick-bowed punnei-trees flourish! will those who are virtuous and impartial towards all, first contract and then dissolve friendship? (Sooner) than this, it is better that friendship should never be contracted.

7. To be united in friendship with the prudent, who think of that of which they ought to think, is productive of the highest

felicity, and affliction is avoided by separating from fools, who know not what belongs to friendship.

8. Whether an individual establish himself in a good situation, or whether, spoiling that condition, he debase himself, or whether he exalt himself to a much higher condition, or whether he make himself superior to all, he does so entirely by his own exertions.

9. In the way of business, even for the great to follow after the ignorant is not folly, but wisdom, O nobly-born king of the cool shore resounding with ocean-waves!

10. Having undertaken a profitable business, having experienced enjoyment, having performed acts of charity to the excellent! if any one in any one birth is able to do all this, such a consummation may well be compared to a merchant-ship that has reached her port.

NALATIYAR CHAPTER 26 - The want of understanding

1. Poverty consists in the being destitute of accurate learning. Great wealth, which has been accumulated by acquisition, consists in the possession of that learning. Will not the hermaphrodite, who is destitute of manliness, adorn itself with every jewel which is desirable in its eyes?

2. Would you know why affliction and loss of dignity befall those who know the benefits of knowledge derived from many books? It is this: when Sarasvati, of ancient renown, takes up her abode with them, Lakshmi, being coy, will flee away.

3. He that receives not, but despises as mere talk the command of his father to study, on a letter being gently held out to him in the presence of many, calls out to the person who presented it and seizes the rod of offence.

4. If one who has grown up in ignorance enter the assembly of the excellent in learning, in the earth, and sits down, it will be like the sitting down of a dog; and though, not remaining quiet, he should say anything, it will be like the barking of a dog.

5. The vulgar will repair to the learned and speak of what they know nothing of; the good, though asked of all they know, display it not, knowing that it will be thrown away.

6. Those whose tongues are adorned with learning and knowledge fear the disgrace of evil speaking. The unwise indulge therein. Thus on the palm-tree the dry leaves maintain a perpetual rustling, whilst the green leaves make no noise.

7. When speaking of the way of virtue to those who comprehend not what is good, it is like pressing the sweet mango into a bowl of hogwash. Like a stick driven against a rock,—the point is broken, it will not enter in at the ear.

8. Though they wash it with milk and put it to dry many days, charcoal has not the property of becoming white. Though they strike with a stick, and thrust too, understanding will not enter into the body void of virtue.

9. Like the fly, which batters on filth, instead of feasting on the sweet-smelling and (honey) dropping flower, so to those whose minds are inherently base, what pleasure is there in words that come from the mouth of the worthy, though clean and sweet as honey?

10. The acute and faultless instruction uttered by the wise, strikes on the mind of the mean without laying hold of it. A mean man will look on the face of one like himself, and with him hold converse.

NALATIYAR CHAPTER 27 - Riches without goodness

1. The bat will not go to the rough-stemmed wood-apple tree, though near and fruitful. So the riches of those who, though they be very near to one, have no greatness of soul, have not the excellence of being considered as profitable.

2. Though there be handfuls of small buds on the milk-hedge, men will not put out their hand to gather them, for its flowers are not fit for wearing. (Even so,) the wise will not form friendship with the mean, though they have much wealth.

3. Though they live on the shore of the rolling ocean, they repair to the saltless well of a running spring and drink. Though wealthy men be nigh, they will go afar off and fix their desire upon the liberal.

4. In the seagirt earth merit is various. The sensible should be great. Those who are foolish, and are like unbeaten steel and the thorny brinjal, will flourish in silk and gay apparel.

5. If you ask what is the reason why, while the good and just are in poverty, the unjust and unlearned are wealthy, O thou who hast eyes elongated like a lance! when one investigates the matter, it is nothing else but the effect of deeds done in, a former birth.

6. (O Lakshmi,) who like a golden image sits upon that fair flower whose leaves are like scentless plates of gold, die and become ashes upon the ground! you connect yourself with the mean of all sorts, leaving the good who resemble gold.

7. O thou who hast eyes like a lance! is not shame attached to the poverty of the just? Is not the wealth of the miser like painters'-green? (i.e. it so cleaves to him that he will not give alms.) When thou hast investigated these two states thou wilt not approve or desire either of them.

8. Those who are honest (when they become poor), going to distant lands, and eating various kinds of food, will spend their days; while those who are dishonest (when they become

poor) will sit in their houses and eat curry and rice while the perspiration streams from their bodies, and will not go to distant lands.

9. When the ear of the golden-red paddy is scorched, the heaven bright with lightning will vomit and pour forth (rain) in to the sea. The liberality of those who are simple, even when they are possessed of riches, is of like character.

10. Those are the senseless who, though they read, understand not. The sensible, though they read not, resemble the learned. Those who, though utterly poor, will not beg, are the truly rich. Even the rich are poor if they give not.

NALATIYAR CHAPTER 28 - Illiberality

1. To give a part of their meal to the extent of their ability, both to the friendly and unfriendly, and after that to eat, is truly to eat a meal. To those who refuse their food to the needy, and so live and eat and pass on, the door of heaven will be closed.

2. Those who have, to the best of their ability, practised to any extent trifling acts of charity, will in another birth become great; while those who, when they have become wealthy, say, We will give alms some time or other, shall be punished and shall perish from all the sea-surrounded earth.

3. He who employs not his time in enjoying his property, or gives not of it to ascetics, but lays it up (like a miser)--at him, the foolish one, about to perish, his hoarded wealth shall mock, and the favour of the world shall mock.

4. The great wealth which the miserly-minded have attained, who neither know how to give it away nor to use it themselves, shall be like the beautiful damsels of a family, who when they have arrived at puberty are enjoyed by others; i.e. others than its owner shall enjoy it.

5. Though they live near the mighty ocean whose waters overflow, men look on the spring of a small well whose water is almost dried up and live. The poverty of the great is better than the riches of those who know not of the next birth.

6. If you ask why I say, It is mine, It is mine, concerning the property of that ignorant man who gives not to others, saying, It is mine, It is mine,--while it belongs to that wretched man he gives it not in alms, neither does he himself enjoy it, neither do I give it away in alms or enjoy it myself.

7. The poor are more exempt from trouble than the niggardly rich. They are exempt from the labour of guarding that wealth. They are exempt from the trouble of bringing it. They are exempt from the pain of having their hands bound. In many ways are they exempt from trouble.

8. While the property is his own, he gives it not away; when it becomes the property of his partners, they also give it not away in alms. If he gives it away before his death, the partners will find no fault with him; if after death they give it away, he will not find fault with them.

9. Comparing beggars to a calf, and benefactors to a cow, such a spontaneous benevolence is true benevolence. Forced charity is as when a cow will only give its milk when coerced by strong men, who push it about and apply various instruments to its limbs. Such benevolence is the mark of a base mind.

10. The seeking to accumulate wealth is a cause of vexation. The guarding that collected shining wealth causes vexation. Again, if any of that wealth which is so guarded be diminished, there is vexation. If it be lost, how great the vexation! Truly this said wealth is the very abode of vexation.

NALATIYAR CHAPTER 29 - Poverty

1. Although a man live wearing a patched cloth round his loins, yet the possession of eight or ten pieces of money will gain him great honour among many persons. Those who have nothing at all, though born of a respectable family, are considered (by such) as more despicable than a dead carcass.

2. It is said that ghee is more subtle than water, and all know that smoke is more subtle than ghee. If you inquire, you will find that the afflicted mendicants will creep in through crevices through which even smoke cannot permeate.

3. O king of the woodlands where they chase the parent from the cultivated field with stones, where the Kantharla (November-flower plant) growing upon the mountains lofty and abounding with rocks, is out of flower the swarms of red-spotted winged insects will not even approach near it (to extract its honey): thus the destitute have no relations.

4. In the day of prosperity thousands are very slaves, as crows will collect together at the mangled carcass (i.e. the dead crow); but in the day when this is changed, like the insect (which wanders about for food), there is not one single person in the world who will ask you, Are you well?

5. O lord of the fair hills crowded together, where the streams fall upon the rocks and wash them! the high birth of those who are environed by poverty will disappear, their great dignity will disappear, and their illustrious learning will also disappear.

6. Scorn those who, though they live in the same town, give no alms to those who came to them tormented in mind by sharp hunger, and asking for somewhat with great desire. It would be far better to go away to some distant place and live

as guests in other houses, than to remain fruitlessly spending their days in that place.

7. O thou who hast sharp teeth causing envy to the buds of the jessamine! those who are mendicants (or those who have the affliction of begging) will lose, together with their right-mindedness, abundant accurate learning, and all other good qualities which they may have at any time possessed.

8. It is better for him who once was charitable, i.e. who stood in the way of giving, but who now cannot give aught to beggars, to spend his life in the afflictive way of stretching out his hands for alms in every house in the far land to which he has gone, than to remain in his own land,--than living in his native town, standing in the way of poverty, trying to mend his circumstances.

9. When wealth has gone, in the time of adversity, the poor, with those arms once adorned with bracelets, bend the branches of trees, pluck off the leaves and eat them, using as a dish an earthen pot, and live on with discontented minds eating leaf-curry (or that which is (cooked) without salt.

10. O lord of the hill-country, cool and very beautiful and lofty, where the streams of water fall down (from the rocks)! the swarms of shining and beautiful winged beetles crowded with red spots crawl not on the branch which has ceased to blossom; in like manner the unfortunate have no friends.

NALATIYAR CHAPTER 30 - Innocence

1. The minds of the honourable, when they see the disgraceful things or excesses perpetrated by the ignorant who rely upon their wealth, will burn in one compact flame as the fire burns the jungle on which it has seized.

2. The honourable, though they become through destitution mere bones and skin, will they follow those who are destitute of proper dispositions, to make known their afflictions to them? Or will they refrain from telling the trouble which they endure to the great (or wise), who are beforehand intuitively acquainted with them?

3. If it be that they are like those who say, as soon as others see their wives, Alas, the chastity of our wives is in danger! being afraid, place us outside and give us rice,--on this account forsake associating with the rich.

4. The estimation of the excellent will bestow on us good in this life. It will stand unwaveringly in the way of goodness, and it will afford benefits to be enjoyed in the next birth; That estimation is good indeed. O thou who sheddest a delicious scent from thy hair!

5. The excellent will not do the things which will bring upon them the effects of sin in another birth, or disgrace in this birth, though it should cost them their lives. Death will cause trouble for only a moment in one day; there is nothing like sin, which will cause grievous and long-enduring misery.

6. Among all those who live in this fertile and wide world, those who give not alms to others, amongst the rich, though exceeding rich, are poor indeed; while those who go not to beg alms of the rich, though they have become exceedingly poor, are indeed illustrious.

7. All who are in the lowest grade of virtue dread pinching hunger; all who are in the middle grade will fear affliction. O thou with long lance-shaped eyes, whose brows are spread like a bow on each side! the highest grade of all will fear the reproach uttered against them by others.

8. These are the good, these are the liberal givers, but they are now become poor. When the rich, thus reviling them, cast upon them a contemptuous smile, the minds of the eminently excellent will burn, like the fire in the smith's forge when excited by the bellows.

9. The shame which is caused by not giving alms to those who desire of us, is not modesty. Nor is the shame which one feels every day who flees from battle, modesty. But true modesty is that shame which will not suffer us to declare the wrongs inflicted on us by our enemies in the day of our distress.

10. The tiger of the forest having slain an elk, will not eat it, but will leave it if it fall on the left side. In like manner, could the excellent by a sacrifice of principle obtain all the wealth that exists under the wide-extended heavens, they would not even desire it.

NALATIYAR CHAPTER 31 - Dread of mendicity

1. Will those who possess clear understanding follow after such men as constantly revile them, saying, These poor men will become rich through our means; they cannot acquire wealth of themselves?

2. Does not a man's death and his birth take place (frequently) in the twinkling of an eye? Is it, therefore, a reproach to a man if he starve and keep his integrity inviolate, rather than fill his stomach by the disgraceful practice of mendicity?

3. There are none who, using poverty as a pretext, venturing on beggary, do not go to others for assistance in the way of meanness. Will the excellent then go for alms to any others but to those who will embrace them and say, Come to my house and eat?

4. Though Lakshmi withdraw from them and God be angry, the excellent will not stand with bended neck before the

ignorant who bury their money in the earth, and who contemplate not heavenly things with constant minds.

5. Living without begging from friends, strong in affection and who are like the apple of our eyes, who withhold not their assistance from us, is life indeed. Since one's mind melts with anguish when one reflects on a life of mendicity, what must their feelings be who receive alms!

6. Since it is a means of removing the affliction of poverty for one to beg for himself, then let affliction be my portion, and let precious wealth depart from me. Of what use is it for him to ask alms of his neighbour with a mind rocked with covetous desires and eyes dimmed with tears?

7. O lord of the mountains from whose sides fall streams which throw up gold! though a person be born again and again in the world who will not allow himself to reproach beggars, yet (so few are such persons) it must be said he belongs not to this world.

8. If a person being tormented with poverty, rejecting true wisdom and allowing ignorance to abide in his mind, goes to a person and says, Give me alms, and if the person so asked refuse to give, will he not die from very shame at that moment?

9. Is the gently walking in the way of asceticism more grievous than the saying to others, Give me at least something, thus debasing one's dignity of the custom of doing homage to others, to whom he has attached himself by making their acquaintance?

10. Let a person, on the ground of old acquaintance, do that benevolence which is fitting in the way of affection to others if they be unworthy of that benevolence. A fire unquenchable pressed down in their minds will consume them (till they perish).

NALATIYAR CHAPTER 32 - Experience in (conducting of) assemblies

1. Before the learned men who are confused in mind, who conduct themselves according to their so-called wisdom, smiting with their hands, reiterating again and again their foolish observations, and who disturb the proper order of the assembly, gently desist from uttering words of wisdom.

2. The eminently wise will not consort with the evil poet who comes into the assembly as if he were a learned man, reciting some poem of another's which he has learned; that evil poet entering into the assembly will reproach the people who are there, or if not, to disgrace them, will smite his own shoulder and rise up to commence strife.

3. There are many men who speak many words, who love to commence strife with others, esteeming their own words unanswerable (or overpowering in speech), who understand not how to argue convincingly with their opponents, and who know not (how to acknowledge themselves) beaten.

4. The simpleton, not being able to acquire any learning for himself, goes into the assembly of the learned, and reciting as his own a stanza which he has learned from some schoolboy, exposes thereby his own ignorance.

5. Those who rise up to show the wisdom or the power of their words, and consort with angry persons who, opposing others with wrathful minds, receive not what is truth, but contend alone for victory, like wild beasts, shall see their own teeth, like the seeds of the gourd, in their hands.

6. When the ignorant recite a poem without understanding its meaning, speak anger-exciting words, the excellent of imperishable renown, being greatly ashamed of them, will stand grieving much for her who bare them.

7. Science is easily acquired by all obedient students, like the shoulders of courtzeans who take all they can get. But the substance of acquired learning is as difficult to be understood as are the inward instructions of those courtzeans beautiful in body as flower-buds.

8. Those learned men who collect plenty of books bring them and fill up every room in their houses, and yet understand them not, are of one kind, while those learned men who both understand their purport and are able to explain them to others are of another kind.

9. O lord of the extended hills where the wild oxen resort in herds! Can the works of these persons be called excellent and faultless commentaries who construct them not in these four methods--concisely, copiously, catechetically, and paraphrastically?

10. Will those who are not born of a good family, no matter how much learning they have acquired, will they become sufficiently wise to pass over, without censuring, the faults which occur in the speech of others? The truly learned make as if they knew not the despicable learning of those who understand not their exposition of science.

NALATIYAR CHAPTER 33 - Defective knowledge

1. The learned will esteem as precious the speech of those friends who declare to them the gracious way of wisdom. The base, who are esteemed as worthless, will abuse and revile them. The ladle appreciates not the flavour of the milk-porridge.

2. Though men destitute of rectitude listen to those who are destitute of envy, when they declare the way of virtue, yet they give no heed, just as the chakler's dog, which seizes and

THE GRAND BIBLE

devours leather, knows not how to appreciate the taste of rice and milk.

3. Although they see by numerous examples the way by which their precious life may depart in the twinkling of an eye, yet they do not good even to the extent of a grain of millet. What does it matter whether such stupid, shameless (persons) live, or whether they die?

4. Since the days of life are few, and to our life there is no continuing stay, and since it is reviled (or contemned) by many, why should any one nourish fierce hatred in his heart in secret, and not be friendly with those he may meet.

6. If a person going before a public assembly abusively reproach another, and the reproached reviles not in turn but remains quiet, if the reviler thereafter live on and prosper, he will indeed be an object of astonishment to all (who see him).

6. The hard words, Get out and go away, will be uttered by the female slave in his own house, while she pushes him out, to him who, before old age comes upon him, perseveres not in performing deeds of virtue.

7. Men of small understanding fruitlessly spend their day of life; since they themselves enjoy not their wealth, they bestow no benefit on the good. They attain not the excellent way of life, which would be a strong fortress for them, and with confused minds do they rely on their wealth.

8. The foolish man who in the time of youth binds not up as a vitium the rice needful for the road on which he travels, but binds up his money (like an orange) and says, Hereafter we will do the requisite acts of charity,--when with the hand he makes a sign that he wishes a bag of gold to be brought, the relations will say he wants a sour wood-apple.

9. Men of small understanding who in time of adversity and dangerous sickness anxiously think of another world, in the time of prosperity think not of another birth, even to the extent of a grain of mustard-seed.

10. Alas! though men of defective understanding see Yama surrounding with his rope to take away those precious ones, immeasurably beloved, dear as their own lives, what is it? Though they have acquired these children, they think not of virtue, but fruitlessly waste their days of life.

NALATIYAR CHAPTER 34 - Ignorance

1. The quality of those who greatly rejoice in the act of domestic joy in this life, while they continually behold Yama slaughtering their lives, even Yama the great and mighty in slaughter, is like that of a tortoise which its captors have put in a pot of water, while they kindle a fire (to boil it), which sports in the water, being ignorant of its real condition.

2. The quality of those who have resolved, saying, After we have performed all the duties incumbent upon us in the domestic state, we will learn the way of virtue, is like the speech of those who having gone down to the sea to bathe, said, We will begin to bathe as soon as the noise has altogether ceased.

3. The ignorance of the customs of the world anciently renowned, faultless and full of excellence, in one who has obtained without let or hindrance these five things,--caste, penance, learning, high birth, and preëminence, --is like rice-milk destitute of butter (therefore tasteless).

4. Though great stones do not understand the speech of men, yet since they do what is required of them, as standing, sitting, lying down, or moving, they are far more useful than a fool (as it is impossible to induce a fool to act as we wish him).

5. If a fool, when angry with others, with any cause for anger,--like one who supposes he has made an acquisition, without having really obtained anything--bewildered by passion, cannot crowd together abusive words, his tongue tingles all over.

6. The worthless friendships of those who say, We will make them our own, while they follow those who have no friendship for them, O lord of the sea-shore where the punnei with fair blossoms grows! is as it were losing one's arm in striking another with a stone.

7. As the ants without intermission walk round and round the outside of the pot in which there is butter, though it be impossible to get at it, so men of the world will never learn, but cleave to those rich men who never give them anything.

8. Will they not abhor the days of life who daily enjoy not good, who practise not virtue, who give not to the destitute, who enjoy not their own wives (but seek to dishonour others'), and who live not a life commended by others?

9. Friendship with those who say, We care not for their commendation, when those who love them praise them, and who are destitute of all tried good qualities, although by it one should be able to obtain the whole earth surrounded by the sea with rolling harsh-resounding waves, will be only affliction.

10. When a man's neighbours commend one on account of his learning, wide-extended fame, and high birth, he shall obtain glory. But if he himself speak of these things, his brother-in-law will mock him, saying, He is a lunatic who cannot be cured by any medicine.

NALATIYAR CHAPTER 35 - Meanness

1. Though one every morning, as a necessary duty, put bruised grain into the mouth of the fowl, it desists not from turning up the dunghill; so though one explain books of science of great importance, yet the mean man will the more follow the path most agreeable to his mind.

2. When one proposes, saying, Let us go at once to the abode of the perfect, who have acquired learning which establishes the mind, the base will rise up and say, Let us go to sleep, or if not, they will say something else equally foolish and refuse to go altogether.

3. Though the excellent obtain great honour, they swerve not from their former disposition, but follow one line of conduct. O lord of the fair land of copious streams! though the base obtain great honour, they too alter not their line of conduct.

4. If one confer a benefit upon them even as small as a grain of millet, the excellent will consider it to be as large as a palmyra-tree. O lord of the fair land of sparkling steams! though a benefit as large as a palmyra be daily conferred upon him, the ignorant mean man has no gratitude (it is considered as no benefit at all by those who are ungrateful for the good done to them).

5. Though the dog be delicately nourished and fed from a golden dish, yet it will ever be earnestly looking out for the leavings of others. Thus the acts of the base-minded, though they are esteemed as honourable persons, will not correspond with their rank in life.

6. The worthy, though they have attained the wealth of the world, will at no time indulge in haughty speech, but if the mean have acquired the wealth of one cani (1/80 part) added to one muntheri (1/320) they will regard themselves as great as Indra king of heaven.

7. Though the shoe be wrought with excellent gems set in the purest gold, yet it is intended for the foot of its owner. In like manner, though the mean-minded be very rich, yet he will be found out by his deeds.

8. O lord of the fair and victorious land of mighty hills! the base man is mighty in speaking harsh words. He regards no one, laughs at the misery of others, grows more and more enraged and will continually reproach others.

9. O lord of the cool shores of the sea where the honey-producing Nay (a water-flower) grows, resounding with waves! if persons remain with them many days, the excellent will say, These are old friends, and will show kindness to them, whereas the base-minded will hate and revile them.

10. Though men take away the plucked-up grass from the bullock and give it to the heifer, and thus feed it up for many days, yet it will never be strong enough to be yoked to a cart. O king, hear! Though the base are very rich, yet their deeds will betray them.

NALATIYAR CHAPTER 36 - Baseness or Envy

1. Those who have knowledge bound up in their minds, though young in years, watch over, keep, and restrain themselves. The ignorant, though old in years, go on obstinately practising evil deeds, and, like the reed, never lose their hollowness.

2. Though the frog dwells always in the beauteous and wide pool it never divests itself of its slime; and though those who have no sound knowledge learn faultless and illustrious sciences, yet they have not ability to understand them.

3. O good lord of the heaped-up mountain land! while it is indecorous to extol the good qualities of persons before their faces, what are those wretches' tongues made of, who, standing in the presence of those persons, declare their faults, for the purpose of destroying their reputation?

4. O beauteous and fair matron! women of high birth will not set off their beauty by ornaments as slave-girls. Courtesans who thus pride themselves on their dress will pass away (fruitlessly) or despised by all, just like the sudden swelling of a river, which soon passes off altogether.

5. Those mean persons are of the nature of the chisel, which without being struck will not even penetrate a tender leaf, though resting upon it; they will give nothing to the kind-hearted, but will give anything to those who employ force, if they meet them.

6. The mountaineer thinks of his mountains, the husbandman of his productive lands, the wise think of the special benefits they have received from others, and the fool thinks only of the abuse he has received.

7. For one good turn they have received from another the wise will endure a hundred evils afterwards inflicted. But if they have received a hundred good turns and have suffered only one evil turn, fools will consider the hundred good turns as evil.

8. The base in prosperity will not do these things which those who are of high birth will do even in adversity. Though one place rings (of gold) upon the tusks of a hog, O thou who hast eyes like a lance! it will never become a warlike elephant.

9. Many persons fade away like the lotus-leaf (having been obliged to alter their tone of speech) after they exultingly boasted of their intention to others, saying, To-day we will

grow rich; yea, this very day we will grow rich; after a time we will grow rich.

10. The serdel-plant, though growing in water and green in colour, has no moisture in it. so the world has in it persons who are as useless as the great stony rocks, though they abound in great wealth.

NALATIYAR CHAPTER 37 - Miscellanies

1. Though it be a building on which the clouds creep, a fort exceeding strong, shining; resplendent with the gems stored up in it, of what benefit is it? The house of him who has no beloved and excellent wife is to the view a dreadful forest.

2. Though they be guarded (as it were) with naked swords, with unrelaxing vigilance, should there be the smallest possible relaxation of that vigilance, the period will be short indeed before they begin to act ignominiously. And long indeed will that period last during which softly speaking females will not desire to return to proper conduct.

3. The woman who bold in opposition threatens blows is as death. She who resorts not to her kitchen betimes in the morning is an incurable disease, and she who gives grudgingly the food she has prepared is a household devil. Women of these three kinds are a destroying weapon to their husbands.

4. Though he is advised to eschew marriage, he eschews it not; though the sound of the dead-drum pierces his ear he heeds it not. Moreover the wise say that the delusion which leads him to think that matrimony is indeed a pleasant state is a crime worthy to be punished by stoning.

5. The highest grade of virtue is living in persevering austerities. The middle grade of virtue is living in marriage with wives who are dear to us. The lowest grade of all is, thinking that money does not come in fast enough, covetously to follow after and abide with those persons who know us not.

6. The chiefest of the learned are those who spend their time in learning many sciences. The next in rank are those who give to the worthy the goods acquired by merit in a former birth, and thus pass their time. The lowest of all are those who cannot sleep for envy, arising from the feeling that they have not fared luxuriously or obtained sufficient wealth.

7. As the fruitful shoot of the red-grained rice becomes afterwards itself red rice and flourishes, O lord of the city (Indra) surrounded by fruitful fields which are covered by red rice! in the same manner the learning of the father becomes the learning of the son.

8. The wealthy and the excellent perish, while the sons of concubines and the base wax great, the lower place becoming the upper place. Thus the world subsists, the lower part becoming the upper part of an umbrella.

9. O good lord of the victorious mountain-land where the falling streams sweep along gems! it were better that those who when they hear their dear friends declaring the affliction of their minds, have no desire to alleviate their sorrows, should die by casting themselves down from a mountain top than that they should live.

10. If we impartially examine the two things, it will be found that the inundation of the river and the love of beauteous and desirable courtesans are alike. If the rains fail, the inundation will cease; and if their lovers' money is expended, those courtesans' love for them will fail also.

NALATIYAR CHAPTER 38 - Courtesans

1. If you impartially investigate the two things, it will be found that there is no difference between the shining light of a lamp and the love of courtesans. When the oil is exhausted, the light of the lamp vanishes, and when the money of their lovers is gone, their love also evaporates.

2. The fair and beautiful matron who is adorned with chosen jewels (a courtesan) said, I will go with you to the top of the mountain and cast myself down from it for your sake. But when he said, My money is gone, she came weeping, stating that her foot was painfully swollen and she could not go up the mountain, and left altogether.

3. Let them (i.e. their lovers) be even as fair as Indra the red-eyed, who is worshipped by the gods in the beauteous and wide-spread heavens,--courtesans, like freshly plucked mango-leaves, will politely dismiss them, and send them away as soon as their money is exhausted.

4. Those who have no property are as poison to the lotus-eyed beautiful courtesans, who are destitute of all goodness of mind; while those who in the sight of all have acquired their wealth by working the oil-mill will be as delicious as sugar.

5. (Only) those fools who like wild beasts will come near courtesans, who act as the vilanga-fish, which shows its one end to the shark and its other end to the fish in the clear pool, filled with honey-producing flowers.

6. If the golden-braceleted one who has affirmed, saying, As the perforated bead leaves not the thread on which it is strung, and as the andril-bird which never leaves its mate, I will never separate from you,--if she becomes, like the horn of the ram, turned away from its fellow, O my poor heart! will you still remain with her, or will you come away with me?

7. They shall be derided by many who are delighted with the love of courtesans (thinking that they are their friends), who, like the wild cow, lick the hands of men, at the same time

poisoning them, and who are like the ghyal in jumping and running away when they have spoiled their lovers of their property, and yet imagine that they are their friends!

8. Courtesans rejoice and appear as friends while their lovers have aught to give; but when they have exhausted their wealth, then they show themselves as enemies and become (estranged from them), as the horn of a ram twisted from its fellow. Those who come not near the full-breasted courtesans whose eyes roll like the deer, yet leave not off their way of sin, may well say, We have attained the right way.

9. Those who imagine the beautiful courtesans who hide within them the disposition that will afterwards injure them, even when they speak lowly words in order to create confidence, and who, believing these words to be true; imagine them to be their friends, possess their own bodies for themselves alone, and not for any benefit to be done to others.

10. Even at the time when those who have bodies laden with sin have by inquiry found out all the crafty intentions which beautiful-browed courtesans whose minds are fixed upon others have conceived against them, they walk as though they knew them not.

NALATIYAR CHAPTER 39 - Chaste Women

1. Though women be high in reputation and equal to the goddess Ayra in conjugal fidelity, they must carefully avoid those who love them, and follow them in hopes of gratification, for such caution is the safeguard of the virtue of matrons with perfumed foreheads.

2. If in time of distress, when the meal of the whole family is cooked by the water of a small pot, if a host of relatives sufficient to consume the water of the sea should come all at once, the softly-speaking woman, who shows herself as bounteous as the ocean, is the glory of her house.

3. Though her house be open on the four quarters, though it be exceedingly small, and though the rain pour in on every side, a chaste and virtuous woman will be honoured in the place where she resides, and her habitation respected.

4. She who is pleasing to the eye, who in all things gratifies her husband according to his desire, and at all times stands in awe of him, whose modesty is so conspicuous as to shame her sex, and in all her love-quarrels with him acts with such prudence that reconciliation affords him increased delight, this mildly-speaking matron is truly a woman.

5. Whenever our husbands embrace our shoulders, we feel ashamed as if we saw them for the first time. What pleasure, then, can these women enjoy who from the desire of money endure daily the embraces of many?

6. Riches in the possession of a generous man resemble in their effects the learning acquired by a man of great natural ability. The chastity of a modest woman is like a sharp sabre in the hands of a courageous man.

7. As if when we had by us red and black gram at the same rate of six measures for a fanam, his breast, which is like a hill, after having embraced many fair women altogether inferior to me, comes unwashed to embrace me also. My husband comes to embrace me with his unwashed breast like a hill, after having embraced the bosoms of fair-browed ones who are not like me.

8. O poet, speak not harshly to me! for if you so speak I shall be to my husband like the left side of the tambour, which gives no sound. Wherefore lift up thy feet and gently retire from me; speak to those (strange women) who are to him like the right side of the tambour, which gives forth sound.

9. I am she who was afflicted when flies flew around my husband, who possesses the cool field, where the reeds being plucked up, the waters shine. I am she who when sparks of fire fly about him and (courtesans) fight against it with their opposing breasts; still endure life, though I look upon his wide bosom adorned with sandal-powder.

10. O singer, utter not that gross falsehood, saying, He who wears a garland of buds loosely strung together will be kind to me. I am not dear to him, but am like the flower of the sugarcane (which is destitute of sweetness). Speak these words to them who are like the middle joints of the cane and sweet to him.

NALATIYAR CHAPTER 40 - De Amore [Of Love]

1. O lord of the cool shore of the wide-extended backwaters, whose pellucid waves dash along with unceasing noise! if one live not in matrimony the body will suffer in health. If there are no love-quarrels between man and wife, marriage will be tame indeed.

2. The sound of the approaching monsoon booming in every quarter of the heavens from the rain-fraught clouds is like that of the death-drum to a wife separated from her husband, for he promised to return before the rains set in. They are setting in, and therefore she fears that he is no more, or else he would have returned.

3. At eventide, when darkness prevents mechanics from distinguishing their tools, the wife will select blooming flowers, and after having strung them on a thread, will cast away the garland from her weeping, and will say, Of what use will this garland be to me, whose husband is absent?

4. Does not my wife, while reclining on her couch and counting with her taper fingers the days I had appointed for my absence, reproach me for my absence, while she wipes away one by one the tears which fall from her eyes, red with weeping as she beholds the setting sun?

5. The kingfisher, mistaking my wife's eyes for a gyal-fish, will fly after her, but when it sees her beautiful eyebrow it will forbear to strike, afraid and supposing it a bow.

6. When the henna-dyed cotton was applied to the foot of my daughter of beautiful form, and whose mouth is perfumed like the red lotus, she would say, Gently, gently, and withdraw her foot lest it should be hurt by the cotton. How then will that foot be able to travel the gravelly paths of the forest?

7. In the golden and ruddy-tinted eventide, when the sound of the stylus on the palm-leaves is hushed, the wife separated from her husband, while she thinks of his absence, will tear off her garland and cast it from her, wiping off the sandal paste which adorns her beautiful form.

8. O thou with shining bracelets! you asked me saying, Will you be able to follow him through the paths of the forest difficult to be traversed? As a person who has bought a horse immediately learns to ride, if I, did not previously know how to do so, so will I learn to follow him.

9. I understood not yesterday what she meant when she so closely embraced me [the... mother is speaking]. Now I do understand, what she meant, viz. that to-day she would leave me and follow her husband through the forest-paths by which the timid deer flee away from the tiger.

10. I upbraid not the three-eyed Siva, nor the crow, nor the hooded serpent,—they have not sinned against me. Nor do I upbraid my mother who bore me—O thou who hast breasts like the buds of the golden-coloured congon-flower! But I do complain of the path which has taken away my husband from me,—who, has left me for the sake of gain.

DRAVYASAMGRAHA

by Acarya Nemicandra,

Translation: Sarat Chandra Ghoshal, 1917

Estimated Range of Dating: 10 th century A.D.

(The Dravyasamgraha is a 10th century Jain work of Acarya Nemicandra (Also known as Nemicandra Siddhanta Cakravartin) that gives a lucid exposition of the six reals or substances as per the Jain cosmology: sentient (jīva), non-sentient (ajīva), principle of motion (dharma), of rest (adharma), space (akasa) and time (kala). A clear knowledge of what they are and their role in this universe is one of the prerequisites to enlightenment and ultimately to salvation, the reaching of which is the ultimate goal of any soul.)

1. I always salute with my head that eminent one among the great Jinās, who is worshipped by the host of Indras and who has described the Dravyas (substances) Jiva and Ajiva.

2. Jiva is characterized by upayoga, is formless and an agent, has the same extent at its own body, is the enjoyer (of the fruits of Karma), exists in samsara, is Siddha and has a characteristic upward motion.

3. According to Vyavahara Naya, that is called Jiva, which is possessed of four Pranas, viz., Indriya (the senses), Bal (force), Ayu (life) and Ana-prana (respiration) into the three periods of time (viz., the present, the past and the future), and according to Nischaya Naya that which has consciousness is called Jiva.

4. Upayoga is of two kinds, Darshana and Jnana. Darshana is of four kinds, Darshana is known to be (divided into) Chaksu, Achuksu; Avadhi and Kevala.

5. Jnana is of eight kinds, viz., Jnana and Ajnana of Mati, Sruta and Avadhi, manah-paryaya and Kevala. (It is also divided into Pratyaksha and Paroksa (from another point of view).

6. According to Vyavahara Naya, the general characteristics of Jiva are said to be eight kinds of Jnana and four kinds of Darshana. But according to Suddha Naya, (the characteristics of Jiva) are pure Jnana and Darshana.

7. According to Nischaya Naya, Jiva is without form; because the five kinds of colour and taste, two kinds of smell, and eight kinds of touch are not present in it. But according to Vyavahara Naya [Jiva] has form through the bondage [of Karma.]

8. According to Vyavahara Naya is the doer of the Pudgala Karmas. According to Nischaya Naya (Jiva is the doer of) Thought Karmas. According to Suddha Naya (Jiva is the doer) of Suddha Bhavas.

9. According to Vyavahara Naya, Jiva enjoys happiness and misery the fruits of Pudgala karmas, According to Nischaya Naya, Jiva has conscious Bhavas only.

10. According to Vyavahara Naya, the conscious Jiva, being without Samudghata, becomes equal in extent to a small or a large body, by contraction and expansion; but, according to Nischaya, Naya (it) is existent in innumerable Pradesas.

11. The earth, water, fire, air and plants are various kinds of Sthavara possessed of one sense. The Trasa Jivas, conches, etc., are possessed of two, three, four and five senses.

12. Jivas possessing five senses are known (to be divided into) those having mind and those without mind. All the rest are without mind. [Jivas] having one sense (are divided into two classes) Badara and Suksma. All (of these have again to varieties each) Paryapta and its opposite.

13. Again, according to impure (Vyavahara) Naya, Samsari Jivas are of fourteen kinds according to Margana and Gunasthana. But according to pure Naya, all Jivas should be understood to pure.

14. The Siddhas (or liberated Jivas) are void of karmas, possessed of eight qualities, slightly less than the final body, eternal, possessed of Utpada (rise) and Vyaya (fall), and existent at the summit of Loka.

15. Again, Ajivas should be known to be Pudgala, Dharma, Adharma, Akasa and Kala. Pudgala has form and the qualities, Rupa, etc. But the rest are without form.

16. Sound, union, fineness, grossness, shape, division, darkness and image, with lustre and heat (are) modifications of the substance (known as) Pudgala.

17. As water assists the movement of moving fish, so Dharma (assists the movement of moving) Pudgala and Jiva. (But) it does not move (Pudgala and Jiva which are) not moving.

18. As shadow (assists the staying of) the travellers, (so) Adharma assists the staying of the Pudgalas and Jivas which are stationary, But that (i.e. Adharma) does not hold back moving (Pudgalas and Jivas).

19. Know that which is capable of allowing space to Jiva etc. to be Akasa, according to Jainism Lokakasa and Alokakasa, thus (Akasa is) of two kinds.

20. Lokakasa is that in which Dharma, Adharma, Kala, Pudgala and Jiva exist. That which is beyond (this Lokakasa) is called Alokakasa.

21. Vyavahara Kala (Time from the ordinary point of view) is that which helps to produce changes in substances and which is known from modifications (produced in substances), while Parmarthika (i.e. real) Kala is understood from continuity.

22. Those innumerable substances which exist one by one in each Pradesa of Lokakasa, like heaps of jewels, are points of time.

23. In this manner this Dravya is said to be of six kinds, according to the subdivisions of Jiva and Ajiva. The five, without Kala, should be understood to be Astikayas.

24. As these exist, they are called "Asti" by the great Jinās, and because (they have) many Pradesas, like bodies, therefore (they are called) Kayas. (Hence these are called) Astikayas.

25. In Jiva and in Dharma and Adharma, the Pradesas are innumerable, in Akasa (The Pradesas are) infinite and in that which has form (viz., Pudgala) (these are) of three kinds, (viz., numerable, innumerable and infinite). Kala (Time) has one (Raradesha). Therefore it is not (called) Kaya.

26. An atom (of Pudgala), though having one Pradesa, becomes of many Pradesas, through being Pradesa in many Skandhas. For this reason, from the ordinary point of view, the omniscient ones call (it to be) Kaya.

27. Know that (to be) surely Pradesa which is obstructed by one indivisible atom of Pudgala and which can give space to all particles.

28. We shall describe briefly those varieties of Jiva and Ajiva also which are (known as) Asrava, Bandha, Samvara. Nirjara and Moksha with Punya and Papa.

29. That modification of the soul by which Karma gets into (it) is to be known as Bhavasrava, as told by the Jina, and the other (kind of Asrava) is the influx of Karma.

30. Then, it should be known that of the former (i.e., Bhavasrava) (the subdivisions are) Mithyatva, Avirati, Pramada, Yoga, Anger, etc., (which are again of) five, five fifteen, three and four classes, respectively.

31. That influx of mater which causes Jnanavaraniya etc., it to be known as Dravyasrava as called by the Jina and possessing many varieties.

32. That conscious state by which Karma is bound (with the soul) is called Bhava-bandha, while the interpenetration of the Pradesas of Karma and the soul is the other (i.e., Dravyabandha).

33. Bandha is of four kinds, according to the (subdivisions, viz.,) Prakriti, Sthiti, Anubhaga and Pradesa, Prakirti and Pradesa are (produced) from Yoga, but Sthiti and Anubhaga are from Kasaya.

34. That modification of consciousness which is the cause of checking Asrava (influx) of Karma, is surely Bhavasamvra, and the other (known as Dravyasamvra is known from) checking Dravyasrava.

35. That Vratas (Vows), Samitis (attitudes of carefulness), Guptis (Restraints), Dharmas (Observances), Anuprekasas (Meditations), Parisaha-jayas (the victories over troubles) and various kinds of Charitra (Conduct) are to be known as varieties of Bhava-samvara.

36. That Bhava (modification of the soul) by which the mater of Karma disappears in proper time after the fruits [of

THE GRAND BIBLE

BUDDHIST LITERATURE

THE INSCRIPTIONS OF EMPEROR ASHOKA

From: Inscriptions of Asoka, India

Translation: Eugen Julius Theodor Hultsch, 1925

Estimated Range of Dating 260 - 230 BC

such Karma] are enjoyed [is called Bhava-Nirjara], also [the destruction of Karmic matter] through penances [is known as Bhava-Nirjara.] And that destruction [itself] [is known as Dravya-Nirjara] Thus Nirjara should be known of two kinds.

37. That modification of the soul which is the cause of the destruction of all Karmas, is surely to be known as Bhava-moksha and (actual) separation of the Karmas [is] Dravya-moksha.

38. The Jivas consist of Punya and Papa surely having auspicious and inauspicious Bhavas (respectively). Punya is Satavedaniya, auspicious life, name and class, while Papa is (exactly) the opposite (of these).

39. Know that from the ordinary point of view, perfect faith, knowledge and conduct are the cause of liberation, while really one's own soul consisting of these three (is the cause of liberation).

40. The three jewels (i.e., Perfect Faith, Perfect Knowledge and Perfect Conduct) do not exist in any other substance excepting the soul. Therefore, the soul surely is the cause of liberation.

41. Samyaktva (perfect faith) is the belief in Jiva, etc. That is a quality of the soul, and when this arises, Jnana (knowledge), being free from errors, surely becomes perfect.

42. Samyak Jnana (Perfect Knowledge) is the detailed cognition of the real nature of the ego and non-ego, is freed from Samsaya (Doubt), Vimoha (Perversity) and Vibhrama (Indefiniteness), and is of many varieties.

43. That perception of the generalities of things without particularities in which there is no grasping of details, is called Darsana in (Jaina) scriptures.

44. In Samsati Jivas, Jnana is preceded by Darshana. For this reason [in him], the two Upayogas (viz. Jnana and Darshana) do not (arise) simultaneously. But in Kevalis, both of these two (arise) simultaneously.

45. Know Charitra to be refraining from what is harmful and engagement in what is beneficial. But according to Vyavahara Naya, Charitra (Conduct) has been mentioned by the Jina to consist of Vrata, Samiti and Gupta.

46. That checking of external and internal actions by one who has knowledge, in order to destroy the causes of Samsara, is the excellent samyak Charitra (Perfect Conduct) mentioned by the Jina.

47. Because by the rule a sage gets both the (Vyavahara and Nischaya) causes of liberation by meditation, therefore (all of) you practise meditation with careful mind.

48. If you wish to have your mind fixed in order to succeed in various kinds of meditation, do not be deluded by or attached to beneficial objects and do not be averse to harmful objects.

49. Repeat and meditate on (the Mantras), signifying the Paramesthis and consisting of thirty-five, sixteen, six, five four, two and one (letter) and other (mantras) taught by the Guru (preceptor).

50. That pure soul existing in an auspicious body, possessed of (infinite) faith, happiness, knowledge and power which has destroyed the four Ghatiya Karmas, is to be meditated on as an Arhat.

51. Meditate on the Siddha - the soul which is bereft of the bodies produced by eight kinds of Karmas, which is the seer and knower of Loka and Aloka, which has a shape like a human being and which stays at the summit of the universe.

52. That sage who attaches himself and others to the practice of Virya (Power), Charitra (Conduct) and Tapa (Penance) in which faith and knowledge are eminent is to be meditated as Acharya (Preceptor).

53. That being, the greatest of the great sages who being possessed of the three jewels, is always engaged in preaching the religious truths, is (known as) Upadhyaya (Teacher). Salutation to him.

54. That sage who practices well conduct which is always pure and which is the path of liberation with perfect faith and knowledge is a Sadhu. Obeisance to him.

55. When a Sadhu attaining concentration becomes void of conscious effort by meditation on anything whatever, that state is called real meditation.

56. Do not act, do not talk do not think, so that the soul may be attached to and fixed in itself. This only is excellent meditation.

57. As a should which (practises) penances, (holds) vows and (has knowledge of) scriptures, becomes capable of holding the axle of the chariot of meditation, so to attain that (meditation) be always engaged in these three (i.e. penances, vows and Sastras).

58. Let the great sages, full of the (knowledge) of Sastras and freed from the collection of faults, correct this Dravya-samgraha which is spoken by the sage Nemichandra who has little (knowledge) of the Sastras.

(PROLOGUE:

Ashoka, sometimes Ashoka the Great, was an Indian emperor of the Maurya Dynasty, who ruled almost all of the Indian subcontinent from c. 269 to 232 BC. He was a grandson of the founder of the Maurya Dynasty, Chandragupta Maurya. Emperor Ashoka wanted to spread of Buddhism as the unifying belief system of his Indian empire. Considered to be one of India's greatest emperors, Ashoka expanded Chandragupta's empire to reign over a realm stretching from present-day Afghanistan in the west to Bangladesh in the east. It covered the entire Indian subcontinent except for parts of present-day Tamil Nadu, Karnataka and Kerala. The empire's capital was Pataliputra (in Magadha, present-day Patna), with provincial capitals at Taxila and Ujjain.

Emperor Ashoka's story of conversion to Buddhism goes like this: Ashoka waged a destructive war against the state of Kalinga (modern Odisha), which he conquered in about 260 BC. In about 263 BC, he converted to Buddhism after witnessing the mass deaths of the Kalinga War, which he had waged out of a desire for conquest and which reportedly directly resulted in more than 100,000 deaths and 150,000 deportations.

Ashoka is remembered for the inscriptions (called "edicts") on rocks and pillars, for sending Buddhist monks to Sri Lanka and Central Asia, and for establishing monuments marking several significant sites in the life of Gautama Buddha. The inscriptions belong to the oldest properly written texts in India as well as the oldest written records of Buddhism and lots of its ethics and virtues. The inscriptions were created after the similar design of Persia's King Darius inscriptions and they revolve around a few recurring themes: Ashoka's conversion to Buddhism, the description of his efforts to spread Buddhism, his moral and religious precepts, and his social welfare programme and even animal protection. The edicts were based on Ashoka's ideas on administration and behaviour of people towards one another and religion. Ashoka was called "the Great" not only for making Buddhism a state religion but much more for the absolute unusual act of renouncing military force as political tool, except self-defence.

The Edicts of Ashoka are a collection of more than thirty inscriptions on the pillars as well as boulders and cave walls. Ashoka used the expression Dhamma Lipi (meaning: "Inscriptions of the Dharma") to describe his own Edicts. The inscriptions show his efforts to develop the Buddhist dharma (or dhamma), which are the ethic laws or the right way of living, throughout his empire. Although Buddhism as well as Gautama Buddha are mentioned, the edicts focus on social and moral precepts rather than specific religious practices or the philosophical dimension of Buddhism. This is the reason why these texts are called edicts. These were located in public places and were meant for people to read. Each edict exists in several identical copies spread throughout the whole empire (We will mention here only one location each.).

These inscriptions were dispersed throughout the areas of modern-day Afghanistan, Pakistan, India, Nepal, and, Bangladesh, and provide the first real evidence of Buddhist scripture. The edicts describe in detail Ashoka's view about dhamma, an earnest attempt to solve some of the problems that a complex society faced. According to the edicts, the extent of Buddhist proselytism during this period reached as far as the Mediterranean, and many Buddhist monuments were created.

In these inscriptions, Ashoka refers to himself as "Beloved of the Gods" (Devanampiya). The identification of Devanampiya with Ashoka was confirmed by an inscription discovered in 1915 by C. Beadon, a British gold-mining engineer, at Maski, a village in Raichur district of Karnataka. Another minor rock edict, found at the village Gujjarra in Datia district of Madhya Pradesh, also used the name of Ashoka together with his titles: "Devanampiya Piyadasi Asokaraja". The inscriptions found in the central and eastern part of India were written in Magadhi Prakrit using the Brahmi script, while Prakrit using the Kharoshthi script, Greek and Aramaic were used in the northwest. These edicts were deciphered by British archaeologist and historian James Prinsep.

Most of the edicts were composed in a language called Prakrit which is related to the much older Sanskrit. Brahmi script, and sometimes in the Kharoshthi script in the northwest, were the two Indian writing systems used for the inscriptions. They had both become extinct around the 5th century AD. The ancient Brahmi script was deciphered by Norwegian scholar Christian Lassen and James Prinsep, a British archaeologist, philologist, and official of the East India Company. The edicts in Brahmi script mentioned a King Devanampriya Piyadasi which Prinsep was able to

associate this title with Emperor Ashoka. He published the results in March 1838.

In the 20th century then, archaeologists were surprised to find inscriptions in Greek (the language of the New Testament) and Aramaic (the language of Jesus). These discoveries threw new light on the true relationship between people of the Holy Land and Persia or India.

The Edicts are divided into four categories, according to their size (Minor or Major) and according to their medium (Rock or Pillar). Chronologically, the minor inscriptions tend to precede the larger ones, while rock inscriptions generally seem to have been started earlier than the pillar inscriptions:

• **Minor Rock Edicts:** Edicts inscribed at the beginning of Ashoka's reign; in Prakrit, Greek and Aramaic.

• **Minor Pillar Edicts:** Schism Edict, Queen's Edict, Rummidei Edict, Nigali Sagar Edict; in Prakrit.

• **Major Rock Edicts:** 14 Edicts (termed 1st to 14th) and 2 separate ones found in Odisha; in Prakrit and Greek.

• **Major Pillar Edicts:** 7 Edicts, inscribed at the end of Ashoka's reign; in Prakrit.

Basically, there are two different kinds of information inscribed:

1. The Minor Rock Edicts (in which Ashoka is sometimes named in person, as in Maski and Gujjarra) as well as the Minor Pillar Edicts are very religious in their content: they mention extensively the Buddha (and even previous Buddhas as in the Nigali Sagar inscription), the Samgha, Buddhism and Buddhist scriptures (as in the Bairat Edict).

2. The Major Rock Edicts and Major Pillar Edicts are essentially moral and political in nature: they never mention the Buddha or explicit Buddhist teachings, but are preoccupied with order, proper behaviour and non violence under the general concept of "Dharma" (virtues, precepts and compassion in life), and they also focus on the administration of the state and positive relations with foreign countries as far as the Hellenistic Mediterranean of the mid-3rd century BC.)

MINOR ROCK EDICTS

Maski Minor Rock Edict of Ashoka.

Location: town of Maski on the River Maski, tributary of the Tungabhadra, Raichur district, State of Karnataka, southern India.

(Association of Emperor Ashoka with the title "Devanampriya" ("Beloved-of-the-Gods"). The Maski inscription confirmed the association of the title "Devanampriya" with "Asoka", both readable in the first line. "Devanampiyasa Asoka", honourific Devanampriya ("Beloved of the God", in the adjectival form -sa) and name of Ashoka, in Brahmi script, in the Maski Edict of Ashoka.)

[A proclamation] of Devanampriya Asoka.

Two and a half years [and somewhat more] (have passed) since I am a Buddha-Sakya.

[A year and] somewhat more (has passed) [since] I have visited the Samgha and have shown zeal.

Those gods who formerly had been unmingled (with men) in Jambudvipa, have now become mingled (with them).

This object can be reached even by a lowly (person) who is devoted to morality.

One must not think thus, — (viz.) that only an exalted (person) may reach this.

Both the lowly and the exalted must be told : "If you act thus, this matter (will be) prosperous and of long duration, and will thus progress to one and a half.

Minor Rock Edict No. 1 (conflated versions)

Location: Srinivasपुरi near Kalkaji Temple, Kailash Colony, near the Bahapur area, South Delhi, India. Adapted from Romilla Thapar translation

(In this Edict, Emperor Ashoka describes himself as a Buddhist layman (Upasaka) /a Buddha-Sakya /a Sakya, and also explains he has been getting closer to the Samgha and has become more ardent in the faith.)

From Suvarnagiri, on the order of His Highness the Prince, and the officers: good health to the officers of Isila who are to be instructed thus:

Thus speaks the Beloved of the Gods, Asoka:

I have been a Buddhist layman (Upasaka) /a Buddha-Sakya /a Sakya for more than two and a half years, but for a year I did not make much progress. Now for more than a year I have drawn closer to the Order (Samgha) and have become more ardent. The gods, who in India up to this time did not associate with men, now mingle with them, and this is the result of my efforts.

Moreover this is not something to be obtained only by the great, but it is also open to the humble, if they are earnest and they can even reach heaven easily.

THE GRAND BIBLE

This is the reason for this announcement that both humble and great should make progress and that the neighbouring peoples also should know that the progress is lasting.

And this investment will increase and increase abundantly, and increase to half as much again.

This matter must be inscribed here and elsewhere on the hills, and wherever there is a stone pillar it is to be engraved on that pillar. You must go out with this document throughout the length and breadth of your district.

This announcement has been proclaimed while on tour; 256 nights have been spent on tour.

Minor Rock Edict No. 2 (conflated versions)

Location: Siddapur, Brahmagiri, Chitradurga district, State of Karnataka, India.

Adapted from Romilla Thapar translation

(Only appears in a few places, in conjunction with Minor Edict No.1)

Thus says the Beloved of the Gods. Whatever the Beloved of the Gods orders must be carried out in every respect. The rajuka [rural officer] is to be instructed and he will instruct the people of the countryside, assembling them with the sound of the drum; likewise the local chiefs. Obey mother and father, obey the teachers, have mercy on living beings; speak the truth. These virtues of Dhamma should be followed.

Thus you will instruct them on the orders of the Beloved of the Gods, and also you will ensure that elephant trainers, clerks, fortune-tellers, and Brahmins instruct their apprentices according to ancient tradition, that they should honour their masters... righteous masters. In a family relatives must treat each other with respect.

This is the ancient custom, conducive to long life, and thus it must be carried out.

Carved by the engraver Capada.

Minor Rock Edict No. 3

Location: town of Bairat (ancient Viratnagar), north of Jaipur, district of Rajasthan, India.

(Only appears at Bairat, where it was discovered in front of the Bairat Temple, possibly the oldest free-standing temple in India. The Edict is now located in the Museum of The Asiatic Society, Calcutta. Also known as the Bhabru Edict. Ashoka claims "great is my reverence and faith in the Buddha, the Dharma (and) the Samgha", and makes a list of recommended Buddhist scriptures that Buddhist monks as well as the laity should repeatedly study.)

The Magadha king Priyadarsin, having saluted the Samgha hopes they are both well and comfortable.

It is known to you, Sirs, how great is my reverence and faith in the Buddha, the Dharma (and) the Samgha.

Whatsoever, Sirs, has been spoken by the blessed Buddha, all that is quite well spoken.

But, Sirs, what would indeed appear to me (to be referred to by the words of the scripture): "thus the true Dharma will be of long duration", that I feel bound to declare:

The following expositions of the Dharma, Sirs, (viz.) the Vinaya-Samukasa ("The Exaltation of Discipline"), the Aliyavasas ("The Ideal Mode of Life"), the Anagata-bhayas ("Fears to Come"), the Muni-gathas ("The Songs of the Hermit"), the Moneya-Suta ("Discourse on the Hermit Life"), the Upatisapina ("The Questions of Upatishya"), and the Laghulovada ("The Sermon to Rahula") which was spoken by the blessed Buddha concerning falsehood, — I desire, Sirs, that many groups of monks and (many) nuns may repeatedly listen to these expositions of the Dharma and may reflect (on them).

In the same way both laymen and laywomen (should act).

For the following (purpose), Sirs, am I causing this to be written, (viz.) in order that they may know my intention.

Minor Rock Edict No. 4

The Kandahar Inscription in Greek and Aramaic
Location: Chehel Zina, Kandahar, Afghanistan.

(The Kandahar Bilingual Rock Inscription, (also called Kandahar Edict of Ashoka, or "Chehel Zina Edict"), was discovered in 1958. It was found on a rock on the mountainside of Chehel Zina (also Chilzina, or Chil Zena, "Forty Steps"), in the vicinity of Kandahar (Afghanistan), which forms the western natural bastion of Old Kandahar, or Alexandria Arachosia, Kandahar's Old City. Once it belonged to the north-eastern edge of the Indian empire, near the border with the Greco-Bactrian kingdom and Ai-Khanoum It is a text in Greek and Aramaic, proclaimed and carved in stone by Emperor Ashoka around 260 BC. It is known as the very first inscription of Ashoka, written in the 10th year of his reign, preceding all other inscriptions. This first inscription was written in Classical Greek and Aramaic exclusively. It is sometimes considered as one of the several "Minor Rock Edicts" of Ashoka (named "Minor Rock Edict No.4).

Background and Implications

Ashoka proclaims his faith, 10 years after the violent beginning of his reign, and affirms that living beings, human or animal, cannot be killed in his realm. In the Greek part of the text, he translates the Dharma he advocates by "Piety" Eusebeia, in Greek. The usage of Aramaic reflect the fact that Aramaic had been considered the official language of the first Persian Empire which had ruled in those parts until the conquests of Alexander the Great. The Aramaic is not an exact translation of the Greek, and it seems rather that both texts were translated separately from an original text in Magadhi, the common official language of India at the time, used on all the other Edicts of Ashoka in Indian language, even in such linguistically distinct areas as Kalinga. It is written in Aramaic alphabet. This inscription is actually rather short and general in content, compared to most Major Rock Edicts of Ashoka, including the other inscription in Greek of Ashoka in Kandahar, the Kandahar Greek Edict of Ashoka, which contains long portions of the 12th and 13th edicts, and probably contained much more since it was cut off at the beginning and at the end.

With Alexander the Great, Greek language became dominant in all conquered territories, closely followed by the language of the Jews, Aramaic. The Edict shows the presence of a sizable Greek and Jewish population in the area, as it shows the lingering importance of Aramaic, several decades after the fall of the (Achaemenid or First) Persian Empire, in which it had an almost official position. At the same epoch, the Greeks were firmly established in the newly created Greco-Bactrian kingdom under the reign of Diodotus I, and particularly in the border city of Ai-Khanoum, not far away in the northern part of Afghanistan. The usage of Greek in the Edict indeed means that the message was intended for the Greeks and Jews living in Kandahar. Greek communities lived in the northwest of Ashoka's Mauryan empire (today Afghanistan and Pakistan), following the conquest and the colonisation efforts of Alexander the Great around 323 BC. These communities therefore seem to have been still significant in the area of Afghanistan during the reign of Ashoka, about 70 years after Alexander. The proclamation of this Edict in Kandahar is usually taken as proof that Ashoka had now control over that part of the (Seleucid or Second) Persian Empire, presumably after General Seleucus (Alexander's successor in Persia) had ceded this territory to Chandragupta Maurya in their 305 BC peace agreement.

The Greek and Aramaic versions vary somewhat, and seem to be rather free interpretations of an original text in Prakrit. The Aramaic text clearly recognises the authority of Ashoka with expressions such as "our Lord, king Priyadasin", "our lord, the king", suggesting that the readers were indeed the subjects of Ashoka, whereas the Greek version remains more neutral with the simple expression "King Ashoka".)

English translation of the Greek text:

1. Ten years (of reign) having been completed, King
2. Piodasses (Ashoka) made known (the doctrine of)
3. Piety* to men; and from this moment he has made
4. men more pious, and everything thrives throughout
5. the whole world. And the king abstains from (killing)
6. living beings, and other men and those who (are)
7. huntsmen and fishermen of the king have desisted
8. from hunting. And if some (were) intemperate, they
9. have ceased from their intemperance as was in their
10. power; and obedient to their father and mother and to
11. the elders, in opposition to the past also in the future,
12. by so acting on every occasion, they will live better
13. and more happily."

* the Greek text uses the word "Eusebeia", meaning Buddhism.

English translation of the Aramaic text:

1. Ten years having passed. It so happened that our lord, king Priyadasin, became the institutor of Truth,
2. Since then, evil diminished among all men and all misfortunes lie caused to disappear; and [there is] peace as well as joy in the whole earth.
3. And, moreover, [there is] this in regard to food: for our lord, the king, [only] a few [animals] are killed; having seen this, all men have given up [the slaughter of animals]; even those men who catch fish (i.e. the fishermen) are subject to prohibition.
4. Similarly, those who were without restraint have ceased to be without restraint.
5. And obedience to mother and to father and to old men [reigns] in conformity with the obligations imposed by fate on each [person].
6. And there is no Judgement for all the pious (Buddhist) men,
7. This [i.e. the practice of Law of Buddhism] has been profitable to all men and will be more profitable [in future].

MINOR PILLAR EDICTS

(The Minor Rock Edicts of Ashoka are exclusively inscribed on some of the Pillars of Ashoka, at Sanchi, Sarnath, Allahabad, Rummindai and Nagali Sagar.)

Sarnath Schism Edict of Ashoka

Location: Sarnath, Bihar.

"..... [cannot] be divided. The Samgha both of monks and of nuns is made united as long as (my) sons and great-grandsons (shall reign, and) as long as the moon and the sun (shall shine). The monk or nun who shall break up the Samgha, must be caused to put on white robes and to reside in a non-residence. For my desire is that the Samgha may be united (and) of long duration."

Sanchi Schism Edict of Ashoka;

or Edict of Ashoka on the Sanchi pillar.

Location: Sanchi, Madhya Pradesh.

"... path is prescribed both for the monks and for the nuns. As long as (my) sons and great-grandsons (shall reign ; and) as long as the Moon and the Sun (shall endure), the monk or nun who shall cause divisions in the Sangha, shall be compelled to put on white robes and to reside apart. For what is my desire ? That the Sangha may be united and may long endure."

The Allahabad Pillar

Location: (originally in Kosambi, Bihar)

Akbar's Allahabad Fort in Prayagraj, Uttar Pradesh.

The Allahabad pillar carries edicts of Emperor Ashoka but also later inscriptions attributed to the Gupta emperor Samudragupta (4th century AD). Also engraved on the stone are inscriptions by the Mughal emperor Jahangir, from the 17th century. At some point of time, the pillar was moved from its original location and installed within Akbar's Allahabad Fort in Prayagraj, Uttar Pradesh. As the fort is now occupied by the Indian Army, the public are only allowed limited access to the premises and special permission is required to view the pillar.

The pillar is a single shaft of polished sandstone standing 35 feet (10.7 m) high. It has a lower diameter of 35 inches (0.9 m) and an upper diameter of 26 inches (0.7 m). The capital of the pillar is shown in a photograph from 1870 but is now lost. The capital of the pillar had a surrounding frieze with palmettes that looked like small rosette flowers. An almost identical frieze was found in Delphi (Greece).

The Ashokan inscriptions suggest that the pillar was first erected at Kaushambi, an ancient town some 30 kilometres west of its current location which was then the capital of the kingdom of Koshala. It was moved to Allahabad much later when the region came under Muslim rule. The presence of another broken pillar at Kaushambi near the ruins of the Ghoshitarama monastery has led some to believe that the Allahabad Pillar might have been one of a pair, not unlike the ones discovered at Rampurva.

When James Prinsep of the Asiatic Society came across the broken pillar just inside the gates of the Allahabad Fort in c. 1834 and made a complete copy of its several inscriptions. There are three sets of inscriptions on the column from the three emperors, Ashoka Maurya, Samudragupta and Jahangir. They are accompanied by some minor inscriptions by pilgrims and others, which are derided as a mass of modern scribbles by Cunningham. Some of these are, however, dated and coupled with the style of scripts used, are useful to establish the periods when the pillar was in an erect position, and when it was lying prone on the ground. An analysis by Prinsep and later by Cunningham indicated that the Allahabad Pillar was very likely erect from the time of Samudragupta until the mid-13th century AD.

The Ashokan inscriptions on the Allahabad Pillar (along with inscriptions elsewhere) was pivotal to the decipherment of the Brahmi script by James Prinsep. It led to the rediscovery of the Mauryan emperor Ashoka and the unearthing of the full extent of his empire. The Ashokan inscriptions on the Allahabad Pillar (along with inscriptions elsewhere) was pivotal to the decipherment of the Brahmi script by The Asiatic Society's James Prinsep. It led to the rediscovery of the Mauryan emperor and the unearthing of the full extent of his empire. The inscription is engraved in continuous lines around the column in Brahmi and contains the same six edicts that can be seen on the other pillars. However, much of the third and fourth edicts have been "ruthlessly destroyed by the cutting of the vain-glorious inscription of Jahangir, recording the names of his ancestors". Besides the six edicts, the Allahabad pillar also includes what are known as the Schism edict and the Queen's edict. The inscription is engraved in continuous lines around the column in Brahmi and contains the same six edicts that can be seen on the other pillars. However, much of the third and fourth edicts have been "ruthlessly destroyed by the cutting of the vain-glorious inscription of Jahangir, recording the names of his ancestors". Besides the six edicts, the Allahabad pillar also includes what are known as the Schism edict and the Queen's edict.

THE GRAND BIBLE

Allahabad Schism Edict of Ashoka:

(The Schism Edict, referred to as the Kaushambi edict by Cunningham, is a command from the emperor addressing the senior officials (Mahamatras) of Kaushambi urging them to avoid dissension and stay united. The following is a conflation of various fragmented versions of the edict:)

Devanampriya (Ashoka, the Beloved of the Gods) commands the Mahamatras (officers) of Kosambi or Kausambi/Pataliputra thus:

No one is to cause dissension in the Order. The Order of monks and nuns has been united, and this unity should last for as long as my sons and great grandsons, and the moon and the sun.

Whoever creates a schism in the Order, whether monk or nun, is to be dressed in white garments, and to be put in a place not inhabited by monks or nuns. For it is my wish that the Order should remain united and endure for long. This is to be made known to the Order of monks and the Order of nuns. Thus says the Beloved of the Gods: You must keep one copy of this document and place it in your meeting hall, and give one copy to the laity. The laymen must come on every uposatha day [day of confession and penance] to endorse this order. The same applies to special officers who must also regularly attend the uposatha, and endorse this order, and make it known. Throughout your district you must circulate it exactly according to this text. You must also have this precise text circulated in all the fortress districts [under military control].

Queen's edict

(The Queen's Edict refers to the charitable deeds of Ashoka's queen, Karuvaki, the mother of Prince Tivala.)

On the order of the Beloved of the Gods, the officers everywhere are to be instructed that whatever may be the gift of the second queen, whether a mango-grove, a monastery, an institution for dispensing charity or any other donation, it is to be counted to the credit of that queen ... the second queen, the mother of Tivala, Karuvaki.

(Major Pillar Edicts 1-6: The pillar also contains the so-called Major Pillar Edicts, from 1 to 6 which we do not display here as they have nothing to do with Ashoka. They are inscriptions from a much later time, attributed to the 4th century AD Gupta emperor, Samudragupta.)

Rummindei Edict of Ashoka

Location: Lumbini (Buddha's place of birth), Nepal.

Estimated Range of Dating: 250 BC.

When King Devanampriya Priyadarsin had been anointed twenty years, he came himself and worshipped (this spot) because the Buddha Shakyamuni was born here. (He) both caused to be made a stone bearing a horse and caused a stone pillar to be set up, (in order to show) that the Blessed One was born here. (He) made the village of Lummini free of taxes, and paying (only) an eighth share (of the produce).

Nigali Sagar Edict of Ashoka

Location: Nigali Sagar, Nepal.

Estimated Range of Dating: 250 BC.

"Devanam piyena piyadasin lajina- chodasavasa bhisitena Budhasa Konakamanasa thube-dutyam vadhite Visativa sabhisitena -cha atana-agacha-mahiyyite silathabe-cha usa papite"

"His Majesty King Priyadarsin in the 14th year of his reign enlarged for the second time the stupa of the Buddha Kanakamuni and in the 20th year of his reign, having come in person, paid reverence and set up a stone pillar".

MAJOR ROCK EDICTS

(The Major Rock Edicts of Ashoka are inscribed on large rocks, except for the Kandahar version in Greek (Kandahar Greek Edict of Ashoka), written on a stone plaque belonging to a building. The Major Edicts are not located in the heartland of Mauryan territory, but on the frontiers of the territory controlled by Ashoka. These texts existed in identical copies and were spread all over the Empire. Examples: Empire West: Old Kandahar, Afghanistan, and Girnar, Gujarat, India; Empire South: Gooty, near Guntakal, Anantapur, Andhra Pradesh, India; Empire North: Shahbazgarhi, Mardan, Pakistan, and Khalsi, Dehradun District, Uttarakhand, India; Empire East: Dhaul, Khordha district, Odisha, and Jaugada, Ganjam district, Odisha, India.

Content of the Edicts: There are altogether 14 Major Rocks Edicts, forming a group which is duplicated with only slight variations in 10 known locations, and two Separate Major Rock Edicts, in Dhaul and Jaugada.)

Major Rock Edict No. 1

(Ashoka prohibits animal slaughter. Bans festive gatherings and killings of animals. Only two peacocks and one deer were

killed in Ashoka's kitchen. He wished to discontinue this practice of killing two peacocks and one deer as well.)

This rescript on morality has been caused to be written by Devanampriya Priyadarsin. Here no living being must be killed and sacrificed. And also no festival meeting must be held. For king Devanampriya Priyadarsin sees much evil in festival meetings. And there are also some festival meetings which are considered meritorious by king Devanampriya Priyadarsin.

Formerly in the kitchen of king Devanampriya Priyadarsin many hundred thousands of animals were killed daily for the sake of curry. But now, when this rescript on morality is caused to be written, then only three animals are being killed (daily), (viz.) two peacocks (and) one deer, but even this deer not regularly.

But even these three animals shall not be killed (in future).

Major Rock Edict No. 2

(Provides for care for man and animals, describes recipients as the Chola, Pandyas, Satyapura and Keralputra Kingdoms of South India, and the Greek king Antiochos II and his neighbours.)

Everywhere in the dominions of king Devanampriya Priyadarsin and (of those) who (are his) borderers, such as the Cholas, the Pandyas, the Satiyaputa, the Kelalputa, Tamraparni, the Yona (Greek) king named Antiyoga (Antiochos), and the other kings who are the neighbours of this Antiyoga, everywhere two (kinds of) medical men were established by king Devanampriya Priyadarsin, (viz.) medical treatment for men and medical treatment for cattle.

Wherever there were no herbs beneficial to men and beneficial to cattle, everywhere they were caused to be imported and to be planted. Likewise, wherever there were no roots and fruits, everywhere they were caused to be imported and to be planted.

On the roads trees were planted, and wells were caused to be dug for the use of cattle and men.

Major Rock Edict No. 3

(Rules of morality and their implementation through Civil Servants. Generosity to Brahmins. Issued after 12 years of Ashoka's coronation. It says that the Yuktas (subordinate officers) and Pradesikas (district Heads) along with Rajukas (Rural officers) shall go to the all areas of kingdom every five years and spread the Dhamma Policy of Ashoka.)

King Devanampriya Priyadarsin speaks thus. (When I had been) anointed twelve years, the following was ordered by me. Everywhere in my dominions the Yuktas, the Rajukas, (and) the Pradesika shall set out on a complete tour (throughout their charges) every five years for this very purpose, (viz.) for the following instruction in morality as well as for other business.

Meritorious is obedience to mother and father. Liberality to friends, acquaintances, and relatives, and to Brahmanas and Sramanas is meritorious. Abstinence from killing animals is meritorious. Moderation in expenditure (and) moderation in possessions are meritorious.

And the councils (of Mahamatras) also shall order the Yuktas to register (these rules) both with (the addition of) reasons and according to the letter.

Major Rock Edict No. 4

(Rules of morality. Dhammaghosa is ideal to the mankind and not the Bherighosa. Impact of Dhamma on society.)

In times past, for many hundreds of years, there had ever been promoted the killing of animals and the hurting of living beings, discourtesy to relatives, (and) discourtesy to Sramanas and Brahmanas.

But now, in consequence of the practice of morality on the part of king Devanampriya Priyadarsin, the sound of drums has become the sound of morality, showing the people representations of aerial chariots, elephants, masses of fire, and other divine figures.

Such as they had not existed before for many hundreds of years, thus there are now promoted, through the instruction in morality on the part of king Devanampriya Priyadarsin, abstinence from killing animals, abstinence from hurting living beings, courtesy to relatives, courtesy to Brahmanas and Sramanas, (and) obedience to mother and father.

Both in this and in many other ways is the practice of morality promoted. And king Devanampriya Priyadarsin will ever promote this practice of morality.

And the sons, grandsons, and great-grandsons of king Devanampriya Priyadarsin will ever promote this practice of morality until the aeon (of destruction of the world), (and) will instruct (people) in morality, abiding by morality and by good conduct

For this is the best work, viz. instruction in morality. And the practice of morality also is not (possible) for (a person) devoid of good conduct. Therefore promotion and not neglect of this object is meritorious.

For the following purpose has this been written, (viz. in order that) they should devote themselves to the promotion of

this practice, and that they should not approve the neglect (of it).

(This rescript) was caused to be written by king Devanampriya Priyadarsin (when he had been) anointed twelve years.

Major Rock Edict No. 5

(Establishment and role of the Mahamatras. Concerns about the policy towards slaves. He mentions in this rock edict "Every Human is my child". Appointment of Dhammamahamatras is mentioned in this edict.)

King Devanampriya Priyadarsin speaks (thus).

It is difficult to perform virtuous deeds. He who starts performing virtuous deeds accomplishes something difficult.

Now, by me many virtuous deeds have been performed. Therefore (among) my sons and grandsons, and (among) my descendants (who shall come) after them until the aeon (of destruction of the world), those who will conform to this (duty) will perform good deeds.

But he who will neglect even a portion of this (duty) will perform evil deeds. For sin indeed steps fast.

Now, in times past (officers) called Mahamatras of morality did not exist before. Mahamatras of morality were appointed by me (when I had been) anointed thirteen years. These are occupied with all sects in establishing morality, in promoting morality, and for the welfare and happiness of those who are devoted to morality (even) among the Yona, Kambojas, and Gandharas, and whatever other western borderers (of mine there are).

They are occupied with servants and masters, with Brahmanas and Ibhias, with the destitute; (and) with the aged, for the welfare and happiness of those who are devoted to morality, (and) in releasing (them) from the fetters (of worldly life). They are occupied in supporting prisoners (with money), in causing (their) fetters to be taken off, and in setting (them) free, if one has children, or is bewitched, or aged, respectively. They are occupied everywhere, here and in all the outlying towns, in the harems of our brothers, (of our) sisters, and (of) whatever other relatives (of ours there are). These Mahamatras of morality are occupied everywhere in my dominions with those who are devoted to morality, (in order to ascertain) whether one is eager for morality or properly devoted to charity.

For the following purpose has this rescript on morality been caused to be written, (viz. that) it may be of long duration, and (that) my descendants may conform to it.

Major Rock Edict No. 6

(Ashoka's management of government affairs. Describes Emperor's desire to get informed about the conditions of the people constantly. Talks about welfare measures.)

King Devanampriya Priyadarsin speaks thus.

In times past neither the disposal of affairs nor the submission of reports at any time did exist before. But I have made the following (arrangement).

Reporters have to report to me the affairs of the people at any time (and) anywhere, while I am eating, in the harem, in the inner apartment, at the cowpen, in the palanquin, (and) in the park. And everywhere I shall dispose of the affairs of the people.

And also, if in the council (of Mahamatras) a dispute arises, or an amendment is moved, in connexion with any donation or proclamation which I am ordering verbally, or (in connexion with) an emergent matter which has been delegated to the Mahamatras, it must be reported to me immediately, anywhere, (and) at any time.

Thus I have ordered. For I am never content in exerting myself and in dispatching business. For I consider it my duty (to promote) the welfare of all men. But the root of that (is) this, (viz.) exertion and the dispatch of business. For no duty is more important than (promoting) the welfare of all men. And whatever effort I am making, (is made) in order that I may discharge the debt (which I owe) to living beings, (that) I may make them happy in this (world), and (that) they may attain heaven in the other (world).

Now, for the following purpose has this rescript on morality been caused to be written, (viz. that) it may be of long duration, and (that) my sons and wives may display the same zeal for the welfare of all men.

But it is difficult to accomplish this without great zeal.

Major Rock Edict No. 7

(The importance of self-control, purity of mind, gratitude, and firm devotion. Requests tolerance for all religions - "To foster one's own sect, depreciating the others out of affection for one's own, to exalt its merit, is to do the worst harm to one's own sect.")

King Devanampriya Priyadarsin desires (that) all sects may reside everywhere.

For all these desire self-control and purity of mind.

But men possess various desires (and) various passions. They will fulfil (either) the whole (or) only a portion (of their duties). But even one who (practises) great liberality, (but)

does not possess self-control, purity of mind, gratitude, and firm devotion, is very mean.

Major Rock Edict No. 8

(The "Diamond Throne" built by Ashoka in Bodhi [Buddha] Gaya. Describes Asoka's first Dhamma Yatra to Bodhgaya & Bodhi Tree.)

Morality tours by Ashoka. This Edict is remarkable in that it describes the visit of the king to Sambodhi (Sambodhi inscription.jpg Sa?+bodhi, "Complete Enlightenment"), another name of Bodhi Gaya. It is thought that Ashoka built in Bodhi Gaya the Diamond Throne, in order to mark the place where the Buddha reached enlightenment.

According to tradition, Ashoka was profoundly grieved when he discovered that the sacred pipal tree was not properly being taken care of and dying out due to the neglect of Queen Ti'yarak?ita. As a consequence, Ashoka endeavoured to take care of the Bodhi Tree, and built a temple around it. This temple became the center of Bodhi Gaya. A sculpture at Sanchi, southern gateway of Stupa No1, shows Ashoka in grief being supported by his two Queens. Then the relief above shows the Bodhi Tree prospering inside its new temple. Numerous other sculptures at Sanchi show scenes of devotion towards the Bodhi Tree, and the Bodhi Tree inside its temple at Bodhi Gaya.

The Kalsi version also uses the title "Devampriyas" to describe previous kings (whereas the other versions use the term "Kings"), suggesting that the title "Denampriya" had a rather wide usage.)

In times past the Devanampriyas (Kings) used to set out on so-called pleasure-tours.

On these (tours) hunting and other such pleasures were (enjoyed).

When king Devanampriya Priyadardin had been anointed ten years, he went out to Sambodhi.

Therefore tours of morality (were undertaken) here.

On these (tours) the following takes place, (viz.) visiting Sramanas and Brahmanas and making gifts (to them), visiting the aged and supporting (them) with gold, visiting the people of the country, instructing (them) in morality, and questioning (them) about morality, as suitable for this (occasion).

This second period (of the reign) of king Devanampriya Priyadarsin becomes a pleasure in a higher degree.

Major Rock Edict No. 9

(Morality rather than ceremonies. Condemns popular ceremonies. Stress in ceremonies of Dhamma.)

King Devanampriya Priyadarsin speaks (thus).

Men are practising various ceremonies during illness, at the marriage of a son or a daughter, at the birth of a child, (and) when setting out on a journey; on these and other such (occasions) men are practising many ceremonies.

But in such (cases) mothers and wives are practising many and various vulgar and useless ceremonies.

Now, ceremonies should certainly be practised. But these (ceremonies) bear little fruit indeed. But the following bears much fruit indeed, viz. the practice of morality.

Herein the following (are comprised), (viz.) proper courtesy to slaves and servants, reverence to elders, gentleness to animals, (and) liberality to Sramanas and Brahmanas; these and other such (virtues) are called the practice of morality.

Therefore a father, or a son, or a brother, or a master, (or) a friend or an acquaintance, or even a (mere) neighbour ought to say : "This is meritorious. This practice should be observed until the (desired) object is attained, (thinking): "I shall observe this".

For other a ceremonies are of doubtful (effect). One may attain his object (by them), but he may not (do so). And they (bear fruit) in this world only.

But that practice of morality is not restricted to time. Even if one does not attain (by it) his object in this (world), then endless merit is produced in the other (world).

But if one attains (by it) his object in this (world), the gain of both (results) arises from it; (viz.) the (desired) object (is attained) in this (world), and endless merit is produced in the other (world) by that practice of morality.

Major Rock Edict No. 10

(Condemns the desire for fame and glory. Strive for Dhamma, meaning moral and virtues.)

King Devanampriya Priyadarsin does not think that either glory or fame conveys much advantage, except whatever glory or fame he desires (on account of his aim) that in the present time, and in the future, men may (be induced) by him to practise obedience to morality, or that they may conform to the duties of morality.

On this (account) king Devanampriya Priyadarsin is desiring glory and fame.

And whatever effort king Devanampriya Priyadarsin is making, all that (is) only for the sake of (merit) in the other (world), (and) in order that all (men) may run little danger.

But the danger is this, viz. demerit. But it is indeed difficult either for a lowly person or for a high one to accomplish this

without great zeal (and without) laying aside every (other aim). But among these (two) it is indeed (more) difficult to accomplish just for a high (person).

Major Rock Edict No. 11

(Morality, courtesy, meritorious deeds.)

King Devanampriya Priyadarsin speaks thus, There is no such gift as the gift of morality, the distribution of morality, (and) kinship through morality.

Herein the following (are comprised), (viz.) proper courtesy to slaves and servants, obedience to mother and father, liberality to friends, acquaintances, and relatives, to Sramanas and Brahmanas, (and) abstention from killing animals.

Concerning this a father, or a son, or a brother, or a master, (or) a friend or an acquaintance, (or) even a (mere) neighbour, ought to say "This is meritorious. This ought to be done".

If one is acting thus, (happiness) in this world is attained, and endless merit is produced in the other (world) by that gift of morality.

Major Rock Edict No. 12

(Respect other sects and not take pride in one's own. Also written in Greek in the Kandahar Greek Edict of Ashoka [last portion])

King Devanampriya Priyadarsin is honouring all sects: ascetics or house holders, with gifts and with honours of various kinds.

But Devanampriya does not value either gifts or honours so (highly) as (this), (viz.) that a promotion of the essentials of all sects should take place. This promotion of the essentials (is possible) in many ways. But its root is this, viz. guarding (one's) speech, (i.e.) that neither praising one's own sect nor blaming other sects should take place on improper occasions, or (that) it should be moderate in every case. But other sects ought to be honoured in every way.

If one is acting thus, he is promoting his own sect considerably and is benefiting other sects as well.

If one is acting otherwise than thus, he is both hurting his own sect and wronging other sects as well.

For whosoever praises his own sect or blames other sects, — all (this) out of pure devotion to his own sect, (i.e.) with the view of glorifying his own sect, — if he is acting thus, he rather injures his own sect very severely.

But concord is meritorious, (i.e.) that they should both hear and obey each other's morals.

For this is the desire of Devanampriya, (viz.) that all sects should be both full of learning and pure in doctrine.

And those who are attached to their respective (sects), ought to be spoken to (as follows). Devanampriya does not value either gifts or honours so (highly) as (this), (viz.) that a promotion of the essentials of all sects should take place.

And many (officers) are occupied for this purpose, (viz.) the Mahamatras of morality, the Mahamatras controlling women, the inspectors of cowpens, or other classes (of officials).

And this is the fruit of it, (viz.) that both the promotion of one's own sect takes place, and the glorification of morality.

Major Rock Edict No. 13

(A Greek translation of Edicts 13 and 14, the Kandahar Greek Edict of Ashoka, was also discovered in Kandahar, Afghanistan. It is the largest inscription from the edict. It talks about the Ashoka's victory over Kalinga and also mentions about the high number of casualties in that war. King considered the victory by "Dhamma" to be the foremost victory; mentions the victory of "Dhamma" where the Greek being named Antiyoga or Amtiyaka, identified with Antiochus II Theos of the Seleucid Empire, rules; it also mentions the victory of Dhamma where rule the following Greek kings beyond Antiochus: Tulamaya = Ptolemy III Evergetes of Egypt; Antekina = Antigonus Gonatus of Macedonia; Maka = Magas of Cyrene; Alikyashudala = Alexander I of Epirus. It also mentions the victory of Dhamma in south India among the Cholas and Pandyas, as far as Ceylon. This edict was also written in Greek (probably together with all the other Major Rock Edicts 1-14 originally) in the Kandahar Greek Edict of Ashoka (first portion recovered).

Content: Ashoka's victory in the Kalinga war followed by remorse. Victory of morality in India and among the Greeks (Yonas), as far as where the Greek kings Antiochus, Ptolemy, Antigonus, Magas and Alexander rule.

The kings mentioned in Edict 13 as following the Dharma have been identified with the major Hellenistic rulers of the period:

When king Devanampriya Priyadarsin had been anointed eight years, (the country of) the Kalingas was conquered by (him). One hundred and fifty thousand in number were the men who were deported thence, one hundred thousand in number were those who were slain there, and many times as many those who died.

After that, now that (the country of) the Kalingas has been taken, Devanampriya (is devoted) to a zealous study of morality, to the love of morality, and to the instruction (of

people) in morality. This is the repentance of Devanampriya on account of his conquest of (the country of) the Kalingas. For, this is considered very painful and deplorable by Devanampriya, that, while one is conquering an unconquered (country), slaughter, death, and deportation of people (are taking place) there,

But the following is considered even more deplorable than this by Devanampriya. (To) the Brahmanas or Sramanas, or other sects or householders/ who are living there, (and) among whom the following are practised: obedience to those who receive high pay, obedience to mother and father, obedience to elders, proper courtesy to friends, acquaintances, companions, and relatives, to slaves and servants, (and) firm devotion, to these then happens injury or slaughter or deportation of (their) beloved ones. Or if there are then incurring misfortune the friends, acquaintances, companions, and relatives of those whose affection (for the latter) is undiminished, although they are (themselves) well provided for, this (misfortune) as well becomes an injury to those (persons) themselves.

This is shared by all men and is considered deplorable by Devanampriya.

There is no country where these (two) classes, (viz.) the Brahmanas and the Sramanas, do not exist, except among the Yona; and there is no (place) in any country where men are not indeed attached to some sect.

Therefore even the hundredth part or the thousandth part of all those people who were slain, who died, and who were deported at that time when (the country of) the Kalingas was taken, (would) now be considered very deplorable by Devanampriya.

.....desires towards all beings self-control, impartiality, (and) kindness.

But this by Devanampriya, viz. the conquest by morality.

And this (conquest) has been won repeatedly by Devanampriya both [here] and among all (his) borderers, even as far as at (the distance of) six hundred yojanas where the Yona king named Antiyoga (is ruling), and beyond this Antiyoga, (where) four kings (are ruling), (viz. the king) named Tulamaya, (the king) named Antekina, (the king) named Maka, (and) the king named Alikyashudala, (and) likewise towards the south, (where) the Chodas and Pandyas (are ruling), as far as Tamraparni.

Likewise here in the king's territory, among the Greeks (Yonas) and Kambojas, among the Nabhakas and Nabhapantkis, among the Bhojas and Pitinikyas, among the Andhras and Paladas, everywhere (people) are conforming to Devanampriya's instruction in morality.

Even those to whom the envoys of Devanampriya do not go, having heard of the duties of morality, the ordinances, (and) the instruction in morality of Devanampriya, are conforming to morality and will conform to (it).

This conquest, which has been won by this everywhere; causes the feeling of satisfaction. Firm becomes this satisfaction, (viz.) the satisfaction at the conquest by morality.

But this satisfaction is indeed of little (consequence). Devanampriya thinks that only the fruits in the other (world) are of great (value).

And for the following purpose has this rescript on morality been written, (viz.) in order that the sons (and) great-grandsons (who) may be (born) to me, should not think that a fresh conquest ought to be made; (that), if a conquest does please them, they should take pleasure in mercy and light punishments; and (that) they should regard the conquest by morality as the only (true) conquest.

This (conquest bears fruit) in this world (and) in the other world. And let all (their) pleasure be the pleasure in exertion. For this (bears fruit) in this world (and) in the other world.

Major Rock Edict 14

(Describes objectives and modalities of inscriptions in different parts of the Empire.)

These rescripts on morality have been caused to be written by king Devanampriya Priyadarsin either in an abridged (form), or of middle (size), or at full length.

For the whole was not suitable everywhere. For (my) dominions are wide, and much has been written, and I shall constantly cause still (more) to be written.

And (some) of this has been stated again and again because of the charm of certain topics, (and) in order that men should act accordingly.

But some of this may have been written incompletely, either on account of the locality, or because (my) motive was not liked, or by the fault of the writer.

First Separate Major Rock Edict (Dhauli version)

(In Dhauli and Jaugada, on the east coast of India, in the recently conquered territory of Kalinga, Major Rock Edicts 11 to 13 were omitted from the normal complement of Edicts from 1 to 14, but two separate Edicts were put in their place. The First Separate Major Rock Edict mainly addresses local officials (from Tosali in the Dhauli Separate Edicts and from Somapa in the Jaugada versions) referring to the requirements of a fair judicial system, and the system of control established

THE GRAND BIBLE

by Ashoka through the Mahamatras, sent from Pataliputra, Ujjain and Taxila.

Chronologically, it seems that the First Separate Rock Edict was actually engraved after the Second Separate Rock Edict. The first and second separate edicts seem to have been inscribed at about the same time as the other Major Rock Edicts, in the 13th and 14th years of Ashoka's reign.)

At the word of Devanampriya, the Mahamatras at Tosali, (who are) the judicial officers of the city, have to be told (thus).

Whatever I recognise (to be right), that I strive to carry out by deeds, and to accomplish by (various) means. And this is considered by me the principal means for this object, viz. (to give) instruction to you. For you are occupied with many thousands of men, with the object of gaining the affection of men.

All men are my children. As on behalf of (my own) children I desire that they may be provided with complete welfare and happiness in this world and in the other world, the same I desire also on behalf of [all] men. And you do not learn how far this (my) object reaches. Some single person only learns this, (and) even he (only) a portion, (but) not the whole. Now you must pay attention to this, although you are well provided for.

It happens in the administration (of justice) that a single person suffers either imprisonment or harsh treatment. In this case (an order) cancelling the imprisonment is (obtained) by him accidentally, while [many] other people continue to suffer. In this case you must strive to deal (with all of them) impartially. But one fails to act (thus) on account of the following dispositions: envy, anger, cruelty, hurry, want of practice, laziness, (and) fatigue. (You) must strive for this, that these dispositions may not arise to you. And the root of all this is the absence of anger and the avoidance of hurry. He who is fatigued in the administration (of justice), will not rise; but one ought to move, to walk, and to advance. He who will pay attention to this, must tell you: "See that (you) discharge the debt (which you owe to the king); such and such is the instruction of Devanampriya".

The observance of this produces great fruit, (but its) non-observance (becomes) a great evil. For if one fails to observe this, there will be neither attainment of heaven nor satisfaction of the king. For how (could) my mind be pleased if one badly fulfils this duty? But if (you) observe this, you will attain heaven, and you will discharge the debt (which you owe) to me.

And this edict must be listened to (by all) on (every day) of the constellation. And it may be listened to even by a single (person) also on frequent (other) occasions between (the days of) Tishya. And if (you) act thus, you will be able to fulfil (this duty). For the following purpose has this rescript been written here, (viz.) in order that the judicial officers of the city may strive at all times (for this), [that] neither undeserved fettering nor undeserved harsh treatment are happening to [men]. And for the following purpose I shall send out every five years a Mahamatra who will be neither harsh nor fierce, (but) of gentle actions, (viz. in order to ascertain) whether (the judicial officers), paying attention to this object, are acting thus, as my instruction (implies).

But from Ujjayini also the prince (governor) will send out for the same purpose a person of the same description, and he will not allow (more than) three years to pass (without such a deputation). In the same way (an officer will be deputed) from Takhasila also. When these Mahamatras will set out on tour, then, without neglecting their own duties, they will ascertain this as well, (viz.) whether (the judicial officers) are carrying out this also thus, as the instruction of the king (implies).

Second Separate Major Rock Edict (Dhauili version)

(In Dhauili and Jaugada, on the east coast of India, in the recently conquered territory of Kalinga, Major Rock Edicts 11 to 13 were omitted, but another separate Edict was put in their place, the Second Separate Major Rock Edict, addressed to the officials of Tosali in the Dhauili Separate Edicts and of Somapa in the Jaugada versions. The Second Separate Edict asks the local officials to try to convince "unconquered bordering tribes" that the intentions of Ashoka towards them are benevolent.)

At the word of Devanampriya, the prince (governor) and the Mahamatras at Tosali have to be told (thus).

Whatever I recognize (to be right), that, and to accomplish by (various) means my

As on behalf of (my own) children I desire that they may be provided with complete welfare and happiness in this world and in the other world, thus . . . It might occur to (my) unconquered borderers (to ask): What does the king desire with reference to us? [This] alone is my wish with reference to the borderers, that they may learn that Devanampriya f . . . , that they may not be afraid of me, but may have confidence (in me); that they may obtain only happiness from me / not misery; that they may [learn] this, that Devanampriya -will forgive them what can be forgiven; that they may (be induced) by me (to) practise morality; (and) that they may attain (happiness in) this world and (in) the other world. . .

For the following purpose I am instructing you, (viz. that) I may discharge the debt (which I owe to them) by this, that I instruct (you) and inform (you) of (my) will, my unshakable resolution and vow. Therefore, acting thus, (you) must fulfil (your) duty and must inspire confidence to them, in order that they may learn that Devanampriya is to them like a father, that Devanampriya loves them like himself, and that they are to Devanampriya like (his own) children. Therefore, having instructed (you), and having informed you of (my) will, I shall have (i. e. entertain) officers in (all) provinces for this object. For you are able to inspire confidence to those (borderers) and (to secure their) welfare and happiness in this world and in the other world. And if (you) act thus, you will attain heaven, and will discharge the debt (which you owe) to me.

And for the following purpose has this rescript been written here, (viz.) in order that the Mahamatras may strive at all times to inspire confidence to those borderers (of mine) and (to induce them) to practise morality.

And this rescript must be listened to (by all) every four months on (the day of) the constellation Tishya. But if desired, it may be listened to even by a single (person) also on frequent (other) occasions between (the days of) Tishya. If (you) act thus, you will be able to carry out (my orders).

MAJOR PILLAR EDICTS

(The Major Pillar Edicts of Indian Emperor Ashoka refer to 7 separate major Edicts of Ashoka inscribed on columns, the Pillars of Ashoka, which are significantly detailed and are among the earliest dated inscriptions of any Indian monarch. These texts existed in identical copies and were spread all over the Empire. Examples: Location in the North: today in Delhi, but originally from Topra in Yamunanagar district, Haryana, India. Location in the East: in Lauriya near Areraj, Bethia, Bihar, India.)

Major Pillar Edict No. 1

(Asoka's principle of protection of the people.)

King Devanampriya Priyadarsin speaks thus. This rescript on morality was caused to be written by me (when I had been) anointed twenty-six years.

(Happiness) in this (world) and in the other (world) is difficult to secure without great love of morality, careful examination, great obedience, great fear (of sin), (and) great energy.

But indeed by my instruction this regard for morality and love of morality have been promoted day by day and will progress still (more).

And my agents also, both the high ones and the low ones and those of middle rank, are conforming to and practising (morality), (and are thus) able to stir up fickle (persons).

In the same way the Mahamatras of the borderers also (are acting). For (their) instruction (is) this, viz. to protect according to morality, to dispose according to morality, to cause pleasure according to morality, (and) to guard (their speech) according to morality.

Major Pillar Edict No. 2

(Defines dhamma as a minimum of sins, many virtues, compassion, liberality, truthfulness and purity.)

King Devanampriya Priyadarfiin speaks thus.

(To practise) morality is meritorious; but what does morality include? (It includes) few sins, many virtuous deeds, compassion, liberality, truthfulness, (and) purity.

The gift of spiritual insight also has been bestowed by me in many ways.

On bipeds and quadrupeds, on birds and aquatic animals various benefits have been conferred by me, (even) to the boon of life. And many other virtuous deeds also have been performed by me.

For the following purpose was this rescript on morality caused to be written by me, (viz.) in order that (men) might conform to it, and that it might be of long duration. And he who will act thus will perform good deeds.

Major Pillar Edict No. 3

(Abolishes sins of harshness, cruelty, anger, pride etc.)

King Devanampriya Priyadarsin speaks thus.

(Men) regard only (their) virtuous deeds, (thinking): "This virtuous deed has been performed by me". They do not at all regard (their) evil deeds, (thinking) : "This evil deed has been performed by me". This very (act) is called a sin.

Now this is indeed difficult to recognise. But indeed this ought to be regarded thus: these (passions), viz. fierceness, cruelty, anger, pride, envy, are called sinful. Let me not ruin (myself) by (these) very (passions).

The following ought to be specially regarded: "This (action) conduces to my (happiness) in this (world), that other (action) to my (happiness) in the other (world).

Major Pillar Edict No. 4

(Deals with duties of Rajukas.)

King Devanampriya Priyadarsin speaks thus.

This rescript on morality was caused to be written by me (when I had been) anointed twenty-six years.

My Lajukas are occupied with the people, with many hundred thousands of men.

I have ordered that either rewards or punishments are left to their discretion, in order that the Lajukas should perform (their) duties confidently (and) fearlessly, that they should bestow welfare and happiness on the people of the country, and that they should confer benefits (on them).

They will know how to cause pleasure and to cause pain (to them), and will exhort the people of the country through those who are devoted to morality, in order that they may attain (happiness) both in this (world) and in the other (world).

The Lajukas also must obey me. They will also obey the agents who know (my) wishes. And these (agents) will also exhort those (people), in order that the Lajukas may be able to please me.

For, as one feels confident after having entrusted (his) child to an intelligent nurse, (thinking): "The intelligent nurse will be able to keep my child well", so the Lajukas were appointed by me for the welfare and happiness of the country-people.

In order that they should perform (their) duties, being fearless, confident, (and) unperturbed, for this (purpose) I have ordered that either rewards or punishments are left to the discretion of the Lajukas.

For the following is to be desired, (viz.) that there should be both impartiality in judicial proceedings and impartiality in punishments.

And my order (reaches) even so far (that) a respite of three days is granted by me to persons lying in prison on whom punishment has been passed, (and) who have been condemned to death.

(In this way) either (their) relatives will persuade those [Lajukas] to (grant) their life, or, if there is none who persuades (them), they will bestow gifts or will undergo fasts in order to (attain happiness) in the other (world).

For my desire is this, that, even when the time (of respite) has expired, they should attain (happiness) in the other (world).

And various moral practices, self-control, (and) the distribution of gifts are (thus) promoted among the people.

Major Pillar Edict No. 5

(A list of animals and birds which should not be killed on some days, and another list of animals which have not to be killed at all occasions. Describes the release of 25 prisoners by Asoka.)

King Devanampriya Priyadarsin speaks thus.

(When I had been) anointed twenty-six years, the following animals were declared by me inviolable, viz. parrots, mainas, the aruna, ruddy geese, wild geese, the nandimukha, the gelata, bats, queen-ants, terrapins, boneless fish, the vedaveyaka, the Ganga-puputaka, skate-fish, tortoises and porcupines, squirrels (?), the srimara, bulls set at liberty, iguanas (?), the rhinoceros, white doves, domestic doves, (and) all the quadrupeds which are neither useful nor edible.

Those [she-goats], ewes, and sows (which are) either with young or in milk, are inviolable, and also those (of their) young ones (which are) less than six months old.

Cocks must not be caponed.

Husks containing living animals must not be burnt.

Forests must not be burnt either uselessly or in order to destroy (living beings).

Living animals must not be fed with (other) living animals.

Fish are inviolable, and must not be sold, on the three Chaturmasis (and) on the Tishya full-moon during three days, (viz.) the fourteenth, the fifteenth, (and) the first (tithi), and invariably on every fast-day.

And during these same days also no other classes of animals which are in the elephant-park (and) in the preserves of the fishermen, must be killed.

On the eighth (tithi) of (every) fortnight, on the fourteenth, on the fifteenth, on Tishya, on Punarvasu, on the three Chaturmasis, (and) on festivals, bulls must not be castrated, (and) he-goats, rams, boars, and whatever other (animals) are castrated (otherwise), must not be castrated; (then).

On Tishya, on Punarvasu, on the Chaturmasis, (and) during the fortnight of (every) Chaturmasis, horses (and) bullocks must not be branded.

Until (I had been) anointed twenty-six years, in this period the release of prisoners was ordered by me twenty-five (times).

Major Pillar Edict No. 6

(Dhamma Policy.)

King DavanaApriya Priyadarsin speaks thus.

(When I had been) anointed twelve years, rescripts on morality were caused to be written by me for the welfare and happiness of the people, (in order that), not transgressing those (rescripts), they might attain a promotion of morality in various respects.

(Thinking): "Thus the welfare and happiness of the people (will be secured)" I am directing my attention not only to (my) relatives, but to those who are near and far, in order that I

may lead them to happiness, and I am instructing (them) accordingly.

In the same manner I am directing my attention to all classes. And all the sects have been honoured by me with honours of various kinds.

But this is considered by me (my) principal (duty), viz. visiting (the people) personally.

(When I had been) anointed twenty-six years, this rescript on morality was caused to be written by me.

Major Pillar Edict No. 7

(Works done by Asoka for Dhamma Policy. He says that all sects desire both self-control and purity of mind.)

King Devanampriya Priyadarsin speaks thus. The kings who were in times past, had this desire, that men might (be made to) progress by the promotion of morality; but men were not made to progress by an adequate promotion of morality.

Concerning this, king Devanampriya Priyadarsin speaks thus. The following occurred to me. On one hand, in times past kings had this desire, that men might (be made to) progress by an adequate promotion of morality; (but) on the other hand, men were not made to progress by an adequate promotion of morality. How then might men (be made to) conform to (morality)? How might men (be made to) progress by an adequate promotion of morality? How could I elevate them by the promotion of morality?

Concerning this, king Devanampriya Priyadarsin speaks thus. The following occurred to me. I shall issue proclamations on morality, (and) shall order instruction in morality (to be given). Hearing this, men will conform to (it), will be elevated, and will (be made to) progress considerably by the promotion of morality. For this purpose proclamations on morality were issued by me, (and) manifold instruction in morality was ordered (to be given). [In order that those agents] (of mine) too, who are occupied with many people, will exhort (them) and will explain (morality to them) in detail. The Lajukas also, who are occupied with many hundred thousands of men, —these too were ordered by me: "In such and such a manner exhort ye the people who are devoted to morality".

Devanampriya Priyadarsin speaks thus. Having in view this very (matter), I have set up pillars of morality (Dhamma tambhāni, ie "pillars of the Dharma"), appointed Mahamatras of morality (Dhamma Mahāmātā, the "Inspectors of the Dharma"), (and) issued [proclamations] on morality.

King Devanampriya Priyadarsin speaks thus. On the roads banyan-trees were caused to be planted by me, (in order that) they might afford shade to cattle and men, (and) mango-groves were caused to be planted. And (at intervals) of eight kos wells were caused to be dug by me, and flights of steps (for descending into the water) were caused to be built. Numerous drinking-places were caused to be established by me, here and there, for the enjoyment of cattle and men. [But] this so-called enjoyment (is) [of little consequence]. For with various comforts have the people been blessed both by former kings and by myself. But by me this has been done for the following purpose: that they might conform to that practice of morality.

Devanampriya Priyadarsin speaks thus. Those my Mahamatras of morality too are occupied with affairs of many kinds which are beneficial to ascetics as well as to householders, and they are occupied also with all sects. Some (Mahamatras) were ordered by me to busy themselves with the affairs of the Sangha; likewise others were ordered by me to busy themselves also with the Brahmanas (and) Ajivikas; others were ordered by me to busy themselves also with the Nirgranthas; others were ordered by me to busy themselves also with various (other) sects; (thus) different Mahamatras (are busy themselves) specially with different (congregations). But my Mahamatras of morality are occupied with these (congregations) as well as with all other sects.

King Devanampriya Priyadarsin speaks thus. Both these and many other chief (officers) are occupied with the delivery of the gifts of myself as well as of the queens, and among my whole harem [they are reporting] in divers ways different worthy recipients of charity both here and in the provinces. And others were ordered by me to busy themselves also with the delivery of the gifts of (my) sons and of other queens' sons, in order (to promote) noble deeds of morality (and) the practice of morality. For noble deeds of morality and the practice of morality (consist in) this, that (morality), viz. compassion, liberality, truthfulness, purity, gentleness, and goodness, will thus be promoted among men.

King Devanampriya Priyadarsin speaks thus. Whatsoever good deeds have been performed by me, those the people have imitated, and to those they are conforming. Thereby they have been made to progress and will (be made to) progress in obedience to mother and father, in obedience to elders, in courtesy to the aged, in courtesy to Brahmanas and Sramanas, to the poor and distressed, (and) even to slaves and servants.

King Devanampriya Priyadarsin speaks thus. Now this progress of morality among men has been promoted (by me)

only in two ways, (viz.) by moral restrictions and by conversion. But among these (two), those moral restrictions are of little consequence; by conversion, however, (morality is promoted) more considerably. Now moral restrictions indeed are these, that I have ordered this, (that) certain animals are inviolable. But there are also many other moral restrictions which have been imposed by me. By conversion, however, the progress of morality among men has been promoted more considerably, (because it leads) to abstention from hurting living beings (and) to abstention from killing animals.

Now for the following purpose has this been ordered, that it may last as long as (my) sons and great-grandsons (shall reign and) as long as the moon and the sun (shall shine), and in order that (men) may conform to it. For if one conforms to this, (happiness) in this (world) and in the other (world) will be attained.

This rescript on morality was caused to be written by me (when I had been) anointed twenty-seven years.

Concerning this, Devanampriya says. This rescript on morality must be engraved there, where either stone pillars or stone slabs are (available), in order that this may be of long duration.

The Aramaic inscription of Laghman

Location: Laghman, Afghanistan.

Translation by André Dupont-Sommer

(The Aramaic inscription of Laghman, also called the Laghman II inscription, is an inscription on a slab of natural rock in the area of Laghman, Afghanistan, written in Aramaic by the Indian emperor Ashoka about 260 BC, and often categorized as one of Minor Rock Edicts of Ashoka. This inscription was published in 1970 by André Dupont-Sommer. Since Aramaic was an official language of the Achaemenid Empire, and reverted to being just its vernacular tongue in 320 BC with the conquests of Alexander the Great, it seems that this inscription was addressed directly to the populations of this ancient empire still present in northwestern India, or to border populations for whom Aramaic remained the language used in everyday life.

The Aramaic Inscription of Laghman is the oldest of the known Ashoka inscriptions, with the Kandahar Bilingual Inscription, both dated to the year 10 of Ashoka's reign.

Another Aramaic inscription, almost identical, was discovered nearby in the Laghman Valley, and published in 1974.)

In the year 10, behold, the king Priyadasi expelled vanity from among prosperous men, friends of that which is vain, friends of those who fish fish creatures.

At 200 "bows", there is over there the place called Tadmor.

This is the KNPTY road, that is to say (the road) of the Garden: more than 120 ("bow"). At TRT', here: 100. Above: 80. Done with Wasu The Judge

(EPILOGUE:

The translation is slightly incomplete but brings some valuable indications. It first mentions the propagation of moral rules, which Ashoka will call "Dharma" in his Edicts of Ashoka, consisting of the abandonment of vanity and respect for the life of the people and animals (here, urging people to give up fishing).

Then, according to semitologist André Dupont-Sommer, who made a detailed analysis of the script observed in multiple rock inscriptions in the Laghman valley as well as in other Aramaic inscriptions of Ashoka, the inscription mentions the city of Tadmor (Tdmr in the Aramaic script in the inscription, ie Palmyra), destination of the great commercial road leading from India to the Mediterranean basin, located at a distance of 3800 km. According to the reading of Dupont-Sommer, Palmyra is separated by two hundreds "bows" from Laghman. In the inscription, the word used to indicate bow is "QSTN", and Dupont-Sommer asserted that it is an Aramaic word denoting a unit to measure a distance of 15 to 20 kilometres, which could represent a day on the road for an archer. Other distances are then given, which makes it possible to interpret Laghman's inscription as a kind of information terminal on the main trade route with the West.

Other texts: The discovery of this inscription follows that of several other inscriptions in Aramaic or Greek (individually, or both languages together), written by Ashoka. The most famous are the Kandahar Bilingual Inscription, written in Greek and Aramaic, or the Greek Edicts of Ashoka, also found in Kandahar. Previously, in 1915, Sir John Marshall had discovered the Aramaic Inscription of Taxila, and in 1932 another inscription in Aramaic was discovered in the Laghman Valley in Pul-i-Darunteh, also called "Laghman I", the Aramaic inscription of Pul-i-Darunteh, then in 1963 an "Indo-Aramaic" inscription alternating Indian Prakrit and the Aramaic language, but using only Aramaic characters, with the Aramaic parts translating the Indian parts transcribed in the Aramaic alphabet, was also discovered in Kandahar: the Aramaic Inscription of Kandahar.)

THE LALITA-VISTARA SUTRA

The Gospel of the Buddha

The Play in Full or The Extensive Play

The Noble Great Vehicle Sūtra

The Story of Siddharta Gautama Buddha

Source: Toh 95, Degé Kangyur, vol. 46

(mdo sde, kha), folios 1b–216b

Translation: Dharmachakra Translation Committee, 2013

Estimated Range of Dating: 2nd century A.D.

(The Lalitavistara Sūtra is a Sanskrit Mahayana Buddhist sutra that tells the story of Gautama Buddha from the time of his descent from Tushita until his first sermon in the Deer Park near Varanasi. The term Lalitavistara has been translated "The Play in Full" or "Extensive Play," referring to the Mahayana view that the Buddha's last incarnation was a "display" or "performance" given for the benefit of the beings in this world.

"The Play in Full" is without a doubt one of the most important sutras within Buddhist Mahayana literature. In some ways, it has similarities with Christian gospels with one significant difference: It does not claim to be history, although it contains some historical facts. With parts of the text dating from the earliest days of the Buddhist tradition, this story of the Buddha's awakening has captivated the minds of devotees, both ordained and lay, as far back as the beginning of the common era.

In brief, The Play in Full tells the story of how the Buddha manifested in this world and attained awakening. The sutra, which is structured in twenty-seven chapters, begins with the Buddha being requested to teach the sutra by several gods, as well as the thousands of bodhisattvas and sravakas in his retinue.

Concerning the origins of the text, the Dharmachakra Translation Committee states: In the early 20th century, P. L. Vaidya believed that the finished Sanskrit text dated to the 3rd century A.D. The text is also said to be a compilation of various works by no single author and includes materials from the Sarvastivada and the Mahayana traditions. . . . This scripture is an obvious compilation of various early sources, which have been strung together and elaborated on according to the Mahāyāna worldview. As such this text is a fascinating example of the ways in which the Mahāyāna rests firmly on the earlier tradition, yet reinterprets the very foundations of Buddhism in a way that fit its own vast perspective. The fact that the text is a compilation is initially evident from the mixture of prose and verse that, in some cases, contains strata from the very earliest Buddhist teachings and, in other cases, presents later Buddhist themes that do not emerge until the first centuries of the common era. Previous scholarship on The Play in Full (mostly published in the late nineteenth and early twentieth centuries) devoted much time to determining the text's potential sources and their respective time periods, although without much success. [...] Although this topic clearly deserves further study, it is interesting to note that hardly any new research on this sūtra has been published during the last sixty years. As such the only thing we can currently say concerning the sources and origin of The Play in Full is that it was based on several early and, for the most part, unidentified sources that belong to the very early days of the Buddhist tradition.

As an example of how widely the sutra was disseminated, the Lalitavistara Sutra was known to the Mantranaya (Vajrayana) practitioners of Borobudur, who had the text illustrated by stonemasons. The massive Borobudur Temple-Pyramid in Java, Indonesia, is decorated with reliefs contain a series of panels depicting the life of the Buddha as described in the Lalitavistara Sutra. In these reliefs, arranged on 460 panels, the story starts from the glorious descent of the Buddha from the Tushita heaven, and ends with his first sermon in the Deer Park.

The translation of the verses in this document is primarily based on the best preserved original in Sanskrit and another original in Tibetan. This text was translated by the Dharmachakra Translation Committee 85000 under the supervision of Chökyi Nyima Rinpoche. Cortland Dahl, Catherine Dalton, Hilary Herdman, Heidi Koppl, James Gentry, and Andreas Doctor translated the text from Tibetan into English. Andreas Doctor and Wiesiek Mical then compared the translations against the original Tibetan and Sanskrit, respectively.)

The Noble Great Vehicle Sutra - The Play in Full

LALITA-VISTARA CHAPTER 1 — The Setting

[In the first chapter of the sutra, the Buddha is staying at Jetavana with a large gathering of disciples. One evening, a group of divine beings visit the Buddha and request him to tell the story of his awakening for the benefit of all beings. The Buddha consents.]

Homage to all buddhas and bodhisattvas!

Thus have I heard at one time. The Blessed One was staying in Sravasti at Jetavana Grove, in the park of Anāpindada, along with a great saṅgha of twelve thousand monks.

Among them were venerable Jānakaundīyā, venerable Asvajit, venerable Baspa, venerable Mahanama, venerable Bhadrīka, venerable Yasodeva, venerable Vimala, venerable Subahu, venerable Purṇa, venerable Gavāṃpati, venerable Urubīlva Kasyapa, venerable Nadikasyapa, venerable Gayakasyapa, venerable Sariputra, venerable Mahāmaudgalyāyana, venerable Mahakasyapa, venerable Mahakatyayana, venerable Mahāphila, venerable Kaundīyā, venerable Cūnanda, venerable Purnamaitrayanīputra, venerable Aniruddha, venerable Nandika, venerable Kāphila, venerable Subhūti, venerable Revata, venerable Khadiravanika, venerable Amogharaja, venerable Mahāparanika, venerable Vakkula, venerable Nanda, venerable Rāhula, venerable Svagata, and venerable Ananda.

Along with these monks were 32,000 bodhisattvas, all of whom had only a single birth remaining and were adept in all the perfections of the bodhisattvas. They enjoyed all the superknowledges of the bodhisattvas and had attained all the dharanis and all the confidence of the bodhisattvas. They had completed all the aspirations of the bodhisattvas, understood and realized all discriminating knowledges of the bodhisattvas, and gained mastery over all the absorptions of the bodhisattvas. They had obtained all the powers of the bodhisattvas and dwelt with all the patience of the bodhisattvas. Indeed each of them had completed all the bodhisattva grounds.

Foremost among them were the bodhisattva great being Maitreya, the bodhisattva great being Dhāraṇīsvārāja, the bodhisattva great being Sīṃhaketu, the bodhisattva great being Siddharthamati, the bodhisattva great being Prasāntacarītramati, the bodhisattva great being Pratisamvitprapta, the bodhisattva great being Nīdyoyukta, and the bodhisattva great being Mahākaruṇācāndrīnī.

At that time the Blessed One dwelt in the city of Sravasti, where he was revered by his fourfold retinue, as well as by kings, princes, royal ministers, vassal kings, and attendants. Likewise his followers among the military, the priests, the merchants, the householders, and the royal court revered him. Both city dwellers and those who lived in the countryside, as well as the adherents of non-Buddhist philosophies, spiritual seekers, priests, logicians, and wandering hermits, also revered him. He was treated as their master and showed great respect.

Presented with offerings, the Blessed One received abundant savory food and drink, robes, alms bowls, bedding, healing medicines and remedies, and other appropriate necessities. Yet the great wealth and renown he enjoyed were like drops of water rolling off the petals of a lotus flower. The Blessed One remained detached and untainted by it all.

As the Blessed One's fame spread throughout the world, he became known by various names and epithets, such as the Blessed One, the Worthy One, the Perfectly and Completely Awakened One, He Who Is Both Wise and Virtuous, the Bliss-Gone One, the Knower of the World, the Peerless Guide Who Tames Beings, the Teacher of Gods and Men, and the Blessed Buddha.

Endowed with the fivefold vision, the Blessed One taught the inhabitants of this and other worlds, each with its gods, Mara, Brahma, monks, nuns, and priests.

To all these beings, gods and humans alike, he taught what he himself had realised, and what he had thereby actualized and accomplished.

The teachings he gave were virtuous in the beginning, virtuous in the middle, and virtuous in the end. Sublime in both word and meaning, the Dharma he taught was at once distinct, complete, pure, and wholesome. He taught all these beings how to live a life of purity.

One evening during his midnight session, the Blessed One entered a state of deep absorption known as the array of the Buddha's adornments. The moment he entered into this state of absorption, the ray of light known as the light of wisdom free from attachment that arouses the memory of the buddhas of times past shone forth from the protuberance on the crown of his head. Illuminating all the pure heavenly realms, the light attracted Mahesvara and innumerable other divine sons. From the mass of light that radiated from the Thus-Gone One, the following verses of exhortation arose:

"Come commune with the Sage, the Lion of the Sakyas.

Sublime, supremely brilliant, and pure,

The light of wisdom he radiates dispels darkness.

Peaceful in form, his mind is virtuous and tranquil.

"Take as your master the one with natural mastery of the Dharma,

An ocean of wisdom, with power both vast and pure,

The sovereign of the Dharma, the all-knowing lord of sages, A god of gods, revered by gods and humans alike.

"Go before the Peaceful One, the One Who Is Liberated,

He who has mastered those minds that are difficult to tame

And whose own mind is free from the snares of Mara,

For seeing him and hearing him is not without benefit.

"With supreme devotion, go, all of you,

Before the One Who Is Peerless in Illuminating the Dharma,

Who dispels darkness and shows the sublime way

With peaceful conduct and knowledge infinite in scope.

"As the king of doctors, he dispenses divine nectar,

Conquering the evil hordes with his courageous eloquence.

He is a friend of the Dharma and knows the ultimate.

He is a peerless guide who illuminates the path."

Struck by the light of wisdom free from attachment, which arouses the memory of the buddhas of times past, the divine sons of the pure heavenly realms were inspired by these verses and immediately arose from their tranquil absorptions. Through the power of the Buddha, they recalled the blessed buddhas of innumerable and incalculable eons, remembering the qualities of the buddha realms of each blessed buddha, as well as the retinue that surrounded the buddhas and the teachings they gave.

That night, just as people went to bed, the divine sons of the pure heavenly realms visited the Blessed One. Among them were Isvara, Mahesvara, Nanda, Sunanda, Candana, Mahita, Prasanta, Prasantavinitesvara, and many other divine sons of the pure heavenly realms. With their brilliant colours, they illuminated the entire Jetavana Grove with a divine light. Placing their heads at his feet, they prostrated [Koutou, that is the act of deep respect for or submission to deities and saints shown by prostration, that is, kneeling and bowing so low as to have one's head touching the ground. This is practised by Buddhist, Jainists, Sikhs, Christians (mainly of the Oriental Orthodox churches), and on occasions by Jews, Muslims, Catholic Christians and some Protestant Christians] to the Blessed One and then stood to one side, supplicating him with the following words:

"Blessed One, there is an extensive collection of discourses on the Dharma that bears the name Lalitavistara (The Play in Full). This teaching illuminates the basic virtues of the bodhisattvas, showing how the Bodhisattva descended from the sublime palace in the Heaven of Joy, intentionally entered the womb, and sojourned in the womb. It shows the power of the place where he was born to a noble family, and how he surpassed others through all the superior special qualities that he demonstrated through his actions as a youth. It shows his many unique qualities, such as his skills in craftsmanship, activity, writing, arithmetic, calculations, astrology, fencing, archery, feats of physical strength, and wrestling, demonstrating his superiority to all other beings in these areas. It shows how he enjoyed his retinue of consorts and the pleasures of his kingdom.

"This teaching proclaims how he attained the result brought about by the concordant cause of all the bodhisattva activities, showing how he manifested as a bodhisattva and destroyed the legions of Mara. It explains the ten powers, the four fearlessnesses, and the other innumerable qualities of a thus-gone one, and presents the infinite teachings taught by the thus-gone ones of times past, including the blessed Padmottara, Dharmaketu, Dipamkara, Gunaketu, Mahakara, Rsideva, Sritejas, Satyaketu, Vajrasamhata, Sarvabhīhu, Hemavarna, Atyuccagamin, Prabalasagara, Puspaketu, Vararupa, Sulocana, Rśigupta, Jinavakra, Unnata, Puspita, Urnatejas, Puskara, Surasmi, Maṅgala, Sudarsana, Mahasīṃhatejas, Sthitabuddhidatta, Vasantagandhin, Satyadharmavipulakīrti, Tīśya, Pūśya, Lokasundara, Vīśtirābheda, Ratnakīrti, Ugratejas, Brahmatejas, Sughosa, Supūśa, Sumanojāghosa, Sucestarupa, Prahasitanetra, Gunarasi, Meghasvara, Sundaravarna, Ayustejas, Salilagajagamin, Lokabhīlasita, Jitasatru, Sampujita, Vipasyin, Sikhin, Vīśvabhu, Krakucchanda, Kanakamuni, and the thus-gone one, the worthy one, the perfectly and completely awakened Kasyapa.

"Blessed One, please teach this now to heal the multitude of beings. Teach it to bring them happiness. Teach it out of love for the world, to benefit a great multitude of beings, gods and humans alike. Teach it to be our doctor and to bring us happiness. Teach it to propagate this Great Vehicle. Please teach it to defeat our opponents and overpower all demonic forces; to instruct all the bodhisattvas and inspire all those who follow the Bodhisattva Vehicle to arouse diligence; to embrace the true Dharma and ensure the continuity of the Three Jewels. Please teach it to illuminate all the enlightened activities of the Buddha."

Out of love for these divine sons, and indeed for the entire world including the gods, the Blessed One remained silent, thereby offering his consent. Seeing that this silence indicated the Blessed One's consent, the divine sons were overjoyed and content. With happiness and delight, they prostrated at his feet and circled him three times, scattering sandalwood powder, aloewood powder, and mandarava flowers. Then they vanished.

At dawn the next day, the Blessed One proceeded to a circular bamboo grove. Surrounded by the assembly of bodhisattvas, and with the Saṅgha of listeners gathered before him, he sat down on the seat they had prepared and addressed the monks:

"Monks, this evening a group of divine sons from the pure heavenly realms came before me. Among them were Isvara, Mahesvara, Nanda, Sunanda, Candana, Mahita, Prasanta, Vinitesvara, and many others."

The Blessed One then continued to recount the events of the previous evening, up to the point where the divine sons disappeared. Bowing before the Blessed One with palms joined, the bodhisattvas and great listeners then made the following request:

"Blessed One! Please grant us the teaching entitled The Play in Full. Please teach this now to heal the multitude of beings and bring them happiness. Please teach it out of love for the world and to benefit the myriad of beings, gods and humans alike. Please teach it to benefit the great bodhisattvas of the present and to benefit future generations. Please teach it so that you can be our doctor and bring us happiness."

Out of love for the great bodhisattvas, for the great listeners, for gods, humans, and demigods, and indeed for the entire world, the Blessed One remained silent, thereby offering his consent. He then addressed the assembly:

"Monks, last night as I rested here,

Comfortable and free from afflictions,

And dwelling evenly with one-pointed concentration,

A group of divine sons arrived before me.

"With great miraculous powers and brilliant colours,

They were pristine, blazing with magnificence.

Illuminating Jetavana Grove with their splendour,

They joyfully approached me.

"There were millions of gods,

Including Mahesvara, Candana, Isvara, Nanda,

Prasantacitta, Mahita, Sunanda,

And a divine son called Santa.

"They prostrated at my feet, circumambulated me,

And gathered here before me.

They joined their palms with respect

And offered me this request:

"To heal all the worlds,

This vast sutra, this great discourse,

Was taught by all the victorious ones of times past.

Today as well, O Sage, since you have dispelled attachment,

"Consider the assembly of bodhisattvas,

Defeat opponents and tame all demons,

By teaching us this supreme Great Vehicle.

Thus, Able One, please grant us your lucid explanations."

"The assembly of gods thus offered their request,

And with my silence, I indicated my consent.

This brought them joy and satisfaction,

And with delight they scattered flower petals.

"Thus listen here, monks, to this vast sutra,

Taught in times past by all the thus-gone ones

For the welfare of all the worlds.

Listen, one and all, to this great discourse."

This concludes the first chapter on the setting.

LALITA-VISTARA CHAPTER 2 — The Inspiration

[The following morning, the Buddha tells his story to the gathered disciples. He begins the story by telling of his previous life, in which the future Buddha was living in the heavenly realms surrounded by divine pleasures. In this previous life, he was known as the Bodhisattva. The Bodhisattva is enjoying the immense pleasures of his heavenly life, but due to his past aspirations, one day the musical instruments of the heavenly palace call out to him, reminding him of his prior commitment to attain awakening.]

Now, monks, what is this extensive discourse on the Dharma known as The Play in Full?

Monks, the Bodhisattva dwelt in the supreme realm of the Heaven of Joy, where he received offerings, empowerments, and was praised and revered by one hundred thousand gods. He had achieved his goal and was elevated by his former aspirations.

His intelligence was such that he had attained the entire range of the Buddhadharmā. Indeed his eye of wisdom was at once both vast and utterly pure. Radiating with mindfulness, intelligence, realisation, modesty, and joyfulness, his mind was extremely powerful. He had mastered the perfections of generosity, discipline, patience, diligence, concentration, knowledge, and skillful means, and was adept in the fourfold path of Brahma: great love, great compassion, great joy, and great equanimity. With great awareness, he was free of obscurations and had manifested the vision of wisdom free from attachment. Likewise he had perfected each and every quality of awakening: the applications of mindfulness, the thorough relinquishments, the bases of miraculous power, the faculties, the powers, the branches of awakening, and the path.

Sublime signs and marks, indicating his boundless accumulation of merit and wisdom, beautifully adorned the body of the Bodhisattva, who had engaged in proper conduct for a long time. Acting in perfect accordance with his words, his unerring statements were always genuine. At once honest, straightforward, and free from guile, his mind was invincible.

Free of pride, conceit, arrogance, fear, and timidity, he was impartial toward all beings.

The Bodhisattva had paid homage to countless awakened beings, to billions upon billions of buddhas. His loving gaze was revered by billions upon billions of bodhisattvas. Likewise Sakra, Brahma, Mahesvara, the guardians of the world, gods, nagas, gandharvas, demigods, garudas, kinnaras, and yaksas, in their multitudes, rejoiced in his glory.

Having perfectly discerned their every word, the Bodhisattva's learned understanding of the teachings was at once unimpeded, discerning, and perfect. He was an unerring vessel of mindfulness, able to recall the teachings of all the buddhas. The number of dharanis he had received was infinite. The Bodhisattva was the great captain of the vessel of the Dharma, which he had perfectly accomplished through the applications of mindfulness, the thorough relinquishments, the bases of miraculous power, the faculties, the powers, the branches of awakening, the path, the perfection of knowledge, the precious quality of skillful means, and merit. With the intention to travel beyond the four rivers, he conquered Mara, subdued hostile forces, and defeated all of his opponents. Indeed he set himself at the frontlines and destroyed the enemy hordes of the afflictions with the firm vajra weapon of supreme wisdom.

This great being was like a lotus. Having a stem of great compassion deeply rooted in the mind of awakening, this lotus was born of superior intention. It was sprinkled with the water of profound diligence and had skillful means as its centre, branches of awakening for its anthers, and mental stability for its stamen. This lotus arose from an immaculate ocean of a vast accumulation of virtues. Its blossoming petals, illuminated by moonlight free from the torment of pride and arrogance, were pristine.

Emitting the scent of discipline, study, and conscientious speech unhindered throughout the ten directions, this lotus was foremost throughout the world in terms of knowledge, yet untainted by the eight worldly concerns. It radiated the sweet fragrance of the accumulation of merit and wisdom, while the sunlight of knowledge and wisdom warmed it, causing the hundred petals of its pure vision to blossom. The Bodhisattva was a lion among men. Swift and strong were his four bases of miraculous power, just as the claws and fangs of the four noble truths were extremely sharp. He bared the fangs of the four communions with Brahma and gathered others through the four ways of attraction with his head. With a well-proportioned body, due to having understood the twelve links of dependent origination, and a flowing mane of the complete perfection of the thirty-seven branches of awakening, along with awareness and wisdom, his mouth opened with the three gateways to liberation, while his eyes indicated the utter purity of tranquility and insight. He dwelt in the mountain caves of mental stability, complete liberation, absorption, and deep meditation.

Born of the jungles of the four activities and discipline, he was endowed with the ten powers, the fourfold fearlessness, and perfect might. The hairs on his body did not bristle with the fear of creation and destruction, nor did his valor ever diminish. He subdued the masses of non-Buddhists, who are like rabbits and deer, letting out the great lion's roar of no self.

As the sun of great beings, light rays of knowledge radiated from the orb of his liberation and concentration, dispelling the light of the swarms of non-Buddhists, who are like fireflies, and eliminating the darkness and obscuring film of ignorance. Indeed, with brilliant strength and diligence, the radiant majesty of his merit shone brightly among gods and humans.

As the light of the moon, there was no darkness within him; he perfectly embodied all that is wholesome. The sight of him was beautiful to behold and pleasing to the mind, and his eye faculty was unobstructed. Adored by the constellations of one hundred thousand gods, the moonlight of the soothing branches of awakening radiated from this sphere of concentration, liberation, and wisdom, causing the lilies among humans and gods to bloom.

The Great Bodhisattva was followed by a fourfold retinue, like the moon by the four continents, and he was endowed with the jewels of the seven branches of awakening. He engaged all beings equally and possessed an unimpeded analytical capacity.

His intention was enhanced by the sublime and perfectly complete austerities and spiritual practices that he observed on the path of the ten virtuous activities. As the king of Dharma, he turned the precious wheel of the supreme Dharma without hindrance, having been born into a line of universal monarchs.

Filled with all the precious teachings, including that of dependent origination, so profound and difficult to fathom, he never tired of study. Thus his boundless wisdom had become vast and all-encompassing. His discipline was beyond measure as well.

Indeed his mind was as vast as the oceans and the earth. Equal to earth, water, fire, and air, his mind was as firm and unmoving as Mount Meru. He was free from attachment and

aversion, with a mind as pristine and open as the centre of space; it was vast and unlike any other. His superior intent was utterly pure. His acts of generosity were done well, as were his previous endeavors and his superior deeds.

He sought out all basic virtues and had formed positive habitual tendencies. Ascertaining the basic virtues, he practiced all such virtues for seven incalculable eons. He practiced the seven forms of generosity and engaged in the five types of action that create merit, just as he tread the path of the ten virtues—the three physical, the four verbal, and the three mental wholesome actions—and practiced the forty kinds of correct application. Likewise did he make the forty kinds of correct aspiration, immerse himself in the forty kinds of right intention, perfect the forty kinds of liberation, and erect the forty kinds of right interest.

He took ordination with 4 million buddhas and presented 5.5 million buddhas with offerings. Similarly the Bodhisattva served 1.54 billion solitary buddhas. Establishing innumerable sentient beings on the paths to the higher realms and liberation, he desired to become perfectly and completely awakened, to attain supreme, genuine, and complete awakening.

With only one lifetime remaining, he passed away and was reborn in the supreme realm of the Heaven of Joy as a supreme divine child named Svetaketu. The assembly of gods showed him great reverence, honouring him as one who would leave their midst and take birth in the human world, where before long he would become the Buddha, attaining perfect, complete, and unexcelled awakening.

He dwelt in a celestial palace with 32,000 floors, adorned with verandas, domes, architraves, skylights, cool pavilions, multiple stories, and courtyards. This palace was filled with parasols, flags, and streaming banners; it was covered by canopies of tiny jeweled bells and strewn with mandarava and mahamandarava flowers.

The songs of millions upon millions of celestial maidens could be heard throughout. Its enchanting, even grounds were covered with golden canopies and filled with various trees, such as mountain ebonies, magnolias, trumpet vines, orchids, muchalindas, mahamuchalindas, asokas, banyans, persimmon trees, narras,

karnikaras, kesaras, salas, and coral trees. In every direction there were flowered canopies, overflowing with jyotis, malikas, barasikas, taranis, sumanas, bali, kotaranis, and other sweet-smelling flowers. Likewise there were danukari flowers, celestial flowers, blue lotuses, pink lotuses, water lilies, and white lotuses. Various birds flew through the air, singing out their beautiful melodies. Among them were parrots, sarikas, cuckoos, geese, peacocks, ducks, pheasants, snipe, partridge, and many others.

Millions upon millions of gods turned their eyes toward the palace and gazed at it in awe. The great and vast Dharma was proclaimed throughout, and thereby the force of their enthusiastic desire subdued all the afflictions, eliminating pride, conceit, arrogance, aggression, rage, and anger, and bringing about happiness, well-being, joy, and mindfulness on a vast scale.

The Bodhisattva dwelt comfortably in this great celestial palace, where a discourse on the genuine Dharma emerged amid a symphony of 84,000 musical instruments. From their sound, the following verses of inspiration arose, telling of the many virtuous deeds that the Bodhisattva carried out in times past:

"Recall the power of your vast store of merit
And the illuminating knowledge of your boundless intelligence,
Peerless strength, and great power.

Recall the prophecy of Dipamkara.
"With a mind free from the vast range of impurities,
You have pacified conceit and flaws, relinquishing the three stains,

While your virtuous heart is at once pristine and free from fault.
Bring to mind your generous deeds of times past.

"You have cultivated tranquility and discipline,
Practiced austerities and patience, subdued and diligent.
With concentration and the strength of knowledge,
Bring to mind all the deeds you engaged in over billions of eons.

"You developed love for all sentient beings
And made offerings to billions of buddhas.
Remember, do not forget, you who are of infinite renown!
Now the time has come—do not let it slip away!

"Immaculate One—destroyer of the afflictions, birth, and death—

Gods, nagas, yaksas, gandharvas,
And the powerful demigods await you.
You who know the way of death and passing away, take rebirth.

"Even enjoying pleasurable things for thousands of eons
Will not satisfy them, just as saltwater will not slake one's thirst.

Now that you yourself are sated, be kind;
Please satisfy those who have thirsted for so long.

"Are you not one of untarnished reputation
Who takes delight in the Dharma, not desire?
And furthermore your eyes are unblemished,
So now please look with love upon the world with its gods.
"Were the millions of gods not satisfied
Upon hearing the Dharma from you?
So now please cast your gaze upon those who dwell
In the lower realms, those who have no freedom.
"With your mighty, unblemished gaze, have you not

observed
The buddhas throughout the ten directions of the world,
Listening to them as they teach the Dharma?
Please therefore reveal this supreme Dharma to the world.
"Glorious One, do you not adorn the palace in the Heaven of Joy

With the splendour of your merit?
So please, with the heart of compassion,
Rain down upon the victory banner of Jambudvipa.

"Many gods of the realm of form,
Who have transcended the realm of desire,
Are all rejoicing in you, saying,
'Reach awakening through your austerities!'

"Protector, you are to conquer the works of Mara
And bring defeat to the non-Buddhists.
Has awakening not been placed in the palm of your hand?
The time has now come—do not let it slip away!

"Courageous One, like a great bank of clouds,
You cover this world that blazes with the fire of afflictions.
Please send down a shower of nectar
And soothe the afflictions of gods and humans.

"Like a skilled doctor who knows the constitutions of his patients,

You dispense medicine to those who are chronically ill.
With the healing salve of the threefold liberation,
Bring these beings swiftly to the blissful state of nirvana.
"Not hearing the lion's roar,
Jackals yelp without fear.

Let forth the lion's roar of the buddhas,
Striking fear into the hearts of the jackal-like non-Buddhists.

"Holding the lamp of knowledge in your hand,
You have a power of strength and diligence unique upon the earth.

Now you must defeat Mara,
Touching the earth with the perfect palm of your hand.
"The four guardians of the world are present,
Waiting to offer you an alms bowl.

Sakra, Brahma, and millions of others are present as well,
Waiting to receive you when you take birth.
"You with sublime wisdom, you whose line is great indeed,
Cast your gaze upon the great family with whom you will live.

Observe the precious, exalted family among whom you will take birth,
For this is where you will manifest the conduct of a bodhisattva.

"When a precious jewel is placed in the right vessel,
It makes the jewel even more glorious.
Likewise let your pristine mind, like a precious jewel,
Rain down upon the victory banner of Jambudvipa."

Thus did the melodious sounds
Of many verses such as these spring forth,
Exhorting the Compassionate One with the words:
"The time is now—do not let it slip away!"

This concludes the second chapter on the inspiration.

LALITA-VISTARA CHAPTER 3 — The Purity of the Family

[Upon being reminded of his previous commitments, the Bodhisattva announces, to the despair of the gods in this realm, that he will abandon his divine pleasures in order take birth in the human realm and there attain complete awakening.]

Monks, in this way the Bodhisattva was exhorted that the time for the Dharma had come. Emerging from that great celestial palace, the Bodhisattva went to the great Dharmocaya Palace, where he taught the Dharma to the gods in the Heaven of Joy. In the palace, he seated himself upon a lion throne known as Sublime Dharma. He was joined in the palace by a group of divine sons whose good fortune equaled that of the Bodhisattva, and who had entered the same vehicle. Bodhisattvas with similar conduct to the Bodhisattva gathered from throughout the ten directions. Retinues with equally pure intentions accompanied the divine sons, without the assembly of divine maidens and even without ordinary divine sons. Altogether a retinue of 680 million entered the palace, each sitting on a lion throne according to rank. The Bodhisattva then spoke: "Monks, in twelve years the Bodhisattva shall enter the womb of his mother."

At that time the divine sons from the pure realms ventured to Jambudvipa. Hiding their divine forms, they took on the

guise of priests and taught the Vedas to other priests. They made it known that one who entered the womb in this manner would be a great being possessed of thirty-two marks: "Someone with such marks would become one of two things. There would be no third option," they said. "If such an individual were to live as a householder, he would become a universal monarch with a fourfold army. He would become a conqueror, a righteous Dharma king. Such a king would have the seven treasures: the precious wheel, the precious elephant, the precious horse, the precious jewel, the precious wife, the precious steward, and the precious minister.

"How is it that a universal monarch comes to possess the precious wheel? Such a wheel can only belong to a king who has been appointed to the highest rank of the ruling class. On the fifteenth day of the lunar month, while observing a posadha fast, the king will first wash his head and then go to the top terrace of the palace, surrounded by the women of the female quarters. Then a precious, divine wheel with one thousand spokes will appear from the east. As high as seven tala trees, the wheel, which is not made by a smith, is round with a central hub and made entirely of gold.

"This precious, divine wheel will now belong to the king, who is appointed to the highest rank of the ruling class. As he sees it, he will think to himself, 'I have heard that if a precious, divine wheel appears from the east when a king, who has been appointed to the highest rank of the ruling class, ascends to the top floor of the palace surrounded by a gathering of women while observing a posadha fast on the fifteenth day of the lunar month, then he shall become a universal monarch. Since I can now clearly perceive this precious, divine wheel, I must certainly be a universal monarch!'

"The king appointed to the highest rank of the ruling class will then draw his cloak back from one shoulder and lower his right knee to the ground. Turning the precious, divine wheel with his right hand, he will proclaim, 'Precious wheel, noble and divine, please turn in harmony with the Dharma, rather than that which is not the Dharma.'

"The precious, divine wheel, set in motion by the king appointed to the highest rank of the ruling class, will magically travel through space to the east, followed by the universal monarch and his four battalions. Wherever the wheel comes to rest, there the king appointed to the highest rank of the ruling class and his four battalions will set up their camp.

"As he travels, the provincial kings of the eastern lands will come to greet him, carrying silver vessels filled with gold dust, and gold vessels filled with fragments of silver. 'Welcome lord,' they will say. 'Please come. This kingdom is yours. It is extremely vast and prosperous. With bountiful harvests, it is both delightful and populous. Indeed it is filled with people. Now that you have arrived in this land, lord, it is yours. We beseech you to stay.'

"Replying to the provincial kings, the king appointed to the highest rank of the ruling class will respond, 'May you rule your respective kingdoms according to the Dharma, and not by what is not Dharma. Do not take the lives of living beings, do not take what is not given, and do not engage in sexual misconduct. Likewise you should refrain from telling lies, sowing discord, speaking harshly, and talking frivolously.

Do not let your mind be overcome by covetousness, malice, or misguided beliefs. Do not befriend those who take life or those with misguided beliefs. Should non-Dharma arise in my dominion, do not applaud those who practice it.' In this way the king, who is appointed to the highest rank of the ruling class, will conquer the east.

"Having conquered the east, the precious wheel will then move toward the eastern seas. Crossing over them, it will travel magically through space to the south, accompanied by the universal monarch and his four battalions. As before he will conquer the south, and then move on to conquer the west and the north.

"Once the king has conquered the north, the wheel will move toward the northern seas and, traveling magically through the sky to the royal palace, it will come to rest unharmed at the entrance to the quarters of the queen's retinue. In this manner the king appointed to the highest rank of the ruling class comes to possess the precious wheel. "How is it that a universal monarch comes to possess the precious elephant?"

The precious elephant of the king appointed to the highest rank of the ruling class appears in the same way that the precious wheel appeared. Completely white in colour, the precious elephant has four limbs, two tusks, and a trunk. Its head is ornamented with gold, and it bears a gold victory banner. Likewise it is bedecked with gold ornaments and covered with gold netting. Its magical powers enable it to

fly through the sky and transform itself. This king of elephants is known as Bodhi. "When the king appointed to the highest rank of the ruling class wishes to examine the precious elephant, he will mount it at daybreak and travel throughout this great earth, which is surrounded by oceans. After returning to the royal palace, he will fondly resume his governance. In this manner the universal monarch comes to possess the precious elephant.

"How is it that a universal monarch comes to possess the precious horse? The precious horse of the king appointed to the highest rank of the ruling class appears just as before. The precious horse has a blue body and a black head with a braided mane. It is bridled, bearing a gold victory banner and gold ornaments, and it is covered with gold netting. With its magical powers, it can fly through the sky and transform itself. This king of horses is known as Balahaka.

"When the king appointed to the highest rank of the ruling class wishes to examine the precious horse, he will mount it at daybreak and travel throughout this great earth, which is surrounded by oceans. After returning to the royal palace, he will fondly resume his governance. In this manner the universal monarch comes to possess the precious horse.

"How is it that a universal monarch comes to possess the precious jewel? The precious jewel of the king appointed to the highest rank of the ruling class appears just as before. It is a lapis lazuli gem of pure blue colour, with eight facets and very fine craftsmanship. With the light emitted from the precious jewel, the entire female quarters are bathed in light.

"When the king appointed to the highest rank of the ruling class wishes to examine the precious jewel, then, at midnight, in complete darkness, he will affix it to the tip of a victory banner and venture out in the gardens to observe the sublime grounds. The light emitted by the precious jewel will illuminate the surrounding area for an entire league, including all four battalions of the king's army. The people who dwell in the vicinity of the precious jewel will be illuminated by its radiance. Seeing and recognising each other, they will say to one another, 'Wake up, friends. Start your work and get to the market. The sun is up and the day has begun.' In this manner the universal monarch appointed to the highest rank of the ruling class comes to possess the precious jewel.

"How is it that the universal monarch appointed to the highest rank of the ruling class comes to possess the precious wife? The precious wife of the king appointed to the highest rank of the ruling class appears just as before. In accord with tradition, the precious wife has been born into the warrior class. She is not too tall or short, too fat or thin, too dark or fair. Indeed she is beautiful in form, pleasant in manner, and pleasing to the eye. In the full bloom of life, every pore of her body emits the scent of sandalwood, while her mouth smells with the fragrance of a lotus flower. Her body is as soft to the touch as the finest cloth; in cold weather her body is warm to the touch, and in warm weather it is cool. Her mind, let alone her body, desires no one other than the universal monarch. In this manner the universal monarch comes to possess the precious wife.

"How is it that the universal monarch appointed to the highest rank of the ruling class comes to possess the precious steward? The precious steward of the king appointed to the highest rank of the ruling class appears just as before. Learned, lucid, and intelligent, the precious steward's divine sight will enable him to perceive treasures—both those that are owned and those that are not—in the surrounding area for up to an entire league. With those treasures that do not belong to anyone, he will cater to the material needs of the universal monarch. In this manner the universal monarch

comes to possess the precious steward. "How is it that the universal monarch appointed to the highest rank of the ruling class comes to possess the precious minister? The precious minister of a king appointed to the highest rank of the ruling class appears just as before. The precious minister is learned, lucid, and intelligent. The universal monarch merely has to think of commissioning an army and it is done. In this manner the universal monarch comes to possess the precious minister. The universal monarch thus possesses these seven treasures.

"The universal monarch will also have one thousand sons. Brave, heroic, and supremely able in body, these sons will attain nothing but victory over the forces that oppose them. Without resorting to punishment or acts of violence, the king will rule with the Dharma, bringing peace and order to the entire vast kingdom that extends all the way to the oceans.

"If, however, he leaves his family behind and becomes a monk, he will become a buddha. Relinquishing the attachment of desire, and without relying on anyone else as a guide, he will become the teacher of gods and humans."

With these words, the divine sons inspired the priests to recite the Vedas. In a similar manner, other divine sons arrived in Jambudvīpa to exhort the solitary buddhas. "Noble ones," they said. "Give up this buddha realm. In twelve years' time, the Bodhisattva will enter the womb of his mother."

Monks, at that time there was a solitary buddha named Mataṅgawho dwelt on Mount Goḷaṅgulaparivartana in the city of Rajagrha. Hearing the exhortation of the gods, he became as still as mud resting upon a boulder, then rose up into the sky to the height of seven tala trees. Merging with the fire element, like a torch he passed into nirvana. His bile and phlegm, ligaments and bones, and flesh and blood were completely consumed by fire, leaving nothing but a few spherical relics on the ground. Even today, they are known as the footprints of the sage.

Monks, at this same time five hundred solitary buddhas were assembled in a deer park outside Varanasi. They too heard the exhortation of the gods, rose up into the sky to the height of seven tala trees and, turning into fire, passed into nirvana like a torch. Their bile and phlegm, ligaments and bones, and flesh and blood were completely consumed by fire. Nothing was left behind, save a few spherical relics that fell to the ground. From this point on, the area came to be known as Rṣipātana, or the Hill of the Fallen Sages. The area also came to be known as Mrgadava, or the Deer Park, since deer frolicked there without fear.

Monks, in this manner the Bodhisattva dwelt in the supreme realm of the Heaven of Joy, where he beheld four great visions. What were these four? He beheld the time of his birth, the continent of his birth, the country of his birth, and the family of his birth.

And why, monks, did the Bodhisattva behold the time of his birth? Because a bodhisattva does not enter his mother's womb at the beginning of time when sentient beings are evolving. Rather it is when the world has formed and when birth, old age, sickness, and death have become known that a bodhisattva enters his mother's womb.

And why, monks, did the Bodhisattva behold the continent of his birth? Because a bodhisattva is not born in an outlying continent, nor is he born on the eastern continent of Purvavideha, on the western continent of Aparagodaniya, or on the northern continent of Uttarakuru. Rather a bodhisattva is born on the southern continent of Jambudvīpa.

And why, monks, did the Bodhisattva behold the country of his birth? Because a bodhisattva is not born in outlying lands where people are as stupid as sheep, with dull faculties, ignorant, and incapable of distinguishing right from wrong. Rather a bodhisattva is born in a central land. And why, monks, did the Bodhisattva behold the family of his birth? Because a bodhisattva is not born into an inferior family, like a family of outcastes, flute makers, cartwrights, or servants. A bodhisattva is only born into one of two families—a priestly family or a family of the ruling class. When the priestly families are dominant in the world, the bodhisattva is born into a priestly family. When the ruling-class families are dominant in the world, the bodhisattva is born into a ruling-class

family. Thus, monks, at this time the ruling-class families were dominant in the world, so bodhisattvas were born into such families.

Relying on his superior ability, the Bodhisattva beheld these four great visions as he dwelt in the supreme realm of the Heaven of Joy. Having seen them, he remained silent.

Monks, the divine sons and bodhisattvas then asked one another: "Into what precious family will the Bodhisattva be born? In what mother's womb will he be conceived?"

Some said, "The Vaideha family in the land of Magadha is wealthy, prosperous, and happy. This is a fitting place for the Bodhisattva to be conceived."

"This is not a worthy place for the Bodhisattva to be conceived," others responded, "for the mother's family is not pure, nor is the father's. The family's fortunes have come about from little merit, not a vast store of merit. They are impetuous, unstable, and fickle. The surrounding environs of their land are like a desert, with few groves, lakes, and ponds. This is a primitive land, like a remote village. Hence this is not a worthy place for the Bodhisattva to take birth."

Some said, "The Kosala family has a large retinue, many mounts, and great wealth. This is a fitting place for the Bodhisattva to be conceived."

"This is not a worthy place, either," others replied. "The Kosala family descends from outcastes. Neither the father's nor the mother's families are pure. Their interests are base and their line is ignoble. Moreover, they have no limitless store of wealth and treasures. Hence this is not a worthy place for the Bodhisattva to take birth." Some said, "The family of the king of Vatsa is wealthy, prosperous, and happy. This is a fitting place for the Bodhisattva to be conceived."

To this, others replied, "This is not a worthy place. The family of the king of Vatsa is base, violent, and lacking in nobility. They are illegitimate by birth, and their accomplishments have not resulted from the noble deeds of their parents. The king is a nihilist. Hence this is not a worthy place for the Bodhisattva to take birth, either."

Some suggested, "The city of Vaisali is wealthy, prosperous, and happy. Delightful and teeming with people, it is like a heavenly palace, with terraces, balconies, architraves, skylights, cool pavilions, multistoried buildings, and palaces. This city is filled with blooming flowers, ringed with gardens, and encircled by forests. This is a worthy place for the Bodhisattva to be conceived."

"This is not a worthy place, either," others replied. "They do not speak to one another with decorum. They have no Dharma practice, nor do they respect their superiors, elders, leaders, or those in between. Each thinks that he is king, never taking on the role of a student or accepting the Dharma. Hence this city is not worthy of the Bodhisattva, either."

Others said, "The Pradyota family in the city of Ujjayini has a great army and many mounts. They have emerged

victorious in battle over their foes. This is a fitting place for the Bodhisattva to be conceived."

To this the response came, "This is not a worthy place, for these people are malicious and violent. They are uncivilized, wild, and impetuous, without any heed for the consequences of their actions. Hence this is not an appropriate place for the Bodhisattva to be conceived."

Some said, "The city of Mathura is rich, prosperous, and happy. It is populous, filled with people. The royal palace of King Subahu, who commands an army of brave warriors, is a fitting place for the Bodhisattva to be conceived."

"This is not a worthy place," others replied. "This king was born into a family with wrong views. Indeed he is like a savage, so it is inappropriate for the Bodhisattva to take his final existence in a family with wrong views. Hence this as well is not an appropriate place for the Bodhisattva to be conceived."

Some suggested, "The king of the city of Hastinapura was born in the family descended from Pandu. This king is brave, courageous, and handsome. He has conquered opposing armies. Thus it is fitting for the Bodhisattva to be conceived in this family."

To this, others responded, "This family is also not worthy of the Bodhisattva. Those born into the Pandava family have confused their genealogy. They say that Yudhishtira is the son of Dharma, that Bhimasena is the son of Vayu, that Arjuna is the son of Indra, and that Nakula and Sahadeva are the sons of the two Asvins. Hence it is not proper for the Bodhisattva to be conceived in this family."

Some said, "The city of Mithila is extremely beautiful and prosperous. This is the land ruled by King Sumitra, who has many elephants, horses, chariots, infantry, and troops. He also has great material wealth, with great stores of gold, silver, jewels, pearls, lapis lazuli, conchs, crystals, corals, fine gold, and many other riches and belongings. He is powerful, with an army unafraid of the kings from surrounding lands. He has many friends, and he delights in the Dharma. This family is a fitting place for the Bodhisattva to be conceived."

"This is not appropriate," others replied. "King Sumitra does indeed have these qualities. Yet he is extremely aged, so he does not even possess the ability to produce a son. Moreover, he already has many sons. It is not proper for the Bodhisattva to be conceived in this family."

In this manner the bodhisattvas and gods observed all the illustrious royal families to be found throughout the sixteen kingdoms of Jambudvīpa, and found them all to be inadequate.

As they considered this, a divine son named Jñānaketudhvaja, who was firmly established in the Great Vehicle and could not be turned away from awakening, spoke to the great assembly of gods and bodhisattvas: "Come, my friends. Let us go before the Bodhisattva himself and ask him what sublime qualities a precious family must have in order for a bodhisattva to take his final birth there."

"Excellent!" they replied. With palms joined, they all went before the Bodhisattva and asked him, "Sublime Being, what sublime qualities must a precious family have for a bodhisattva to take his final birth there?"

Looking upon the great assembly of bodhisattvas and the great assembly of gods, the Bodhisattva then addressed the gathering: "Friends, the family into which a bodhisattva takes his final birth must have sixty-four excellent qualities. What are these sixty-four qualities?"

"This family must be noble and it must be known by all. It must not be petty or prone to violence. It must be of a good caste and good clan. It must have excellent marital unions, with excellent marital unions in the past, and marital unions between individuals who are pure. These marital unions must be between people who are both pure, well-known by all, and renowned for their great power. This family must have many men and women. It must be fearless, not base or cowardly. It must not be greedy, but disciplined. It must be wise and watched over by ministers. This family must be creative and thereby enjoy worldly pleasures. This family should be steadfast in its friendships and safeguard the lives of all the beings throughout the animal kingdom. They must have gratitude and know how to conduct themselves appropriately.

They must not be moved by ambition, anger, ignorance, or fear. They must be afraid of engaging in negative deeds. They must not dwell in ignorance. This family must be benevolent and industrious. It must be inspired to give, be generous, and remember the kindness of others. They must be physically strong, with great power and strength, indeed supreme strength. They must make offerings to the sages, to the gods, and to stupas, and also pay homage to their ancestors. They must not hold grudges.

"This family must be renowned throughout the ten directions and have a vast retinue. It must not be divided. It must be peerless. This family must be the most senior and the most illustrious among all families. It must be powerful, and renowned as such. They must respect their fathers, mothers, mendicants, and priests. They must have great stores of treasure and grain. They must have a great deal of gold, and many jewels, gems, pearls, lapis lazuli, conchs, crystals, corals,

fine gold, silver, and many other riches and belongings. They must have many elephants, horses, camels, oxen, and sheep. They must have many male servants, female servants, officials, and workers. This family must be difficult to defeat. It must accomplish all of its aims. It must be a family of universal monarchs. It must be aided, in great measure, by the root virtues accumulated in the past. It must be descended from a noble family, a family of bodhisattvas. Indeed this family must be impeccable when it comes to any accusations of faults related to one's birth, such as those found

in this entire world with its gods, demons, and brahmas, mendicants and priests. Friends, the family of a bodhisattva in his final existence must have these sixty-four qualities.

"Friends, the woman in whose womb a bodhisattva is conceived in his final existence must have thirty-two qualities. What are these thirty-two qualities? A bodhisattva in his final existence must be conceived in the womb of a woman known by all and steadfast in conduct. She must come from a good caste and a good family. She must have an excellent figure, an excellent name, and excellent proportions. She must not have given birth previously, and she must have excellent discipline. She must be generous, cheerful, and adroit. She must also be clear minded, calm, fearless, learned, wise, honest, and without guile. She must be free from anger, jealousy, and greed. She must not be coarse, easily distracted, or prone to gossip. She must be patient and good-natured, with a good conscience and sense of modesty. She should have little attachment, anger, and ignorance. She should be free from the faults of womankind and be a devoted wife. In his final existence, a bodhisattva must be conceived in the womb of a woman with all of these excellent qualities.

"Friends, a bodhisattva is not conceived in his mother's womb while the moon is waning. A bodhisattva in his final existence must be conceived during a full moon.

On the fifteenth day of the waxing moon, and in conjunction with the constellation Pūṣya, the Bodhisattva will be conceived in the womb of a mother who is observing the pośadhā fast."

The bodhisattvas and divine sons, having heard the Bodhisattva explain the attributes of the pure family and the pure mother, thought to themselves, "Where can a family with the qualities described by this holy being be found?"

Pondering this question, they then thought, "The seat of the Sakyas is wealthy, prosperous, agreeable, and pleasant. It has bountiful harvests and is teeming with people. Its king, Suddhodana, descends from pure families on both his mother's and father's side. His wife as well is pure. His deeds are not swayed by the afflictions, and he bears excellent physical characteristics. Extremely wise and endowed with brilliant merit, the king comes from an illustrious family and is descended from a line of universal monarchs. He has incalculable wealth and treasures and innumerable precious jewels. He believes in karma and does not hold negative views. He rules over all the lands of the Sakya clan and is honoured and revered by all the merchants, householders, ministers, and people in his court. He is kind and handsome, neither too old nor too young. He has a fine body and every excellent quality. He is knowledgeable concerning crafts, astrology, the self, the Dharma, the truth, the world, and signs. Indeed he is a Dharma king who guides according to the Dharma.

"The city of Kapilavastu is the abode of sentient beings who have generated basic virtues. All those who are born there are equal in fortune to the king. The wife of King Suddhodana is Mayadevi, the daughter of Suprabuddha, a ruler of the Sakya clan. She is wealthy and youthful. Indeed she is in the prime of life. She has an excellent figure and has not given birth. She has no sons or daughters. With a beautiful form, as pleasing to the eye as a finely drawn picture, she is bedecked with jewellery like a celestial maiden, free from the faults of womankind. She speaks the truth, with words that are soft, gentle, dependable, and altogether beyond reproach. Her voice is like that of the cuckoo; she is demure and speaks only sweet and pleasant words.

"Mayadevi is reserved, free from anger, pride, conceit, and arrogance. She does not get indignant or jealous; rather what she says is timely, and she gives generously. She is disciplined and devoted to her husband, unconcerned with other men. Her head, ears, and nose are perfectly symmetrical. Her hair, as black as a bee, frames a fine forehead and a beautiful brow. Always smiling, she speaks with sincerity, her words measured and pleasing to the ear. She is quick to learn, honest and straightforward, free from guile, artifice, and deceit. She is modest and decent, constant and dependable, and not prone to idle or frivolous chatter. She has little attachment, anger, and ignorance; rather she is patient and of good character, carefully guarding her limbs, eyes, and mind. The movement of her limbs is gentle, and her skin is as soft as kacalindi cloth. Her eyes are as pure as the petals of a newly blossomed lotus flower. Her nose is well formed with a beautiful complexion. Her limbs are firm and gently curved like the arch of a rainbow. Every part of her body is beautiful and free from faults. She is attractive, with lips as red as the bimba fruit, a tapered neck bedecked with jewellery, and teeth as white as jasmine and sumana flowers. She has sloping shoulders,

tapering arms, a waist curved like the arch of a bow, perfect sides, and a deep navel. Her hips are smooth, wide, round, and firm. Her body is as firm as a vajra. She has thighs that are as well proportioned as an elephant's trunk, and calves like an antelope's. The palms of her hands and the soles of her feet are like liquid lac. She is attractive to others, with faultless eyes. Alluring to the mind and pleasing to the eye, her form is superior even when compared with other

beautiful women. Indeed she is without peer. Since her form is like a magical emanation, the word *maya*, meaning 'magically emanated,' was included in her name.

She is also skilled in all the arts. Like a celestial maiden in the garden of Indra, Mayadevi lives in King Suddhodana's female quarters. She is fit to be the mother of the Bodhisattva. Thus it appears that the purity of the family described by the Bodhisattva can be seen only in the Sakya clan." On this topic, it is said:

In the Dharmocaya Palace, the Pure Being Sat upon the lion throne called Sublime Dharma. Bodhisattvas of great renown and gods Equal in fortune to himself gathered around the Sage. Seated there, they entertained this thought:

"What family is known to be pure And fitting for the Bodhisattva to take birth in? And where are the father and mother with pure qualities?" Looking throughout all Jambudvīpa, All the major royal families and royal lines Were found to be flawed. Considering this, The Sakya clan alone was seen to be free of faults. "King Suddhodana belongs to a royal family. He descends from a pure line of monarchs, Wealthy, prosperous, and free from conflicts. A holy being, he is righteous and has gained respect. "All the other beings in the city of Kapilavastu Are righteous and pure in mind. The city is filled with gardens, groves, and palaces; The beautiful city of Kapilavastu is the most suitable birthplace.

"All its inhabitants are mighty and powerful, With the strength of two or even three elephants. They have perfected their training in archery and weapons And do not harm others, even to protect their own lives.

"King Suddhodana's wife is supreme Among one thousand other sublime women. Enchanting in appearance, like a magical emanation, She is aptly named Mayadevi, 'Magically Emanated Goddess.'

"Her body is as beautiful as a celestial maiden, With a shapely silhouette and perfectly formed limbs. Any being, whether a god or a human, Could never see enough of Maya.

"She harbors no attachment or hatred; She is gentle and tender, and her speech honest and mellifluous.

Neither harsh nor abrasive, she is extremely tranquil, Never frowning and always with a smile on her face. "With a good conscience and a sense of modesty, she observes the Dharma.

She is free from pride and conceit, and not prone to overexuberance, Just as she has no envy and is free from guile and artifice. She delights in giving and is always loving in her thoughts.

"Believing in karma and abandoning misguided deeds, She adheres to what is true, controlled in body and mind. She is free from the multitude of faults That are commonly found in women the whole world over.

"Indeed Mayadevi is without rival, For no other woman in the realm of humans can match her, Nor so in the realm of gandharvas, or even in the heavenly realms.

She is worthy of being the mother of the Great Sage. "For five hundred lifetimes, she alone Has been the mother of the Bodhisattva, Just as King Suddhodana has been his father. She thus has all the qualities of a worthy mother.

"As disciplined as an ascetic, she follows a strict code of conduct, And while following her own conduct, she shares in her husband's duties.

She has fulfilled her vow, given to her by the king, For she has abstained from sexual activity for thirty-two months.

"Wherever she may be, whether sitting or standing, Lying down or in motion, those places Become filled with the brilliant light Given off by her dedication to virtuous deeds.

"No being, whether god, demigod, or human, Is able to look upon her with a lustful mind. They all look upon her as a mother or a daughter, For she follows the right conduct and is endowed with noble qualities.

"Due to the virtuous deeds of Mayadevi, The king's vast empire increases in prosperity. Unmatched by the neighbouring kings,

The ruler's renown and fame also continue to increase.
 "In this way Maya is a suitable vessel;
 In this way the Holy Being is supremely beautiful.
 Thus, since these two are endowed with supreme qualities,
 One will be the son, and one is worthy to be the mother.
 "Other than Devi, who is endowed with the most supreme
 of qualities
 And has the strength of ten thousand elephants,
 No woman would be able to carry
 The supreme man of Jambudvipa."
 With these words of praise, the divine sons
 And bodhisattvas, with their vast knowledge,
 Proclaimed the sublime Maya to be the mother,
 Saying, "She is fit to give birth to the joy of the Sakya
 family."
 This concludes the third chapter on the purity of the family.

LALITA-VISTARA CHAPTER 4 — The Gateways to the
 Light of the Dharma
 [Before leaving the heavenly realms, the Bodhisattva
 delivers one final teaching to the gods.]

Monks, while the Bodhisattva was seeing the family of his
 birth, he dwelt in the Heaven of Joy in Uccadhvaja, a great
 celestial palace measuring sixty-four leagues around, where he
 taught the Dharma to the gods of the Heaven of Joy. The
 Bodhisattva had come to this great celestial palace where he
 now addressed all the divine sons of the Heaven of Joy: "Come,
 gather here," he said. "Come listen to the Bodhisattva's final
 teaching on the Dharma, a recollection of the Dharma
 entitled 'The Application of Passing.'"

Hearing these words, all the divine sons in the Heaven of
 Joy, along with the assembly of divine maidens, gathered
 together in the great celestial palace.

There the Bodhisattva blessed the surrounding area, which
 was as vast as the entire world with its four great continents.
 The area was so splendid, so beautiful to behold, so filled with
 ornaments, and so enchanting that all the divine sons of the
 desire and form realms came to think that their own homes
 seemed like charnel grounds in comparison.

The Bodhisattva was seated upon a lion throne that was
 utterly resplendent as a result of the ripening of his merit. The
 base of the throne was bedecked with various precious jewels,
 and piles of cushions covered in celestial cloth sat upon it.
 Scented with the fragrant smells of various celestial perfumes
 and the finest of incense, the throne was covered with
 colourful and fragrant flowers. It was magnificent indeed,
 glittering with the light of many hundreds of thousands of
 precious jewels, draped with nets of priceless gems, and giving
 off the sound of strings from jeweled chimes. Delightful to
 behold, the throne radiated the sounds of hundreds of
 thousands of jeweled bells, and it was covered with many
 hundreds of thousands of nets made of precious jewels.
 Hanging from it were many hundreds of thousands of silk
 streamers, and it was ornamented with many hundreds of
 thousands of silk tassels and garlands.

Hundreds of thousands of divine maidens sang, danced, and
 played instruments, proclaiming hundreds of thousands of
 sublime qualities. Hundreds of thousands of guardians of the
 world stood watch, while hundreds of thousands of Sakras
 offered prostrations, and hundreds of thousands of Brahmas
 bowed down before the throne. Billions upon billions of
 bodhisattvas surrounded it, and billions upon billions of
 buddhas from the ten directions, infinite in number, focused
 their attention on it. This throne came about due to the force
 of the ripening of merit amassed through the perfections
 carried out over billions upon billions of eons, indeed
 incalculable eons.

Monks, in this way the Bodhisattva sat upon a grand lion
 throne with these qualities and spoke to the great gathering
 of gods. "Friends," he said. "Look upon the body of the
 Bodhisattva, adorned as it is with the signs of a hundred
 merits. Look upon those innumerable and uncountable
 bodhisattvas who dwell in the ten directions, in the east,
 south, west, and north, above, below, and all around, and
 who are now in the sublime realm of the Heaven of Joy. They
 are all approaching their final existence and, surrounded by
 an assembly of gods, they each delight the gods with the
 appearance of their passing, demonstrating the gateway to the
 light of Dharma. Look upon them, countless, innumerable,
 and incalculable such as they are."

Then, through the blessings of the Bodhisattva, the entire
 assembly of gods saw all these bodhisattvas. Observing them,
 they faced the Bodhisattva, joined their palms, and bowed
 down before him. Prostrating with their entire bodies, they
 exclaimed, "How wondrous! The blessings of the Bodhisattva
 are indeed inconceivable, for we can see all these bodhisattvas
 by merely directing our gaze."

The Bodhisattva then addressed the great assembly of gods
 with the following words: "Friends, please listen to the
 gateways to the light of the Dharma that delight the gods
 with the form of their passing, which these bodhisattvas teach
 the divine sons. There are 108 gateways [commandments,

precepts or instructions] to the light of the Dharma, and they
 must be taught without fail to a gathering of gods by a
 bodhisattva at the time of his passing. What are these one
 hundred and eight gateways? They are as follows:

1. Faith, my friends, is a gateway to the light of Dharma,
 for with it one's mind is unshakable.
2. Inspiration is a gateway to the light of the Dharma, for
 with it the mind is divested of impurities.
3. Supreme joy is a gateway to the light of the Dharma, for
 with it the body becomes extremely pliable.
4. Contentment is a gateway to the light of the Dharma, for
 with it the mind becomes pure.
5. Physical restraint is a gateway to the light of the Dharma,
 for with it the three physical faults are purified.
6. Verbal restraint is a gateway to the light of the Dharma,
 for with it the four verbal faults are relinquished.
7. Mental restraint is a gateway to the light of the Dharma,
 for with it covetousness, malice, and misguided views are
 abandoned.
8. Recollection of the Buddha is a gateway to the light of
 the Dharma, for it leads to the pure perception of the Buddha.
9. Recollection of the Dharma is a gateway to the light of
 the Dharma, for it leads to the pure teaching of the Dharma.
10. Recollection of the Saṅgha is a gateway to the light of
 the Dharma, for it stops one from transgressing the rules.
11. Recollection of giving is a gateway to the light of the
 Dharma, for it leads one to let go of all material things.
12. Recollection of discipline is a gateway to the light of the
 Dharma, for it leads to the fulfillment of aspirations.
13. Recollection of the divine is a gateway to the light of
 the Dharma, for it leads to a vast mindset.
14. Love is a gateway to the light of the Dharma, for it
 surpasses all things created by merit based on material things.
15. Compassion is a gateway to the light of the Dharma, for
 it leads one to take up nonviolence.
16. Joy is a gateway to the light of the Dharma, for it clears
 away all displeasure.
17. Equanimity is a gateway to the light of the Dharma, for
 it leads to contempt for desire.
18. Investigating impermanence is a gateway to the light of
 the Dharma, for it leads to the transcendence of the
 attachment of the desire, form, and formless realms.
19. Investigating suffering is a gateway to the light of the
 Dharma, for it leads to the cessation of misguided goals.
20. Investigating the absence of self is a gateway to the light
 of the Dharma, for it eliminates overt fixation on the self.
21. Investigating peace is a gateway to the light of the
 Dharma, for it dampens the flames of passion.
22. Having a good conscience is a gateway to the light of
 the Dharma, for it brings complete inner peace.
23. Modesty is a gateway to the light of the Dharma, for it
 brings complete peace in others.
24. Truth is a gateway to the light of the Dharma, for with
 it gods and humans are not deceived.
25. The authentic is a gateway to the light of the Dharma,
 for with it one is not deceived.
26. Dharma practice is a gateway to the light of the
 Dharma, for with it one relies upon the Dharma.
27. Going to the Three Jewels for refuge is a gateway to the
 light of the Dharma, for it enables one to transcend the three
 lower realms.
28. Acknowledging the kindness of others is a gateway to
 the light of the Dharma, for it ensures that the basic virtues
 one has engaged in do not go to waste.
29. Gratitude is a gateway to the light of the Dharma, for it
 leads one to not condemn others.
30. Knowing oneself is a gateway to the light of the
 Dharma, for it leads one to not praise oneself.
31. Knowing sentient beings is a gateway to the light of the
 Dharma, for it leads one to not belittle others.
32. Knowing the Dharma is a gateway to the light of the
 Dharma, for it leads one to apply the Dharma assiduously and
 in the correct manner.
33. Knowing the right time is a gateway to the light of the
 Dharma, for it ensures that seeing will be meaningful.
34. Conquering pride is a gateway to the light of the
 Dharma, for it leads to the perfection of wisdom.
35. A mind free from vindictiveness is a gateway to the light
 of the Dharma, for it allows one to protect both oneself and
 others.
36. Not holding grudges is a gateway to the light of the
 Dharma, for it allows one to be free from regret.
37. Sincere interest is a gateway to the light of the Dharma,
 for it enables one to make great effort and be free from doubt.
38. Investigating repulsiveness is a gateway to the light of
 the Dharma, for it enables one to dispense with thoughts
 about what one desires.
39. Absence of malice is a gateway to the light of the
 Dharma, for it enables one to dispense with vengeful thoughts.
40. Absence of stupidity is a gateway to the light of the
 Dharma, for it clears away ignorance.
41. Pursuit of the Dharma is a gateway to the light of the
 Dharma, for it enables one to rely upon the meaning.

42. Desiring the Dharma is a gateway to the light of the
 Dharma, for it leads one to connect to the light of the
 Dharma.
43. Seeking to listen is a gateway to the light of the Dharma,
 for it enables one to investigate the Dharma precisely and in
 the correct manner.
44. Correct application is a gateway to the light of the
 Dharma, for it leads to the right conduct.
45. Knowledge of names and forms is a gateway to the light
 of the Dharma, for it enables one to transcend all attachment.
46. Conquering views about causes is a gateway to the light
 of the Dharma, for it leads to the attainment of awareness and
 complete liberation.
47. The elimination of attachment and aversion is a
 gateway to the light of the Dharma, for it eliminates
 judgemental thoughts.
48. Expertise concerning the aggregates is a gateway to the
 light of the Dharma, for it leads to thorough understanding
 of suffering.
49. Equality of the elements is a gateway to the light of the
 Dharma, for it leads to the relinquishment of the source of
 suffering.
50. Withdrawal of the senses is a gateway to the light of the
 Dharma, for it leads one to meditate on the path.
51. Acceptance of nonarising is a gateway to the light of the
 Dharma, for it leads to the actualisation of cessation.
52. Mindfulness of the body is a gateway to the light of the
 Dharma, for it leads to physical isolation.
53. Mindfulness of the sensations is a gateway to the light of
 the Dharma, for it leads to the cessation of all sensations.
54. Mindfulness of the mind is a gateway to the light of the
 Dharma, for it leads to a precise understanding of the mind's
 illusory nature.
55. Mindfulness of the phenomena is a gateway to the light
 of the Dharma, for it leads to unimpaired wisdom.
56. The four thorough relinquishments are gateways to the
 light of the Dharma, for they enable one to relinquish all
 nonvirtuous qualities and to perfect all virtuous qualities.
57. The four bases of miraculous power are gateways to the
 light of the Dharma, for they lead to lightness of body and
 mind.
58. The faculty of faith is a gateway to the light of the
 Dharma, for it leads one to not depend on the guidance of
 others.
59. The faculty of diligence is a gateway to the light of the
 Dharma, for it endows one with the wisdom of realisation.
60. The faculty of mindfulness is a gateway to the light of
 the Dharma, for it leads one to engage in wholesome deeds.
61. The faculty of absorption is a gateway to the light of the
 Dharma, for it leads to the liberation of mind.
62. The faculty of knowledge is a gateway to the light of the
 Dharma, for it leads to the wisdom of direct perception.
63. The power of faith is a gateway to the light of the
 Dharma, for it leads to the thorough transcendence of the
 power of Mara.
64. The power of diligence is a gateway to the light of the
 Dharma, for with it one will not turn back.
65. The power of mindfulness is a gateway to the light of
 the Dharma, for with it one will not be led astray.
66. The power of absorption is a gateway to the light of the
 Dharma, for with it one will relinquish all discursive thinking.
67. The power of knowledge is a gateway to the light of the
 Dharma, for with it one will not be easily deceived.
68. The aspect of awakening of complete mindfulness is a
 gateway to the light of the Dharma, for it enables one to
 understand the Dharma as it is.
69. The aspect of awakening of the complete discernment of
 the Dharma is a gateway to the light of the Dharma, for it
 enables one to accomplish all Dharmas.
70. The aspect of awakening of complete diligence is a
 gateway to the light of the Dharma, for it endows one with
 the intelligence of perfect realisation.
71. The aspect of awakening of complete joy is a gateway to
 the light of the Dharma, for it enables one to accomplish
 absorption.
72. The aspect of awakening of complete agility is a
 gateway to the light of the Dharma, for it enables one to
 accomplish one's endeavors.
73. The aspect of awakening of complete absorption is a
 gateway to the light of the Dharma, for it enables one to
 comprehend the equality of all phenomena.
74. The aspect of awakening of complete equanimity is a
 gateway to the light of the Dharma, for it leads to distaste for
 all births.
75. Right view is a gateway to the light of the Dharma, for
 it prevents one from transgressing the rules.
76. Right resolve is a gateway to the light of the Dharma,
 for it leads one to relinquish all thoughts, concepts, and ideas.
77. Right speech is a gateway to the light of the Dharma,
 for it leads one to realise that all words, sounds, language,
 and speech are like echoes.
78. Right action is a gateway to the light of the Dharma,
 for it leads to the absence of karma and the absence of
 ripening.

THE GRAND BIBLE

79. Right livelihood is a gateway to the light of the Dharma, for it leads one to cease all pursuits.

80. Right effort is a gateway to the light of the Dharma, for it leads one to reach the other shore.

81. Right mindfulness is a gateway to the light of the Dharma, for it leads to the absence of mindlessness and mental engagements.

82. Right absorption is a gateway to the light of the Dharma, for it leads to the attainment of the absorption of an undisturbed mind.

83. The mind of awakening is a gateway to the light of the Dharma, for it ensures the continuity of the line of the Three Jewels.

84. Intention is a gateway to the light of the Dharma, for it leads to a lack of desire for the Lesser Vehicle.

85. Superior intention is a gateway to the light of the Dharma, for it leads to a distinct focus on the vast Buddhadharmā.

86. Application is a gateway to the light of the Dharma, for it leads to the perfection of all virtuous qualities.

87. The perfection of generosity is a gateway to the light of the Dharma, for it leads to the sublime marks and signs, to the complete purity of the buddha realms, and to the thorough ripening of those sentient beings that are greedy.

88. The perfection of discipline is a gateway to the light of the Dharma, for it enables one to transcend all the restricted and lower states of existence and to ripen those sentient beings with lax discipline.

89. The perfection of patience is a gateway to the light of the Dharma, for it enables one to relinquish malice, aggression, anger, pride, arrogance, and conceit, and to ripen those sentient beings that harbour malice.

90. The perfection of diligence is a gateway to the light of the Dharma, for it enables one to practice all virtuous endeavors and to ripen those sentient beings that are lazy.

91. The perfection of concentration is a gateway to the light of the Dharma, for it enables one to give rise to all states of equipoise and superknowledge and to ripen those sentient beings that are distracted.

92. The perfection of knowledge is a gateway to the light of the Dharma, for it enables one to relinquish the dark fog of ignorance and stupidity, to abandon incorrect views, and to ripen sentient beings with incorrect knowledge.

93. Skillful means are gateways to the light of the Dharma, for they enable one to teach modes of conduct that accord with the interests of sentient beings and to practice all the teachings of the Buddha.

94. The four ways of attracting students are gateways to the light of the Dharma, for they gather sentient beings and turn them into suitable recipients for the Dharma that comes from the discovery of awakening.

95. Ripening sentient beings is a gateway to the light of the Dharma, for it enables one to not be attached to one's own happiness and to be free from discouragement.

96. Grasping the true Dharma is a gateway to the light of the Dharma, for it enables one to eliminate the afflictions of all sentient beings.

97. The accumulation of merit is a gateway to the light of the Dharma, for it enables one to nurture all sentient beings.

98. The accumulation of wisdom is a gateway to the light of the Dharma, for it perfects the ten powers.

99. The accumulation of calm abiding is a gateway to the light of the Dharma, for it leads to the attainment of the absorption of the thus-gone ones.

100. The accumulation of insight is a gateway to the light of the Dharma, for it leads to the attainment of the eye of knowledge.

101. Accessing authentic discerning awareness is a gateway to the light of the Dharma, for it leads to the attainment of the eye of Dharma.

102. Accessing the trustworthy is a gateway to the light of the Dharma, for it leads to the purity of the eye of the Buddha.

103. The attainment of dharani is a gateway to the light of the Dharma, for it enables one to retain everything said by the Buddha.

104. The attainment of confidence is a gateway to the light of the Dharma, for it enables one to satisfy all sentient beings by offering them clear explanations.

105. Acceptance of the concordant Dharma is a gateway to the light of the Dharma, for it leads to being in accord with the entirety of the Buddhadharmā.

106. Acceptance of the Dharma of nonarising is a gateway to the light of the Dharma, for it leads to the attainment of prophecy.

107. The ground of nonreturning is a gateway to the light of the Dharma, for it leads to the complete perfection of the entirety of the Buddhadharmā.

108. The wisdom that evolves from ground to ground is a gateway to the light of the Dharma, for it leads to being empowered with the wisdom of omniscience. The ground of empowerment is a gateway to the light of the Dharma, for it leads one to be conceived in the womb, to be born, to manifest in the world, to undergo austerities, to go to the seat of

awakening, to tame Mara, to attain complete awakening, to turn the wheel of Dharma, and to manifest great parinirvana.

"These, friends, are known as the 108 gateways to the light of the Dharma, which a bodhisattva must teach to the assembly of gods at the time of his passing."

Monks, when the Bodhisattva taught this chapter, "The Gateways to the Light of the Dharma," out of the assembly of gods, 84,000 divine sons gave rise to the mind of unexcelled, perfect and complete awakening. The 32,000 divine sons who had previously been trained gained acceptance that phenomena are nonarising. The 360 million divine sons gained the pure eye regarding phenomena, unblemished and untainted. The entire fine realm of the Heaven of Joy was covered in celestial flowers up to one's knees.

Monks, at that time the Bodhisattva uttered these verses in order to bring even more joy to the assembly of gods:

At the time that the Guide, the Lion of Men, passes away,
And descends from the supreme realm of the Heaven of Joy,
He proclaims these words to the gods:

"Abandon all forms of mindlessness!
"The multitude of divine pleasures,
All wonderful things conjured up by the mind,
All of this is caused by virtuous actions.
So listen now to learn about these actions.

"Acknowledge the kindness done to you.
Do not fall back into the three lower realms
After exhausting your previous stores of merit;
There is only unhappiness and suffering there.
Once you develop respect for me,
Apply yourselves earnestly to practicing
The teachings that you have heard,
And you will inevitably attain boundless joy.

"All desirable things are impermanent and unstable;
Nothing is eternal, not even the eons.
Everything is like a mirage or an illusion,
And as fleeting as lightning or a water bubble.
"The pleasure brought about by the qualities
Of desirable things is as unsatisfying as drinking saltwater,
But those with noble pristine knowledge
That transcends the world are satisfied.
"Goddesses, companions, and beautiful songs
Are like the audience of a play.
They are like a crowd of people who assemble
And then go their own separate ways.
"In the realm of the conditioned, there are no allies,
No friends, no relatives, and no retinue.
And besides, the karma that results from good deeds
Also binds one, and ever follows behind one's back.

"Therefore be harmonious with one another;
Act with a loving and benevolent mind.
Engage in wholesome activities,
For actions done well bring no torment.
"Please recall the Buddha, Dharma, and Saṅgha,
And do not slip into heedlessness.
Those who delight in study, discipline, and generosity
Are endowed with patience and gentleness.
"Investigate suffering, impermanence, and lack of self;
Examine these three phenomena thoroughly.
They occur in connection to causes and conditions;
They are void of life and have no owner.
"Whatever miraculous powers you see in me,
And whatever eloquence, wisdom, and qualities I may have,
All of this is caused by virtuous deeds
Arising from study, discipline, and conscientiousness.
"For the welfare, benefit, and love of sentient beings,
You should emulate me with your discipline, study,
Conscientiousness, generosity,
Restrain, and self-control.

"For you will not be able to accomplish the auspicious teachings
By the mere sound of your voice and speech.
Please adopt the right conduct
And practice what you teach.
"Do not simply follow what other people say;
Exert yourself with continuous concentration.
When acting, one takes the opportunity;
Without acting, one does not accomplish anything.
"Recall all the suffering you have experienced
Circling through cyclic existence until now.
If you fall prey to distortions,
Nirvana and freedom from attachment will not be achieved.
"Therefore, having now obtained freedom,
A spiritual guide, and a conducive environment,
And having met with the superior teaching of Dharma,
You should pacify attachment and the other afflictions.
"Freed from pride, arrogance, and conceit,
Always flexible, upright, and honest,
Dedicate yourself to reaching the transcendence of suffering
And apply yourself to realizing the path.
"Disperse all the darkness and turbidity of ignorance
With the lamp of knowledge.
Tear the net of error, with its latencies,
Using the vajra of wisdom.
"What need is there to say many things?"

It is in your interest to follow this teaching.

If you do not abide by this teaching,

Then it is not the fault of the teaching.

"When I attain awakening

And shower down the teaching that leads to immortality,

You, who have pure minds, should come

And listen to the true Dharma."

This concludes the fourth chapter on the gateways to the light of the Dharma.

LALITA-VISTARA CHAPTER 5 — Setting Out

[The Bodhisattva installs Maitreya as his regent in the heavenly realms and sets out for the human realm accompanied by great displays of divine offerings and auspicious signs.]

Monks, in that way the Bodhisattva revealed this Dharma discourse to the large retinue of gods. Thus they understood his message and became excited, delighted, and forbearing. At that point he spoke to the retinue of fortunate gods: "Friends, I will now proceed to Jambudvīpa. In the past when I practiced the conduct of a bodhisattva, I attracted sentient beings through the four activities of giving, pleasant speech, beneficial activity, and demonstrating consistency in speech and aims. But friends, if I now do not achieve unexcelled, perfect and complete awakening, I would be ungrateful and irrational."

Hearing that, the divine sons of the Heaven of Joy wept and embraced the feet of the Bodhisattva. They said, "Virtuous One, if you do not remain, this Heaven of Joy will be without splendour."

To this, the Bodhisattva replied to the great retinue of gods, "The bodhisattva Maitreya will teach you the Dharma." Then the Bodhisattva took the crown from his own head and placed it on the head of the bodhisattva Maitreya, saying, "Virtuous one, you shall awaken to perfect and complete buddhahood after me."

In that way the Bodhisattva enthroned the bodhisattva Maitreya in the Heaven of Joy. Then he again spoke to the great retinue of gods: "Friends, in what type of form should I enter the womb of a mother?"

Some replied, "As a human in the form of a priest." But other gods suggested, "In the form of Sakra, or Brahma, or a great king, or Vaisravana, or a gandharva, or a kimnara, or a mahoraga, or Mahesvara, or the moon god, or the sun god, or a garuda."

There was also one of the divine sons of the Brahma realm present, who was called Ugrateja. Having been a sage in his previous life, he had taken rebirth among the gods, where he had become irreversible from unexcelled and perfect awakening. He now spoke:

"The priests' mantras and the treatises of the Vedas mention the proper form for a bodhisattva to take when descending into the womb of his mother. It should be in the form of an excellent, great elephant with six tusks, covered with golden netting. Its head should be very red and exceedingly handsome. It should ooze fragrant fluids from its temples and have a glorious body. Someone who is learned in the Vedas and scriptures of the priests will then recognize such features and use them to predict the arrival of a person endowed with the thirty-two marks of a great man."

Monks, while the Bodhisattva was still residing in the sublime Heaven of Joy, he considered the time for his birth. At that time he manifested eight omens at the sublime residence of King Suddhodana. What were these eight?

The residence was immaculate since all weeds, stumps, brambles, small pebbles, and gravel had been removed. It was well watered and very clean. It was undisturbed by wind and free from soot and dust. There were no mosquitoes, flies, bees, or snakes. It was covered with flowers, and the area became level, like the palm of a hand. This was The First Omen.

Flocks of birds came to the palace from the Himalayan mountains, the king of mountain ranges. There were patraguptas, parrots, mynas, cuckoos, swans, curlews, peacocks, wild geese, painted snipe, nightingales, pheasants, and many others. The birds had beautiful and delightful wings in many colours and sang in melodious sounds. They perched upon the verandas, turrets, doorways, pavilions, and upper terraces of King Suddhodana's sublime residence. The birds were joyful and content, and they each sang happily. This was The Second Omen.

In all of King Suddhodana's delightful parks, woodlands, and gardens, the various trees blossomed and carried fruits of all seasons. This was The Third Omen.

In each of King Suddhodana's lotus ponds and reservoirs, there appeared lotuses the size of cartwheels, each with many trillions of petals. This was The Fourth Omen.

In that sublime residence of King Suddhodana, all the provisions of butter, sesame oil, honey, raw sugar, and sugarcane juice were never depleted and appeared to be full even though they were used abundantly. This was The Fifth Omen.

Inside the women's quarters of King Suddhodana's excellent residence, all the instruments, such as the great kettledrums, the clay and wooden kettledrums, the flutes, lutes, reed pipes, three-stringed lutes, bells, and cymbals suddenly emitted wonderful music by themselves without being played. This was The Sixth Omen.

In that most excellent residence of King Suddhodana, all the containers of different types of precious substances, such as gold, silver, jewels, pearls, beryl, shells, crystals, and corals, opened their lids and displayed their flawless perfection and abundance. This was The Seventh Omen.

A pure and immaculate light, much brighter than those of the sun and the moon, appeared and produced mental and physical pleasure. This was The Eighth Omen.

Queen Maya bathed and applied perfumes to her body. She ornamented her arms with many bracelets and dressed in the softest and most beautiful garments. Joyful, happy, and rapturous, accompanied and encircled by ten thousand women, she went to where King Suddhodana was seated comfortably in the music hall. She seated herself to his right side on the fine, precious throne draped with jeweled latticework. With a smiling and trusting face free from anger, she spoke to King Suddhodana in these verses:

"Your Majesty, master of the earth, good lord, I pray that you hear me!

Your Highness, please grant me a favour!

Please listen and rejoice in your heart

Concerning these wishes on which my mind is set.

"Lord, out of love for all beings, I will adopt the eight precepts,

Which include disciplined and moral conduct, as well as fasting.

Without harming any living creature and always with pure feelings,

I will love others in the same way that I love myself.

"I have renounced any thievish thoughts and given up attachment and arrogance;

Your Majesty, I will not act immorally.

I will remain truthful, not slander others, and abandon harsh words;

I will never use idle or nonvirtuous words.

"I renounce all anger, aggression, stupidity, and conceit;

Renouncing all covetousness, I will be content with my own wealth.

I will act properly and renounce flattery, hypocrisy, and envy;

I will travel this path of the ten virtuous actions.

"I am joyfully engaged in strict disciplined conduct;

So, sovereign master of men, do not act lustfully because of attraction to me.

Your Majesty, may nonvirtue not arise in you for a long time;

Please rejoice as I am nearby you in strict discipline.

"Your Highness, I beseech you, quick, say yes today!

Inside the cool pavilion at the top of the palace where the swans roost,

On a soft and sweetly scented bed scattered with flowers,

I would like to live happily, always surrounded by my female friends.

"May no male servants, boys,

Or even common women attend me.

May I hear only pleasant and harmonious talk,

And may there be nothing unpleasant to hear or see.

"I ask that you release all those held in prisons

And that you endow the poor with wealth.

For one week, for the sake of people's happiness,

Please give food, drink, clothing, chariots, palanquins, and horses.

"May each and every man, woman, and child in this palace

Be free from quarreling and angry words.

May their minds be full of mutual affection,

And may they enjoy themselves together, like gods in pleasure groves.

"May no persecution, beating, or malicious threats take place.

May there be no royal retribution or unjust punishment.

Lord, please look upon all beings as if upon an only child;

Think benevolently and lovingly with a composed mind."

When the king heard this speech, he rejoiced and proclaimed:

"Let everything you wish come to pass!

Whatever you seek and wish,

That request I shall grant you."

The excellent king commanded his entourage:

"Make the finest preparations in the upper quarters of the palace.

Decorate them with beautiful flowers and use the best incense and perfume;

Adorn them with parasols, banners, and rows of palm trees.

"Place on guard twenty thousand brave fighting men in armour,

Brandishing swords, arrows, spears, and lances.

Let them guard the quarters where the swans call out melodiously;

Let them guard the queen with loving care so that she is not afraid." [44]

Bathed, perfumed, well dressed, and with her arms bejeweled,

Surrounded by her female attendants, like a divine maiden, Accompanied by the pleasant sounds of thousands of cymbals,

The queen ascends and rests like a divine maiden.

The legs of her bed are embellished with costly divine jewels;

It is a pleasing bed strewn with flowers.

There she unfastens her tiara of precious jewels, [F.26.b]

Like a divine maiden in the Misraka Garden.

Monks, in the meantime the gods were gathering. There were the four great kings;

Sakra, lord of the gods; and the divine sons of Suyama, Santusita, Sunirmita, and Paranirmitavasavartin.

There were also Sarthavaha, the officer son of Mara; Brahma, the lord of Saha; the divine priest Brahmottara; the divine priest Subrahma; and Prabhavyuha, Abhasvara, Mahesvara, and the gods living in the pure realms of Nisthagata and the Highest Heaven, as well as many hundreds of thousands of others as well. They spoke to one another in these words:

"Friends, if we were to allow the Bodhisattva to depart alone, without expressing our gratitude to him, it would be dishonourable of us. Friends, who among us will have the courage to serve the Bodhisattva constantly and ceaselessly as he travels to the womb of his mother? Who will serve him as he is in the womb, when he is born, as he grows and plays as a young child? Who will serve him when he is in the female quarters watching the musical performances, and when he renounces his home and is practicing austerities? Who will serve him as he proceeds to the seat of awakening,

tames the demons, attains perfect and complete awakening, and turns the wheel of the Dharma? Who will serve him until he demonstrates passing into great parinirvana?

Who can keep him company with a kind, affectionate, friendly, loving, and noble attitude?"

Then they sang these verses:

"Who among us has the courage to follow joyfully

This being, one with such perfect appearance?

Who would like to increase

His merit, splendour, power, and renown?

"Whoever lives in these divine palaces

And wishes to enjoy the divine pleasures

Of the goddesses and the divine delights,

Let him serve the one with a face like an immaculate moon.

"Whoever wishes to enjoy the charming Misraka Garden,

With the celestial palace, the birthplace of the gods,

Full of golden-hued flowers,

Let him serve the immaculate brilliant one.

"Whoever wishes to frolic together with goddesses

In a splendid chariot, or in the pleasure groves

Carpeted with petals of mandarava flowers,

Let him serve this great being.

"Whoever aspires to be the ruler of the Heaven Free from Strife

Or to be the lord of the Heaven of Joy,

Someone worthy of worship by all beings,

Let him serve the one of unlimited renown.

"Whoever desires to enjoy himself in a beautiful mansion

In the Heaven of Delighting in Emanations

And wants to enjoy all the mentally created illusions,

Let him serve this one possessing excellent qualities.

"Whoever is a master over demons, but whose mind has no hatred,

Who has attained complete mastery of all types of power,

Who is the master of his senses and has surpassed others,

Let him go with this benefactor.

"Similarly whoever wishes to pass beyond the desire realm

And reside in the realm of Brahma,

Let him serve today the great being

Resplendent with the four immeasurables.

"Whoever longs to take birth among humans

In the vast realm of a supreme universal monarch,

Let him serve the One with Abundant Merit,

The Jewel Mine, the One Who Bestows Fearlessness and Bliss.

"Whoever wants to be a ruler or the son of a wealthy merchant,

Rich and happy with great wealth,

Surrounded by an army able to conquer enemies,

Let him go with this benefactor.

"Whoever desires beauty, luxuries, and power,

And wishes for fame, courage, and good qualities,

And would like to speak agreeably with words that are heeded,

Let him attend upon that learned lord who speaks with the voice of Brahma.

"Whoever desires the divine and human enjoyments,

Or all the happiness of the three realms of existence,

Or the bliss of concentration and the happiness in solitude,

Let him follow the Dharma Lord.

"Whoever yearns to abandon attachment and anger,

And wants to clear away the darkness of the afflictions, Let him, with his mind calm, tranquil, and totally at peace, Quickly follow the One Who Has Tamed His Mind.

"Whoever wishes for the wisdom of learners, masters, and solitary buddhas,

As well as the wisdom of omniscience,

And hopes to roar like a lion through the ten powers,

Let him follow the learned one with an ocean of qualities.

"Whoever desires to close the path to the lower realms,

And open the path to the fortune of deathlessness,

And travel on the eightfold path,

Let him follow the One Who Has Completed All Paths.

"Whoever wishes to make offerings to the Thus-Gone One,

And listen to the Dharma from that lord of compassion,

And attain the qualities of the saṅgha,

Let him follow this ocean of qualities.

"Whoever hopes to exhaust the sufferings of birth, old age, sickness, and death,

And be free from the shackles of cyclic existence,

And enjoy purity equal to limitless space,

Let him follow this pure being.

"Whoever wishes to liberate himself as well as others,

Desiring beauty that is pleasing to all,

Supreme bodily marks, and the blossoming of qualities,

Let him attend the learned one who is beautiful to behold.

"The learned one who wishes for

Discipline, absorption, and knowledge,

Who wants liberation that is profound, hard to see, and difficult to fathom,

Let him quickly follow the king of physicians.

"Whoever desires many such qualities,

And the happiness of existence as well as nirvana,

And wants to utterly perfect all qualities,

Let him follow the learned one who masters disciplined conduct."

When they heard these verses, the gods assembled. There were 84,000 gods from the Heaven of the Four Great Kings, 100,000 gods from the Heaven of the Thirty-Three, 100,000 gods from the Heaven Free from Strife, 100,000 gods from the Heaven of Joy, 100,000 gods from the Heaven of Delighting in Emanations, 100,000 gods from the Heaven of Making Use of Others' Emanations, 60,000 gods from the realm of Mara who were born there because of their former virtuous actions, 68,000 gods from the realm of Brahma, and many hundreds of thousands of gods assembled from all the realms up to the highest heaven.

Moreover, many hundreds of thousands of divine sons came together from the east, the south, the west, and the north. The foremost among the divine sons then spoke these verses to the great assembly of gods:

"Immortal lords, please listen to these words

That express what is on our minds!

We give up our sensual enjoyments and the perfect bliss of concentration

In order to serve this sublime pure being.

"As he enters the womb, abides in the womb, and is born, We will make offerings to the Great Being, so worthy of worship.

We shall protect the Sage, who is well guarded by merit;

No one shall cause him any problems through a hostile mind.

"In songs and with the melodious sounds of cymbals,

We will praise the qualities of the one with an ocean of qualities.

Whoever hears this will engender the excellent mind of awakening

And thus delight all gods and humans.

"We shall fill the king's palace with flower petals

And light the finest incense of black aloes.

With that aroma, gods and humans will become very content;

It will free them from sickness and fever and make them happy.

"We will fill the entire city of Kapilavastu

With blossoms of mandarava flowers, beautiful jasmine, and hibiscus,

In order to make offerings to him,

Who appears due to virtuous activities.

"As long as he is in his mother's womb, untainted by the three stains,

And until he is born in order to bring an end to aging and death,

We will serve him devotedly.

Our wish is to make offerings to the great intelligent one. [48]

"It will be a great blessing for gods and humans

To witness the newborn taking seven steps,

To see him received by Sakra and Brahma,

And to see the Pure Being bathed with perfumed water.

"While he behaves in accord with the world, And conquers the afflictions of desire inside the women's quarters,

And as he abandons his entire kingdom,

Throughout that time, we will serve him devotedly.

"When he acquires grass and travels to the seat of awakening,

And as he conquers the demons and gains awakening, [F.28.b]

And is entreated to turn the wheel of the Dharma by a billion Brahma gods,

Throughout that time, we will make vast offerings to the Bliss-Gone One.

"While he tames trillions of beings for the deathless state, Performing enlightened activity in the trichilocosm, And until he passes into cool and peaceful nirvana, For that long, none of us will abandon the greatly renowned sage."

Monks, the divine maidens who sport in the desire realms saw the perfection of the

Bodhisattva's bodily form and wondered, "What is she like, that maiden who will conceive this sublime and supreme pure being?"

Filled with curiosity, they gathered the finest and best flowers, incense, lamps, perfumes, garlands, ointments, powders, and cloths. Then, blessed as they were with supernatural powers from the ripening of merit and with divine bodies that are mentally created, they instantaneously disappeared from that celestial palace.

By means of their celestial powers, they traveled to Kapilavastu, that sublime city with a hundred thousand gardens, and arrived at King Suddhodana's residence, known as Home of the Swans, the great mansion that resembled the palaces of the ruler of the gods.

The divine maidens, wearing loose gowns, were well adorned by the splendour of their immaculate merit, and their arms and hands were full of divine ornaments. They saw Queen Maya resting on her fine bed. They pointed her out to each other and, hovering in midsky, they sang these verses to one another:

"We divine maidens who live in divine abodes
Saw the attractive body of the Bodhisattva.

At that time we considered,

"What will the mother of the Bodhisattva be like?"

"Our curiosity aroused, we approached the royal palace
With garlands of flowers in our hands.

Bearing aloft flowers as well as ointments,

We bowed with folded hands.

"We beauties with revealing garments

Stretched our hands and pointed out

Queen Maya resting in her bed,

Saying, 'Oh! Behold the beauty of that human woman!'

"Because of pride we thought

That divine maidens had the most attractive bodies.

Yet when we saw the body of the king's wife,

We saw that her splendour outshines our divine bodies.

"She will be the mother of the Supreme Being;

Full of charms, she is like Rati herself.

Just as a precious jewel rests within a fine vessel,

This queen will be such a vessel for the god of gods.

"From the palms of her hands and the soles of her feet,

Her attractive limbs surpass the divine.

When you look at her, your eyes will not be sated,

And she will only thrill your heart and mind more and more.

"Her attractive face and body

Shine like the beautiful moon in the sky

And blaze like the stainless fire of the sun.

Her body shines with an excellent light.

"The complexion of this queen is resplendent,

Shining like the purest gold.

Her hair is soft, clean, and sweetly scented,

Black like the excellent bee and arranged in braids.

"Her eyes are like lotus petals;

Her teeth are like stars in the sky.

Her waist is curved like a bow and her hips are ample;

Her shoulders are raised and her joints are smooth.

"Her thighs and calves are like the trunk of an elephant,

And her knees have a shapely form.

The palms of her hands and the soles of her feet are smooth

and red;

Surely she can only be a divine maiden."

Thus they examined her in many ways,

Tossed flowers and circumambulated her.

Then, praising the renowned mother of the Victorious One,

They instantly returned to the divine realm.

The four guardians of the four directions,

Sakra, the gods free from strife, the gods enjoying emanations,

Other gods, demigods, kumbhandas, raksasas,

Kimnaras, and mahoragas spoke:

"Go before the Supreme Being;

Protect him, the best of men.

Do not be hostile to beings;

Do no harm to any person."

As Queen Maya resided in the palace,

They all assembled with their retinues.

Holding bows and arrows, swords, spears, and weapons,

They remained in the middle of the sky, keeping watch.

The divine sons, who know the time of passing,

Came joyfully before Queen Maya.

They held flowers as well as ointments;

With folded hands, they paid homage.

"Lion of Speech, your time is now!

Generate compassion and kindness for the entire world;

Lord of Men, Pure Being, demonstrate passing away.

We pray that you grant the gift of the Dharma."

Monks, as the Bodhisattva was about to pass away and take

rebirth, many hundreds

of thousands of bodhisattvas, who were bound by just one

more birth, came to him

from the east of the sacred abode of the Heaven of Joy. They

approached the Bodhisattva

in order to make offerings to him. Likewise many hundreds

of thousands of

bodhisattvas, all of them bound by just one more birth,

came from all ten directions

within the sacred abode of the Heaven of Joy, also

approaching the Bodhisattva in

order to make offerings to him.

There were 8.4 million divine maidens from the Heaven of

the Four Great Kings

who approached the Bodhisattva, making offerings to him

accompanied by music

and singing. Similarly, 8.4 million divine maidens from

each of the realms of the

Heaven of the Thirty-Three, the Heaven Free from Strife,

the Heaven of Joy, the

Heaven of Delighting in Emanations, and the Heaven of

Making Use of Others' Emanations

approached the Bodhisattva. Singing songs and playing

musical instruments

of all types, they made offerings to the Bodhisattva.

At that time the Bodhisattva had taken his seat on the

Glorious Essence Lion throne

inside his great palace. This throne had come about

through all his merit and was visible

to all the gods and nagas. Then, as the bodhisattvas and

many millions of gods,

nagas, and yakas assembled around him, he began his

departure from the sublime

realm of the Heaven of Joy.

Monks, as he started to move, the Bodhisattva's body began

to shine with a brilliant and dazzling light that surpassed any

other celestial light. This unprecedented light illuminated all

the vast and enormous realms of the great trichilocosm. Even

the darkest regions of the world, filled with negativity and

obscurity, where even the renowned great power and magical

ability of the sun and the moon are unable to produce light,

colours, or heat, were bathed in light. In those realms, the

unfortunate beings normally cannot even see their own hands.

But even there, the dazzling light shone. Due to the light, the

beings in those realms now recognized one another and

remarked: "Listen, friends! Other beings have also been born

here!"

Then the whole billionfold world system became distorted

in six ways and exhibited eighteen great signs. It began to

quiver, tremble, quake, move, make sound, and roar, each in

three degrees of intensity. The world shook so violently that

its centre and edge, east and west, as well as north and south,

all bounced around, so that when one side was up, the other

was down.

At that point one could hear all sorts of pleasant and

cheerful sounds. There were sounds that inspired love and

made everyone serene. There were inviting and refreshing

sounds that were impossible to describe or imitate, agreeable

sounds that do not produce fear. At that moment there was

not a single being anywhere that felt hostile, frightened, or

anxious. At that moment even the light of the sun and moon

and the splendour of the gods, such as Sakra, Brahma, and the

worldly protectors, could not be perceived anymore. All

beings who were living in the hells, along with those born as

animals and all those in the world of the lord of death, became

instantaneously free from suffering and filled with every

happiness. No being had any painful emotion, such as anger,

delusion, envy, jealousy, pride, hypocrisy, arrogance, wrath,

malice, or burning anguish. At that moment all sentient

beings felt love for each other, wished each other well, and

saw each other as parents and children.

Trillions of divine and human musical instruments played

sweet sounds without even being touched or played. Hundreds

of millions of gods also lifted and carried that great mansion

using their hands, shoulders, and the crowns of their heads.

Hundreds of thousands of divine maidens also sang their

individual songs. From all around they praised the

Bodhisattva with the sounds of their tunes:

"You previously accumulated virtuous actions;

You have appeared through virtue gathered over a long

time.

You have purified the mode of all phenomena;

Today we bring forth a great offering to you.

"In the past, for billions of eons,

You gave up your dear sons and daughters.

This shower of celestial flowers

Is the fruition of that generosity.

"Lord, you cut off your own flesh,

Kindheartedly weighing it on a scale to release a bird.

The fruition of that practice of giving

Is that worldly pretas obtain food and drink.

"In the past, for billions of eons,

You preserved unbroken, uncorrupted discipline.

By the fruition of the practice of that discipline,

The unfree lower realms are purified.

"In the past, for billions of eons,

You cultivated patience as the basis for attaining

awakening.

The result of your practice of patience

Is that gods and humans develop loving minds.

"In the past, for billions of eons,

You cultivated supreme and unwavering diligence.

The result of your practice of diligence

Is that your body is beautiful like Mount Meru.

"In the past, for billions of eons,

You trained in concentration to purify the afflictions.

The result of your practice of concentration

Is that beings are not harmed by afflictions.

"In the past, for billions of eons,

You trained in knowledge that destroys the afflictions.

The result of your practice of knowledge

Is that you emit sublime and beautiful light.

"With the armour of love, you have destroyed the afflictions

And developed great compassion for all beings.

You have attained perfect delight and excellent equanimity;

Bliss-Gone One, Great Being, homage be to you!

"You are exalted by the splendour of the light of the lamp

of knowledge

And have cleared all darkness of delusion.

Homage to you, Able One Who Shows the Path—

The leader, the eye in the trichilocosm.

"Skilled in the higher knowledge of the bases of miraculous

powers,

You see the truth and have trained in the sacred meaning.

Having crossed over, you liberate others;

Homage to you, the Bliss-Gone One Who Liberates.

"Skilled in means and higher knowledge,

You show a passing away that is devoid of death and

rebirth.

Although you act harmoniously in accord with worldly law,

You are in no way attracted to the world.

"Inconceivably excellent gains come to anyone

Who merely comes to hear or see you.

So how about those who actually listen to the Dharma

And develop faith and joy?

"The entire realm of the Heaven of Joy is gloomy,

But the sun has risen in Jambudvipa.

You will awaken inconceivable trillions of creatures

Who are asleep due to their afflictions.

"Today the palace will be filled with wonders:

It will be crowded with trillions of deities;

It will resound with the music played by divine maidens;

In the king's mansion, sweet music will be heard.

"The lady is endowed with supreme beauty,

Nourished by the brilliance of her merit and virtuous

actions.

This perfect son of hers will outshine

The three worlds with his splendour.

"The splendourous appearance of this perfect man

Will henceforth prevent any greed and quarrels

Among beings in this sublime palace.

All shall be lovingly reverential.

"When a king from a lineage of universal monarchs is born,

Into the lineage of a king, that lineage will become greatly

exalted.

Likewise the city of Kapilavastu shall become perfect

And filled with treasures.

"Yaksas, raksasas, kumbhandas, guhyakas,

Gods, and kimnaras with their forces—

All those who guard the supreme man

Shall attain liberation before long.

"Guide, whatever merit accumulates

As we praise you with respect and reverence,

We dedicate it all to awakening.

Best of Men, may we quickly become like you!"

This concludes the fifth chapter on setting out.

LALITA-VISTARA CHAPTER 6 — Entering the Womb

[The Bodhisattva enters into the human world via the

womb of Queen Māyā, where he resides for the duration of the

pregnancy within a beautiful temple, enjoying the happiness

of absorption.]

Monks, the cold season had passed and it was the third

month of spring. It was the finest season, when the moon

enters the constellation Visakha. The leaves of trees unfurled

and the most exquisite flowers blossomed. It was neither cold

nor hot, and there was no fog or dust in the air. Fresh green

grass covered the grounds everywhere.

THE GRAND BIBLE

The Lord of the Three Worlds, revered by all the worlds, now judged that the time had come. On the fifteenth day, during the full moon, while his future mother was observing the posadha precepts during the constellation of Pusa, the Bodhisattva moved, fully conscious and aware, from the fine realm of the Heaven of Joy to the womb of his mother.

He entered through his mother's right side in the form of a baby elephant, white in colour with six tusks. His head was the colour of a reddish insect, and the tusks were blazing gold. He had all his limbs intact and his full faculties. As he entered, he stayed only at the right side of the womb and never on the left. As this occurred, Queen Maya was sleeping on her pleasant bed and saw the following in her dream:

A snowy-silver coloured elephant with six tusks,
Beautiful feet, exquisite trunk, and a pretty red head,
Moving in a fine gait with joints as stable as a diamond—
That perfect elephant entered her womb.
She had never seen, heard of, or experienced
Such a rare happiness.

Feeling this physical and mental bliss,
She became absorbed in concentration.

As she awoke, Queen Maya first adorned herself with ornaments and flowing garments. Refreshed in body and mind, she felt affectionate, joyful, and calm. She then arose from her bed and made her way down from the upper floors of the palace, surrounded by her female attendants. She proceeded to the asoka-tree forest, where she felt at ease. Once there, she sent a message to King Suddhodana: "Your Majesty, please come, the queen would like to see you."

When King Suddhodana heard this message, he became very elated, and immediately he rose from his throne. Surrounded by his ministers and townspeople, attendants and relatives, he went to the asoka forest. However, as he arrived, his body suddenly felt very heavy and he was unable to enter the forest. In this way he just stood at the entrance to the asoka forest. Reflecting a little, he then spoke these verses:

"I do not remember my body ever feeling this heavy,
Even as I led my army of warriors into battle.
Now I cannot even enter my own property;
Can anyone tell me what has happened?"

Some gods of the pure realms had settled in the middle of the sky. Now they revealed half their bodies and spoke these verses to King Suddhodana:

"Your Majesty, a bodhisattva, a great being,
With qualities of austerity and discipline, honoured by the three worlds,

Loving and compassionate, and empowered by merit and wisdom,

Has left the Heaven of Joy for the womb of Queen Maya in order to become your son."

Then, joining his palms and bowing his head,

The king went into the forest, overwhelmed by reverence and awe.

Without pride or arrogance, he looked at Queen Maya
And asked, "What may I do for you? Tell me what to do."
The queen replied:

"A fine and beautiful elephant, white as snow or silver,
More dazzling than the sun and the moon, well proportioned,

With beautiful legs, six great tusks, and joints as firm as diamond,

Entered my womb—please listen to this story.

"In my sleep I saw this trichilocosm illuminated, its darkness gone,

While ten million gods were praising me.

I felt no anger, aggression, hatred, or confusion;

I felt peaceful and full of the bliss of concentration.

"I wonder if this dream of mine shows happiness or sorrow for our family?"

Is my dream a genuine prediction?

Your Majesty, quickly summon the priests

Who are specialists in the Vedic treatises on dreams."

Hearing these words, the king instantly summoned the priests

Who were experts in the Vedas and their treatises.

When the priests stood before Queen Maya, she said,

"Listen to my story; this is what I dreamed."

The brahmins replied, "Your Majesty, please speak. When we hear what you saw in your dream, we will explain."

The queen replied:

"A fine and beautiful elephant, white as snow or silver,

More dazzling than the sun and the moon, well proportioned,

With beautiful legs, six great tusks, and joints as firm as diamond,

Entered my womb—please listen to this story."

As they heard these words, the priests remarked:

"Your clan shall meet no sorrow but only extensive delight.

A son will be born to you, his limbs adorned with the marks;
He will belong to the lineage of kings, a great universal monarch.

"If he renounces his pleasures, his kingdom, and his palace,

And goes forth as a monk, unattached, full of compassion and love for the world,

He will become a buddha worthy of offerings in the three worlds.

He will satisfy the world with the supreme taste of the nectar of immortality."

Following this positive prediction,

The priests had their meal in the royal palace,

Accepted an offering of gifts,

And subsequently departed.

Monks, when King Suddhodana heard that message from the priests who understood how to analyse marks and signs and who knew the scriptures related to dreams, he was satisfied. Impressed, delighted, and joyful, he felt blissful and happy. He pleased the priests by offering them delicious food and drink. When they were all full, he entertained them and presented them with gifts before they departed.

At the same time, as an offering to the Bodhisattva, alms were distributed at the four gates of the city of Kapilavastu and at all its crossroads and junctions. The king offered food to those who were hungry, and drink to those who were thirsty. He offered clothes to those who needed clothing, carriages to those who required transportation, perfumes to those who desired perfume, garlands to those who wished for garlands, oils to those who wanted ointments, sheets to those who longed for bedding, shelter to the homeless, and necessities to those who yearned for provisions.

Then, monks, King Suddhodana considered, "I wonder in which residence Queen Maya can stay happily and without affliction?"

At that very instant the four great kings approached King Suddhodana and spoke to him: "Your Majesty, do not worry; remain happily in equanimity. We will prepare a palace for the Bodhisattva."

Then Sakra, lord of the gods, approached King Suddhodana and spoke to him:

"The palaces of the protectors are no good;

Those of the Heaven of the Thirty-Three are better.

I will give the Bodhisattva a palace

Equal to my Vaijayanta."

Then a divine son from the Heaven Free from Strife approached King Suddhodana and spoke to him:

"When ten million gods of Sakra's realm

See my mansion, they marvel.

This glorious house, the best of the Heaven Free from Strife,

I give to the king's son."

Then a divine son from the Heaven of Joy approached King Suddhodana and spoke to him:

"Previously this renowned being

Dwelt in a delightful palace

When he was in the Heaven of Joy.

That palace I will now offer to the Bodhisattva."

Then a divine son from the Heaven of Delighting in Emanations approached King Suddhodana and spoke to him:

"A glorious, mentally created mansion

That is made of jewels,

I will give to the Bodhisattva, king,

As an act of worship."

Then a divine son from the Heaven of Making Use of Others' Emanations approached King Suddhodana and spoke to him:

"The resplendence of my mansion

Eclipses the light and colours

Of any beautiful mansion

Anywhere in the desire realm.

"So let me give that glorious mansion

As an offering to the Bodhisattva.

Your Majesty, I will bring

My beautiful jewel palace.

"It is strewn with divine flowers

And scented with divine perfumes.

I will offer this spacious palace;

There the queen may remain."

Monks, in this way each of the eminent gods of the desire realm individually presented their respective residences as an offering to the Bodhisattva, right there in the fine city of Kapilavastu. King Suddhodana also provided an excellent mansion. It far surpassed those built by other humans, although it could not match the divine palaces. However, by the power of the Bodhisattva resting in the absorption known as the great array, Queen Maya appeared in all of those residences. During the period when the Bodhisattva stayed in Queen Maya's womb, he remained on the right side of the womb, seated in a cross-legged posture. In addition all the chief gods believed that the mother of the Bodhisattva remained only in the residence they had given her, and not anywhere else. On this topic, it is said:

While the Bodhisattva remained in the absorption known as the great array,

He emanated inconceivable magical displays,

Which perfectly fulfilled the wishes of all the gods.

The wishes of the king, too, became fulfilled.

Then some divine sons among the assembly began to wonder: "Even the gods in the Heaven of the Four Great Kings turn back when they approach human habitations.

So what about the gods of the highest order—those in the Heaven of the Thirty-Three, the Heaven Free from Strife, or the Heaven of Joy? How could the pure Bodhisattva, who is free from bad-smelling odours, superior to the entire world, a jewel among beings, transmigrate from the divine realm of the Heaven of Joy and remain for ten months in the foul-smelling human body inside his mother's womb?"

Then at that time, by the power of the Buddha, venerable Ananda asked the Blessed One: "O Blessed One, the Thus-Gone One has taught how the female body is inferior and enjoys desire. That was astonishing. But, Lord, it is even more astonishing that when you, who are superior to all worlds, were a bodhisattva in the past, you moved from the divine realm of the Heaven of Joy and entered your mother, remaining in a human body on the right side of the womb! Blessed One, you have mentioned how it all happened, and yet it is simply beyond me!"

The Blessed One replied: "Ananda, would you like to see the jeweled structure that the Bodhisattva delighted in? The one that became the Bodhisattva's delight as he stayed in his mother's womb?"

Ananda replied: "Yes please, Blessed One, right away. Bliss-Gone One, now would be a perfect time! If the Thus-Gone One should reveal the Bodhisattva's delight, it would be a great pleasure to witness it."

Then, through the Blessed One's doing, Brahma, lord of the Fearless Realm, disappeared from the Brahma realm together with 6.8 million gods of that same realm.

They all appeared in the presence of the Blessed One, where they prostrated at the feet of the Blessed One and circled him three times. Then Brahma stood to one side, bowing to the Blessed One.

Although the Blessed One knew already, he asked Brahma, the lord of the Saha world: "Brahma, did you remove the structure that delighted me in the past when I was a bodhisattva and stayed for ten months in my mother's womb?" Brahma replied: "Yes, Blessed One. Indeed, Bliss-Gone One." "Well, Brahma," the Blessed One said, "where is it now?"

Brahma responded, "Blessed One, it is in the Brahma realm."

"Brahma," the Blessed One remarked. "In that case, fetch this structure that delighted me as a bodhisattva for ten months and show it to everyone so they can know how it was constructed."

Brahma, lord of the Fearless Realm, now spoke to the gods of the Brahma realm, saying: "Please wait here until I bring the jeweled structure that delighted the Bodhisattva."

Then Brahma, lord of the Fearless Realm, prostrated with his head at the feet of the Blessed One before disappearing from the presence of the Blessed One. In that very instant he reached the Brahma realm. There he spoke these words to the divine son Subrahma:

"Friend, go from this Brahma realm up to the Heaven of the Thirty-Three and tell them: 'We are bringing the jeweled structure that delighted the Bodhisattva and we are taking it into the presence of the Blessed One. Those among you who would like to see it should come quickly!'"

Brahma, lord of the Fearless Realm, together with 84 trillion gods, lifted the jeweled structure that had delighted the Bodhisattva and placed it atop a great mansion in the Brahma realm that was three hundred leagues high. Surrounded by all these many trillions of gods, he then descended back down to Jambudvīpa.

At that time there was a great gathering of divine sons from the desire realm who wished to serve the Bodhisattva. These gods further embellished the jeweled structure that had delighted the Bodhisattva, using divine fabrics, garlands, perfumes, flowers, music, and other divine delights. The most eminent among the gods all surrounded the structure.

At the same time Sakra, lord of the gods, was standing far away on top of Mount Sumeru in the middle of the ocean. Shielding his face with his palm, he turned his head and stared out unblinking and completely transfixed, but he was unable to see the jeweled structure. Why was that? Among the gods, those of the Brahma realm have the greatest ability, and the gods in the Heaven of the Thirty-Three, the Heaven Free from Strife, the Heaven of Joy, the Heaven of Delighting in Emanations, and the Heaven of Making Use of Others' Emanations are inferior in comparison to them. So what need is there to speak of Sakra, master of the gods?

At that moment the Blessed One quieted the divine music because the humans in Jambudvīpa would all go insane merely from hearing such music. The four great kings now came before Sakra, lord of the gods, and asked him:

"Lord of the gods, what can we do? We are unable to see this jeweled structure that delighted the Bodhisattva."

Sakra responded: "Friends, what can I do? I also cannot see it right now. Nevertheless, friends, when it is brought into the presence of the Blessed One, we should be able to see it."

The four great kings pleaded: "Lord of the gods, for that reason let us quickly do whatever is necessary to see it!"

Sakra replied: "Friends, wait until the best of the superior divine sons come into the presence of the Blessed One and delight him."

Thus they stood aside, turned their heads, and gazed intently at the Blessed One.

Suddenly Brahma, lord of the Fearless Realm, arrived together with 84 trillion gods, carrying the jeweled structure that had delighted the Bodhisattva and bringing it in front of the Thus-Gone One.

The jeweled structure that had delighted the Bodhisattva was finely shaped, exquisite and beautiful to behold. It was square in form and had four pillars. At the top was a beautifully adorned upper floor scaled to fit a six-month-old fetus. Inside that upper chamber was a throne with a sitting area that was likewise scaled to fit a sixmonth-old fetus.

There is nothing whatsoever in the world, including the realms of gods and Brahma gods, that is similar in colour and shape to the jeweled structure that delighted the Bodhisattva. When the gods saw it, their eyes were dazzled and they were amazed.

When it was placed in the presence of the Thus-Gone One, it gleamed, radiated heat, and shone brightly. This multistoried structure was as resplendent as gold that has been smelted twice by an expert goldsmith so that it has become perfectly refined and free from any impurity.

Likewise nothing whatsoever in all the divine realms can compare to the size and shape of the throne inside the structure that had delighted the Bodhisattva, except perhaps the neck of the Bodhisattva, which resembles a conch in shape and colour.

Even the garments worn by the great Brahma lost their beauty in front of the Bodhisattva's throne, causing them to resemble cast-off black blankets that have been beaten by wind and rain. The temple was made from uruga sandalwood, which is so precious that a single mote of its dust is equal in value to a thousand universes. Furthermore the temple was surrounded on all sides by more such uruga sandalwood. Inside that temple hovered an identical second structure, which did not touch the first structure. Inside this second temple hovered an identical third structure, which also did not touch the second structure. Within that third temple made of incense was a throne with cushions. The colour of the uruga sandalwood was like the finest blue beryl. Around the temple of incense were all types of flowers that surpassed even those of the gods. They had not been planted there, but appeared solely because of the maturation of the Bodhisattva's previous basic virtue.

That precious structure that delighted the Bodhisattva was like a diamond—solid, firm, and indestructible. Yet it was also pleasant to the touch, like kacalindi cloth. Moreover, the precious structure that delighted the Bodhisattva clearly reflected all that is found within the abodes of the gods of the desire realm.

On the evening in which the Bodhisattva entered the womb, a lotus appeared from below the waters, piercing the earth and rising up 6.8 million leagues, as far as the Brahma realm. Only the best of charioteers and the great Brahma, who is master of a thousand powers, were able to see that flower. To everyone else, it was invisible. In that great lotus appeared a drop of nectar, which embodied the extracted essence and vitality of the entire great trichiliocosm. The great Brahma placed this drop into a beautiful vessel of beryl and offered it to the Bodhisattva. The Bodhisattva accepted the gift and, out of affection for the great Brahma, he drank it. Apart from a bodhisattva in his final existence, who has completed all the bodhisattva stages, no other being is able to digest such a drop of vital energy.

What were the previous actions that prepared the Bodhisattva for digesting this drop of vital energy? When the Bodhisattva was practicing the conduct of a bodhisattva for extended periods in the past, he gave medicine to the sick, fulfilled the wishes of those who had aspirations, and never abandoned those who came to him for refuge. He always offered the finest flowers, the best fruits, and the most delicious foods first to the thus-gone ones, the memorials of the thus-gone ones, the sangha of hearers of the thus-gone ones, and his parents. Only then would he cater to his own needs. It was as a result of this activity that the great Brahma offered the Bodhisattva this drop of nectar. Within that temple all the most excellent and exquisite pleasures and amusements came together, manifesting due to the maturation of the Bodhisattva's previous actions.

Moreover, within the precious structure that delighted the Bodhisattva, a set of garments appeared, known as the ornament of a hundred thousand. Apart from a bodhisattva in his final existence, no other being anywhere could ever receive such garments. In fact all possible sublime and perfect forms, sounds, smells, tastes, and textures were present within that peaked structure.

In this way the temple that delighted the Bodhisattva was completely perfect and finely constructed both inside and outside. It was also pleasant to touch, like silk from the Kacalindi region. This is merely an example, for in reality nothing could compare to it.

Because of the previous aspirations of the Bodhisattva, his intentions were accomplished. It is the nature of things that a great bodhisattva is born into the human world. Having renounced his home, he attains perfect and complete awakening and turns the wheel of Dharma. Yet before he enters his mother's womb, a temple of precious materials is manifested on the right side of the mother's womb. Then as a bodhisattva transmigrates from the Heaven of Joy, he remains seated in a cross-legged position in that tiered chamber. The body of a bodhisattva in his last existence is free from the four stages of embryonic development. Instead he appears seated, with all his limbs, organs, and characteristics fully formed. As such Queen Maya saw the arrival of an elephant in her dream.

Now Sakra, lord of the gods, as well as the four great kings, the twenty-eight great commanders of the yakas, and the master of the guhyakas, who are the type of yaksa from which Vajrapani came, all knew that the Bodhisattva had entered the womb of his mother, and they constantly stayed close to him. The Bodhisattva also had four goddesses named Utkhali, Samutkhali, Dhvajavati, and Prabhavati serve him. When these four goddesses knew that the Bodhisattva had entered the womb of his mother, they kept a constant guard over him. In addition, when Sakra, lord of the gods, discovered that the Bodhisattva had entered the womb of his mother, he brought along five hundred divine sons to constantly follow the Bodhisattva.

The body of a bodhisattva who has entered the womb of his mother develops certain features. For example, it is like a great fire burning on a mountaintop during the darkest night, visible from a league or even five leagues away. The body of the Bodhisattva as he entered the womb of his mother was just this way. It was radiant, well formed, handsome, and pleasing to see. As he sat with crossed legs inside that peaked structure, he was exceedingly beautiful. He appeared to have a golden hue, shining like refined gold adorned with precious beryl. The mother of the Bodhisattva could also see the Bodhisattva within her womb.

In the same way that a lightning bolt illumines everything as it emerges from a mass of clouds, so the Bodhisattva dwelling in his mother's womb also illuminated the innermost chamber of the precious temple through his splendour, brilliance, and colour. When that was illuminated, he illuminated the middle chamber of the fragrant temple. When the second level of the fragrant temple was illuminated, the light went farther and illuminated the outer chamber of the fragrant temple. Then, as the third level of the fragrant temple was bathed in light, his mother's entire body became filled with light. The light then went farther and illuminated the seat upon which his mother was seated. Gradually the light streamed forth and brightened the entire palace. The light rays rose beyond the palace and illuminated the east. Likewise, while the Bodhisattva was residing in the womb of his mother, the glory, brilliance, and colour of the Bodhisattva illuminated the south, the west, and the north, below and above. In fact all the ten directions were bathed in light for several miles in each direction.

Monks, in the early morning the four great kings and the twenty-eight great commanders of the yakas together with five hundred yakas arrived to meet the Bodhisattva and to offer him their respect and veneration, and also to listen to the Dharma. At that time the Bodhisattva, who was aware of their arrival, extended his right hand and pointed out their seats. The guardians of the world and the other guests sat down on the arranged seats. They perceived the Bodhisattva, who was in the womb of his mother, in the form of a child who has already taken birth, extending his hand and moving it in various positions. Upon seeing this they prostrated to the Bodhisattva and were filled with joy, devotion, and well-being.

When the Bodhisattva saw that they were settled, he offered them a Dharma teaching and made sure that they understood, became inspired, and were filled with joy. When they wished to go, the Bodhisattva, who knew full well their thoughts, extended his right hand as a farewell greeting. As he retracted his hand, there was no harm done to his mother. The four great kings understood the greeting and thought: "We have been dismissed by the Bodhisattva." Then they circled around the Bodhisattva and his mother three times before departing. This was the circumstance and the reason why the Bodhisattva, in the quiet of the night, would extend his right hand and draw it back. Finally he would let the hand rest while maintaining mindfulness and carefulness.

At other times when people came to see the Bodhisattva, be they women or men, boys or girls, he would first joyfully welcome them, and then his mother would do the same. Monks, in this way the Bodhisattva became very skilled at initiating delightful salutations as he dwelt in his mother's womb. There was no one, whether god, naga, yaksa, human, or nonhuman, who was ever able to greet the Bodhisattva first with a delightful salutation. Instead the Bodhisattva would initiate the salutations, and afterward the mother of the Bodhisattva would joyfully welcome the guests.

When the morning had passed and the noon hour arrived, Sakra, the lord of the gods, along with the most eminent

divine sons of the Heaven of the Thirty-Three, came to meet the Bodhisattva and to offer him their respect and veneration, and also to listen to the Dharma. The Bodhisattva, who saw them coming from a distance, extended his golden-coloured right hand and, to the delight of Sakra, lord of the gods, and the gods of the Heaven of the Thirty-Three, pointed out their seats. Monks, at that moment Sakra, lord of the gods, was unable to resist the Bodhisattva's request, and so he and the divine sons all settled down on the seats that had been arranged for them.

When the Bodhisattva knew that they were settled, he offered them a Dharma teaching and made sure that they understood, became inspired, and were filled with joy. In whichever direction the Bodhisattva would extend his hand, the mother of the Bodhisattva would turn to face that way. Then the gods reflected: "The Bodhisattva is having a heartwarming conversation with us." And each one of them thought:

"The Bodhisattva is speaking directly to me; to me alone he extends a friendly welcome." All the while the images of Sakra, lord of the gods, and those of the gods of the Heaven of the Thirty-Three were reflected within the temple. Thus nowhere else were the Bodhisattva's enjoyments as perfectly pure as in the womb of his mother.

Monks, when Sakra, lord of the gods, and the other divine sons wished to depart, the Bodhisattva, who knew full well their thoughts, extended his right hand as a farewell greeting. As he retracted his hand, there was no harm done to his mother. At that time Sakra, lord of the gods, and the other divine sons of the Heaven of the Thirty-Three reflected: "We have been dismissed by the Bodhisattva." Then they circled around the Bodhisattva and his mother three times before departing.

Monks, noontime passed, and it was now evening when Brahma, lord of the Fearless Realm, surrounded by many hundreds of thousands of divine sons, approached the Bodhisattva carrying a drop of the vital force of the divine realms. They came to meet the Bodhisattva and to offer him their respect and veneration, and also to listen to the Dharma.

Monks, the Bodhisattva knew that Brahma, lord of the Fearless Realm, was arriving together with his retinue, and again he raised his golden-coloured right hand. He cordially greeted Brahma, lord of the Fearless Realm, and those divine sons of the pure realms, and pointed out their seats to them. Monks, again it was not possible for Brahma, lord of the Fearless Realm, to resist the Bodhisattva's command.

Thus Brahma, lord of the Fearless Realm, as well as the other divine sons of the pure realms, settled on those seats that had been arranged. When the Bodhisattva knew that they were settled in, he offered them a Dharma teaching and made sure that they understood, became inspired, and were filled with joy. In whichever direction the Bodhisattva would extend his hand, the mother of the Bodhisattva would turn to face that way. Then the gods reflected: "The Bodhisattva is having a heartwarming conversation with us." And each one of them thought: "The Bodhisattva is speaking directly to me; to me alone he extends a friendly welcome."

Monks, when Brahma, lord of the Fearless Realm, and those divine sons of the pure realms wished to depart, the Bodhisattva, who knew full well their thoughts, extended his right hand as a farewell greeting. As he retracted his hand with mindfulness and carefulness, there was no harm done to his mother. Then Brahma, lord of the Fearless Realm, and those gods of the pure realms reflected: "We have been dismissed by the Bodhisattva." Then they circled around the Bodhisattva and his mother three times before departing. Finally the Bodhisattva let his hand rest while maintaining mindfulness and carefulness.

Monks, from everywhere, such as the east, the south, the west, the north, above and below, many hundreds of thousands of bodhisattvas came to meet the Bodhisattva and to offer him their respect and veneration, and also to listen to the Dharma and correctly proclaim that Dharma. Once they had arrived, the Bodhisattva's body began emitting light, which manifested into lion thrones. The Bodhisattva then indicated to the bodhisattvas to take their seat on these thrones. When he knew that they were settled in, the Bodhisattva questioned and examined the bodhisattvas regarding the divisions pertaining to the Great Vehicle. However, with the exception of the gods who were of equal fortune, no one else perceived this. Monks, this was the circumstance and the reason why the Bodhisattva projected light from his body in the quiet of the night.

Monks, while the Bodhisattva was dwelling in the womb of his mother, Queen Maya did not feel any heaviness in her body. On the contrary she felt light, supple, and happy, and she did not experience any uncomfortable pains in her belly. She was not afflicted by attachment, anger, or delusion. She did not entertain any desirous thoughts, nor any thoughts of ill will or harm. She neither experienced nor witnessed any heat, cold, hunger, thirst, gloom, uncleanness, nor fatigue. No unpleasant forms, sounds, smells, tastes, or textures appeared to her, and she also had no bad dreams. There were no female

deception, guile, envy, or feminine disturbing emotions to trouble her.

At that time the mother of the Bodhisattva observed the five basic precepts. She was disciplined and followed the path of the ten virtuous actions. The mother of the Bodhisattva never desired any man whomsoever, and neither did any man feel lust in the presence of the mother of the Bodhisattva.

Merely by seeing the mother of the Bodhisattva, any woman, man, boy, or girl in the city of Kapilavastu and its surrounding areas who had been possessed was cured and regained consciousness immediately, regardless of whether they had been possessed by gods, nagas, yakshas, gandharvas, demigods, garudas, or bhutas. Those nonhuman beings quickly departed for other places.

All those who had been struck by illness were freed from their disease as soon as the mother of the Bodhisattva placed her right hand on the top of their head. In this way she would cure those who suffered from any illness or ailment that arises from disharmony among wind, bile, or phlegm. She would cure illnesses related to the eyes, ears, nose, tongue, and lips, as well as toothaches, throat diseases, goiters, lumps, various forms of leprosy, tuberculosis, madness, dementia, fevers, swellings, boils, rashes, scabs, and other illnesses. Once they were freed from their disease, these people could then return to their homes. Queen Maya would also pick herbs and distribute them to the sick, who would immediately regain their health and vigour.

When Queen Maya looked inside her belly, she saw the Bodhisattva resting on the right side of her womb. She could see this as clearly as if she was looking at her own face in a spotless mirror. Seeing him in that way, she was satisfied, elated, and delighted. She felt extremely happy, buoyant, and joyful.

Monks, through the blessings of the Bodhisattva staying in his mother's womb, the sounds of divine musical instruments arose constantly without interruption both day and night, and a rain of divine flowers fell. The gods sent timely rains, and the winds blew at appropriate moments. The seasons and the stars all moved in a balanced manner. The kingdom was joyful and the harvests were bountiful. There were no disturbances or animosity anywhere.

In the city of Kapilavastu, the clan of the Sakyas and everyone else had plenty to eat and drink, and they enjoyed themselves with various amusements. They were generous and created merit. They happily amused themselves just as one does during the autumn festival at the end of the fourth month. King Suddhodana devoted himself purely to religious practice. Setting aside all his kingly work, he lived in complete purity as if he had entered an ascetic's grove. With great delight, he followed the Dharma. Monks, such were the miraculous marvels that occurred while the Bodhisattva remained in his mother's womb.

At this time the Blessed One asked venerable Ananda: "Ananda, would you like to see the jeweled structure that delighted the Bodhisattva when he stayed in his mother's womb?"

Ananda replied: "Yes, Blessed One. I would love to, Bliss-Gone One!"

The Blessed One then showed the jeweled structure to venerable Ananda as well as to Sakra, lord of the gods; the four guardians of the world; and many other gods and humans. As they saw the structure, they were satisfied, uplifted, and full of rejoicing.

In a joyful mood, they were happy and delighted.

Then once again, Brahma, lord of the Fearless Realm, lifted up the jeweled structure and brought it with him to the Brahma realm, where he installed it as an object of worship.

Then the Blessed One again addressed the monks: "Monks, in this way, while the Bodhisattva dwelt in his mother's womb, he ripened 36 million gods and humans within the Three Vehicles."

On this topic, it is said:

When the Victors' Son, the Great Being, settled in his mother's womb,

The earth with its forests shook in six ways.

Golden light shone forth and all the lower realms were purified;

All the gods joyfully proclaimed, "He will be a Dharma king!"

Well shaped and resplendent with many jewels is the great mansion

Where the Hero, the Perfect Guide, has ascended and remains.

It is resplendent, filled with exquisitely fragrant sandalwood,

A few grams of which is worth the whole trichiliocosm filled with jewels.

Bursting forth from beneath the great trichiliocosm,

A lotus, which is a mine of good qualities, emerged with a drop of vital energy.

Within seven days, it reached the world of Brahma through the power of merit;

Brahma collected the vital drop and offered it to the Victors' Son.

Apart from the Bodhisattva, a mighty hero,

No being anywhere could digest the drop.

This drop of vital energy is imbued with the merit of many eons;

Whoever consumes it becomes pure in body, mind, and consciousness.

Sakra, Brahma, and the guardians of the world paid the Bodhisattva three visits

In order to make offerings to the Guide.

They prostrated, made offerings, and listened to the sublime Dharma,

Then they circled around him and returned to their abodes.

From all worlds and realms came bodhisattvas desiring the Dharma;

Sitting on seats of light, they illumined each other.

Because they heard the sacred Dharma of the Supreme Vehicle,

They all could leave with joy, proclaiming songs of praise.

Any woman or child afflicted by suffering,

Possessed by spirits, with troubled mind, naked and covered with dust,

Recovered their senses upon seeing Queen Maya.

With intelligence and mindfulness restored, they returned to their homes.

Those afflicted by illness caused by disorders of wind, bile, or phlegm,

And those with body and mind tormented by diseases of the eyes and ears,

And all those stricken by many different kinds of ailments,

Were freed from illness when Queen Maya placed her hand on their heads.

Moreover, gathering herbs from the ground,

Maya gave them to the sick, who all became cured.

Happy and healthy, they returned to their homes,

While the King of Physicians, the remedy itself, dwelt in the womb.

Whenever Queen Maya examined her body,

She saw the Bodhisattva in her womb.

Like the moon in the sky encircled by stars,

The Bodhisattva was ornamented by marks.

She was untroubled by attachment, anger, or delusion,

Had no sexual desires, nor envy or ill will.

With a joyful and elated mind, she was blissful,

Never bothered by hunger and thirst, or heat and cold.

The sounds of divine instruments constantly arose without being played.

Excellent sublime flowers, fragrant with divine perfumes, fell like rain.

Gods and humans behold this, and none of them

Feel any resentment or ill will toward each other.

Beings rejoiced and played, and made offerings of food and drink;

They uttered cries of joy, content and delighted as they were.

The kingdom was at peace, undisturbed and with well-timed rain;

Grasses, medicinal herbs, and flowers grew in a timely manner.

Over the royal palace, a rain of jewels fell for seven days;

Impoverished beings brought them home and enjoyed the bounty.

At that time there were no impoverished or suffering beings; Everyone was as joyful as the beings in the pleasure grove atop Mount Meru.

The king of the Sakyas observed the mending and purification ritual;

Leaving his royal duties, he only practiced the Dharma.

He went into the grove of the ascetics and said to Mayadevi,

"How blissful your body must be, bearing the Perfect Being!"

This concludes the sixth chapter on entering the womb.

LALITA-VISTARA CHAPTER 7 — The Birth

[The Bodhisattva takes birth at the grove in Lumbini and declares his intention to attain complete awakening.]

Monks, in this way ten months passed, and the time came for the Bodhisattva to take birth. At that time thirty-two omens occurred in King Suddhodana's parks: All flowers budded and blossomed. In the ponds, all the blue, red, and white lotus flowers also budded and blossomed. New fruit and flower trees sprung from the earth, budded, and came into blossom. Eight trees of precious gems appeared. Twenty thousand great treasures emerged and remained on the grounds. Inside the women's quarters, jeweled shoots sprouted forth. Scented water, saturated with fragrant oils, flowed forth. Lion cubs descended from the snow mountains. They joyfully circled the sublime city of Kapilavastu and then rested by the gates without harming anyone. Five hundred young white elephants arrived, stroking King Suddhodana's feet with the tips of their trunks, and then settling down next to him.

Divine children, wearing sashes, were seen moving back and forth between the laps of the women in the retinue of King Suddhodana's queen.

Naga girls could be seen holding aloft various offerings, revealing the upper half of their bodies as they moved about in the sky. Ten thousand celestial maidens were seen hovering in the sky, holding up peacock feathers. Ten thousand full vases appeared in a ring around the city of Kapilavastu. Ten thousand celestial maidens appeared with vases of scented water on their heads. Ten thousand celestial maidens appeared holding up parasols, flags, and banners. Many hundreds of thousands of celestial maidens appeared holding conch shells, drums, clay drums, and cymbals adorned with bells.

The winds became still and ceased to blow. All streams and rivers stopped their flow. The sun, the moon, the celestial chariots, the planets, and the stars all stood still. The constellation of Pusa appeared. King Suddhodana's residence became adorned with a net of jewels. All fires were extinguished. The palace, temples, gateways, and doorways were decorated with tassels of jewels and gems. The doors to the storehouses of cloths and gems appeared wide open. The calls of crows, owls, vultures, wolves, and jackals ceased to be heard. Instead many delightful sounds were heard. All people stopped their work. The ground became level without any bumps or hollows. All crossroads, junctions, roads, and marketplaces became as even and smooth as the palm of a hand and were beautifully bestrewn with flower petals. All pregnant women birthed their babies with comfort and ease. All the gods in the sala forest revealed half their bodies from among the trees' leaves and remained there, bowing. Such were the thirty-two omens that occurred.

Then Mayadevi, due to the magnificence and strength of the Bodhisattva, knew that it was time for her to give birth. During the first watch of the night, she came to King Suddhodana and spoke these words:

"Lord, please listen to what is on my mind;

For a long time now, I have thought about the pleasure grove.

If you will not be upset, displeased, or envious,

I should quickly go to that pleasure grove.

"You are also weary from austerities and diligently contemplating the Dharma;

I myself have carried a pure being within me for a long time now.

The sala, that most wonderful of trees, is now in blossom; O Lord, it is therefore fitting for us to go to the pleasure grove!

"Spring, that excellent season, is a joyous time for women;

The bees are humming and the cuckoos singing.

Fresh and sweet, the fragrance of flowers drifts through the air;

Please issue an order, and let us go there right away!"

The king heard Mayadevi's words, and then,

Delighted and elated, he spoke to his retinue:

"Arrange my horses, elephants, and chariots!

Decorate the excellent garden at Lumbini!

"Quick, prepare twenty thousand elephants,

Dark blue like mountains or storm clouds.

Ornament the lordly six-tusked elephants with bells

attached to their flanks;

Decorate them with gold and gems and cover them with

lattices of gold.

"Quick, harness twenty thousand royal steeds,

Fast as the wind, strong and excellent steeds,

With silvery snow-coloured tails, manes that are beautifully

plaited,

And lattices of golden bells hung on their flanks.

"Quick, gather twenty thousand brave men,

Heroes who long for the battlefield and combat.

Let them brandish sharp weapons—bows and arrows,

swords, spears, and lassos—

To carefully guard Mayadevi and her retinue.

"Have Lumbini bestrewn with gold and jewels;

Adorn all the trees with many types of cloths and jewels.

Quick, plant many flowers, like in the gardens of the gods;

Arrange all of this, and then swiftly report to me."

Hearing this, the retinue immediately arranged

All the conveyances and ornamented Lumbini.

They then called out, "Victory! Victory! Long live the king!

Your command is fulfilled and all is ready. Please look, O

lord!"

The sublime lord of men, with a joyous mind,

Entered the palace and spoke thus to the women:

"Those of you to whom I am dear and who would like to

bring me joy,

Follow my command and adorn yourselves.

"With colourful clothes, beautiful and soft,

And fragrant with enchanting perfume,

Adorn your chests with necklaces of pearls;

Today everyone should wear all their ornaments!

"Bring hundreds of thousands of delightful instruments:

Hand drums, flutes, lutes, clay drums, and cymbals.

Hearing the melodious sound of these instruments, even the

gods will be pleased!

You make the goddesses similarly joyful!

"In the supreme chariot, only Mayadevi shall sit;

None of the ladies nor the men shall join her.

This chariot shall be led by a host of bright young women;

No one shall mention anything unpleasant or unfitting!"

Mayadevi then left her palace and went to the door of the king.

When she arrived, the divisions of horses, elephants, chariots, and foot soldiers

All called out with a deafening roar,

As loud as the waves on a great turbulent ocean.

At this moment, auspiciously, a hundred thousand bells rang out.

The king himself decorated the chariot,

And a thousand gods prepared a divine throne.

The four precious trees were complete with flowers and leaves.

Peacocks, cranes, and swans sounded their delightful calls;

Parasols, flags, and banners of all sizes were hoisted.

The chariot was covered with a beautiful lattice of tinkling bells and divine cloth;

From up in the heavens, celestial maidens looked down at the chariot.

They called out in divine melodious tones, offering words of praise.

When Mayadevi sat upon the lion throne,

The earth of the trichiliocosm trembled in six ways.

The gods waved cloths and scattered a rain of flowers:

"Today at Lumbini, a sublime being is to be born!"

The four guardians of the world led the supreme chariot;

Sakra himself, lord of the Heaven of the Thirty-Three, cleared its path.

Brahma, going ahead, expelled all untamed creatures;

Hundreds of thousands of gods joined their hands and bowed down.

The king, with a joyful heart, surveyed what had been prepared.

Thinking, "This child must be the god of gods!

When the four guardians, Brahma, and the gods, led by Sakra, make such offerings, He will surely become a Buddha!"

"None of the gods, nor the nagas, Sakra, Brahma, or the guardians of the world, And no other being in the trichiliocosm could accept such offerings as these, For their heads would burst asunder or their lives be lost. Yet he, supreme among gods, can accept all offerings."

Monks, Mayadevi now set forth, surrounded and protected by 84,000 richly ornamented horse-drawn chariots, 84,000 richly ornamented elephant-drawn chariots, and 84,000 brave, heroic, and handsome foot soldiers wearing excellent and solid armour. She was escorted by 60,000 Sakya maidens. She was guarded by 40,000 elders, youths, and middle-aged men from King Suddhodana's Sakya clan. She was also surrounded by 60,000 women from King Suddhodana's retinue, who sang songs and played music, bells, and cymbals. Some 84,000 celestial maidens followed her, as did 84,000 naga maidens, 84,000 gandharva maidens, 84,000 kimnara maidens, and 84,000 female demigods. All of them were lavishly ornamented and sang her praise in melodic voices accompanied by music.

The entire Lumbini Grove was sprinkled with droplets of perfumed water and strewn with celestial flowers. Every tree in that perfect grove had leaves, flowers, and fruits, even though it was out of season. Even the gods had done their best to decorate the forest. They had, in fact, made it appear like the gods' Misraka Garden.

When Mayadevi arrived at the Lumbini Grove, she stepped down from her fine chariot. As human and divine maidens encircled her, she wandered from tree to tree and from grove to grove. She looked among all the trees and eventually arrived beneath a very special and exquisite fig tree. Its branches spread out, full of lush leaves and clusters of blossoms, and further adorned with numerous human and divine flowers. Richly scented cloths of many colours were draped across its branches. It was sparkling with the light of many gems and jewels. Its roots, trunk, branches, and leaves were all adorned with jewels. Its branches were long and spread out spaciouly.

The ground where the fig tree stood was smooth like the palm of a hand, beautiful and open, and it was full of dark blue grass, the colour of a peacock's neck. The earth was pleasant to the touch, like soft kacalindi cloth. This tree had supported the mothers of previous victorious ones, and it had been praised in the poetry of the gods.

It was a tree to which the wholesome and peaceful gods of the pure realms would bow down and touch with their heads, including their topknots and diadems. Now the queen and her retinue had arrived at this pure and stainless fig tree.

However, at this moment the Bodhisattva's magnificence and power caused the fig tree itself to bow down and pay homage to him. Mayadevi stretched out her right arm, like a flash of lightning appearing in the middle of the sky, and grasped a branch of the tree. She auspiciously directed her gaze into the open sky and stretched her body. At that point

sixty thousand goddesses from the desire realm approached Mayadevi to assist and venerate her.

Such were the miracles that occurred while the Bodhisattva was in his mother's womb. Now, as the ten months had been completed, he emerged from his mother's right side, fully aware and mindful. In this way he was unstained by any impurities of the womb, which otherwise are said to stain everyone else.

Monks, at that time Sakra, lord of the gods, and Brahma, lord of the Fearless Realm, appeared before the Bodhisattva. As they remembered and recognized who he was, they were full of veneration for the Bodhisattva and wrapped him up in divine silk. The temple in which the Bodhisattva had dwelt while in his mother's womb was carried off by Brahma, lord of the Fearless Realm, and the other gods of the Brahma realm up into their realm, where they enshrined the temple in a memorial and made it an object of worship. Thus the Bodhisattva was first received by the gods rather than by any humans.

As soon as he was born, the Bodhisattva stepped onto the ground. Wherever his feet touched the ground, a large lotus immediately sprung from the earth. Then the great naga kings Nanda and Upananda revealed their upper bodies in the sky and produced two streams of cool and warm water to rinse the Bodhisattva's body.

Sakra, Brahma, the guardians of the world, and many hundreds of thousands of divine sons then bathed the Bodhisattva in perfumed water and scattered flower petals over him. A parasol of precious gems and two yak-tail whisks also appeared from midair.

The Bodhisattva stood on a large lotus and surveyed the four directions with his lion's gaze, the gaze of a great being. At that time the Bodhisattva, with unhindered higher knowledge, which he manifested due to the ripening of previous roots of virtue, saw the entire great trichiliocosm. He saw all the cities, towns, estates, kingdoms, royal cities, and lands, as well as all gods and humans. He also perfectly knew the minds of all sentient beings and carefully surveyed them, looking to see if there was anyone similar to himself in terms of virtuous conduct, discipline, meditative absorption, or knowledge. However, in the entire great trichiliocosm, the Bodhisattva did not see anyone like himself.

At that point the Bodhisattva felt a lion-like fearlessness, free from anxiety or apprehension. Without any hesitation or wavering, he reminded himself of his good motivations. Because he had examined the minds of all sentient beings, he now knew their thoughts. Unsupported, he took seven steps toward the east and declared, "I will be the cause of all virtuous practices."

Wherever the Bodhisattva took a step, a lotus sprouted forth. He then took seven steps toward the south and said, "I am worthy of the offerings of gods and humans."

Next he took seven steps toward the west and, pausing on the seventh step, he proclaimed these satisfying words in lion-like fashion: "I am the Supreme Being on this earth. This is my last birth, where I shall uproot birth, old age, sickness, and death!" He then took seven steps toward the north and said, "I will be supreme among all sentient beings!" Next he took seven steps downhill, saying, "I will subjugate Mara and his army! I will cause great rain clouds of the Dharma to shower down on all hell beings, extinguishing the fires of hell and filling the beings there with happiness." Finally he took seven steps uphill, lifted his gaze, and said, "All sentient beings will look up to me."

As the Bodhisattva spoke in this way, his words were immediately heard throughout the entire great trichiliocosm. Such was the nature of the foreknowledge that sprang from the ripening of the Bodhisattva's previous actions. Whenever a bodhisattva takes birth into his final existence, and as he awakens to perfect and complete buddhahood, various miracles unfold.

Monks, at that time all beings were so delighted that the hairs on their bodies shivered. There was also a terrifying quaking of the earth, which caused the hairs on their bodies to stand on end. The cymbals and musical instruments of gods and humans sounded without being played by anyone. At that time all the trees in the great trichiliocosm—whether in season or not—blossomed and bore fruit. From the expanse of pure space, the sound of thunder rang out, and from the cloudless sky, a fine mist of rain showered down ever so gently, mixed with divinely coloured flowers, cloths, ornaments, and powdered incense. Deliciously scented breezes blew, delightful and cooling. In all directions there was no darkness, dust, smoke, or mist to be seen, and everything appeared bright and beautiful.

Also, from the empty space above, the great melodious and profound sounds of the realm of Brahma were heard. All the light of the sun, the moon, Brahma, Sakra, and the guardians of the world [86] was eclipsed by an otherworldly light of a hundred thousand colours, which filled the entire great trichiliocosm and brought pleasure and happiness, both physical and mental, to everyone that it touched. At the very moment when the Bodhisattva was born, all beings became filled with bliss. All types of attachment, anger, delusion,

pride, [F.47.a] dislike, dejection, fear, greed, jealousy, and stinginess subsided, and everyone abandoned all forms of unwholesome conduct.

The illnesses of the sick were cured. The hungry and the thirsty were relieved of their hunger and thirst. The drunk and intoxicated were freed from their intoxication. The mad had their sanity restored. The blind could see. The deaf could hear. The crippled had their capacities restored. The destitute gained wealth. The imprisoned were freed. All ailments and sufferings of those in the hell realms, starting with the Hell of Ultimate Torment, ceased at that moment. The suffering of those born into the animal realm, such as the fear of being eaten by one another, was also pacified.

Likewise the sufferings experienced by beings in the realm of the lord of death, such as hunger and thirst, were also pacified.

The newborn Bodhisattva had already practiced good conduct for countless trillions of eons, and he possessed great diligence and strength. As such, when he took his first seven steps, he had already attained the state of reality. Therefore all the buddhas, the blessed ones, in all the realms in the ten directions blessed the earth at that spot of vajra nature so that it would not be destroyed by his steps. Monks, such was the awesome strength of the newborn Bodhisattva's first seven steps.

At that time the entire world was filled with a bright light, and the sounds of singing and dancing were heard. A rain of flowers, powders, incense, garlands, jewels, ornaments, and cloths showered down from innumerable clouds. All beings were filled with perfect joy. In short, when the Bodhisattva, who is more exalted than anyone in all the worlds, came into this world, many inconceivable events took place.

Venerable Ananda now stood up from his seat, removed his robe from one shoulder, and kneeled, placing his right knee on the ground. He joined his palms in the direction of the Blessed One, bowed, and supplicated him with these words:

"The Blessed One, the Thus-Gone One, is truly more amazing than anyone else. The Bodhisattva possessed incredible qualities, but how much more so the One Who Has Awakened to Perfect and Complete Buddhahood? O Blessed One, I therefore take refuge in Lord Buddha four times, five times, ten times, fifty times, a hundred times, or rather many hundreds of thousands of times!"

After the Blessed One had been supplicated in this manner by the venerable Ananda, the Blessed One proclaimed:

"In the future there will be some monks who do not train their bodies and minds and do not acquaint themselves with discipline and knowledge. Like unskilled children, they will be highly proud, wild, arrogant, unrestrained, distracted, hesitant, doubting, and without trust. They will bring stains on the monastic order and not live like proper monks. When they hear about the Bodhisattva entering his mother's womb in such a pure way, they will not believe it. Instead they will gather and gossip, saying, 'Listen, all of you, just listen to this nonsense! The Bodhisattva supposedly entered into his mother's womb, where he mixed with impure fluids. And yet he is said to have had such enjoyments. Moreover, it is said that when he was born, he emerged from his mother's right side without being sullied by any stains of the womb. [F.48.a] But how could this be possible?"

"Such fools will not understand that the bodies of those who have engaged in excellent actions are not begotten from unclean fluids. Monks, such sublime beings enter into and abide in the womb in the finest manner. It is due to their love and compassion for sentient beings that bodhisattvas are born into the world of humans, since gods do not turn the wheel of Dharma. Why is this? Ananda, it is because beings would otherwise have been discouraged, thinking, 'The Blessed One, the Thus-Gone One, the Worthy One, the Completely Perfect Buddha is a god. We are just human beings, so we are not able to achieve that state.'

"It will not occur to these foolish beings, such thieves of the Dharma, to think, 'This being is inconceivable and we cannot judge him.' Ananda, these future people will also not believe in the Buddha's miracles, let alone the miracles displayed by the Thus-Gone Bodhisattva. Ananda, these foolish beings will be overcome with desire for wealth, respect, and praise. They will sink into filth and be overcome with their lust for honour. In this way these impertinent beings will abandon the Buddha's teachings. Just consider how much nonvirtue they will accumulate!"

Ananda asked, "Blessed One! In the future will there really be such monks who reject excellent sutras like this one, and who speak poorly of them?" The Blessed One replied, "Ananda, not only will there be those who reject the sutras and speak poorly of them, there will also be monks who perform many negative deeds and leave aside their obligations as monks."

Ananda then asked, "Blessed One, please tell me how life will turn out for those wicked beings? What will happen as they move from one life to the next?"

The Blessed One replied, "They will share the fate of those who deny the Buddha's awakening and those who insult and defame the buddhas, the blessed ones, of the past, present, and future."

THE GRAND BIBLE

Venerable Ananda's hairs stood on end as he exclaimed, "I pay homage to the Buddha!" He then said to the Blessed One, "Blessed One, when I hear about the conduct of those wicked beings, it almost makes me faint!"

Then the Blessed One gave this speech: "Ananda, the behavior of such people will not be proper, but base. Ananda, through their improper conduct, these beings will fall into the great hell of incessant pain. Why is this? Ananda, there are some monks, nuns, laymen, and laywomen who do not feel inspired when they hear sutras like this one. Instead they do not trust these sutras and they reject them. As soon as they die, they will all fall into the great Hell of Ultimate Torment. Ananda, one should never attempt to measure the thus-gone ones. Why not? Because, Ananda, the thus-gone ones are immeasurable, profound, vast, and difficult to judge.

"Ananda, when some beings hear sutras like this one, they become joyful, elated, and full of faith. Those beings obtain something wonderful. Their lives become meaningful and their humanity serves a purpose. Their conduct is excellent and they take hold of what is truly essential. They are freed from the three lower realms. They become heirs of the thus-gone ones and obtain all that they need. Their trust is meaningful and they will receive their fair share of the provisions of the kingdom. They will trust deeply in noble beings and cut through Mara's snares. They will cross over the wastelands of samsara and remove the thorns of misery. They will reach a place of supreme joy and genuinely take refuge. As appropriate objects for others' generosity, they are worthy recipients of offerings. These beings appear in the world only rarely, and when here they are to be held as proper objects of generosity. Why is that? It is because they have faith in the teachings of the thus-gone ones, which go against all worldly conventions.

"Ananda, those beings do not possess any inferior forms of roots of virtue. Ananda, those beings are not just companions who befriend me for a few lifetimes only. And why is that? Because, Ananda, some beings are pleased and delighted to hear me, but not to see me. Some, Ananda, are pleased and delighted to see me, but not to hear me. Still others, Ananda, are pleased and delighted both to see me and to hear me. Ananda, whatever the case, when beings are pleased and delighted to see me or hear me, you can be certain that they are friends who have accompanied me for multiple lifetimes. The Thus-Gone One sees them, and the Thus-Gone One will liberate them. They have the same qualities as the Thus-Gone One. They have gone for refuge in the Thus-Gone One. The Thus-Gone One has accepted them.

"Ananda, even during earlier times when I was practicing the conduct of a bodhisattva, others came to see me, desperate and bound by fear, begging me to protect them from their fears, which I did. So now that I have awakened to perfect and complete buddhahood, I will certainly do the same. Ananda, strive in faith; the Thus-Gone One urges you thus! Ananda, the task before you has already been completed by the Thus-Gone One. The Thus-Gone One has pulled out the thorn of pride.

"Ananda, if a person is willing to travel for hundreds of miles just to receive news of a friend and is delighted to hear that news, then how about if they actually meet their friend? Whoever relies on me and generates the roots of virtue will be recognised by the future thus-gone ones, the worthy ones, the completely perfect buddhas, who will think, 'Those beings are the old friends of the thus-gone ones. They are also our friends.'

"Why is that? Ananda, it is because friends please and delight each other. Whoever is dear to one's friend is also dear and delightful to oneself. Therefore, Ananda, have trust and understand it to be so. Develop trust and think, 'I also entrust myself to the thus-gone ones, the worthy ones, the completely perfect buddhas of the future. They are also my friends.' Think like this, and your wishes will be fulfilled.

"Ananda, think of this example: Consider a man who is strong and well-regarded but has only one son. Now, if that father has many friends, then even if he should pass away, the friends of the father will still accept the son and not reject him. Ananda, in the same way, whoever has faith in me, I will accept as my friend. They will take refuge in me. The Thus-Gone One has many friends. And because those friends of the Thus-Gone One speak genuinely and tell no lies, I entrust those friends of the Thus-Gone One to those who speak the truth—the future thus-gone ones, the worthy ones, the completely perfect buddhas. Therefore, Ananda, strive to have faith! That is what I ask of you!"

Thus, monks, when the Bodhisattva was born, many trillions of goddesses resting in the centre of the sky showered divine flowers, incense, garlands, scented oils, cloths, and jewels upon Mayadevi.

On this topic, it is said:

At that time sixty thousand goddesses with melodious voices,

Glowing with virtuous, stainless, pure golden light, resplendent like the sun and moon,

Arrived at Lumbini and spoke to Mayadevi:

"Do not be displeased but filled with joy! We are your servants.

"Please tell us what to do, what you wish to be done; We are your capable servants, with loving intentions.

We beg you to be joyful and abandon all sorrow;

Today, queen, you shall give birth with ease

To the sublime physician who will overcome sickness and death!

"The trees' buds open, and the sala trees blossom;

Thousands of gods stand before you, bowing their arms.

The earth and the sea tremble in six different ways;

Thus your son will be known here and in heaven as the Transcendent One.

"A pure light beautifies everything, glowing golden;

Hundreds of fine instruments resound from the empty sky without being played.

A hundred thousand pure, clean gods free from desire joyfully pay homage;

Today the One Who Will Benefit the Entire World shall be born.

Sakra, Brahma, the guardians of the world, and other gods Stand by, joyfully and happily, with folded hands.

The Lion-like Being, with disciplined conduct, emerged from Mayadevi's right side;

Like a golden mountain, glowing with purity, the Guide was born.

Sakra and Brahma held out their hands, receiving the Sage;

A hundred thousand realms trembled and were suffused with light.

The beings of the three lower realms were joyful, their sufferings freed;

A hundred thousand gods scattered flowers and waved banners.

From the solid earth sprung beautiful lotuses, the nature of vajra.

They appeared auspiciously where the Guide placed his wheel-marked feet.

He took seven steps and spoke with a melodious voice like Brahma's:

"I will be a perfect being, a sublime physician who cures old age and death!"

Brahma and Sakra, the supreme gods, hovered in the centre of space;

They bathed the body of the Guide with pure, clean, and fragrant water.

Two naga kings, dwelling in space, spouted forth two streams of cool and warm water;

As well, one hundred thousand gods bathed the Guide's body with fragrant water.

The guardians of the world, with deep respect, held him in their fine hands;

The trichilocosm, with all its animate and inanimate contents, shook.

As dazzling light streamed forth, even the lower realms were pacified;

When the Guide of the World was born, all suffering and afflictions ceased.

Upon the Victorious Guide of Men,

The gods showered a cooling rain of flowers.

Then the strong and diligent being

Took seven steps.

Wherever he placed his feet on the ground,

A beautiful lotus,

Adorned with many jewels,

Spouted forth from the earth.

Thus, having taken seven steps,

With the melodious voice of Brahma, he proclaimed:

"The sublime physician, dispeller of old age and death,

Has now arrived!"

Fearlessly he looked in all directions

And then spoke meaningfully:

"I am the leader of the world;

Supreme in this world. I am its guide.

"This is my last birth."

Saying this, the Guide of Men smiled.

Sakra and the world protectors felt strong faith

And bathed the benefactor of the world with the finest scented water.

The naga kings, too, followed suit,

Bathing his body with streams of scented water.

Ten billion other gods suspended in the sky

Also cooled his self-arisen body with streams of delightful scented water.

They held aloft vast white parasols and beautiful yak-tail fans;

Hovering in space, the gods bathed the body of the leader of men.

One man swiftly related the joyful news to Suddhodana:

"O king, great fortune! Your son has been born, adorned with signs!

He will certainly be a universal monarch, the jewel of your family lineage;

Uniting the victory banners of Jambudvīpa under one umbrella, he will have no enemies."

Then a second man came and presented himself before Suddhodana.

"O king, great fortune! Now, just as the Prince has been born into the Sakya clan,

There were 25,000 sons born to the Sakya house.

All are invincible, strong, and powerful."

Yet another man came and said, "O king, listen to my joyful news!

Eight hundred children, headed by Chanda, have been born to the servants.

Kanthaka's mare birthed ten thousand foals,

Perfect horses, glowing golden, with plaited manes and tails.

Twenty thousand kings from the borderlands

Came before the king, saying, "O king, may you be victorious!

We have come. Now tell us, king, what shall we do?

Your Majesty, you are the master and we are the subjects. King, may victory be yours!

"Twenty thousand fine elephants adorned with golden lattices

Have quickly marched to Kapilavastu, trumpeting out their cries.

Headed by Gopa, six thousand black-spotted calves have been born;

As the supreme god is born, so are these other beings. How excellent for the kingdom!

"Go, king, look upon all that is yours! Lord of shining merit!

As thousands of joyous gods and humans see the qualities of the newborn,

They set out for perfect awakening beyond suffering

And call out, 'May all be successful!'"

Monks, at the time of the Bodhisattva's birth, a great show of generosity was instigated. Moreover, five hundred children of noble family were born. Ten thousand girls, headed by Yasovati, were also born, as well as eight hundred female servants and five hundred male servants, headed by Chanda. Likewise ten thousand mares and ten thousand colts, headed by Kanthaka, were born. Finally five hundred female elephants and five hundred male elephants were born following the Bodhisattva's birth. These births were all recorded in registers by King Suddhodana and given to his young son for entertainment.

Through the power of the Bodhisattva and for his enjoyment, a bodhi tree grew at the centre of the four billion regions, while a sandalwood-tree forest grew at the inner region. Also for the Bodhisattva's enjoyment, five hundred parks sprang forth in the area surrounding the city. The entrances to five thousand treasures became visible as they broke forth from the earth. Thus all of King Suddhodana's intentions were perfectly fulfilled.

Then the king wondered, "Now, what shall I name my young son? Well, immediately when my son was born, all of my aims were fulfilled, so I will name him Sarvarthasiddha, Fulfiller of All Aims." Then King Suddhodana arranged a great naming ceremony and announced, "This child's name is Sarvarthasiddha."

Monks, although the Bodhisattva had now been born, his mother's right side was not torn or damaged but had returned to its usual state. Moreover, Trita's wells manifested with flowing waters, and three ponds of scented oil sprang forth.

Then five thousand celestial maidens came before the Bodhisattva's mother, bringing fragrant oils perfumed with the scent of celestial perfumes. They wanted to know how the birth had gone and whether she was feeling weary. Likewise five thousand celestial maidens bearing unguents came before the Bodhisattva's mother and asked how the birth was and whether she was weary. Then five thousand celestial maidens bearing vases filled with water scented with celestial perfumes came before the Bodhisattva's mother and asked how the birth was and whether she was weary. Next five thousand celestial maidens bearing divine children's clothing came before the Bodhisattva's mother and asked how the birth was and whether she was weary. Then five thousand celestial maidens bearing divine children's ornaments came before the Bodhisattva's mother and asked how the birth was and whether she was weary. Finally five thousand celestial maidens singing and playing divine instruments came before the Bodhisattva's mother and asked how the birth was and whether she was weary.

All of the non-Buddhist sages from Jambudvīpa who possessed the five extraordinary abilities came flying through the sky and arrived before King Suddhodana. They called out, "May the king thrive!"

Monks, for seven days following the Bodhisattva's birth, he was honoured with celestial and human music, respected, revered, and given various offerings in the Lumbini Grove. Food, drink, and enjoyments were proffered. The entire Sakya clan gathered, and everyone called out with delight, practiced generosity, engaged in merit, and satisfied the needs of 32,000 priests each day. They gave anything that was desired to whoever desired it. Sakra and Brahma also manifested themselves in the form of young priests within that

THE GRAND BIBLE

gathering of priests and, sitting at the head of the line, they sang these verses of auspiciousness:

"As the lower realms are pacified,
As all beings feel joy,
He Who Will Establish Beings in Happiness,
The Bringer of Joy, has been born!
"As the unclouded lights
Of the gods, the sun, and the moon
Are outshone and disappear,
A light of merit has certainly appeared!
"The blind can see again;
The deaf can hear again;
The insane have had their sanity restored.
He will become an object of worship for the world!
"Since, unharmed by negative emotions,
The minds of beings are filled with love,
It is certain, without a doubt,
That he will become worthy of the offerings of ten million
Brahmas.

"As sala trees blossom
And the earth is even,
Certainly he will become omniscient,
The recipient of offerings of all the world.
"Since the world is calm
And great lotuses have sprouted forth,
Certainly this splendourous one
Will be the protector of the world!
"Since gentle fragrant breezes
Perfumed with divine incense
Pacify the illnesses of beings,
He will become the king of physicians.
"As the hundred gods living in the form realm
Who are free from desire
Join their palms and bow down,
He will become worthy of veneration!
"Humans can see the gods,
And gods can see humans,
Yet they are without animosity toward one another;
Thus he will become the great leader!
"Since all fires have died out,
And all flowing rivers are still,
And the earth sways gently,
He will be one who sees the truth!"

Monks, seven days after the Bodhisattva was born, the time came for Mayadevi to pass away. Upon her death, she was born among the gods in the Heaven of the Thirty-Three.

Monks, you may think that it was because of the Bodhisattva that Mayadevi died. But you should not look upon things that way, since she had reached the maximum extent of her lifespan. Monks, seven days after the bodhisattvas of the past were born, their mothers also died. And why is that? Because once a bodhisattva is born and has grown up, it would destroy his mother's heart if he were to renounce his home.

Monks, seven days earlier Mayadevi had gone in great pomp from the city of Kapilavastu to the pleasure grove. However, with a splendour one trillion times greater than that, the Bodhisattva now entered the city of Kapilavastu. When he entered, five thousand vases filled with scented water were carried ahead of him. Likewise five thousand maidens carrying fans made of peacock feathers walked ahead. Five thousand maidens waving palm fronds preceded them, and farther ahead came five thousand maidens holding golden vases of scented water, who sprinkled this water upon the path. They were preceded by five thousand maidens holding various fresh garlands of wildflowers, as well as five thousand maidens carrying various boxes. Then came five thousand maidens holding fine jewels and sweeping the path. Farther ahead walked five thousand maidens carrying beautiful cushions, and five thousand priests carrying bells and ringing out sounds of auspiciousness. In front of them there were five thousand beautifully decorated elephants. Then came twenty thousand horses covered with golden ornaments and full of jewels.

Following the Bodhisattva were eighty thousand chariots beautifully outfitted with lattices of golden bells, and with parasols, victory banners, and flags hoisted. Then came forty thousand imposing foot soldiers and heroes wearing strong armour. Uncountable billions of gods of the desire and form realms, hovering in the sky, made various types of offerings to the Bodhisattva and followed after him. The Bodhisattva himself rode in a chariot, which the gods of the desire realm had decorated with a great array of ornaments. Twenty thousand celestial maidens with ornate jewellery held up jewel garlands and guided the chariot. Between every two of the celestial maidens was a human maiden, and between every two human maidens was a celestial maiden. However, because of the power of the Bodhisattva, the celestial girls did not find the smell of the human girls displeasing. Nor were the human maidens overwhelmed by the sight of the beautiful celestial maidens.

Monks, in the city of Kapilavastu, five hundred Sakyas had constructed five hundred homes for the Bodhisattva. When the Bodhisattva entered the city, they stood in front of these

houses with their hands folded. Bowing reverentially, they invited the Bodhisattva:

"Sarvarthasiddha, please come here! God of Gods, please come here! Pure Being, please come here! Sublime Captain, please come here! Bringer of Pleasure, Joy, and Rapture, please come here! You Who Are Renowned as Being beyond Reproach, please come here! All-Seeing One, please come here! Peerless One beyond Equal, with your splendour, qualities, and body adorned with the major and minor signs, please come here!"

King Suddhodana wanted to make everyone happy, so he took the Bodhisattva into all the houses. In this way it took four months before the Bodhisattva entered his actual residence, the palace known as Display of Gems.

Then the eldest of the elders of the Sakya clan gathered to discuss who among their women should be responsible for the upbringing, care, and nurturing of the Bodhisattva. They agreed that it should be a skilled and kind person who could care for him in a loving and altruistic atmosphere. Five hundred Sakya women came to volunteer, saying, "I will care for the Prince! Please let me take care of the Prince."

The eldest male and female Sakyas then argued, "All of these women are impetuous young girls, who are vain and proud because of their beauty and youth. Such women are incapable of caring for the Prince and his needs. However, the Prince's maternal aunt Mahaprajapati Gautami would be able to raise the Prince so that he is happy and well. She will also be able to please King Suddhodana."

Since everyone agreed with this suggestion, they encouraged Mahaprajapati Gautami to take on this task. And indeed Mahaprajapati Gautami raised the Prince well. At that time thirty-two additional nurses were appointed to serve the Bodhisattva. Of these, eight would carry him, eight were nursemaids, eight were playmates, and eight were appointed to bathe him.

King Suddhodana then gathered all of the Sakyas for a council and asked, "Will this Prince be a universal monarch or will he instead depart from here as a renunciant?"

At that time the great sage Asita, who had the five extraordinary powers, was residing on the slopes of Himavat, the king of mountains, together with his sister's son Naradatta. When the Bodhisattva was born, he saw many amazing miraculous displays and he perceived many divine sons who joyfully hovered in the sky, waving banners and calling out, "Buddha!" Witnessing this, he thought to himself, "Excellent!

I must see this!" With his divine eye, he looked all over Jambudvīpa and saw that a prince had been born to King Suddhodana in the city of Kapilavastu. It was a prince who shone with the light of merit, who was worshiped by everyone, and whose body was beautifully adorned with the thirty-two marks of a great being. He said to the young priest Naradatta:

"Young priest, listen! A jewel has come into this world! In the city of Kapilavastu, in the household of King Suddhodana, a prince has been born. He shines with the light of merit, is worshiped by everyone, and is beautifully adorned with the thirty-two marks of a great being. If he remains in his palace, he will become a universal monarch who commands the four armies. He will be a victorious and pious Dharma king with the necessary strength to govern. He will also have seven precious possessions, which are the precious wheel, the precious elephant, the precious horse, the precious wife, the precious jewel, the precious steward, and the precious minister. He will beget one thousand sons, who will all be heroic, brave, handsome, and triumphant.

By his innate strength, he will subdue and conquer the entire world and its oceans without using force or weapons, and in a way that accords with the doctrine. In this way the entire world will be his kingdom. If, however, he leaves his home and goes forth as a renunciant, he will become a thus-gone one, a worthy one, a completely perfect buddha. He will become a teacher and a guide who is independent of others and renowned throughout the world. So come, let us go and see him."

Just like the king of swans, the great sage Asita, accompanied by his nephew Naradatta, soared through the sky to the city of Kapilavastu. When he arrived, he concealed his magical powers and entered the city on foot. He went to the palace of King Suddhodana and walked right up to the palace gates where, monks, he saw many hundreds of thousands of animals gathered.

The sage Asita went to the gatekeeper and told him, "Sir! Go and tell King Suddhodana that a sage has come to see him."

The gatekeeper went before King Suddhodana with folded hands and said, "Your Majesty! There is an old, elderly, and decrepit sage at the gate, who says that he wishes to see the king."

King Suddhodana had a seat prepared for the sage Asita and said to the gatekeeper, "Let the sage enter."

The gatekeeper returned from the king's quarters and told the sage Asita to enter the palace. The sage Asita went before King Suddhodana and told him, "Great king, may you be

victorious! May you be victorious! May you live long! May you rule in accord with the Dharma!"

King Suddhodana first honoured the sage by giving him water to bathe his feet and rinse his mouth. He then very respectfully seated him on a cushion. Once he saw that the sage was sitting comfortably, he respectfully addressed him: "Sage, I do not recall having seen you before. Why have you come here?"

The sage Asita replied to King Suddhodana, "Great king, I have come to see the son who was born to you."

The king said, "Great sage, the child is sleeping now. Please wait for a short while until he wakes."

The sage replied, "Great king, a great being like this does not sleep long. Great beings like him usually remain awake."

Monks, out of affection for the sage Asita, the Bodhisattva now showed signs of having awakened. King Suddhodana carefully lifted Prince Sarvarthasiddha with both hands and carried him before the sage Asita. When the sage Asita looked at the Bodhisattva, he saw that his body was wonderfully adorned with the thirty-two marks and eighty signs of a great being. His body was superior even to that of Sakra, Brahma, and the guardians of the world. It was even more splendourous than hundreds of thousands of suns, and all of its parts were perfectly beautiful.

The sage exclaimed, "Oh! An amazing being has been born in this world! An exceptional and amazing being has been born in this world!" He stood up from his seat, joined his palms, prostrated to the Bodhisattva's feet, and circumambulated him. He then took the Bodhisattva on his lap and remained pensive. He saw that the Bodhisattva's body bore the thirty-two marks of a great being, and he knew that these marks could only indicate one of two possibilities. He saw that if the Bodhisattva was to stay in the palace, he would become a universal monarch who commands the four armies. He would be a victorious and pious Dharma king with the necessary strength to govern. He would also have the seven precious possessions of the wheel, the elephant, the horse, the wife, the jewel, the steward, and the minister.

He would beget one thousand sons, who would all be heroic, brave, handsome, and triumphant. By his innate strength, he would subdue and conquer the entire world and its oceans without using force or weapons, and in a way that accords with the doctrine. In this way the entire world would be his kingdom. On the other hand, if he were to leave his home and go forth as a renunciant, he would become a thus-gone one, renowned as the completely perfect buddha, a peerless leader. As the sage saw this, tears streamed down his face and he sat there sobbing.

Seeing the sage crying, shedding tears and sobbing, the king became afraid and distressed, and he very quickly inquired of the great sage: "Sage! You shed tears, you cry, and you sigh deeply. What is wrong? Is some misfortune to befall the Prince?"

The great sage Asita replied to the king: "Great king, I am not crying for sake of the Prince, and no misfortune will befall him. I cry for myself because, great king, I am elderly, old, and decrepit. Prince Sarvarthasiddha, however, will awaken to perfect and complete buddhahood and turn the wheel of the unexcelled Dharma in a way that cannot be done by any ascetic, priest, god, demon, or anybody else who follows worldly teachings. He will teach in a way that is beneficial and brings happiness to the world, including the gods. He will share a teaching of pure conduct, which is good in the beginning, good in the middle, and good in the end. It will be a teaching with excellent meaning and excellent words. It will be unique, perfect, pure, purifying, and consummate.

"When those who are bound within the caste system hear his teaching, those who are not free from birth will be liberated. Likewise those who are afflicted by old age, sickness, death, grief, lamentation, suffering, unhappiness, and irritation will be liberated from old age, sickness, death, grief, lamentation, suffering, unhappiness, and irritation. The rain of the sublime teaching will refresh those who are tormented by the flames of desire, anger, and stupidity.

"He will lead onto the straight path to nirvana those beings who are veiled by a variety of mistaken views and who have entered mistaken paths. He will free from bondage those who are trapped in the cage and prison of samsara and who are bound by the fetters of disturbing emotions. In those beings who are blinded by darkness, clouded vision, and the cataract of ignorance, he will engender the eye of insight. For those beings who are wounded by the thorn of disturbing emotions, he will pull out that thorn. Great king, an umbuara flower sometimes, though rarely, blooms in the world. Great king, in the same way, rarely, once in many millions of years, a blessed buddha is born in the world. And this great Prince will certainly awaken to unexcelled, perfect and complete buddhahood.

"Once he awakens to unexcelled, perfect and complete buddhahood, he will liberate many billions of beings, bringing them across the ocean of samsara and establishing them in immortality. Yet I shall not live to see this jewel of the Buddha. This is why, great king, I cry and sigh so sadly. I will not be able to venerate him, even if I remain healthy.

THE GRAND BIBLE

"Great king, if you look in our scriptures, you will see that the prince Sarvarthasiddha will not stay at home. The reason is, great king, that the prince Sarvarthasiddha bears the thirty-two marks of a great being. And what are these marks?"

"(1) Great king, Prince Sarvarthasiddha has a crown protuberance. That, great king, is the first mark of a great being found on Prince Sarvarthasiddha. (2) Great king, Prince Sarvarthasiddha's hair is deep blue like the neck of a peacock or kohl powder, and curls to the right. (3) His forehead is even. (4) Great king, at the place between Sarvarthasiddha's eyebrows, there is a ringlet of hair the colour of snow or silver. (5) Great king, Prince Sarvarthasiddha's eyelashes are like those of a bull. (6) His eyes are of a deep blue colour. (7) He has forty teeth. (8) He has even teeth. (9) His teeth are without gaps between them. (10) His teeth are perfectly white. (11) Great king, Prince Sarvarthasiddha has the voice of Brahma. (12) His experience of taste is unexcelled. (13) His tongue is very long and slender. (14) His jaw is like that of a lion. (15) His shoulders are well-rounded. (16) Seven of his body parts are well-rounded. (17) His chest is broad. (18) His skin is smooth and golden. (19) When standing up straight, his hands reach his knees. (20) His torso is like that of a lion. (21) Great king, Prince Sarvarthasiddha's arm span and height are identical, like the banyan tree. (22) Each of his hairs grows individually, and their tips curl to the right and upward. (23) His private parts are well sheathed. (24) His thighs are well-rounded. (25) His calves are like those of the black antelope, the king of deer. (26) His fingers are long. (27) His heels are broad. (28) His arches are high. (29) His palms and the soles of his feet are soft. (30) His fingers and toes are webbed. (31) Great king, on the palms of his long-fingered hands and on the soles of his long-toed feet, there are beautiful thousand-spoked wheels with both centre and rim. (32) Great king, Prince Sarvarthasiddha has even and well-placed feet.

"Great king, Prince Sarvarthasiddha possesses these thirty-two marks of a great being. Great king, marks of this type are not found on the body of a universal monarch; these are the marks found on the body of a bodhisattva.

"Great king, the body of Prince Sarvarthasiddha is adorned with eighty minor marks. Because he has these signs, Prince Sarvarthasiddha will not stay at home, but will certainly develop renunciation and depart from his home. Great king, what are these eighty minor marks? Well, great king, (1) Prince Sarvarthasiddha's fingernails are rounded, (2) copper coloured, and (3) glossy. (4) His fingers and toes are rounded, (5) long, and (6) well proportioned. (7) His veins are not visible. (8) His anklebones are not visible. (9) His joints are not visible. (10) His feet are even, rather than uneven. (11) His heels are broad. Great king, (12) Prince Sarvarthasiddha has markings on his hands that are even, (13) clear, (14) deep, (15) straight, (16) and well arranged. (17) His lips are red like the bimba fruit. (18) His voice is not loud. (19) His tongue is supple, soft, and copper coloured. (20) His voice is melodious like the trumpeting of an elephant, or the roll of thunder.

"Moreover, (21) his arms are long. (22) He is excellently clean. (23) His body is soft. (24) His body is not subject to fear or hesitancy. (25) His body is well proportioned, (26) heroic, (27) beautiful, and (28) well composed. (29) His kneecaps are broad, large, and well-developed. Great king, (30) Prince Sarvarthasiddha's body is rounded, (31) very smooth, (32) straight, and (33) well structured. (34) His navel is deep, (35) not crooked, and (36) tapering. (37) Like a sage, he is very pure in his conduct. (38) He is exceedingly attractive, (39) of pure appearance, and (40) shines with a light that dispels all darkness.

"Great king, (41) Prince Sarvarthasiddha moves with the serene gait of an elephant, (42) the stride of a lion, (43) the step of a great bull, (44) the swoop of a swan. (45) His steps always make beautiful circles to the right. (46) His sides are rounded, (47) well proportioned, and (48) straight. (49) His waist is slight like the curve of a bow. (50) His body is free from any blemishes or dark spots. Great king, (51) Prince Sarvarthasiddha has rounded canines. (52) His canines are sharp and well spaced. (53) His nose is elegantly high. (54) His eyes are clear, (55) stainless, (56) warm, (57) elongated, (58) large, and (59) resemble blue lotuses.

"Great king, Prince Sarvarthasiddha has (60) even eyebrows that are (61) thick, (62) dark, (63) continuous, and (64) tapered. (65) His cheeks are plump, (66) even, (67) unblemished, (68) and free from the flush of aggression. (69) His sense organs are clearly apparent. Great king, (70) Prince Sarvarthasiddha has a perfect tuft of hair between his brows. (71) His face and forehead are proportional. (72) His head is large. (73) His hair is black, (74) even, (75) fragrant, (76) soft, (77) well kempt, (78) well arranged, and (79) curly. Great king, (80) Prince Sarvarthasiddha has hair that curls into the forms of the endless knot, the mark of auspiciousness, the mark of eternal happiness, and the mark of prosperity. Great king, Prince Sarvarthasiddha has all of these eighty marks.

"Great king, these eighty marks that Prince Sarvarthasiddha bears mean that Prince Sarvarthasiddha will

not remain in his home, but will certainly leave the palace in order to live the life of a renunciant."

When King Suddhodana heard the sage Asita's prophecy about the Prince, he rejoiced and felt satisfied, elated, joyful, and blissful. He rose from his seat, prostrated at the feet of the Bodhisattva, and spoke this verse:

"All the gods prostrate to you.
The sages give you offerings,
And the entire world worships you,
So I will also offer you my homage."

And so, monks, King Suddhodana satisfied the sage Asita and his nephew Naradatta appropriately with a banquet, offered them fine garments, and circumambulated them. Then the great sage Asita returned to his own abode by magically flying through the air. Once there, the great sage Asita told the young priest, "Naradatta, when you hear that a buddha has appeared in this world, you must go immediately to see him and take ordination with that teacher. This will have a long-lasting purpose and bring you benefit and happiness."

On this topic, it is said:

"Seeing the hosts of gods, suspended in space calling out, "Buddha!"

The divine sage Asita, who lived on the mountain slopes, was filled with joy.

"What is this word Buddha, which brings such joy to all beings?"

It fills my body with pleasure, my mind with joy, and brings supreme peace.

"Is he a god, a demigod, a garuda, a kimnara, this Buddha? That word, which I never heard before, brings joy and trust."

He looked with divine vision over the ten directions, mountains, earth, and oceans,

And looking again saw many amazing sights on the earth, mountains, and oceans.

"This beautiful light glows brilliantly, bringing physical bliss.

As coral shoots spring forth on the mountaintops,

The trees burst into blossom and are laden with fruits—

It is clear that a sublime jewel will soon appear in the three realms.

"The earth appears even and stainless like the palm of a hand,

The gods joyfully wave banners in midair,
Marvelous gems float in the abode of the ocean's naga king—

Certainly a victorious jewel, a source of the doctrine, will appear in Jambudvīpa!

"The lower realms are pacified, suffering removed, and beings find joy.

Hosts of devas move about the sky with delight

As the pleasing and melodious songs of the gods resound—
These are certainly signs that here in the three realms, a jewel will appear."

Here in Jambudvīpa, the sage Asita looked with the divine eye

To the city of Kapilavastu, King Suddhodana's sublime city.

There he saw a person born who was as strong as Narayana, with signs and splendourous merit;

He rejoiced, his mind became joyful, and he gained strength. Amazed, he went quickly with his disciple

And arrived at the gate of Kapilavastu, the king's supreme city,

Where he saw many trillions of living beings thronging.

He asked the gatekeeper to quickly say that a sage was at the gate.

The gatekeeper hurriedly entered the palace and told the king:

"Your Majesty, there is an old sage, a great ascetic, at the palace gates;

That supreme sage asks to enter the king's palace.
Great king, shall I let him in or not? Please let me know."

The king made a seat for the sage and said, "Go and bring him here."

When the sage Asita heard the doorman's words, he was happy and joyful. Like a thirsty man wishes for cool water, or one tormented by hunger hopes for food,

The sublime sage was overjoyed at the prospect of seeing this excellent being.

He joyously exclaimed, "King, may you be victorious and live long!"

With these pleasing words and with calm mind and senses, he took his seat.

The king respectfully addressed the sage with these words: "Please tell me, sage, why have you come to the royal palace?"

"A son was born to you, supreme, transcendent, and splendourous,

Ornamented by thirty-two excellent signs, and with the power of Narayana.

Your Majesty, I would be delighted to see your son, Sarvarthasiddha;

That is why I have come here, O king. I have no other wish."

"Excellent, you are welcome. Tired or not, I am delighted to see you.

The Boon-Granting Prince is sleeping, so this is not the time to see him.

Wait a while and you will see the Perfect One,
Who is like a stainless full moon adorned with a crown of stars."

When the Supreme Guide awoke, glowing like the full moon,

The king took that blazing being, whose light outshone the sun, onto his lap.

"Sage, behold the Golden One, worshiped by gods and humans."

The sage Asita saw his beautiful feet, ornamented by the mark of wheels.

Then the sage stood up, joined his palms, and prostrated to the Prince's feet;

The learned sage held the child and gazed upon him, deep in thought.

He saw the child with the strength of Narayana, ornamented by supreme marks;

Skilled in the Vedas and commentaries, the sage shook his head as he saw two possibilities:

The child would be a powerful universal monarch or a buddha, supreme in the world.

Terribly sad in body and mind, the sage shed tears and sighed deeply.

The supreme king became afraid and asked, "Why does the priest weep?"

Does the sage Asita see some obstacle for my Sarvarthasiddha?

"O Sage, why do you weep? Tell me the truth, what good or evil do you see?"

"There is no misfortune or obstacle for your son, Sarvarthasiddha;

I myself am old and infirm, and thus I grieve for myself.

This Prince will be a buddha, revered by the world, who will teach the genuine doctrine.

"And because I will not see this delightful sight, I cry.

Your Majesty, his stainless body is marked by thirty-two excellent signs,

Thus he has only one of two destinies, and no third choice:

Either he will be a universal monarch, or he will be a buddha, supreme on this earth.

"Yet, since he will not desire sense pleasures, he will certainly become a buddha."

Hearing the sage's prophecy, the king was delighted and overjoyed;

He stood up, joined his palms, and prostrated at the Prince's feet.

"Powerful One, the gods worship you, the sages praise you.

"Supreme Leader of All Beings in the Three Realms, I prostrate to you!"

The sage was delighted and spoke to his nephew: "Listen to my instructions!

When this Prince awakens as a buddha and turns the wheel of Dharma, You must immediately take ordination and follow the Able One, and then you shall attain nirvana."

The sublime sage prostrated at the Prince's feet, circled him, and told the king:

"You have very good fortune to have a son like this!

He will satisfy the world, with its gods and humans, through the doctrine."

The great sage then left Kapilavastu and returned to his hermitage.

Monks, as soon as the Bodhisattva was born, the divine son Mahesvara called out to the divine sons of the pure abodes:

"Friends, there is a bodhisattva, a great being, who has excellently and diligently practiced purification, generosity, discipline, patience, diligence, concentration, knowledge, methods, studies, conduct, ascetic practices, and austerities for countless trillions of eons. He has great love, great compassion, and great joy, and is possessed of a noble mind by virtue of its equanimity. He strives for the benefit of all beings and is shielded by the armour of diligence. He has appeared out of the roots of virtue that were brought about by previous buddhas.

"He is adorned with the marks of a hundred merits and is full of a determined resolve. He conquers the enemy's army and has a joyful and excellent mind without stains. He bears the crowning banner of great wisdom. He uproots the strength of the demons. He is the great leader of the trichilocosm and is worshiped by gods and humans. He has performed great sacrifices and possesses an exceedingly excellent accumulation of merit. Since he has his mind set on deliverance, he will uproot birth, old age, and death. He is wellborn and will bring beings to awakening. Born into the family of King Ikshvaku, he has come to the world of humans. He will soon awaken to unexcelled, perfect and complete buddhahood. Let us go and pay homage to him, serve him, respect him, and praise him. The other divine sons who are overcome by their pride will see us paying homage to the Bodhisattva, and they will cast aside their pride, haughtiness, and arrogance. They will also go to pay homage, service, and

respect to the Bodhisattva. This will bring lasting purpose, benefit, and happiness to those divine sons, until they attain immortality. The might and prosperity of King Suddhodana will become renowned. Let us make a true prophecy about the Bodhisattva, and then return."

After the divine son Mahesvara had said this, he took off from the palace of King Suddhodana surrounded by 1.2 million divine sons, bathing the entire city of Kapilavastu in light. The gatekeeper informed the king of their arrival, and Mahesvara entered the palace with the king's permission. He prostrated, touching his head to the Bodhisattva's feet, drew his robe over one shoulder, and circled the Bodhisattva many hundreds of thousands of times. He then took the Bodhisattva onto his lap and spoke these joyful words to King Suddhodana: "Great king, you should be supremely delighted! The reason, great king, is that the Bodhisattva's body is beautifully ornamented with the major and minor marks of a great being, and he outshines the world of gods, humans, and demigods with his colour, magnificence, renown, and glory.

Great king, it is therefore certain that the Bodhisattva will awaken to unexcelled, perfect and complete buddhahood."

Monks, in this way the divine son Mahesvara, together with the many gods of the pure abodes, made offerings to the Bodhisattva and showed him great respect. As they had now given the true prophecy, they returned to their own abodes.

On this topic, it is said:

Learning of the birth of He Who Has Crossed the Ocean of Qualities,

Mahesvara, overjoyed, spoke to the gods:

"For many millions of eons, it is so rare even to hear of this; So come, let us go and worship the Lord of Men."

Thus all the twelve thousand pure gods, beautifully ornamented with jeweled crowns,

Excellently comporting, and with their lovely hair flowing,

Quickly traveled to the supreme city of Kapilavastu

And stood before the king's gate.

They spoke politely to the gatekeeper:

"Go to the palace and make our arrival known to the king."

The gatekeeper went inside as they asked,

Joined his palms, and spoke to the king,

"Your Majesty, may you always be victorious and live long!

Pure luminescent beings with great merit stand by your door,

Beautifully ornamented with jeweled crowns and excellent conduct.

Their faces are like the full moon; their luster is pure like that of the clear moon.

"King, wherever they go, they cast no shadow;

When they walk, their steps make no sound.

When they step on the earth, they raise no dust,

And beings never tire of gazing upon them.

"Their bodies radiate great clear light.

Their words are beautiful; those of humans cannot compare!

Their speech is profound, soft, and melodious.

These are not humans; I think they must be gods.

"They wait respectfully, each of them holding in his hands

The choicest flowers, garlands, unguents, and silk.

King, it is certain that they have come

To see and worship the Prince, the God of Gods."

The king, hearing these words, was delighted and said,

"Go invite them all into the palace.

The qualities and behavior you have described,

Such miracles are not made by humans."

The gatekeeper joined his palms and spoke to the gods:

"The king invites you all to come inside."

The gods with garlands in their arms were overjoyed

And entered the king's palace, which was similar to the god realm.

Seeing these supreme gods enter his palace,

The king rose from his seat and joined his palms:

"These thrones with jeweled legs have been arranged here.

Please, with your great benevolence, kindly take your seats."

Then, without pride or haughtiness, the gods took their seats.

"King, please listen to our reason for coming here.

A child, whose body is pure and who has great merits, has been born to you;

We wish to see his honoured person.

"We know the significance of excellent marks;

We know what they mean, their course and their application.

Thus, sublime king, do not feel sad;

We wish to see the one who has these many marks.

The king, surrounded by the women of the palace, was filled with joy,

And he took the Prince, blazing like a fire, on his lap.

The supreme gods, with flowing hair, approached;

Just when they emerged from the door, the whole trichiliocosm trembled.

When the supreme gods saw the Leader's feet and nails,

Copper coloured, stainless, pure, and majestic,

Those gods with their flowing hair quickly stood and prostrated,

Placing their heads at the feet of the one with stainless brilliance.

Because of these marks and the glory that they show,

As well as the splendour of merit and the unseen crown of his head,

And also because of the light that shines from the tuft of hair on his forehead,

It is certain that he will conquer Mara and find awakening.

The gods praised the Prince, saying, "He is free from the darkness of disturbing emotions;

He is full of qualities and is able to see things, just as they are.

This jewel among men has finally appeared—

The one who has conquered the enemies of birth, old age, death, and disturbing emotions.

"Stirred by objects of desire and imagination, three fires are born,

Setting the three existences ablaze and causing deep torment. Yet you, a heroic cloud of Dharma, will aid the tormented by filling the trichiliocosm

With a rain of the nectar of immortality to calm the suffering of negative emotions.

"With a loving voice and soft, compassionate speech,

You will call out with the delightful strains of Brahma's voice,

Heard in all three realms and by all beings.

Blessed One, quickly call out with the great speech of a buddha!

"You will conquer the evil hordes of non-Buddhists with mistaken views,

Who are caught up in worldly desire and who remain on the peak of existence.

Hearing your doctrine of emptiness and interdependent causality,

They will scatter like jackals before a lion!

"You clear away the obscuration of ignorance, the haze of the great disturbing emotions;

You appear and manifest for the sake of beings.

You, the shining light of wisdom, the light rays of insight, May you dispel the great darkness of all beings with your gaze!

"When such an amazing pure being as this appears,

Gods and humans acquire a tremendous boon.

This precious being, who grants awakening,

Will cut the path to the lower realms and open the paths of the gods!"

The gods strewed a rain of divine flowers over Kapilavastu,

Then they circled and praised the Bodhisattva,

Calling out, "This is the Buddha, the excellent Buddha!"

Before departing joyfully up through the sky.

This concludes the seventh chapter on the birth.

LALITA-VISTARA CHAPTER 8 — Going to the Temple

[The infant Bodhisattva visits a temple where the stone statues rise up to greet him.]

Monks, on the very evening of the Bodhisattva's birth, there were twenty thousand girls born among the ruling class, the priestly class, the merchants, and the householders, such as the landowners. All of them were offered to the Bodhisattva by their parents to serve and honour him. King Suddhodana also gave twenty thousand girls to the Bodhisattva to serve and honour him. His friends, his ministers, his kinfolk, and his blood relatives also offered twenty thousand girls to serve and honour the Bodhisattva.

Finally the members of ministerial assemblies also offered twenty thousand girls to serve and honour the Bodhisattva.

Monks, at that time the male and female elders of the Sakya clan gathered and said to King Suddhodana: "King, please pay heed. The Prince should now worship in the temple."

King Suddhodana replied, "Yes, it would be excellent for him to worship in this way. Therefore let the city be decorated! Ornament the streets, crossroads, intersections, and marketplaces. Send away all hunchbacks and all blind, deaf, and mute people, as well as anyone who is deformed or crippled. Gather everything auspicious!

Beat the drums of merit and ring the bells of auspiciousness. Ornament the gates of this excellent city. Play the most pleasant instruments, cymbals, and drums. Assemble all the local lords and gather the merchants, householders, ministers, gatekeepers, and all the local people. Prepare chariots for the girls. Procure brimming vases. Gather the priests who are experts in recitation. Ornately decorate the temples."

Monks, everyone followed the commands issued by the king. Then King Suddhodana went to his home and spoke to Mahaprajapati Gautami, saying, "The Prince is to pray in the temple. Ornament him well."

Mahaprajapati Gautami replied, "Of course," and dressed the Prince lavishly. While the Prince was being dressed, with a slight smile and no hint of annoyance he spoke these pleasant words to his maternal aunt: "Mother, where are you taking me?"

She replied, "Son, I am taking you to the temple."

The Prince then smiled, laughed, and spoke these verses to his maternal aunt:

"When I was born, this trichiliocosm trembled.

Sakra, Brahma, the demigods, the mahoragas, Surya, and Candra, as well as Vaisravana and Kumara, All bowed their heads to my feet and paid homage to me.

"What other god is there who is superior to me,

Who my mother takes me to worship today?

I am superior to all the gods; I am the God of Gods.

There is no other god like me, so how could anyone be superior?"

"Still, mother, I will follow worldly customs;

When beings see my miraculous displays, they will be pleased.

It will inspire them with great respect,

And gods and humans will know that I am the God of Gods."

Monks, once the main streets, crossroads, intersections, and markets had been richly

ornamented, with praises and benedictions of all kinds posted around the city, a richly

ornamented chariot was prepared for the Prince in the inner courtyard. With all auspicious circumstances having been arranged in this manner, King Suddhodana

lifted the Prince onto his lap. Surrounded by priests, townspeople, merchants, householders,

ministers, local lords, gatekeepers, local people, friends, and kinfolk, they

traveled through the richly ornamented roads, intersections, crossroads, and marketplaces,

which were enveloped in the fragrant scent of incense and strewn with flower

petals, filled with horses, elephants, chariots, and foot

soldiers, with parasols, victory banners, and flags held aloft, and resounding with many instruments. At that time a

hundred thousand gods led the Bodhisattva's chariot. Many hundreds of millions of

divine sons and maidens scattered flowers from the sky above and played cymbals.

Monks, King Suddhodana, accompanied by the great royal procession, splendour,

and ceremony, brought the Prince to the temple. As soon as the Bodhisattva placed

his right foot in the temple, the insentient statues of the gods, such as

Siva, Skanda, Narayana, Kubera, Candra, Surya,

Vaisravana, Sakra, Brahma, and the

guardians of the world, all stood up from their seats and

prostrated at the Bodhisattva's

feet. Right then a hundred thousand gods and humans cried

out in amazement

and delight. The fine city of Kapilavastu trembled in six

ways. A rain of divine flowers

fell, and a hundred thousand divine instruments sounded

without even being

played. Then the various statues in the temple all returned

to their seats and spoke

these verses:

"Mount Meru, the greatest and best of mountains, would never bow down to a mustard

seed;

The great ocean, the naga king's abode, would never bow down to a puddle;

The brilliant sun and moon would never bow down before a firefly.

So how could the Noble One, with merit and wisdom, bow down before the gods?"

"The gods and humans of this trichiliocosm

Are like mustard seeds, puddles, and fireflies, and yet filled

with pride.

If the world bows to He Who Is like Mount Meru, the Ocean,

the Sun, and the

Moon—The self-arisen sublime one of this world—then they would attain heaven and nirvana."

Monks, when the Bodhisattva entered the temple, 3.2 million divine sons gave rise to the intention to attain unexcelled, perfect and complete awakening. Monks, these are the circumstances and causes related to the Bodhisattva's equanimity as he was brought to the temple.

This concludes the eighth chapter on going to the temple.

LALITA-VISTARA CHAPTER 9 — The Ornaments

[Buddha's father, Suddhodana, commissions marvelous jewellery for him.]

Monks, at the time of the constellation of Citra, after the constellation of Hasta had passed, the chief priest of the king, who was called Udayana, the father of Udayin, [F.64.b] went before King Suddhodana surrounded by some five hundred

priests and said, "Your Majesty, please know that it is now proper for ornaments to be made for the Prince."

The king replied, "Very well, then do it."

At that time King Suddhodana had five hundred types of ornaments made by five hundred Sakyas. He commissioned bracelets, anklets, crowns, necklaces, rings, earrings, armbands, golden belts, golden threads, nets of bells, nets of gems, shoes bedecked with jewels, garlands adorned with various gems, jeweled bangles, chokers, and diadems. When the ornaments were completed the Sakyas went before King Suddhodana at the time of the constellation of Pusya and said, "King, please ornament the Prince."

The king replied, "It is better if you ornament the Prince and make these offerings to him, since I have commissioned the ornaments for the Prince."

They replied, "The Prince should wear these ornaments that we have made for seven days and nights. This will make our efforts meaningful."

At dawn, as the sun rose, the Bodhisattva entered the park known as Stainless Array, where Mahaprajapati Gautami took him onto her lap. Eighty thousand women welcomed the Bodhisattva and gazed at his countenance. Ten thousand girls welcomed the Bodhisattva and gazed at his countenance. Ten thousand Sakyas welcomed the Bodhisattva and gazed at his countenance. Five thousand priests also arrived and gazed at the Bodhisattva's countenance. Then the ornaments that had been commissioned by the gracious king of the Sakyas were fastened onto the Bodhisattva's body.

As soon as the ornaments were placed on the Bodhisattva's body, the radiance of his body eclipsed their luster. They did not glitter or gleam, and they lost all their shine. They were just like a lump of coal that is placed next to gold from the River Jambu—it also does not glitter, gleam, or shine. In the same way, when the ornaments were struck by the light radiating from the Bodhisattva's body, they lost all their glitter, gleam, and shine. And thus it was that any ornament that was placed on the Bodhisattva's body lost its luster, like a lump of soot thrown before gold from the Jambu River.

Then the goddess of the pleasure grove, Vimala, revealed her vast body before the king and the group of Sakyas, and spoke these verses to them:

"Even if the entire trichilocosm with its cities and towns
Were filled with stainless and beautiful gold,

A single coin of gold from the Jambu River would steal its splendour,

Leaving the other gold bereft of glory and brilliance.

"Even if this entire earth were filled with gold from Jambudvīpa,

The light radiating from the pores of the Glorious Guide would outshine it.

It would not shine or gleam, but lose its beauty and glow;

Before the Blissful Protector, it would appear just like soot.

"He is brimming with hundreds of qualities, adorned by his own magnificence;

Not beautified by ornaments, his body is perfectly stainless.

The glows of the sun and moon, the stars, jewels, fire,

Sakra, and Brahma are no longer bright in front of his intense glory.

"His body is adorned with signs, the result of previous virtue,

So why would he need ordinary ornaments made by someone else?

Remove the ornaments! Do not disturb the One Who Makes the Foolish Wise—

He, who brings supreme knowledge, does not wear artificial ornaments!

"Chanda was born at the same time as the son of the kingdom;

Give these beautiful spotless jewels to him, the servan

Reflecting that the Sakya clan would flourish and become supreme,

The Sakyas were delighted and amazed.

Having spoken these words, the goddess scattered divine flowers over the Bodhisattva

and disappeared.

This concludes the ninth chapter on the ornaments.

LALITA-VISTARA CHAPTER 10 — The Demonstration at the Writing School

[The Bodhisattva attends his first day at school, where he far surpasses even the most senior tutors. This chapter is notable in that it contains a list of scripts known to the Bodhisattva which has been of great importance in the history of Indic scripts, particularly through the comparison of various surviving versions of the text.]

Monks, when the young child had grown a little older, he was taken to school. He went there amid hundreds of thousands of auspicious signs, and he was surrounded and attended by tens of thousands of boys, along with ten thousand carts filled with hard food, soft food, and condiments, and ten thousand carts filled with gold coins and gems. These were distributed in the streets and road junctions,

and the entrances to the markets of the city of Kapilavastu. At the same time a symphony of eight hundred thousand cymbals was sounded, and a heavy rain of flowers fell.

Hundreds of thousands of girls, adorned with all kinds of jewellery, perched themselves on the balconies, turrets, arches, windows, upper stories, and roofs of the homes. Gazing at the Bodhisattva, they tossed flowers. There were also eight thousand divine maidens, who were adorned with loose hanging jewellery and carried bhadrāṅkara gems. They went ahead of the Bodhisattva, cleansing his way. Gods, nagas, yakṣas, gandharvas, demigods, garudas, kinnaras, and mahoragas revealed the upper halves of their bodies, and festooned wreaths of flowers and woven silk from the sky. All the Sakya factions, with King Suddhodana leading the way, went ahead of the Bodhisattva. With such an array as this, the Bodhisattva was taken to school.

As soon as the Bodhisattva arrived in school, the schoolmaster, who was called Visvamitra, was unable to withstand the Bodhisattva's splendour and radiance, and prostrated to him face-down on the ground. A divine son from the Heaven of Joy called Subhanga saw the schoolmaster collapsed on the ground and, grabbing him with his right hand, raised him up. Suspended in the sky, Subhanga then said the following verses to King Suddhodana and the crowd:

"Whatever topics of knowledge are circulating in this world of humans—

Numbers, scripts, mathematics, the permutations of the elements,

And all the immeasurable mundane techniques of craftsmanship—

This child already learned these things many tens of millions of eons ago.

"Nonetheless he acts solely in harmony with people.

The Well-Instructed One thus came to school for the sake of instruction,

In order to mature many children for the Highest Vehicle

And to bring a myriad other beings to immortality.

"He knows the way of the path of the transcendent four truths.

He is adept in how things arise based on causes,

And how the cessation and termination of conditioned existence leads to the calm state.

When he knows all that, how could he not know the subject of scripts?

"There is no master superior to him throughout the three worlds;

Among all gods and humans, he alone is foremost.

All of you do not know even the names of the scripts

That he has learned before, many tens of millions of eons ago.

"This pure being knows in a single instant

The manifold, diverse thoughts of beings.

When he knows such invisible and formless things,

Why mention the visible forms of scripts?"

When he had spoken these verses, the divine son honoured the Bodhisattva with celestial flowers and immediately thereafter disappeared.

The nannies and the entourage of maids were asked to stay at the school, while the remaining Sakyas, headed by Suddhodana, departed. The Bodhisattva took up a writing board made of sandalwood. It was decorated with flecks of divine gold of prime quality and studded with precious gems on all sides. He then addressed the master Visvamitra:

"Which script, O master, will you be teaching me? Will it be the Brahmī script, the Kharoṣṭhī script, or the Puskarasari script? Will it be the Aṅga script, the Vaṅga script, the Magadha script, the Maṅgalya script, the Aṅgulīya script, the Sakari script, the Brahmavali script, the Parusya script, the Dravida script, the Kirata script, the Dakṣiṇya script, the Ugra script, the Saṅkhyā script, the Anuloma script, the Avamurḍha script, the Darada script, the Khasya script, the Cina script, the

Luna script, the Huna script, the Madhyakṣarasvīstara script, the Pūṣpa script, the Deva script, the Naga script, the Yaksa script, the Gandharva script, the Kinnara script, the Mahoraga script, the Asura script, the Garuda script, the Mrgacakra script, the Vayasāruta script, the Bhaumadeva script, the Antarīkṣadeva script, the Uttarakuruḍvīpa script, the Aparagodani script, the Purvavīdeha script, the Utksepa script, the Niksepa script, the Viksepa script, the Praksepa script, the Sagara script, the Vajra script, the Lekhapratīlekha script, the Anudruta script, the Sastravarta script, the Gananavarta script, the Utksepavarta script, the Niksepavarta script, the Padalikhita script, the Dviruttarapadasaṁdhi script,

the Yavaddasottarapadasaṁdhi script, the Madhyaharini script, the Sarvarutasamgrahani script, the Vidyantulomavimīrita script, the Rṣitapastapa script, the Rocamana script, the Dharanīpreksini script, the Gaganapreksini script, the Sarvasaḍdhiṅgā script, the Sarvasarasamgrahani script, or the Sarvabhūtarutagrahani script? Master, which of those sixty-four scripts will you teach me?"

The schoolmaster Visvamitra was amazed, and he smiled. Setting aside pride, conceit, and arrogance, he replied with the following verses:

"How wonderful! Even though the Pure Being

Is learned in all topics in the world,

He follows the conventions of the world.

Thus he has come to school.

"He has learned scripts

Even the names of which

I have not heard,

Yet he has come to school.

"I see his face,

But the crown of his head is invisible.

If he has mastered the knowledge of scripts,

How can I teach him?

"This god, great god of gods,

Supreme divine scholar among all gods,

Is superior and without equal.

No person in the world is comparable to him.

"Only because of his unparalleled expertise

In applying knowledge and means,

Will I teach this learned being—

The final refuge of all beings."

Monks, then the schoolmaster taught writing to the Bodhisattva, along with ten thousand other children. However, through the power of the Bodhisattva, as the schoolmaster was saying the alphabet to the children, he did it in the following manner:

When he said the letter a, out came the statement: "Every composite phenomenon is impermanent (anityaḥ sarvasaṁskāraḥ)."

When he said the letter ā, out came the statement: "Beneficial to self and others (atmaparāhita)."

When he said the letter i, out came the statement: "The vast development of the senses (indriyavaiṣṭyā)."

When he said the letter ī, out came the statement: "The world is riddled with plague (tibhulāṁ jagat)."

When he said the letter u, out came the statement: "The world is rife with misfortune (upadravabāhulāṁ jagat)."

When he said the letter ū, out came the statement: "The world is of little substance (unasattvaṁ jagat)."

When he said the letter e, out came the statement: "Faults come from desire (esaṇasamutthānāda)."

When he said the letter ai, out came the statement: "The noble path is virtuous (airyaṣṭāḥ śreyāṇīti)."

When he said the letter o, out came the statement: "The stream has been forded (oghotṭara)."

When he said the letter au, out came the statement: "Spontaneously generated (aupapaduka)."

When he said the letter am, out came the statement: "The emergence of what is efficacious (amoghottara)."

When he said the letter aḥ, out came the statement: "Reaching an end (astarigaṇa)."

When he said the letter ka, out came the statement: "Immersion in the full ripening of actions (karmavīpakavātara)."

When he said the letter kha, out came the statement: "All phenomena are like space (khasamasarvadharmā)."

When he said the letter ga, out came the statement: "Immersion in the profound Dharma of dependent origination (gambhīradharmaprāṭītyasamutpadavātara)."

When he said the letter gha, out came the statement: "Eradicating the darkness of delusion and the thick veils of ignorance (ghanapatalavidyamohandhakaravidhamāna)."

When he said the letter ṅ, out came the statement: "The complete purification of factors (aṅgavīsuḍḍhi)."

When he said the letter ca, out came the statement: "The path of the four noble truths (caturāryasatyapatha)."

When he said the letter cha, out came the statement: "Abandoning the passion of lust (chandragaprahāna)."

When he said the letter ja, out came the statement: "Transcending old age and death (jaramānasamatīkramāna)."

When he said the letter jha, out came the statement: "Vanquishing the forces of the god of love (jhasadhvajabalānigrahāna)."

When he said the letter ṇa, out came the statement: "Making known (jñāpana)."

When he said the letter ṭa, out came the statement: "Severing the round of rebirths (vaṭṭopacchedana)."

When he said the letter ṭha, out came the statement: "A question rejected out of hand (thapanīyaprasna)."

When he said the letter da, out came the statement: "Vanquishing the evil one and those who cause discord (damaramānigrahāna)."

When he said the letter dha, out came the statement: "The impure regions (midhavisayaḥ)."

When he said the letter na, out came the statement: "Afflictions are subtle (renuklesāḥ)."

When he said the letter ta, out came the statement: "Suchness is undifferentiated (tathatasarībheda)."

When he said the letter tha, out came the statement: "Strength, power, force, and self-confidence (thamābalavegavāisarāḍya)."

When he said the letter da, out came the statement: "Generosity, discipline, restraint, and gentleness (danadamasamyamasaurabha)."

When he said the letter dha, out came the statement: "The wealth of the noble ones is sevenfold (dhanamaryanari saptavidham)."

When he said the letter na, out came the statement: "Full knowledge of name and form (namarupaparijña)."

When he said the letter pa, out came the statement: "The absolute (paramartha)."

When he said the letter pha, out came the statement: "The actualisation of the attainment of the fruition (phalapraptisaksatkriya)."

When he said the letter ba, out came the statement: "Liberation from bondage (bandhanamoksa)."

When he said the letter bha, out came the statement: "The destruction of existence (bhavavibhava)."

When he said the letter ma, out came the statement: "The cessation of arrogance and pride (madamanopasamana)."

When he said the letter ya, [F.68.a] out came the statement: "Understanding phenomena exactly as they are (yathavaddharmapravedha)."

When he said the letter ra, out came the statement: "Dissatisfaction with pleasure is delighting in the absolute (ratyaratiparamarharati)."

When he said the letter la, out came the phrase: "Severing the vine (latachedana)."

When he said the letter va, out came the statement: "The best vehicle (varayana)."

When he said the letter sa, out came the statement: "Calm abiding and insight (samathavipasyana)."

When he said the letter sa, out came the statement: "Destroying the six sense bases and obtaining the superknowledges and wisdoms (sadayatananigrahanabhijñānavapti)."

When he said the letter sa, out came the statement: "Attaining the perfect awakening to omniscient wisdom (sarvajñānabhisambodhana)."

When he said the letter ha, out came the statement: "Destroying the afflictions and parting from desire (hatakesaviraga)."

When he said the letter ksa, out came the statement: "Reaching the end of letters, all phenomena are ineffable (ksaraparyantabhilapya sarvadharmā)."

Thus, while the schoolmaster taught the children the alphabet, there emerged innumerable hundreds of thousands of excellent Dharma teachings due to the Bodhisattva's power. Moreover, while the Bodhisattva was attending school, 32,000 children gave rise to thoughts aimed at unexcelled, perfect and complete awakening. This is the circumstance and the reason why the Bodhisattva attended school, even though he was already so learned.

This concludes the tenth chapter on the demonstration at the writing school.

LALITA-VISTARA CHAPTER 11 — The Farming Village

[On a visit to the countryside as a young boy, he attains of the highest levels of samadhi. Samadhi or samapatti, in Hinduism, Jainism, Buddhism, Sikhism and yogic schools, is a state of meditative consciousness. It is the training of the mind, commonly translated as meditation, to withdraw the mind from the automatic responses to sense-impressions, and leading to a "state of perfect equanimity and awareness". In Buddhism, it is the last of the eight elements of the Noble Eightfold Path. In the Ashtanga Yoga tradition, it is the eighth and final limb identified in the Yoga Sutras of Patanjali.]

Monks, on another occasion when the Prince had grown a little older, he went with the sons of the ministers and some other boys to visit a farming village. After seeing the village, he entered a park at the edge of the fields. The Bodhisattva wandered around there in complete solitude. As he was strolling through the park, he saw a beautiful and pleasant rose apple tree, and he decided to sit down cross-legged under its shade. Seated there, the Bodhisattva attained a one-pointed state of mind.

He then settled into the first meditative concentration, which is free of factors connected with evil deeds and nonvirtues. It is accompanied by thought and analysis and is imbued with the joy and pleasure born of discernment.

He then brought about the cessation of thoughts and analysis and became perfectly quiet. As his mind became concentrated, he settled into the second meditative concentration, which is free of thought and analysis and is imbued with the joy and pleasure born of meditative absorption.

Without any attachment to joy, he remained in equanimity with mindfulness and introspection and experienced physical pleasure. Aware and cognizant, he felt physically at ease. He had settled into the third meditative concentration, which is without joy: "Impartial, aware, and abiding at ease," as the

noble ones describe it. He had already relinquished suffering and, as he now abandoned the feeling of comfort, both mental pleasure and displeasure vanished. Thus he settled into the fourth meditative concentration: perfectly pristine with impartiality and mindfulness, unconnected with pleasure or pain.

Right then five non-Buddhist sages, who had miraculous powers and the five superknowledges, were flying through the sky toward the north. Yet as they flew above this grove, they suddenly could not go any farther, and it felt as if they were being pushed back. With the hairs on their bodies bristling with anger, they said the following verse:

"Like an elephant tearing apart a fresh grove of mango trees,

We proceed and reduce to ashes even the enormous diamond peak of Mount Meru.

Even among gods we go unhindered, high above the realm of yaksas and gandharvas,

Yet here at this grove, we are weak. Whose force dissolves our magical powers?"

Dwelling in that grove was a goddess, who sang this verse to the sages:

"It is the Sakya Prince, descendant of the best of kings, who shines like the dawn;

This wise, supreme man has a moon-like face with the beauty of a blooming lotus.

He, whom gods, naga kings, gandharvas, and yaksas revere, is in the park, concentrating;

His power, gained from merit in millions of lives, is thwarting your miracles."

When the sages looked down below, they saw a child blazing with glory and splendour, and they thought: "Who is this seated here? Could it be Vaisravana, lord of wealth? Or is it Mara, lord of sense pleasures, or perhaps the lord of the mahoragas?"

Could it be Sakra, the vajra holder? Or is it perhaps Rudra, or the lord of kumbhandas? Could it be the mighty Kṛṣṇa, or perhaps the divine moon, or the thousand-rayed sun? Or will it turn out to be a universal monarch?" Then they spoke the following verse:

"This youth appears far more beautiful than Vaisravana. So is he Rahu, an image of the vajra holder, the sun, or the moon?

Or maybe he is an image of the supreme lord of sense pleasures, or Rudra, or Kṛṣṇa?

Or perhaps he is a perfect Buddha, adorned with glorious physical signs?"

Then the goddess of the grove addressed the sages with the following verse:

"All the splendour of Vaisravana and the thousand-eyed one,

All the splendour of the four guardians of the world and the lord of the demigods,

All splendour of Brahma, lord of the world, and Kṛṣṇa, Is minuscule in comparison to that of the son of the Sakyas."

Once the sages heard the goddess's words, they descended to the ground. There they saw the Bodhisattva practicing concentration, his body immovable and blazing with a mass of light. Reflecting on the Bodhisattva, they praised him with verses. One of the sages said:

"In a world tormented by the fire of afflictions,

This lake has appeared.

He will discover the Dharma

That will soothe beings."

Another sage said:

"In a world benighted with ignorance,

This torch has appeared.

He will discover the Dharma

That will illuminate beings."

Then the third sage remarked:

"On a vast ocean of sorrow,

This sublime vessel has appeared.

He will discover the Dharma

That will ferry beings across."

The fourth sage said:

"To those bound by the fetters of afflictions,

A savior has appeared.

He will discover a Dharma

That will free beings."

Finally the last sage said:

"To those afflicted with old age and sickness,

The best of doctors has come.

He will discover a Dharma

That frees from birth and death."

Once the sages had praised the Bodhisattva with these verses, they circumambulated him three times and returned to the sky. King Siddhodana did not see the Bodhisattva. Displeased with his absence, he said, "Where has the child gone? I do not see him."

A great many people ran around searching for the boy. Finally one of the ministers saw the Bodhisattva seated cross-legged, practicing concentration in the shade of a rose apple

tree. Although the shade of all the trees had shifted by that time, the shade of the rose apple tree had not left the Bodhisattva's body. Seeing him there, the minister was surprised. Elated with a sense of satisfaction and joy, he was ecstatic. In a state of jubilation he rushed before King Siddhodana and said the following verses:

"Your Majesty, look! This child is practicing concentration in the shade of the rose apple tree.

He shines with glory and splendour

Like Sakra or Brahma!

"The shade of the tree

Where this perfect being is seated

Does not leave him.

It shades this supreme being while he practices concentration."

King Siddhodana went over to the rose apple tree. He saw the Bodhisattva blazing

with glory and splendour and said this verse:

"Like seeing a fire blazing on a mountain peak,

Or the moon present amid a cluster of stars,

When I see him meditating with a torch-like luster,

My limbs tremble."

He bowed to the feet of the Bodhisattva and said this verse:

"I have now twice bowed down to your feet,

O Leader and Lord—

Once when you were born,

And now as you practice concentration, shining."

At that point some of the other boys, who were carrying their seats, made a commotion.

The ministers thus told them, "Quiet down! Quiet down!"

"Why?" asked the boys.

The ministers responded: "Even though the orb of the sun has shifted, the shade of

his tree does not leave Prince Siddhartha—who has the highest and most sublime

marks of virtue and who is brilliant as the sky—as he practices concentration, motionless as a mountain."

On this topic, it is said:

In summer, the first month after spring,

When flowers were covered in buds and blooming,

When cranes, peacocks, parrots, and myna birds were singing,

Most of the Sakya boys went outside.

Chanda, surrounded by the other boys, said, "Young Prince, come on!

Let's go and take a look at the forest.

What use is staying in the house like a priest?

Come on, let's go call on some girls."

At midday, the Pristine Being,

Unnoticed and without asking his parents,

Went out to a village

Accompanied by five hundred attendants.

In that village, which belonged to the supreme king,

There was a rose apple tree with many broad branches.

Seeing the tree, the Prince was disturbed by the suffering he had just understood,

And remarked, "Conditioned things are no good! They bring a lot suffering."

With a disciplined mind, he approached the shade of the rose apple tree,

Gathered some grass, and spread out a seat for himself.

Then, sitting cross-legged and upright, the Bodhisattva practiced concentration,

Immersed in the virtue of the four concentrations.

When five sages were coursing through the sky,

They could not move beyond the top of the rose apple tree.

Thwarted, they relinquished pride and conceit,

And all of them were drawn to investigate.

They thought, "We travel swiftly and without impediment, Penetrating the supreme Mount Meru, and likewise the surrounding ranges,

Yet we are unable to pass beyond this rose apple tree.

What could be the reason for this?"

They descended and settled on the ground,

Where they saw the Bodhisattva, the Son of the Sakyas,

As he sat cross-legged at the trunk of the rose apple tree, practicing concentration,

Shining and brilliant like the glow of gold from the Jambu River.

Surprised, they joined their hands at their heads

And paid homage, bowing down to his feet with palms joined.

They said, "Holy One, Wellborn One, who brings happiness to the world!

May you swiftly become awakened and lead beings to immortality!"

The supreme tree bowed down like a lotus leaf;

Though the sun shifted, its shade did not leave the Bliss-Gone One.

Many thousands of gods, with palms joined,

Bowed down to the feet of this resolute child.

Siddhodana, searching all around his quarters, asked,

"Where has my son gone?"

His maternal aunt said, "I have searched but did not find him;

Your Majesty, please find out where the boy has gone." Suddhodana frantically asked his attendants,

The doormen, and everyone else in the inner quarters, "Has anyone seen my son go out?"

Then someone said, "Your Majesty! The Supreme One has gone to a farming village."

The king hurriedly left together with his companions and saw the Prince sitting on a hill by the farming village, Benefiting others and blazing with splendour, Like a trillion rising suns.

Taking off his crown, sword, and shoes,

The king made salutations to the Prince with his palms joined above his head.

The king said, "Yes! The eminent sages speak eloquently and truthfully;

The boy will surely leave home for the sake of awakening."

Twelve hundred gods with supreme devotion, As well as five hundred Sakya boys, approached.

Seeing the miraculous power of the Bliss-Gone One with his ocean of qualities,

They firmly engendered the intent set on supreme awakening.

Shaking the ground of the entire trichilocosm,

The Bodhisattva arose from his absorption with mindfulness and introspection.

The Resplendent One then said to his father in the voice of Brahma:

"O father, relinquish your fields and seek no further! [136]

If it's gold that you seek, I will shower down a rain of gold;

If it's garments that you seek, I will offer you garments;

If it's grain that you seek, I will shower down a rain of grain.

Your Majesty, please apply this genuinely to everyone!"

Once he had instructed his father and those in the retinue,

He instantly returned to the supreme city.

In conformity with worldly convention, he dwelt in that city,

Yet the Pristine Being had fixed his mind on renouncing the palace.

This concludes the eleventh chapter on the farming village.

LALITA-VISTARA CHAPTER 12 — Demonstrating Skill in the Arts

[As a young man, he demonstrates his incredible prowess in the traditional worldly arts, and wins the hand of Gopa, a Sakya girl whose father requires proof of the Bodhisattva's qualities as a proper husband.]

Monks, one time, when the Prince had grown older, King Suddhodana was sitting in the meeting hall together with the assembly of Sakyas. There some of the Sakya elders spoke to King Suddhodana:

"Your Majesty, you know that the priests who are skilled in making predictions, as well as the gods who have definite knowledge, have foretold that if Prince Sarvarthasiddha renounces the household, he will become a thus-gone one, a worthy one, a completely perfect buddha. Yet if he does not renounce the household, he will become a universal monarch, a righteous Dharma king who has conquered the four quarters and is equipped with the seven treasures. The seven treasures that will be his are the precious wheel, the precious elephant, the precious horse, the precious wife,

the precious jewel, the precious steward, and the precious minister. He will have one thousand sons, all of them full, fierce warriors with well-built bodies that destroy the armies of the enemy. He will conquer the entire earth without the use of violence or weapons, and then he will rule according to the Dharma. Therefore we must arrange a marriage for the Prince. Once he is surrounded by a group of women, he will discover pleasure and not renounce the household. In that way the line of our universal monarchy will not be cut, and we will be irreproachably respected by all the kings of the realm."

King Suddhodana then spoke to the assembly: "If we are to do such a thing, then you should determine which girl would be a suitable match for the Prince."

One by one, five hundred Sakyas each came forth and said, "My daughter would be suitable for the Prince! My daughter is very beautiful."

The king said, "My son is difficult to match. So we should ask the Prince himself which girl he prefers."

As everyone gathered and broached the matter with the Prince, he told them, "I will give you an answer in seven days." He then thought:

"I know the endless pitfalls of desire—

They are the root of suffering, rife with conflict, enmity, and despair.

Desire is threatening, like a poisonous leaf,

Like fire and like the blade of a sword.

"Sensual objects are not alluring to me,

Nor am I attracted when among a crowd of women.

So I ought to dwell silently in the forest,

With a mind stilled by the bliss of concentrated absorption."

The Prince first reflected in this way. Then, manifesting skillful means, he considered the ripening of sentient beings and engendered intense compassion for them. He then said the following verses:

"Lotuses thrive in filthy swamps;

A king receives veneration surrounded by a crowd of people.

When a bodhisattva obtains a sizable entourage,

He leads trillions of sentient beings to the deathless state.

"The wise bodhisattvas who came before me,

All were known to have wives, children, and harems,

Yet they were not enamored with desire, nor deprived of the bliss of meditation.

I too will emulate their merits.

"An ordinary woman, lacking qualities of proper conduct and honest speech,

Would not be suitable for me at all.

Someone who pleases me, who is modest,

And perfectly pure in beauty, birth, family, and race would be fitting.

"The following verses describe her qualities;

If there is a girl like that, seek her out for me!

I have no use for an unabashed ordinary person;

If someone has the qualities described here, seek her out for me!

"She should be young and beautiful, but without vanity;

She should be loving like a sister.

Fond of renunciation, she should be generous and disciplined toward priests and ascetics.

Find a girl like this for me, O father!

"She should be without pride, conceit, or hostility;

She should be without deceit, jealousy, or guile, and not stray from uprightness.

She should not lust after other men, even in dreams;

Content with what is hers, she should lie with her husband, free from carelessness.

"She should not be arrogant or slothful. She should comport herself fittingly.

She should be without any pride or willfulness, like a servant.

She should not be attracted to alcohol, tastes, sounds, or fragrances;

She should be free of greed and covetousness, satisfied with her fortune.

"Adhering to truth, she should be steady and unwavering;

Not puffed up, she should dress with modesty.

Always engaging in righteousness, she should be unimpressed with flashy displays;

She should always be pure in body, speech, and mind.

"She should not be excessively slothful or indolent, nor full of foolish pride;

Circumspect, she should always be engaged in good deeds.

She should regard her in-laws with the affection reserved for teachers,

And be as loving to the servants and maids as she is to herself.

"She should be as adept as a courtesan in knowing the arts of love;

She should be the last to go to sleep and the first to rise;

She should lovingly obey, and be as guileless as a mother.

Find me, O father, a wife like this!"

Monks, when King Suddhodana heard those verses, he ordered his family priest,

"Go, great priest, out to the city of Kapilavastu! Go to every household and scrutinise the girls! If there is someone with these qualities—no matter whether she is a girl of royal caste, priestly caste, merchant caste, or servant caste—report to us about that girl! Because the Prince is not after family or caste; rather he is interested in her qualities alone."

On that occasion, he said the following verses:

"Whether she is a girl of royal caste or priestly caste,

Merchant caste or servant caste—

Report to me whichever girl

Possesses these qualities!

"My son is not enthralled

By family or caste;

His mind delights in

Good qualities, truth, and righteousness."

Monks, the family priest went out to the city of Kapilavastu carrying the written verses, and wandered from house to house looking carefully, searching for a girl with such qualities. However, he did not see such a girl.

Eventually he reached the house of the Sakya Dandapani. When he entered that dwelling, he saw a beautiful, pleasant, and captivating girl. The girl had a sublimely beautiful complexion like a white lotus, was neither too tall nor too short, neither too fat nor too thin, neither too fair nor too dark, was in her first blush of youth, and was a jewel of a woman, just as the Prince had described.

The girl grabbed hold of the priest's feet and asked, "O great priest, what is your aim?"

The priest said:

"The son of Suddhodana is sublimely handsome;

Replete with thirty-two auspicious marks, he has splendourous qualities.

He has written of the qualities of a wife:

Whoever has those qualities will be his bride."

He then gave the girl the letter. The girl read the verses out loud, then she revealed a

smile and spoke in verse to the priest:

"O priest, since I have all of these suitable qualities,

May this handsome and gentle Prince be my husband!

If he consents, there should be no delay,

Or I will end up with an inferior, ordinary man."

The councilor went before King Suddhodana and told him what had happened: "I have seen, O king, a girl who would be suitable for the boy."

The king asked, "Who does she belong to?"

The councilor replied, "Your Majesty, she is the daughter of the Sakya Dandapani."

King Suddhodana thought to himself: "The boy is unparalleled and inclined toward virtue. Most girls have no qualities, yet they think of themselves very highly. I will have some pleasing items made and let the boy distribute them to all the girls. I will choose for the Prince whichever girl his eyes linger upon."

King Suddhodana did indeed prepare some pleasing items made of gold, silver, and various jewels. Once the preparations were completed, he had the bell sounded in the city of Kapilavastu and announced the following decree: "In seven days the Prince will give a public showing. He will give pleasing goods to the girls, so all the girls should gather together in the assembly hall at that time."

Monks, after seven days had passed, the Bodhisattva went to the assembly hall and took his seat on a splendid throne. King Suddhodana had put some spies in place and ordered them: "Report to me if the boy's eyes linger upon any particular girl!"

Monks, then the girls in the city of Kapilavastu, as many as there were, all came to the assembly hall where the Bodhisattva was seated in order to see him and lay claim to the gifts being offered.

Monks, then the Bodhisattva gave the pleasing items to the girls according to the order of their arrival. The girls, however, could not bear the Bodhisattva's splendour and brilliance and, as soon as they received the gifts, they quickly departed.

Then the daughter of Dandapani Sakya, the Sakya girl named Gopa, surrounded and escorted by an entourage of female servants, came into the assembly hall where the Bodhisattva was seated. She approached the Bodhisattva and stood to one side, staring at him with unblinking eyes.

When the Bodhisattva had finished distributing all the gifts, she went up to him and, with a smile on her face, said to him, "O Prince, you pay no attention to me. Have I done anything inappropriate toward you?"

The Prince responded, "I am not ignoring you. But you certainly have come very late." He then took off his ring, which was worth several hundreds of thousands of silver coins, and gave it to her.

She said, "Am I, Prince, worthy of this?"

The Prince replied, "Here, take all these other ornaments of mine as well."

Then the girl said, "It is not right to strip the Prince of his adornments. Rather we should adorn the Prince." And then she left.

The people who were positioned as spies came before King Suddhodana and reported the event, saying, "O king, the boy's eyes lingered upon the daughter of Dandapani Sakya, the Sakya girl named Gopa, and there was a brief conversation between them."

When King Suddhodana heard this, he sent the councilor-priest before Dandapani Sakya with the request, "May your daughter be given to my son!"

Dandapani replied, "The noble boy has grown up in the palace in ease and comfort.

Yet our family rule is such that a girl can only be granted to someone who is skilled in the arts, and not to a man who lacks these skills. The Prince is not skilled in the arts since he does not know the maneuvers of swordsmanship, archery, combat, or wrestling. How can I give away my daughter to someone who lacks such skills?"

The king was informed of this reply and thought, "This makes two times that I have been opposed with such a commonsensical rule. When I said, 'Why do the Sakya boys not come to attend upon the boy?' I was told, 'Why should we attend upon an indolent?' And now this." The king sat and reflected thus.

The Bodhisattva heard the story as well. He went to King Suddhodana and asked,

"Your Majesty, what's wrong? Why are you sitting here so depressed?"

But the king just responded, "O child, enough with your questioning!"

But the Prince insisted, "Your Majesty, it is absolutely essential that you tell me!"

He asked King Suddhodana three times, until finally the king told the Bodhisattva what was wrong.

The Bodhisattva then asked, "O king, is there anyone in this city who can compete with me in the arts?"

King Suddhodana, with a smile on his face, said to the Bodhisattva, "My son, are you capable of demonstrating any athletic prowess?"

The Prince responded, "I surely am, Your Majesty. So please assemble everyone who is skilled in the arts! Then I will demonstrate my skills before them."

King Suddhodana then asked for the bell to be sounded in the city of Kapilavastu and announced, "In seven days the Prince will demonstrate his prowess in the arts.

Thus everyone skilled in the arts is to assemble then!"

When seven days had passed, a group of Sakya boys five hundred strong assembled.

The daughter of Dandapani Sakya, the Sakya girl named Gopa, was put forward as a trophy for the victor, and a pledge was sworn: "Whoever here is victorious in swordsmanship, archery, combat, and wrestling shall have her."

Ahead of everyone else, the boy Devadatta arrived from the city. He saw that a large white elephant was being brought to the city for the Bodhisattva to ride. Intoxicated with jealousy, and drunk with pride about his Sakya family line as well as his own strength, he grabbed hold of the elephant by its trunk with his left hand and killed it with his right hand in a single stroke.

Right then the boy Sundarananda arrived. Seeing that an elephant had been killed at the city gate, he asked, "Who killed it?"

The crowd told him, "It was Devadatta."

Sundarananda said, "That was not right of Devadatta." Grabbing hold of the elephant by the tail, he dragged it outside the city gate.

Later the Bodhisattva arrived riding a chariot and noticed the dead elephant. When he inquired who had killed the animal, he was told that it was Devadatta. The Bodhisattva said, "That was not good of Devadatta. Who dragged the elephant outside the city gate?"

When he was then told that it was Sundarananda who had done so, he answered,

"It was good that Sundarananda carried it out, but this animal has a huge body. When it decays, the entire city will fill with a horrible stench." Then, while still on his chariot, the Prince extended one foot to the ground, and with his big toe he took hold of the elephant and hurled it a mile outside the city, over seven walls and seven moats. A deep pit formed where the elephant landed. Today this is aptly called Elephant Gorge.

Then hundreds of thousands of gods and humans let out hundreds of thousands of cries of amazement and waved their banners. From the sky, divine sons called out these verses:

"In a movement like a great elephant in rut,

The Bodhisattva grabbed hold of the great elephant with his big toe

And hurled it far outside the fair city,

Beyond seven of the city's moats.

"This supremely wise one will surely

Hurl the people who are bloated with the strength of pride

Far beyond the city of saṃsara,

Alone, through the strength of his insight."

Then five hundred Sakya boys emerged from the city and arrived at the place where they were to demonstrate their abilities in the arts. King Suddhodana, the Sakya elders, and a big crowd also arrived there, eager to compare the differences in artistic skill between the Bodhisattva and the other Sakya boys.

First those Sakya boys who were skilled in the rules of writing competed with the Bodhisattva in the art of scripts. The teacher Vismamitra was appointed judge by the Sakyas, and he announced: "You are to determine who among these boys is superior, whether in penmanship or in the knowledge of scripts."

Then, because the teacher Vismamitra had witnessed firsthand the Bodhisattva's knowledge of scripts, he smiled and said these verses:

"This pure being has reached perfection

In all the scripts, as many as there are in all the worlds,

Whether it be the world of humans, the world of gods,

The world of demigods, or the world of gandharvas.

"Neither you nor I know even the names

Of the scripts and letters

That this moon among men knows.

I have witnessed it firsthand. He will be victorious."

The Sakyas said, "It may indeed be that this boy is superior in knowledge of scripts, but he should also be tested and distinguish himself in knowledge of mathematics."

So the greatest mathematician among the Sakyas, a man called Arjuna, an adept in knowledge of calculation, was appointed judge and told, "You are to determine who among the boys here is superior in knowledge of numbers."

First the Bodhisattva proposed a mathematical problem. One of the Sakya boys tried to calculate it, but he could not

solve it. Next another Sakya boy, then two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred—up to five hundred of them—together tried to calculate the problem, but they could not solve it.

Next the Bodhisattva said, "Now you propose a mathematical problem, and I will calculate it." One of the Sakya boys proposed a mathematical problem to the Bodhisattva, but the boy could not confound the Bodhisattva's calculations. Next two of the Sakya boys, then three, four, five, ten, twenty, thirty, forty, fifty—up to five hundred of them—together proposed a mathematical problem, but they could not confound the Bodhisattva's calculations.

Finally the Bodhisattva said, "Enough with this dispute! All of you should convene and propose a mathematical problem for me. Then I will calculate it." Accordingly five hundred Sakya boys in unison proposed an unprecedented problem, and still the Bodhisattva calculated it without any consternation. In this way all the Sakya boys met their match while the Bodhisattva remained undefeated. The great mathematician Arjuna was amazed and said these verses:

"When this fine intellect was questioned,

His knowledge was so very quick

That all five hundred Sakya boys

Were surpassed on the path of calculation.

"With such insight, wisdom,

Intellect, and mindfulness,

This ocean of knowledge

Even today learns and trains further in calculation."

The whole Sakya assembly was shocked and amazed, and they all said in unison, "O Prince Sarvarthasiddha, you have won, you have won!" All of them stood up from their seats, and with palms joined paid homage to the Bodhisattva.

Then they addressed King Suddhodana: "Great king, you are so fortunate to have a son whose eloquent self-confidence is so swift, nimble, subtle, and potent in the face of questions."

King Suddhodana then said to the Bodhisattva, "Son, can you match the ways of calculation with the great mathematician Arjuna, an expert in the knowledge of numbers?"

"I can, Your Majesty," responded the Bodhisattva.

"Then calculate away!" commanded the king.

The great mathematician Arjuna then asked the Bodhisattva, "Child, do you know how to calculate the number called ten million to the hundredth power?"

"Yes, I do," said the Bodhisattva.

"How then," asked Arjuna, "should one commence that calculation?"

The Bodhisattva replied: "One hundred times ten million is called a billion (ayuta).

One hundred times one billion is called one hundred billion (niyuta). One hundred times one hundred billion is called one quadrillion (kaṅkara). One hundred quadrillions is called one sextillion (vivara). One hundred sextillions is called a nonillion (aksobhya). One hundred nonillions is called a vivaha. One hundred vivahas is called an utsāṅga. One hundred utsāṅgas is called a bahula. One hundred bahulas is called a nagabala. One hundred nagabalas is called a tiṭilambha. One hundred tiṭilambhas is called a vyavasthanaprajñapti. One hundred vyavasthanaprajñaptis is called a hetuhila. One hundred hetuhilas is called a karaphu. One hundred

karaphus is called a hetvindriya. One hundred hetvindriyas is called a samaptalambha. One hundred samaptalambhas is called a ganaganagati. One hundred ganaganagatis is called a niravadya. One hundred niravadyas is called a mudrabala.

One hundred mudrabalas is called a sarvabala. One hundred sarvabalas is called a visarjñagati. One hundred visarjñagatis is called a sarvasamjña. One hundred sarvasamjñas is called a vibhutarīgama. One hundred vibhutarīgamas is called a tallaksana.

"If one uses tallaksana as the basic unit of calculation, it is feasible to calculate the size of Mount Meru, the king of mountains. Beyond that is the number called dhvajagravati. If one uses dhvajagravati as the basic unit of calculation, it is possible to solve the calculation for all the grains of sand in the river Ganges. Beyond that is the number called dhvajagrānisamani. Next is the number called vahanaprajñapti. Then comes the number called iṅga. Beyond that is the number called kuruṭu. Then comes the number called kuruṭavi. Then comes the number called sarvaniksepa. With this count serving as the basic unit of calculation, it is possible to calculate the number of grains of sand in ten Ganges rivers. Beyond that is the number called agrasara. With this figure as the basic unit of calculation, it is possible to solve the calculation equal to the number of grains of sand in one billion Ganges rivers.

"Finally comes the number called application to the smallest particles (paramanura jāhṛave sanugata). With the exception of a thus-gone one, a bodhisattva who dwells at the sublime seat of awakening, or a bodhisattva who is about to be initiated into all Dharmas, there is no other being who

understands this number, with the exception of me and perhaps one like me, namely a bodhisattva in his final existence who has departed from the household."

Then Arjuna asked, "Child, how would you enumerate the number application to the smallest particles?"

The Bodhisattva answered: "Seven of the smallest particles is one small particle.

Seven small particles is one water particle. Seven water particles is one airborne dust particle. Seven airborne dust particles is one dust particle on a hare. Seven dust particles on a hare is one dust particle on a sheep. Seven dust particles on a sheep is one dust particle on a cow. Seven dust particles on a cow is one louse egg. Seven louse eggs is one mustard seed. Seven mustard seeds is one barley grain. Seven barley grains is one finger joint. Twelve finger joints is one thumb tip to one index fingertip.

Two measures of one thumb tip to one index fingertip is one cubit. Four cubits is one bow. One thousand bows is considered one earshot in Magadha. Four times shouting-distance is one league. Who among you knows the total number of smallest particles in a league?"

"Well," said Arjuna. "I am uncertain about this. So, child, how much more so will the others, who are of weaker intellect, be confused? Child, please explain how many of the smallest particles make up a league."

The Bodhisattva explained: "A league contains 100 billion nonillions, 30 quintillions, 60 billion, 320 million, 512 thousand smallest particles. Such is the sum of smallest particles in a league. There are seven thousand leagues here in Jambudvīpa, eight thousand leagues in the western continent of Godaniya, nine thousand leagues in the eastern continent of Videha, and ten thousand leagues in the northern continent of Kuru.

"Moreover, there are one billion worlds of four continents, such as this world, and one billion oceans. There are also one billion surrounding mountain ranges and one billion outer ranges. Likewise there are one billion Mount Merus, the kings of mountains.

"There are one billion god realms belonging to the four great kings. There are one billion Heavens of the Thirty-Three, one billion Heavens Free from Strife, one billion Heavens of Joy, one billion Heavens of Delighting in Emanations, and one billion Heavens of Making Use of Others' Emanations.

"There are also one billion Brahma Realms, one billion realms of the High Priests of Brahma, one billion realms of Brahma's Entourage, one billion realms of Great Brahma, one billion realms of Limited Light, one billion realms of Limitless Light, one billion realms of the Luminous Heaven, one billion realms of the Heaven of Limited Virtue, one billion realms of the Heaven of Limitless Virtue, one billion realms of the Heaven of Perfected Virtue, one billion realms of the Cloudless Heaven, one billion realms of the Heaven of Increased Merit, one billion realms of the Heaven of Great Fruition, one billion realms of the Heaven of Concept-Free Beings, one billion realms of the Unlofty Heaven, one billion realms of the Heaven of No Hardship, one billion realms of the Sublime Heaven, one billion realms of the Gorgeous Heaven, and one billion realms of the Gods of the Highest Heaven. All of this is called a great trichilocosm.

"In width and breadth, each world system contains leagues measuring in the hundreds, thousands, ten millions, billions, hundred billions, and so on, all the way up to the measure of an agrasara. There is also a corresponding measure of the smallest particles. The number of these particles can indeed be calculated but, since it is unfathomable, it is called incalculable. A number of smallest particles even more incalculable than that are those contained in a great trichilocosm."

When the Bodhisattva demonstrated this display of calculation, the great mathematician Arjuna and the entire assembly of Sakyas were surprised and delighted, and they felt great appreciation and joy. They each kept just a single garment for themselves and offered the remaining garments and jewellery to the Bodhisattva.

Then the great mathematician Arjuna uttered the following verses:

"One hundred times ten million is a billion.

Likewise it is for one hundred billion and one quadrillion, And also for a sextillion and a nonillion, but beyond that is unknown to me.

So in mathematics, the knowledge of the Peerless One is superior.

Moreover, Sakyas,

"If he can calculate in the duration of a single utterance of the sound hūṃ,

All the dust particles, blades of grass, forests,

Medicinal herbs, and drops of water in a trichilocosm,

Then what is so amazing about the other five hundred boys?"

When he said this, hundreds of thousands of gods and humans let out hundreds of thousands of exclamations of shock and cries of joy. From the centre of the sky, divine sons called out the following verse:

"The Bodhisattva perfectly understands, with a single movement of his mind,

All the primary and subsidiary mental states, conceptions, and opinions

That belong to all beings throughout the three times without exception,

Whether they be inferior or superior, narrow or broad."

Monks, in this way all the Sakya youths were defeated and the Bodhisattva alone

stood out. As the day progressed, the Bodhisattva also excelled in all aspects of leaping, swimming, and running. In the sky above, divine sons sang these verses:

"With the qualities of disciplined conduct and austerity
And the strength of his forbearance, discipline, and love,
developed over millions of eons,

He is a leader with a body and mind that are supple in action,

And so you now witness the superiority of his swiftness.

"You see this most excellent being here in this city,

But instantaneously he is moving throughout the ten directions,

Paying homage to infinite victorious ones,

With a plethora of jewels and gold, in infinite worlds.

"Yet you are totally unaware of his comings and goings;

Such is the extent of his miraculous powers.

So why should his skills here provoke wonder?"

He is without equal, and you should feel respect for him." [

With his performances, the Bodhisattva uniquely distinguished himself. The Sakyas then said: "The Prince should also be tested in terms of his strength."

At that time the Bodhisattva stood to one side while the five hundred Sakya youths wrestled among themselves. Then thirty-two Sakya youths stayed on to confront the Bodhisattva in wrestling. First Nanda and Ananda approached the Bodhisattva to wrestle with him. But as soon as the Bodhisattva merely touched the two boys, they were unable to withstand the Bodhisattva's power and brilliance, and they collapsed on the ground.

Next Devadatta vied with the Bodhisattva. He was a conceited and arrogant young man, who was bloated with pride about his strength and his relationship to the Sakya lineage. In the arena filled with spectators, Devadatta first made a round clockwise, and then he lunged at the Bodhisattva. The Bodhisattva, however, was calm and unhurried. He playfully seized Devadatta with his right hand, twirled him into a triple spin, and tossed him to the ground. All the while the Bodhisattva's mind was full of love. He did not intend to hurt Devadatta, but only to break his pride. Therefore Devadatta was unharmed.

Then the Bodhisattva said, "Enough of this quarrel. You should now all join up and confront me in wrestling." Exhilarated, they all assailed the Bodhisattva.

However, as soon as the Bodhisattva touched them, they were unable to withstand his splendour, brilliance, physical strength, and stamina. Merely by his touch, they fell to the ground. Then hundreds of thousands of gods and humans let out hundreds of thousands of exclamations of shock and cries of joy. The divine sons in the sky showered down a rain of flowers and called out these verses:

"Even if all the myriad beings in the ten directions

Became like mighty wrestlers inclined to foul play

And converged on this bull among men,

His mere touch would bring them to the ground.

"Grabbing Meru, the foremost mountain and the adamantine mountain ranges,

And all other mountains throughout the ten directions,

He could reduce them all to powder,

So what is so amazing about a human body with no substance?"

"Through the strength of his love, he will vanquish Mara—
That mighty, foul-playing wrestler—along with his
bannered forces of footmen and cavalry.

Under the most excellent lord of trees, he will vanquish this friend of darkness

And peacefully attain unexcelled awakening."

In this way the Bodhisattva, fighting alone, was the winner. Then Dandapani said to the Sakya youths: "This has now been tested and witnessed. Next let him demonstrate his skill in archery."

First Ananda placed an iron drum twice shouting-distance away as his target.

Next Devadatta placed an iron drum four times shouting-distance away as his target.

Then Sundarananda placed an iron drum six times shouting-distance away as his target. Dandapani placed an iron drum eight times shouting-distance away as his target.

Finally the Bodhisattva placed an iron drum ten times shouting-distance away as his target. Behind the drum he set up seven palm trees, and beyond that he set up an iron image of a wild boar.

Ananda struck his drum target twice shouting-distance away, but he could not shoot any farther. Devadatta struck the drum target four times shouting-distance away, but he also could not shoot any farther. Then Sundarananda struck

the drum target six times shouting-distance away, but he was also unable to shoot any farther.

Dandapani struck the drum target eight times shouting-distance away and pierced it, but he also could not shoot any farther than that.

However, whichever bow the Bodhisattva drew, the string snapped or the bow broke. So the Bodhisattva asked, "King, is there any other bow here in the city that I can string or that can withstand my physical strength?"

The king replied, "Yes, my son, there is."

The boy asked, "Where is it?"

The king replied, "Son, your grandfather was called Sirihahanu. He had a bow that is now being honoured in the temple with incense and flower garlands. No one since him has been able to string the bow, let alone draw it."

The Bodhisattva said, "Your Majesty, may the bow be brought here! I would like to test it."

When the bow was brought to the assembly, all the Sakya youths tried pulling the bow with all their strength, but they were unable to string it, let alone draw it. Then the bow was placed before the Sakya Dandapani, who mustered all his bodily strength and endurance and tried to string the bow, but could not. Finally the bow was placed before the Bodhisattva. He picked it up and, sitting on his seat in the cross-legged position, he held it with his left hand and strung it with a single fingertip of his right hand.

While he was stringing the bow, a sound resonated throughout the entire city of Kapilavastu. All the townspeople became agitated and asked one another where the sound came from. Some said, "The sound is surely from Prince Sarvathasiddha, who has strung his grandfather's bow." Then hundreds of thousands of gods and humans let out hundreds of thousands of exclamations of shock and cries of joy. The divine sons in the sky then said this verse to King Suddhodana and to the masses:

"Just as this bow was drawn by the Sage

Without rising from his seat,

So will he undoubtedly fulfil his purpose

And conquer the armies of Mara with ease."

Monks, the Bodhisattva now picked up an arrow, drew the bow, and released the arrow.

His shot was so powerful that the arrow went right through the targets set up by Ananda, Devadatta, Sundarananda, and Dandapani. The arrow then cleaved his own iron drum target, which was ten times shouting-distance away, then pierced the seven palm trees and the iron image of a boar before it finally entered the ground and disappeared. There, in the area where the arrow pierced the ground and vanished, a crater formed, which still to this day is called Arrow Crater.

Then hundreds of thousands of gods and humans let out hundreds of thousands of exclamations of surprise and cries of joy. The entire assembly of Sakyas was shocked and astonished. They said, "How amazing! He has such expertise in the arts, without even having trained."

The divine sons in the sky then called out to King Suddhodana and the masses:

"O people, why be so amazed? Do you know what's amazing?"

"He will sit on this earth, on the seat of the previous awakened ones.

Holding the bow of calm abiding, he will shoot the arrows of empty selflessness,

And so destroy the enemies—the afflictions, rent asunder the net of views,

And attain sublime awakening—tranquil, stainless, and free of sorrow."

Having spoken thus, the divine sons approached the Bodhisattva, strewing him with divine flowers.

In this way the Bodhisattva was superior in all the main aspects of the mundane arts, as well as in all practices beyond the reach of gods and humans. He was superior in leaping, and likewise in writing, finger counting, computation, arithmetic, wrestling, archery, running, rowing, swimming, elephant mounting, horsemanship, carriage driving, bow-and-arrow skills, balance and strength, heroics, gymnastics, elephant driving, lassoing, rising, advancing, retreating, gripping with the hand, gripping using the foot, gripping using the top of the head, cutting, cleaving, breaking, rubbing, target shooting without causing injury, target shooting at vital points, target shooting through only hearing the target, striking hard, playing dice, poetry composition, prose composition, painting, drama, dramatic action, tactical analysis, attending the sacred fire, playing the lute, playing other musical instruments, dancing, singing, chanting, storytelling, comedy, dancing to music, dramatic dancing, mimicry, garland stringing, cooling with a fan, dying precious gems, dying clothes, creating optical illusions, dream analysis, bird sounds, analysis of women, analysis of men, analysis of horses, analysis of elephants, analysis of cattle, analysis of goats, analysis of sheep, analysis of dogs, ritual science and its related lexicon, revealed scripture, ancient stories, history, the Vedas, grammar, etymologies, phonetics, metrics and composition, rules for conducting rituals,

astrology, the Samkhya philosophical system, the Yoga philosophical system, ceremonies, the art of courtesans, the Vaisesika philosophical system, economics, ethics, hydraulics, knowledge of demigods, knowledge of game animals, knowledge of bird sounds, logic, hydromechanics, beeswax crafts, sewing, wickerwork, leaf cutting, and perfume making.

When that became clear, the Sakya Dandapani decided to give away his daughter, the Sakya girl Gopa, to the Bodhisattva. King Suddhodana also formally requested her hand in marriage for the Bodhisattva.

Then indeed, in order to conform to worldly conventions, the Bodhisattva dwelt among 84,000 women and showed himself to partake of the amorous games with pleasure. Among the 84,000 women, the Sakya girl Gopa was consecrated as the foremost wife. However, no matter who the Sakya girl Gopa encountered, whether it was her mother-in-law, her father-in-law, or any other member of the inner quarters, she did not cover her face. So people criticised her and spoke badly of her, saying, "A new wife is supposed to be covered, but this one is always exposed."

The Sakya girl Gopa heard this rumour, and in front of all the folk of the inner quarters, she said these verses:

"A noble being shines when uncovered,

Whether sitting, standing, or walking,

Like a precious gem beaming,

Radiant on the pinnacle of a standard.

"While going, a noble being shines,

And likewise while coming, a noble being shines.

While rising or sitting,

A noble being always shines.

"A noble being shines when speaking,

And even when silent, a noble being shines,

Just like a nightingale does

Whenever seen or heard.

"Whether he wears clothes made of kusa grass,

Poor quality clothe, or his body is emaciated,

One who is replete with good qualities and is adorned by those qualities

Shines with his own radiance.

"A noble one without evil

Shines perpetually,

Whereas an immature being who commits evil

Never shines no matter what he wears.

"Those who have evil in their hearts but whose speech is sweet

Are like a jar of poison topped off with nectar.

Like a rocky stone rough to the touch, they are hard inside;

Being with them is like caressing a viper's head.

"The truly gentle are approached and honoured by all,

Just like a sacred bathing bank, which sustains everyone.

Noble beings are like a jar filled with milk and curd;

It is extremely auspicious to behold such a pure nature.

"Those who have long shunned evil companions,

Who are now surrounded by precious spiritual friends,

Who relinquish evil deeds and adhere to the teaching of the buddhas

Are fruitfully auspicious to behold.

"Those who control their bodies thus control all physical faults;

Those who control their speech never confuse their words;

Those with guarded senses are mentally composed and serene.

What good is it to cover the face of such beings?

"Others may be covered in a thousand garments,

But if their minds are revealed to lack shame and modesty

And if they have no good qualities and lack truthful speech,

Then they move through the world more naked than naked.

"There are those who conceal their mind and restrain their senses,

Who are satisfied with their husbands and do not pine after others.

When they shine unconcealed, like the sun and moon,

What good is it to cover their faces?"

"Furthermore the great sages, those who know the thoughts of others,

And the assemblies of gods all know my thoughts.

They know my discipline, qualities, restraint, and carefulness;

So why should I veil my face?"

Monks, when King Suddhodana heard these eloquent verses from the Sakya girl Gopa, he felt satisfied and happy, and he cheerfully rejoiced. He then offered her a pair of fine cotton fabrics that were set with many different types of jewels, a pearl necklace worth a hundred billion silver coins, and a garland of gold set with red pearls.

The king then offered this sentiment:

"Just as my son is adorned with good qualities,

His bride too is radiant with her own good qualities.

That these two pristine beings have come together

Is just like butter and clarified butter."

This concludes the twelfth chapter on demonstrating skill in the arts.

THE GRAND BIBLE

LALITA-VISTARA CHAPTER 13 — Encouragement

[The Bodhisattva reaches maturity and is able enjoy life in the palace, where he is surrounded by all types of pleasure, including a large harem to entertain him. Seeing this, the gods gently remind him of his vows to awaken.]

Monks, while the Bodhisattva was staying in the midst of his retinue of consorts, there were numerous gods, nagas, yakshas, gandharvas, demigods, garudas, kimnaras, and mahoragas, as well as Sakra and Brahma and the guardians of the world, who were eager to make offerings to the Bodhisattva. They arrived calling out in joyous voices. However, monks, as time went on, many of these gods, nagas, yakshas, gandharvas, demigods, garudas, kimnaras, and mahoragas, as well as Sakra, Brahma, and the worldly protectors, began to think to themselves:

"Now, is this not sacred being staying too long among the consorts? There are beings who have been brought to maturity over a long period of time through the four means of attracting disciples, namely generosity, kind talk, meaningful actions, and practicing what one preaches. Once he attains awakening, those beings would be able to understand his teachings on the Dharma. But perhaps all these suitable recipients for his teaching may be gone by then. In that case, the Bodhisattva will leave his home and awaken to unexcelled, perfect and complete buddhahood on his own."

So they approached the Bodhisattva. Full of respect and devotion, they joined their palms and bowed before him. Standing expectantly in his presence, they asked with concern:

"Will we ever witness the Bodhisattva—this sacred, supreme, and pure being—leave home as an act of renunciation? Once he has left home, will we see him sitting under the great king of trees, taming Mara and his army, and awakening to unexcelled, perfect and complete buddhahood?"

"When shall we see him accessing the ten powers of the thus-gone ones, the four types of fearlessness of the thus-gone ones, and the eighteen unique qualities of a buddha? Or spinning the unexcelled wheel of Dharma in its twelve aspects?"

Or teaching, through a vast display of buddhahood, according to the wishes of the world, including its gods, humans, and demigods, and satisfying them?"

Monks, for a long time—many uncountable eons—the Bodhisattva had always and continuously been without any need to rely on others. He was his own master with regard to worldly concerns, as well as those that go beyond the world. For a long time he had known the right time, the occasion, and the opportunity for the practice of all aspects of the roots of virtue. His higher knowledge was flawless, and his five types of superknowledge were fully manifest. Since he had a masterly command of his sense faculties, he could manifest miraculous powers. He knew indeed what was timely as well as what was untimely. Seeking the right opportunity, he would never miss it, just like the great ocean, which is always timely. Since he possessed the power of clairvoyant wisdom, he knew everything himself:

"This is the appropriate time for reaching out, this is the time for separation, this is the time for getting together, this is the time for showing kindness, this is the time for resting in equanimity, this is the time to speak, this is the time to remain silent, this is the time to leave home, this is the time to take ordination, this is the time to recite, this is the time for deep reflection, this is the time to stay in solitude, this is the time to stay within royal circles, this is the time to be among priests and householders, and this is the time to be among gods, nagas, yakshas, gandharvas, demigods, garudas, kimnaras, mahoragas, Sakra, Brahma, worldly protectors, monks, nuns, as well as male and female novices. This is the time to teach the Dharma, and this is the time to rest inwardly."

At all times the Bodhisattva knew whether the time was suitable or not, and he watched out for opportunities. Monks, for bodhisattvas who have reached their last existence, it is customary that the buddhas, the blessed ones, who dwell in the realms within the ten directions, always come while these bodhisattvas amuse themselves in the female quarters and encourage them through singing and music to enter the gate of Dharma

On this topic, it is said:

Whatever perfect beings abide in the worlds of ten directions,

It is through their special power that, accompanied by music,

These verses and songs, so pleasant and sweet,

Encourage the supreme being to renounce his home.

"When witnessing others who suffer greatly,

You previously made an aspiration

To become their protector and refuge,

As well as their supreme supporter and defender.

"Virtuous Hero! Remember your previous actions

And your vow to help others.

This is your time, your moment;

So, Supreme Sage, renounce your palace!

"It is for the sake of those for whom you have previously given up

The best of wealth, and even your head, arms, and legs,

That you will become a buddha, the supreme tamer of gods and humans,

The foremost in the world, and a storehouse of hundreds of qualities.

"With discipline you must perform austerities and hardship; With patience you will benefit others.

With diligence you will unfold all good qualities;

Your concentration and knowledge will have no equal in the three realms.

"The many beings afflicted by anger and blemished by hate

Must be embraced by your love, Thus-Gone One.

Those who are lost and without any qualities of goodness

And the many unskillful ones must all feel your compassion.

"With your merit and wisdom, virtue pervades your body;

With your stainless concentration and higher knowledge, you shine brightly.

You illumine the ten directions,

Like the stainless moon free from clouds."

Many such pleasing words, accompanied by music,

Are sung by the victorious ones.

They encourage the One Who Gods and Humans Venerate, saying:

"This is the time for you to renounce your palace."

Monks, the home of the Bodhisattva was indeed exquisite, complete with the most perfect belongings. It was anything a person could wish for, full of all the things necessary for comfortable living. Like a divine palace, it had the very best of verandas, turrets, porticoes, skylights, corridors, upper floors, and terraces. It was adorned with all sorts of jewels in many different arrangements and patterns. Parasols, flags, and banners were hoisted. Fine bells made of gems hung from lattices, as did hundreds of thousands of silk streamers. There were garlands of pearls set with various precious stones, and bridges built with boards that were ornamented by all types of jewels.

Flower garlands and decorations hung everywhere. Incense burners dispensed fragrant smoke, and silk canopies were spread above. Fragrant flowers from all seasons adorned the grounds, and the ponds were full of white lotus flowers in bloom. In all the many lotus ponds were flocks of many types of birds, such as leafbirds, parrots, mynas, cuckoos, swans, peacocks, wild geese, kunalas, and pheasants that all called out in their beautiful voices. There were grounds covered in blue lapis lazuli that reflected all the many fine features of the palace. It was so delightful to watch, and thus one could never get enough.

The exquisite and perfect mansion where the Bodhisattva lived was a source of supreme pleasures and joy. In his palace his body was always pure and stainless, he was adorned with flower garlands and jewellery, and his limbs were scented with the finest and most sweet-smelling oils. To cover his body he wore stainless white clothes of the finest quality, without any blemishes whatsoever. His bedding was made of divine fabrics of the finest thread, and as soft to the touch as the kacialindi cloth. There on his perfect couch, he lay surrounded by his wonderful retinue of consorts, who all resembled divine maidens. All the girls were virtuous, agreeable, and wholesome in conduct.

Inside this beautiful palace, the Bodhisattva woke up to the sound of conchs, kettledrums, clay drums, wood drums, lutes, harps, tambourines, cymbals, and flutes that produced the most sweet-sounding and melodious tunes to accompany their many sweet songs. The girls woke up the Bodhisattva with beautiful and soft songs accompanied by the melodious tones of flutes. However, due to the grace of the blessed ones, the buddhas in the ten directions, the instruments suddenly began to encourage the Bodhisattva by resounding with these verses:

The girls are delighted and joyful;

They play fine melodies on beautiful instruments.

At that moment, by the power of the victorious ones in the ten directions,

These many verses can be heard, in all their diversity:

"Seeing the beings who are forever without protector,

Hero, you made the following promise:

'I will awaken to the supreme state without old age or grief So that I can deliver all beings from death, old age, and other sufferings.'

"Therefore, Virtuous One, quickly leave this fine city

And practice the conduct of previous sages.

When you reach the right place on the earth,

You shall awaken to the incomparable wisdom of the victorious ones.

"In the past you gave away your exquisite wealth and riches,

And even your hands, feet, and dear body.

Great Sage, now is your time;

Open up the limitless river of Dharma for sentient beings.

"Your stainless and virtuous discipline has never been broken;

Until now you have always been adorned by the best qualities;

Great Sage, no one has discipline like you.

Now you must free beings from their many afflictions.

"For hundreds of lives you trained in forbearance;

You had patience with all kinds of evil words from others; Through patience you are forbearing, self-controlled, and at ease.

Lord of Men, now you must decide to depart from home.

"Your diligence is firm, steadfast, and unshakable;

Bliss-Gone One, you are great from beginning to end.

Virtuous One, you will tame Mara, the evil one, and his army.

And dry up the entire three lower realms.

"This is why you have practised disciplined conduct and austerities—

To burn the afflictions of these evil and degenerate times.

Now let a rain of nectar fall

To soothe the thirst of those who for so long have had no protector.

"Now remember your supreme vow from the past:

'I will leave behind this beautiful town,

Quickly attain the state without death or sorrow,

And satisfy those who suffer from thirst with the nectar of immortality.'

"You are skilled in the supreme actions of knowledge;

Your wisdom is vast and limitless.

So now, Virtuous One, shine the beautiful light of knowledge

On those who are caught in delusion and doubt.

"For hundreds of lives you have trained in love,

As well as compassion, joy, and equanimity.

All those perfect acts that you have performed,

You must now share with sentient beings."

Through all the splendour of the victorious ones in the ten directions,

These verses, the wonderful blossoms of qualities, come about.

Through music they reverberate beautifully,

Encouraging the youth who rests on his couch.

At that time the joyful maidens who bring pleasure,

Beautiful as they are, play melodious tunes.

At the same time the victorious ones in the ten directions, who tame gods and humans,

Let this perfect speech be heard through the instruments in a pleasant sound:

"You, who benefit beings and possess many qualities,

Have made the virtues of the victorious ones your own as you traveled the paths.

Remember your past disciplined conduct and austerities;

Quick, go to the supreme tree and attain the state of immortality.

"Gods and humans are thirsty, lacking the qualities of the victorious ones;

Yet your resolve equals the task, so grant them the nectar of immortality.

You possess the features of the ten powers, and all learned ones venerate you;

Quick, Lord of Men, dispense that nectar.

"You, Benefactor of the World, delight in the qualities of the victorious ones.

In your past lives you gave away your wealth, jewels, and gold,

Your beloved wife and children, your land, cities, and villages,

And even your own head, eyes, hands, and feet.

"O Best of Men, in former times you were a virtuous king.

When a person came before you and said,

'Please give me this land with its cities and villages,'

You gave it away with a happy and undisturbed mind.

"In former times you were a personal priest to a king;

You attended upon the masters and caused no harm to anyone.

Best among priests, you established many ordinary beings in virtue;

After you died you were reborn in the divine realms.

"Prince, in the past you were a perfect sage.

At that time an evil king cut off your limbs in anger,

Yet your mind remained undisturbed and you performed your caste duties.

At that time milk flowed from your arms and legs.

"In the past you were a sage's son known as Syama;

In the fine shelter of the mountains, you delighted in your difficult discipline.

Yet when a ruler pierced you with his poisonous arrows,

You were not disturbed, and only felt pity for him.

"In the past, O Receptacle of Qualities, when you were a leader of a pack of deer,

A hunter was carried off by a raging mountain torrent.

Wishing to help, you carried him to dry land.

Even as you brought your enemy to safety, you remained calm.

"Perfect Man, in previous times you were born as the son of a priest.

When your gem fell in the ocean,

You dried out the ocean.

As the strong and firm leader of human beings, you recovered the valuable gem.

"Perfect Being, in times past you were born as a holy sage.

THE GRAND BIBLE

Once when a priest approached you, saying, 'Please give me your protection.'

Sage, you told him, 'Venerable priest, I will rid you of the enemy.'

You gave away your body, while the priest kept his.

"In the past you approached the sage Syama at his place by the tree;

He asked you how many leaves were on the tree.

With your skill you counted the leaves accurately

And told him the exact number.

"Previously you were a virtuous, quick-darting parrot that lived in a tree;

Although the tree died, you remained, remembering its kindness.

The king of gods saw your virtues and rejoiced;

He restored the perfect tree to its former glory.

"Your disciplined conduct and austerities are beyond compare;

You are a receptacle of virtue, rich in qualities, treading the path of virtue.

Your time has come to abandon your city and your land;

Quick, establish beings in the virtuous actions of the virtuous ones."

When gems of playful women, exquisitely dressed, their bodies adorned,

Play sweet music on the best of instruments,

Then, by the glory of the victorious ones in the ten directions,

These wonderful verses emerge from the beautiful sounds of the instruments:

"You vowed, 'I will be the protector of the world plagued by old age and death.'

Light of the World, in times past, for many eons, you have made this wish.

Lion of Men, remember your past aspirations;

Lord of Men, this is your time for renouncing your home.

"For billions of lives, you generously made many lavish gifts,

Giving away your wealth, gems, gold, fine cloth, a variety of jewels,

Your hands, feet, eyes, your beloved child, and the wealth of your kingdom.

Still you never had any resentment or anger for those who took it.

"You, Sasiketu, have been a peaceful king with fine teeth,

Loving and compassionate, with a crown jewel shining like the moon.

Such were your main deeds, mighty hero with the beautiful eyes of a king.

As a king, for billions of years you have practiced generosity gladly.

"Thus-Gone One, for many eons you have practiced discipline.

Like a stainless jewel, your discipline has been pure;

Like a female yak that protects her calf, you have guarded your discipline.

Since you delight in discipline, you have done so much to benefit beings.

"As a perfect elephant, the arrows of the evil hunter hit you,

Yet you felt love and compassion for this harsh enemy and protected him.

You gave him your fine and beautiful tusks and did not relinquish your discipline;

You displayed such discipline many times.

"Delighting in forbearance, you had patience with the many harms, sufferings,

Harsh words, murders, and imprisonments inflicted upon you by others.

In the past you always provided others with every comfort,

And although they were your executioners, you still remained forbearing.

"Protector, once you were a bear, living in a mountain lair;

At that time you rescued a man, frightened and terrified, out of an avalanche.

You served him roots and berries and provided him with every comfort;

Although he soon killed you and carried you off, you remained patient.

"When through austerities, you sought awakening and wisdom of many qualities,

You possessed fortitude, determination, unshakable resolve, and diligence;

The strength of your diligence could overcome even the most powerful demon.

Lion of Men, the time has come for renunciation.

"In the past you were the finest of horses, as white as snow;

With compassion, you traveled swiftly through the sky to the land of demoneses.

You rescued the men in distress and brought them to safety;

Many times have you demonstrated such diligence.

"A skilled meditator, you destroyed afflictions with calmness, discipline, and restraint,

And tamed the fickle mind, which chases after the pleasures of the senses.

Since you delight in concentration, your personal qualities benefit others;

Now, Perfect Being, the time has come for you to demonstrate your concentration.

"In the past you were a well-to-do sage who delighted in concentration;

People who had lost their king invited you and consecrated you to kingship.

You showed these people the ten virtues and established them on the path of Brahma;

Later, as they died, they all proceeded to the realm of Brahma.

"You have mastered the art of knowing the destinies of beings in all directions;

You know their actions, languages, and capacities.

You have perfected the way, the discipline, and different types of memory;

Royal Son, today the time for renunciation has come.

"In the past, when you saw anyone with wrong views,

Who suffered from old age, death, and all the different afflictions,

You instructed them in the straight path that destroys existence.

You who conquer darkness, you have benefited the world greatly."

These many virtuous and beautiful verses emerge from the tune of the instruments;

By the glory of the victorious ones, they encourage the hero: "Intelligent One, the time for renunciation has come;

When you see these suffering beings, do not remain indifferent."

The pleasing and joyful women are adorned

With fine clothes, gems, necklaces, perfumes, and flower garlands;

They wake the Supreme Being with music and song.

By the power of the victorious ones, the instruments call out these verses:

"It was for the sake of others that for many eons,

You gave up what is hard to abandon and were disciplined, forbearing, and diligent.

Through your training in concentration and knowledge, your time has come;

Guide, quick, direct your mind toward renunciation, without delay!

"Before you relinquished treasuries of jewels, gold, silver, and ornaments;

In all those lives, you performed sacrifices of many types.

You gave away your wife, sons, daughters, body, kingdom, and even your life;

For the sake of awakening, you gave away without limits what is hard to abandon.

"You have been kings rich in merit and renowned for splendour:

Nimindhara, Nimi, Krsnabandhu, Brahmadata, Kesarin, Sahasrayajña, Dharmacinti, Arcimat, and Drdhadhanu.

Always considering the matter well, you gave to lowly people what is hard to give.

"You have been powerful Sutasoma, Diptavirya, and Puñyaramsi;

Generous and powerful, you also acknowledged the kindness of others.

O Royal Sage, you were the moon-like hero Satyavardhana, The King Subhasitagavesin, and the gentle Sumati.

"You have been Candraprabha, Visesagamin, and Renu, lord of the ten directions;

You have been the king of Kasi Pradanasura, Ratnacuda, and Santaga.

When you were these rulers, as well as others, you gave what is hard to give;

As you showered a rain of gifts then, may you now shower a rain of Dharma.

"In the past you saw the best of beings, as numerous as sand in the Ganges,

And made an inconceivable and limitless number of offerings to them.

As you searched for supreme awakening in order to liberate others then,

Hero, now the time has come to renounce this perfect city.

"At the beginning you offered Amoghadasin a sala flower;

With a mind full of devotion, you gazed for a moment at Vairocana.

You offered Dundubhisvara a myrobalan fruit;

When you saw Candana's house, you brought your grass torch and held it up.

"When Renu entered the city, you scattered a handful of fragrant powder at him;

When Dharmesvara taught the Dharma, you applauded him.

When you saw Samantadasin, you declared your homage to him;

You joyfully threw a golden chain toward Maharciskandhin.

"To Dharmadhava you offered a robe, and to Nirodha a handful of beans.

You offered Jñanaketu a flower of the asoka tree, and soup to Sarathi.

You offered a candle to Ratnasikhin, and medicine to Padmayoni.

To Sarvabhibu you offered a pearl necklace, and to Sagara a lotus flower.

"You offered a canopy to Padmagarbha, and a rain cover to Simha.

To Salendraraja you offered clarified butter, and milk to Puspita.

To Yasodatta you offered kurunṭa flowers, and food to Satyadasin.

You bowed down to Jñanameru, and offered robes to Nagadatta.

"To Atyucagamin you offered the finest sandalwood, and a handful of salt to Tisya.

You offered lotus flowers to Mahavyuha, and jewels to Rasmiraja.

To Sakyamuni you offered a handful of gold, and you praised Indraketu.

You offered earrings to Suryananda, and a golden crown to Sumati.

"To Nagabhibu you offered a jewel, and a cotton mat to Pusa.

To Bhaisajyaraja you offered a precious parasol, and a throne to Simhaketu.

You offered Guṇagrādhari a net of precious stones, and instruments to Kasyapa.

To Arciketu you offered powders of exquisite scent, and flowers to Caityaka.

"You offered Aksobhyaraja a multistoried palace, and a flower garland to Lokapujita.

To Tagarasikhin you offered your kingdom, and to Durjaya much incense.

You offered yourself to Mahapradipa, and jewel adornments to Padmottara.

To Dharmaketu you offered various flowers, and blue lotuses to Dipamkara.

"In the past you made these and other offerings,

Manifold and marvelous, to the best of beings.

Remember the buddhas of the past and your offerings to these teachers;

Do not abandon those who suffer without protection; leave your home.

"Merely seeing Dipamkara, you attained supreme forbearance,

And discovered, accordingly, the five indestructible clairvoyant perceptions.

Subsequently you performed inconceivable offerings

For limitless eons to all the buddhas in all the universes.

"Now limitless eons have passed, and those buddhas have passed into nirvana.

Where are all your past bodies and names now?

All things perish by nature; there is no permanence in conditioned things.

Delights, kingdoms, and enjoyments are impermanent, so leave this perfect city.

"Like the fierce and terrifying inferno, when this eon comes to an end,

Old age, sickness, and death bring great and terrible fear.

In the end, all things are conditioned and therefore cannot last;

Look at those who suffer intensely and, Capable One, renounce."

As the retinue of women wake up the Lord of Men,

Who was resting in his comfortable bed,

With sounds of lutes, flutes, and other instruments,

At that time the following words come from within the sounds of the instruments:

"The three worlds are ablaze with the suffering of old age and sickness;

This world is ablaze with the fire of death and without a protector.

Always deluded in impure existence,

Beings spin like a bee caught in a vase.

"The three worlds are unstable, like autumn clouds;

The birth and death of beings is like watching a play.

The life of a being passes quickly,

Like a lightning bolt in the sky or a mountain stream.

"By the power of craving for existence and ignorance,

Beings take birth as humans, gods, or in the three lower realms.

In their ignorance they continuously circle among these five existences,

Like the spinning of a potter's wheel.

"Beautiful forms, sweet sounds, fragrant smells,

Delicious tastes, and pleasant touch—

The snare of these unfortunate times has caught beings,

Like the hunter's snare catches a monkey.

"The objects of enjoyment lead to much suffering and harm;

They bring fear, make enemies, and lead to depravity.

A noble being will reject them like a bowl of excrement,

The edge of a sword, or poison ivy.

"The objects of enjoyment always bring fear and depravity;

They make us suffer when we think of them, and they make us blind.

THE GRAND BIBLE

They always produce causes of fear and are the root of suffering;

They make the vine of craving for existence grow.

"Just like a terrifying fire pit,

So the noble ones understand desire.

Or they see it like a great swamp, or like walking on swords,

Or like the edge of a knife smeared with honey.

"Like a viper's head or a bowl of excrement,

So the wise ones understand desire.

Desires are like a pang of pain, and as fragile as a bird's egg;

Like a bone among dogs, they are the prime cause of enmity.

"Desired objects are like a moon reflected in water,

Like a reflection, or an echo,

Like an illusion, or like a theater play,

Or like a dream—thus perceive the noble ones.

"Desired objects are momentary and empty.

They are as untrue as a magical illusion or a mirage;

They have no substance, like a bubble of water or foam.

The learned ones realize that these objects emerge from conceptualisation.

"At first in youth, when one has a fine body,

One is liked and desired and acts like a child.

Yet when old age, suffering, and diseases conquer the splendour of the body,

One is abandoned, just like a dried-up river is abandoned by deer.

"When one is powerful with the best of wealth, grains, and possessions,

One is liked and desired and acts like a child.

Yet when the wealth is spent and suffering sets in,

One is abandoned, just like an empty wilderness.

"Like a tree with flowers and fruits,

People love a person who delights in giving.

Yet when the wealth is gone, one becomes a beggar, miserable in old age;

At that point, just like a vulture, one becomes disliked.

"When one is powerful, rich, and handsome, one is like a lord;

People like to meet such a being, and one pleases their senses.

Yet when one is old, suffering from disease, and all wealth is spent,

One becomes as disagreeable as death.

"When one is old and youth has passed,

Like a tree struck by lightning,

One is worn out and terrifying to others, like a ruined house.

Sage, quick, tell us how to avoid old age!

"Old age withers men and women,

Just as the malu ivy does to a thick sala forest.

Old age robs one's diligence, energy, and power,

Like a person caught in a swamp.

"Old age makes the beautiful person ugly;

Old age steals one's splendour and robs one's power.

Old age takes your happiness and defeats you;

Old age brings death and destroys your vital force.

"There are hundreds of diseases, and being struck by sickness

Brings torment to beings, like deer tormented by forest fire.

Look at those beings that are overcome by old age and sickness,

And, quick, explain how to be free of suffering!

"Just as the heavy snow during winter

Steals all life from grass, trees, and herbs,

So, alas, do sickness and old age rob the vitality of beings

And destroy their faculties, bodies, and strength.

"Old age and disease exhaust all stores of wealth and grain;

They bring great anguish to beings.

They create resentment and bring animosity among loved ones;

They torment everyone intensely, like the sun in the sky.

"When the time of passing away has arrived,

One is always separated from one's favourite possessions and loved ones.

There will be no returning or meeting again,

Just as fruits or leaves taken by the river never meet the tree again.

"Death makes the powerful helpless;

Death robs everyone, like a river carrying off a tree.

One must proceed alone, without friend or company;

One is powerless but to follow the results of one's actions.

"Death devours beings by the hundreds,

Like a sea monster devouring numerous beings,

Or like a garuda devouring a naga, or an elephant catching a lion,

Or how a fire devours plants, herbs, and living creatures.

"To liberate beings from these hundreds of calamities,

Thus you made your aspiration.

Now remember that aspiration of bygone times;

The time for leaving your home has come."

While the group of delighted women

Are waking up the Great Sage with their music,

At this time, through the power of the thus-gone ones,

These wonderful verses come out from the sound of the instruments:

"Everything compounded quickly disintegrates;

Nothing lasts longer than a flash of lightning in the sky.

Your time has now come—

The time for leaving home, Disciplined One!

"Conditioned things are impermanent and without stability;

Their nature is to break, like an unbaked earthen vase.

They are like things on loan from another,

Or a city of sand, so short-lived are they.

"All these conditioned things are impermanent by nature.

Like mud plaster applied during the rains,

Or the sandy banks of the river,

They depend on conditions and have a feeble nature.

"Conditioned things are like the light of a candle:

They have the nature of quickly coming and going.

Like the wind, they do not remain;

Like foam, they are feeble and insubstantial.

"Conditioned things are inert and empty;

When examined they are like the stem of the plantain tree.

They are like an illusion that deceives the mind;

They are like an empty fist that tricks children.

"All conditioned things come about

Based on causes and conditions.

One causing the other, they arise in dependence,

Yet all the childish beings do not recognise this.

"Just as valvaja grass depends on muñja grass

To give a rope proper strength,

Or just as a bucket in a well depends on a winch—

One unable to function without the other—

"So too function the twelve links of interdependent origination.

Being all in mutual dependence,

One thing follows after another,

And it cannot be seen where one thing ends and the other begins.

"When you have a seed, a sprout can grow,

Yet the seed is not the sprout.

Still it is not different;

In this way the true nature knows no permanence or impermanence.

"Formative factors have ignorance for their cause;

Formative factors do not truly exist.

Ignorance and formative factors

Are naturally empty and inert.

"The seal makes the mark of the seal appear,

Yet the seal itself was not transferred anywhere.

It is not in the mark, yet it is also not elsewhere;

In this way the formative factors are beyond annihilation and permanence.

"It is based on the eye and form

That the eye consciousness appears.

Yet the form is not dependent on the eye,

Nor is the form transferred to the eye.

"Although all of this is without a self and is repulsive,

Beings perceive it as having a self and as beautiful.

Although that is a mistaken and corrupt imputation,

The eye consciousness arises from it.

"The consciousness ceases and rearses.

The practitioner observes this arising and ceasing of consciousness:

It goes nowhere and it does not come from anywhere.

The practitioner perceives consciousness as empty and illusory.

"Since the combination of these three is needed—

The lower and upper pieces of wood, and the action of the hands—

A fire is born in dependence on conditions.

It is born, fulfills its purpose, and quickly ceases.

"In this way some scholars investigate:

"Where does this come from and where does it proceed?"

They check in all directions,

And find that nothing comes and nothing goes.

"The conditions for the aggregates, the sense fields, and the elements

Are ignorance, craving, and karma.

When all of these assemble, that is called a sentient being,

Although ultimately nothing is there.

"Based on the lips, throat, palate, and tongue,

The sounds of syllables are produced.

This is not so with just the throat or the palate;

No sound can be found in them individually.

"Speech occurs based on all of these things coming together;

It emerges based on the power of mind and intelligence.

Yet mind and speech are by nature invisible;

They are nowhere to be found, inside or outside.

"When the learned ones analyze the coming and going

Of speech, voices, sounds, and tunes,

They see that all speech is like an echo,

Momentary and without substance.

"Sound is based on wood and strings

Meeting with the movements of the hands.

Due to these three things, sounds can emerge

From instruments such as the melodious lute.

"When some skillful people analyze this and wonder:

"Where does the sound come from and where does it go?"

They may search in all directions,

Yet never find the origin of sound or its destination.

"This is how all compounded phenomena appear,

Based on causes and conditions.

The practitioner, by observing the true nature of conditioned things,

Sees that these things are all empty and inert.

"The aggregates, sense fields, and elements

Are empty within and empty without;

They all lack a self and do not abide.

Everything is essentially like space.

"That everything is this way,

You realised when you met Dipamkara.

That which you understood, exactly as it is,

You must now make gods and humans comprehend.

"Beings are scorched by attachment and anger,

Yet they are falsely imputed—such ills are not for real.

Guide, release the stream of nectar,

The cooling waters of peace from the cloud of compassion.

"Once I attain supreme awakening,

I will gather noble wealth for beings.'

Skillful One, saying this you sought out supreme awakening,

And for many millions of eons you made offerings to the learned.

"Remember your previous actions!

Charioteer, do not forget to bring this noble wealth

To those who are depressed, poor, and suffering.

Gather them with your noble wealth.

"I will show millions of beings

The perfect gate to the nectar of the higher realms.'

Saying this, you guarded your discipline well

In order to block the way to the three lower realms.

"Keep your discipline and fulfill your wishes;

Remember your past actions.

Close the gates to the three lower realms,

And open the gates to the nectar of the higher realms.

"I will put up with beings' hostility and anger,

And liberate everyone from the ocean of existence.

I will establish them in peace and happiness without disease.'

Saying this, you have always trained in forbearance.

"Remember your previous actions!

Do not abandon those who engage in harmful actions,

Due to being disturbed by animosity, ill will, and harmful wishes.

You said: 'I will bring those beings to the stage of forbearance.'

"I will prepare the ship of Dharma,

Deliver beings from the ocean of existence,

And establish them in peace and happiness without disease.'

Saying this, you have relied on diligence to achieve that.

"Remember your previous actions!

The four rivers carry beings away;

Quick, rescue those beings that have no guide,

Through the power of your diligence and the strength of your discipline.

"I will establish on the noble path

Those beings that have confused faculties and suffer from monkey-like thoughts.'

O Gentle One, to accomplish that,

You have trained in concentration that expels disturbing emotions.

"Remember your previous actions!

Do not abandon those afflicted beings

Who are agitated by the web of disturbing emotions.

Establish these beings in one-pointed concentration.

"I will give beings who are veiled by the darkness of delusion and ignorance

A vision of many hundred doors to the Dharma.

I will give them eyes that can see reality.'

Saying this, you have meditated on knowledge.

"Remember your previous actions!

To those beings who are veiled by the darkness of delusion and ignorance,

You must give the excellent light of sacred knowledge,

The eye of Dharma, which is stainless and impeccable."

Verses like this emerge from

The sounds of the women's instruments.

Hearing them, all the Bodhisattva's sleepiness vanishes

And he sets his mind on perfect and supreme awakening.

Monks, in this way, even as the Bodhisattva was with his retinue of consorts, he could not avoid hearing the sound of the Dharma. He could not avoid thinking about the Dharma.

Monks, this was because for so long the Bodhisattva had paid his respects to the Dharma and to those who teach the Dharma. From the innermost core of his being, he strove toward the Dharma, wished for the Dharma, and his only delight was in the Dharma. As he searched for the Dharma, he was insatiable.

He taught the Dharma just as he had heard it. He was a master of generosity in bestowing the gift of the unexcelled great Dharma. He taught the Dharma without seeking

rewards. He was without any stinginess when it came to teaching the Dharma.

Regarding the Dharma, he never held back anything as a teacher. He practiced the Dharma that he taught. He was brave in making the Dharma manifest. He found his home in the Dharma, his protection in the Dharma, and his refuge in the Dharma. His point of reference was the Dharma, and his ultimate resort was the Dharma. With the Dharma as his object of meditation, proficient in forbearance, he practiced the perfection of knowledge and attained skillful means.

Monks, the Bodhisattva demonstrated, with a playful mastery of his great skillful means, the actions conforming to the wishes of his entire retinue of consorts. He was acting in conformity with the bodhisattvas of the past who, while being beyond the world, acted in worldly ways. Since the Bodhisattva had long ago realized the shortcomings of desire, he now demonstrated sensual enjoyment, without himself wanting it, simply in order to ripen others. By the unique power of the accumulation of merit, gathered through limitless roots of virtue, he demonstrated the qualities of the ruler of the world. He demonstrated a complete enjoyment of the delightful forms, sounds, smells, tastes, and textures that went far beyond anything known to gods and humans in terms of quality and extent.

He demonstrated a mastery of mind, which was free from attachment to any of his delightful maidens of pleasure. He ripened those who were now in his company as friends, due to the power of their previous aspirations and their accumulated roots of virtue. As such he was able to stay among the consorts without ever being disturbed by the stains of worldly emotions. While watching for the time to ripen the potential in those who were around him, the Bodhisattva kept his former promise acutely in mind.

He actualised the Buddha and the Dharma and perfected the power of aspiration. For sentient beings he felt great compassion and kept their complete freedom foremost in his mind. He understood that in the end, any amount of wealth will be used up. He understood that samsara is full of many calamities and terrors. He broke free from the evil shackles of Mara, extricated himself from the prison of cyclic existence, and directed his attention to nirvana.

Monks, from the very beginning the Bodhisattva had already understood the many shortcomings of cyclic existence. With all his heart, he stopped striving after compounded phenomena, as well as all kinds of grasping and clinging. Instead he now only felt interest in the Buddhadharmas. He turned toward the state of nirvana and turned his back on samsara. He delighted in the domain of a thus-gone one, because he had separated himself from the domain of Mara.

Perceiving the three realms to be ablaze with the shortcomings of existence, his wish was to free himself from them, and he became skilled in removing himself from the shortcomings and faults of cyclic existence. His wish was to become ordained, and his mind was filled with the thought of leaving home. He was determined to live in solitude and delighted in seeking remoteness. His wish was to be completely on his own and at peace.

He strove to be of help, both for himself and for others, and was a hero in unexcelled persistence. He wished to be of service to the world and to assist the world. He wished happiness and the peace of accomplishment for the world. He had compassion for the world and wanted to help. He was filled with love, saturated with great compassion, and skilled in the art of attracting others. He was never sad. He was skilled in ripening and training others. In his heart he harbored the same love toward everyone that one has for one's only child.

He had abandoned wishes for material objects and paid no attention to them. He delighted in giving and sharing. He never refused, but gave courageously with an open hand. He made religious offerings. He accumulated perfect merit and guarded it well. Through discipline, he freed himself from any stains or miserliness, and was fully in control of his thoughts. He was a peerless great benefactor. Even though he gave, he had no expectation of reward. He was a heroic giver ready to subdue the hostile forces of the entire multitude of disturbing emotions, the primary ones being longing, desire, attachment, anger, haughtiness, pride, delusion, and miserliness.

He did not lapse from continually giving rise to the state of omniscience. He was always well protected by an armour of great generosity. He had love and compassion for the world and wished to help. His protection and coat of mail was diligence. His focus was on liberating others. His power was compassion, and his strength was courage. He did not turn back. He had complete impartiality with regard to all beings, and his weapon was generosity. He was able to satisfy the hopes and wishes of others. He was a vessel fit for awakening who continuously realised the Dharma. He would dedicate his awakening to all beings. He did not lower his banner. When he gave, his generosity was not involved with subject, object, and action. He had the sharp vajra weapon of supreme wisdom. He conquered all opposing forces of disturbing emotions.

He was disciplined, skilled, and behaved correctly. He guarded carefully all his physical, verbal, and mental acts, and

exhibited fear of even the smallest unwholesome act. His discipline was perfectly pure. Mentally he had abandoned all stains and was now clean and spotless. Disturbing emotions resulting from negative speech, harmful talk, adversity, criticism, blaming, cursing, beatings, threats, murder, bondage, and imprisonment did not perturb his mind, which was simply unshakable. He was perfectly forbearing and gentle. He had no harmful wishes, never did any damage, and was utterly free from any ill will.

He had given rise to a fervent diligence that was set on helping all other beings. It was a firm resolve. He could not be turned back from accomplishing all the practices that are the roots of virtue. He was mindful and composed. His mind was not distracted, and he rested one-pointedly in concentration. He was skilled in analyzing phenomena. He had found the light, and all darkness had disappeared for him. His mind was filled with thoughts about the nature of impermanence, suffering, and repulsiveness.

He was trained in the applications of mindfulness, the thorough relinquishments, the bases of miraculous power, the faculties, the powers, the branches of awakening, the path, the four truths of the noble ones, and all the principles conducive to awakening.

His mind was purified by tranquility and insight. He perceived the truth of dependent origination. Since he had realized the truth, he was not reliant on others. He mastered the three gateways to liberation. He had realized that all phenomena are like an illusion, a mirage, a dream, a moon reflected in water, an echo, or an optical illusion. Monks, in this way the Bodhisattva lived according to the Dharma.

In this way he rested in wisdom. In this way he rested in a state of immense qualities. In this way he strove for the benefit of others.

Encouraged even more by these verses, which emerged out of the sounds of the instruments through the blessings of the buddhas in the ten directions, the Bodhisattva at this point manifested four Dharma gates in order to mature his retinue of consorts, just as all previous bodhisattvas in their last existence had done. What are these four Dharma gates?

The first Dharma gate that he manifested is called pure accomplishment. It refers to the four means of attracting disciples: generosity, kind talk, meaningful actions, and practicing what one preaches.

The second Dharma gate that he manifested is called the irreversible state. It produces the power of aspiration toward inexhaustible omniscience, and it ensures that the capacity of the Three Jewels is upheld and not wasted.

The third Dharma gate that he manifested is called putting great compassion into practice. It is a disposition of never abandoning any sentient beings.

The fourth Dharma gate that he manifested is called the great array. It accomplishes the unique strength of the accumulation of wisdom, which ascertains the meaning of the different categories related to all the factors of awakening.

These are the four Dharma gates that the Bodhisattva manifested. At that point, in order to mature his entire retinue of consorts, he produced many miraculous manifestations. By the power of the Bodhisattva, these miraculous displays caused hundreds of thousands of Dharma gates to emerge from the sounds of the music, such as the following:

"Through profound aspirations in one's heart
And the heartfelt compassion for beings,
The mind of the most eminent awakening is born."
Such words rang out from the musical instruments.
"Faith, devotion, dedication, respect,
Lack of pride, and humility before the teachers,
Inquiry and search for the nature of virtue,
And training in mindfulness." Such were the words that emerged.

"Generosity, calmness, collectedness, discipline,
Forbearance, diligence,
Concentration, absorption,
Knowledge, and means." Such were the words that emerged.
"Through settling on love, compassion,
Joy, equanimity, higher knowledge,
And the four means of attracting disciples,
You will ripen beings." Such were the words that emerged.
"Analyze the four applications of mindfulness,
The thorough relinquishments, the bases of miraculous
power,

The five faculties, the five powers, and the branches of
awakening."
Such were the words that emerged from the instruments.

"The divisions of the supreme eightfold path of the noble
ones,

Tranquility, insight, impermanence,
Suffering, lack of self, and repulsiveness."
Such were the words that emerged from the instruments.
"Freedom from attachment, solitude,
Knowledge of extinction, nonarising,
Cessation, nonabiding, and nirvana."
Such were the words that emerged from the instruments.

Through the power of the Perfect Bodhisattva,
Such words emerged from the instruments.

As all these wanton women heard these words, they learned
them,

And directed their aspirations for awakening to the Perfect
Being.

Monks, while the Bodhisattva remained in this way among
his retinue of consorts, he
matured 84,000 women along with many hundreds of
thousands of assembled gods

for the attainment of unexcelled and perfect awakening.
When it was time for the Bodhisattva to leave home, there
arrived a divine son from the Heaven of Joy by the name
Hriveda, on a visit concerning the Bodhisattva's unexcelled
and perfect awakening. Then, in the quiet of the night, he
arrived at the palace together with an assembly of 32,000
divine sons in order to serve and venerate the Bodhisattva. As
he arrived, he stopped in midair and sang these verses to the
Bodhisattva:

"You have manifested passing away, Famed One!
Lion of Men, you have also manifested birth.
In order to teach the retinue of consorts,
You have acted in accordance with the world.
"While acting in conformity with the world,
You have ripened many gods and humans.
Today the time has come,
So please consider leaving home.

"If you are not free yourself, you will be unable to liberate
others;

A blind man cannot show the way.
If you are free, you can liberate others;
A person with sight can show the way.
"Those beings who are slaves to desire—
Attached to their house, wealth, sons, and wife—
When being trained by you,
May they too form a wish to leave their homes.

"You must abandon your dominion and the sports of love,
And the seven riches on the four continents.
When people hear that you have renounced all this,
The world with its gods and humans will long for the same.
"You are not delighted by desire;
You rest in the bliss of concentration.
Yet many hundreds of gods and humans,
You awaken from their sleep.
"The prime of life is very short;
It passes quickly, like a cascading waterfall.
As youth fades away,
Leaving home will not seem appealing.

"So depart from home now
While you are still young and in your prime.
Fulfill your promise
And act in the interest of the host of gods.
"Desired objects never satisfy;
They are just like salty water from the ocean.
Satisfied, however, are those who possess knowledge,
The stainless noble ones who transcend the world.
"You are the delight of King Suddhodana's kingdom,
Who has won its hearts and minds.
Your face is like a blooming lotus with hundreds of petals.
So please consider departing now!

"Beings suffer from the burning torment of disturbing
emotions.
They are without refuge, bound in heavy fetters.
Hero, quick, establish them in peace
On the path to complete liberation.
"You, the skilled physician,
Please, quickly establish in the happiness of nirvana
The beings touched by diseases, who have suffered for so
long,
By dispensing the medicine of Dharma.
"Beings are blind in the darkness of their stupor
And bound by the web of wrong views.
You are the eye of gods and humans,
So quick, shine the light of wisdom.
"We must see the One Who Has Attained Awakening,
And listen to the unexcelled Dharma."
So say the many gods, demigods, nagas,
Yaksas, and gandharvas who are watching you.
"The king of nagas can see your splendour,
Since it illumines even his abode.
He brings boundless offerings,
So fulfill his wish for disciplined conduct.
"At the feet of the Bodhi tree your mind shall be perfected,
And we shall present you with four offering bowls."
So say the four guardians of the world and their armies,
Who are all awaiting you.
"Even Brahma, the peaceful and compassionate one,
Who speaks lovingly, awaits you, thinking:
"I must request this lord of men
To turn the unexcelled wheel."
"The gods who venerate awakening
Are all present at the seat of awakening.
They await you, thinking:
'We shall witness his awakening.'

"If you are not free yourself, you will be unable to liberate
others;

A blind man cannot show the way.
If you are free, you can liberate others;
A person with sight can show the way.
"Those beings who are slaves to desire—
Attached to their house, wealth, sons, and wife—
When being trained by you,
May they too form a wish to leave their homes.

"You must abandon your dominion and the sports of love,
And the seven riches on the four continents.
When people hear that you have renounced all this,
The world with its gods and humans will long for the same.
"You are not delighted by desire;
You rest in the bliss of concentration.
Yet many hundreds of gods and humans,
You awaken from their sleep.
"The prime of life is very short;
It passes quickly, like a cascading waterfall.
As youth fades away,
Leaving home will not seem appealing.

"So depart from home now
While you are still young and in your prime.
Fulfill your promise
And act in the interest of the host of gods.
"Desired objects never satisfy;
They are just like salty water from the ocean.
Satisfied, however, are those who possess knowledge,
The stainless noble ones who transcend the world.
"You are the delight of King Suddhodana's kingdom,
Who has won its hearts and minds.
Your face is like a blooming lotus with hundreds of petals.
So please consider departing now!

"Beings suffer from the burning torment of disturbing
emotions.
They are without refuge, bound in heavy fetters.
Hero, quick, establish them in peace
On the path to complete liberation.
"You, the skilled physician,
Please, quickly establish in the happiness of nirvana
The beings touched by diseases, who have suffered for so
long,
By dispensing the medicine of Dharma.
"Beings are blind in the darkness of their stupor
And bound by the web of wrong views.
You are the eye of gods and humans,
So quick, shine the light of wisdom.
"We must see the One Who Has Attained Awakening,
And listen to the unexcelled Dharma."
So say the many gods, demigods, nagas,
Yaksas, and gandharvas who are watching you.
"The king of nagas can see your splendour,
Since it illumines even his abode.
He brings boundless offerings,
So fulfill his wish for disciplined conduct.
"At the feet of the Bodhi tree your mind shall be perfected,
And we shall present you with four offering bowls."
So say the four guardians of the world and their armies,
Who are all awaiting you.
"Even Brahma, the peaceful and compassionate one,
Who speaks lovingly, awaits you, thinking:
"I must request this lord of men
To turn the unexcelled wheel."
"The gods who venerate awakening
Are all present at the seat of awakening.
They await you, thinking:
'We shall witness his awakening.'

"If you are not free yourself, you will be unable to liberate
others;

A blind man cannot show the way.
If you are free, you can liberate others;
A person with sight can show the way.
"Those beings who are slaves to desire—
Attached to their house, wealth, sons, and wife—
When being trained by you,
May they too form a wish to leave their homes.

"You must abandon your dominion and the sports of love,
And the seven riches on the four continents.
When people hear that you have renounced all this,
The world with its gods and humans will long for the same.
"You are not delighted by desire;
You rest in the bliss of concentration.
Yet many hundreds of gods and humans,
You awaken from their sleep.
"The prime of life is very short;
It passes quickly, like a cascading waterfall.
As youth fades away,
Leaving home will not seem appealing.

"So depart from home now
While you are still young and in your prime.
Fulfill your promise
And act in the interest of the host of gods.
"Desired objects never satisfy;
They are just like salty water from the ocean.
Satisfied, however, are those who possess knowledge,
The stainless noble ones who transcend the world.
"You are the delight of King Suddhodana's kingdom,
Who has won its hearts and minds.
Your face is like a blooming lotus with hundreds of petals.
So please consider departing now!

"Beings suffer from the burning torment of disturbing
emotions.
They are without refuge, bound in heavy fetters.
Hero, quick, establish them in peace
On the path to complete liberation.
"You, the skilled physician,
Please, quickly establish in the happiness of nirvana
The beings touched by diseases, who have suffered for so
long,
By dispensing the medicine of Dharma.
"Beings are blind in the darkness of their stupor
And bound by the web of wrong views.
You are the eye of gods and humans,
So quick, shine the light of wisdom.
"We must see the One Who Has Attained Awakening,
And listen to the unexcelled Dharma."
So say the many gods, demigods, nagas,
Yaksas, and gandharvas who are watching you.
"The king of nagas can see your splendour,
Since it illumines even his abode.
He brings boundless offerings,
So fulfill his wish for disciplined conduct.
"At the feet of the Bodhi tree your mind shall be perfected,
And we shall present you with four offering bowls."
So say the four guardians of the world and their armies,
Who are all awaiting you.
"Even Brahma, the peaceful and compassionate one,
Who speaks lovingly, awaits you, thinking:
"I must request this lord of men
To turn the unexcelled wheel."
"The gods who venerate awakening
Are all present at the seat of awakening.
They await you, thinking:
'We shall witness his awakening.'

"If you are not free yourself, you will be unable to liberate
others;

A blind man cannot show the way.
If you are free, you can liberate others;
A person with sight can show the way.
"Those beings who are slaves to desire—
Attached to their house, wealth, sons, and wife—
When being trained by you,
May they too form a wish to leave their homes.

"You must abandon your dominion and the sports of love,
And the seven riches on the four continents.
When people hear that you have renounced all this,
The world with its gods and humans will long for the same.
"You are not delighted by desire;
You rest in the bliss of concentration.
Yet many hundreds of gods and humans,
You awaken from their sleep.
"The prime of life is very short;
It passes quickly, like a cascading waterfall.
As youth fades away,
Leaving home will not seem appealing.

"So depart from home now
While you are still young and in your prime.
Fulfill your promise
And act in the interest of the host of gods.
"Desired objects never satisfy;
They are just like salty water from the ocean.
Satisfied, however, are those who possess knowledge,
The stainless noble ones who transcend the world.
"You are the delight of King Suddhodana's kingdom,
Who has won its hearts and minds.
Your face is like a blooming lotus with hundreds of petals.
So please consider departing now!

"It is true that bodhisattvas
Demonstrate their occupation with consorts.
You, however, should be at the forefront.
Do not fall behind them!
"Remember the sweet-sounding and soft words
Of Dipankara when he gave his prophecy!
Utter now the sound of the victorious ones' voice,
The voice that is genuine and free from error!
This concludes the thirteenth chapter on encouragement.

LALITA-VISTARA CHAPTER 14 — Dreams

[The Bodhisattva takes a trip outside of the palace walls to visit the royal parks. On this trip, he encounters a sick person, an old man, a corpse, and a religious mendicant. Deeply affected by these sights, the Bodhisattva renounces his royal pleasures.]

Monks, while the divine son in this way was encouraging the Bodhisattva, a dream occurred to King Suddhodana. As he was sleeping, King Suddhodana dreamed that the Bodhisattva was leaving the palace in the quiet of the night, surrounded by a host of gods. As the Bodhisattva left the palace, the king saw that he had become ordained and was wearing the saffron-coloured robes.

As soon as the king awoke, he immediately asked the chamberlain: "Is the young Prince with the consorts?"

The chamberlain replied, "Yes, Your Majesty."

King Suddhodana, sitting in the female quarters, thought to himself: "Then the young Prince will surely leave us soon, as these omens foretell." As a sharp pain shot through his heart, he began to scheme: "My young Prince must never even set foot in the palace gardens. He must always remain inside with the maidens so that he will be addicted to their pleasures. He must never leave us!"

Then, in order for the young Prince to enjoy himself, King Suddhodana erected three palaces for each of the three seasons—hot, rainy, and cold. The Hot Season Palace was very cool, the Rainy Season Palace was both cool and warm, and the Winter Palace was naturally warm. At each palace five hundred guardsmen walked up and down the staircase. While they were ascending and descending the stairs, their calls could be heard for a distance of half a league. Everyone thought, "The young Prince will never be able to leave without being noticed."

Nevertheless all the astrologers and fortunetellers kept making the same prediction, saying: "The young Prince will leave through the Gate of Auspiciousness." So the king had massive door panels fitted into the Gate of Auspiciousness, so large that it took five hundred men to open and close each of them. The calls of these five hundred men could be heard half a league away. The king provided the palaces with the five desirable things, the likes of which had never been seen before. There were constantly young maidens around the Bodhisattva, playing their instruments, singing songs, and dancing for him.

Monks, at that point the Bodhisattva told his charioteer: "I will go to the parks, so

quick, go and prepare my chariot."

But the charioteer went to King Suddhodana and told him: "Your Majesty,
the young Prince wishes to visit the parks."

On hearing that, King Suddhodana thought to himself: "My young Prince has never been to the parks to see their lovely grounds. However, if I allow him to visit the parks, the young Prince must be surrounded by women. That way he can really enjoy amorous delights and surely he will not leave us then."

As King Suddhodana had such love for the Bodhisattva and wanted to please him, he dispatched bell ringers and made the following announcement to the people in his city: "Seven days from now, the young Prince will be visiting the grounds of the pleasure grove. You must all make sure that the young Prince does not catch sight of anything disagreeable, so take care that everything that is not beautiful has been removed, and every nice thing, pleasing to the senses, has been brought forth!"

Accordingly, on the seventh day, the entire city was beautifully adorned. The parks were also adorned with canopies of cloth in various colours, as well as parasols, flags, and banners. The road on which the Bodhisattva was to proceed had been sprinkled and swept, sprayed with perfumed water, and scattered with fresh flower petals. Incense burners dispensed fragrant smoke, and along the road vases had been placed and plantain trees planted. The road was shaded with silk canopies in many colours, and festooned with nets of tiny jewel bells and decorative garlands and tassels. Four army divisions had also taken position along the route, and members of the retinue were busy adorning the young Prince's consorts.

Amid all this activity, while the Bodhisattva was exiting through the eastern gate of the city on his way to the parks, through the power of the Bodhisattva the divine sons from the pure abodes emanated an old man on the road ahead. He was

a decrepit old man, so skinny that the veins on his body protruded. His teeth had fallen out and he was covered in wrinkles everywhere. His hair was gray and he was hunched over like the rafters in a gable roof. Weak and broken, he had to use a stick to keep himself from falling. He was in pain and his vitality was long gone. The only sounds that emerged from his throat were a dry wheezing. As he stood there on the road, with the weight of his upper body supported by his stick, all his limbs were shaking and trembling.

When the Bodhisattva saw the man, he asked his charioteer the following, even though he already knew the answer:

"Charioteer! Who is that decrepit man?"

He is so weak, emaciated, and wrinkled;

His head is all gray, his teeth are few and far between, and his body is so skinny.

Holding his stick, he sways in discomfort from side to side."

The charioteer replied:

"Your Highness, that man is overcome by old age;

His senses are weak, he suffers greatly, and his strength and energy are gone.

His relatives despise him and no one looks after him;

Unable to function, he has been abandoned like a piece of wood in the forest."

The Bodhisattva then asked:

"Is that a practice specific to his family,

Or could that happen to anyone?"

Quick, tell me the truth!

Then I will reflect on what I hear."

The charioteer replied:

"Your Highness, that is not the practice of his caste or the state;

For all beings, old age overcomes youth.

Even your father, mother, friends, and relatives

Are not free from old age, nor is any other class of people."

The Bodhisattva then remarked:

"Charioteer! How sad; childish and ignorant beings do not see old age,

Proud and crazed as they are in youth.

I will go back now—quick, turn my chariot around!

If I shall also be old, how can I enjoy myself and play games?"

So the Bodhisattva turned his fine chariot around and returned to the city.

However, monks, sometime later, while the Bodhisattva was setting out for the parks through the southern city gate, again accompanied by a large parade, he saw on the road a man suffering from disease. His body was weak, and he was suffering greatly as he lay in his own urine and feces. There was no one to take care of him or assist him, and he was breathing only with the greatest difficulty. When the Bodhisattva saw this man, he turned to the charioteer and asked him the following, even though he already knew the answer:

"Charioteer, the body of this poor man is covered in sores and discoloured;

His senses are weak, he is crippled, and he breathes so heavily.

He is so skinny, his belly is in convulsions, and he suffers;

He is lying in his own excrement, in a revolting state."

The charioteer replied:

"Your Highness, that man is seriously ill;

Confronted by the terrors of disease, he is now on the brink of death.

The splendour of his former health is gone and his strength has been lost;

He has no protection, refuge, or sanctuary, and nowhere to go."

The Bodhisattva then exclaimed:

"Health is just like a play in a dream.

What wise person, having witnessed

Such unbearable terrors of disease,

Would have a positive view of playful games?"

And so, monks, once again the Bodhisattva turned his beautiful chariot around and returned to the city.

However, monks, sometime later, while the Bodhisattva was setting out for the parks through the western city gate, accompanied by a large parade, he saw on the road a dead man who had reached his end. The corpse was lying on a stretcher, covered by a cotton cloth. It was surrounded by a group of relatives who wailed, cried, and lamented. As they followed the deceased, they pulled out their hair, threw dust on their heads, beat their chests, and lamented loudly.

When he saw this, the Bodhisattva turned to the charioteer and asked him the following, even though he already knew the answer:

"Charioteer, who is this man carried on the stretcher?"

The other people have surrounded him,

And they keep pulling their hair, scratching their faces with their fingernails,

Throwing dust on their heads, beating their chests, and crying in distress."

The charioteer replied:

"Your Highness, this man has died in Jambudvīpa;

Never again shall he see his parents, wife, or children.

He must abandon his possessions, his house, his friends, and his relatives,

And proceed to the next world, where he shall never see his relatives again."

The Bodhisattva exclaimed:

"How sad that old age destroys youth!

How sad that health is destroyed by various sicknesses!

How sad that the life of a wise man does not last long!

How sad that scholars are attached to pleasure!

"Even if there were no old age, sickness, or death,

The five aggregates would still be ridden with great suffering.

What then about old age, sickness, and death, which always occur together?"

Well then! Turn around—I will think about how to be liberated from this state."

And so, monks, once again the Bodhisattva turned his fine chariot around and returned to the city.

Monks, sometime later, while the Bodhisattva was setting out for the parks through the northern city gate, through the power of the Bodhisattva the divine sons emanated a mendicant in the street where they were passing. The Bodhisattva saw the mendicant and noticed that he was peaceful. He was self-controlled and restrained.

He had pure conduct, and his eyes did not wander but looked down ahead at a distance of six feet. His behavior was beautiful and exquisite, as was the way he walked. The way he looked ahead and to the left and right was also beautiful. When he bent and stretched his limbs, he did so in an exquisite manner. The way he wore his robes and his offering bowl was delightful to see.

When he saw this monk, the Bodhisattva turned to the charioteer and asked him the following, even though he already knew the answer:

"Charioteer, who is this peaceful and calm person?"

He walks with his eyes toward the ground at a distance of six feet.

His clothes are saffron coloured and his actions so peaceful; He carries his offering bowl and is not overbearing or haughty."

The charioteer replied:

"Your Highness, that person is what we call a monk.

He has abandoned sensual enjoyments and now acts in a very gentle manner;

He has become a mendicant and searches for peace.

Free from attachment and anger, he lives from alms."

The Bodhisattva said:

"What you say is very true, and I agree;

Wise beings always praise the life of a monk.

Such a life is beneficial for oneself and it also helps others;

It is a happy life that results in the sweet nectar of immortality.

And so, monks, once again the Bodhisattva turned his fine chariot around and returned to the city.

Monks, King Suddhodana both saw and heard that the Bodhisattva had been inspired in these ways. So in order to guard the Bodhisattva even more, he erected a perimeter wall around the palace, dug trenches, and strengthened the gates. He also posted guards, alerted his brave soldiers, and even prepared the cavalry. All of them were in full armour. In order to guard the Bodhisattva, he placed a full army division at each of the junctions by the four city gates to keep watch day and night, and told them to prevent the Bodhisattva from eloping. At the quarters of the consorts he directed everyone to continuously sing and play music, and not to stop for even a moment. "You must apply all your skills in pleasure and games!" he told them. "Use all your female trickery and keep persevering with the young Prince so that when his mind becomes attached to you, he will not want to leave for the sake of ordination!"

On this topic, it is said:

At the gates there are men fond of combat, holding their swords aloft;

There are elephants, horses, chariots, and men in armour on rows of elephants.

Ditches have been dug, and tall walls and archways with turrets have been built;

There are gates so solid that their noise can be heard for several miles.

All the Sakyas are worried and keep guard day and night;

The great noise of the powerful army is heard everywhere.

The city is in turmoil and full of terrified cries: "May the Gentle One not depart!

If the holder of the Sakya lineage leaves, this royal line will be broken!"

The women are told: "You must never stop your songs and music;

You must make him stay, so captivate his mind with your games of pleasure.

Demonstrate all your many ways of female trickery and make a good effort;

Watch over him and create hindrances so that the Gentle Being does not depart!"

THE GRAND BIBLE

These are omens that foretell the departure of the best of charioteers:

The swans, cranes, peacocks, mynas, and parrots do not make any sounds.

They sit on terraces, by palace windows, on gateways, parapets, and pedestals;

Depressed, unhappy, and miserable, they hang their heads and remain silent.

Even the beautiful lotuses in the ponds and the pools wither and die;

The foliage and the flowers in the trees disappear, and the trees blossom no more.

The strings on the lutes and the sitars break for no apparent reason;

The drums, big and small, all break when touched and emit no sounds.

The whole city is disturbed and overcome by lethargy; Nobody has any desire for dancing, singing, or making merry.

Even the king is severely depressed and given to brooding; He wonders: "Oh no, will the Sakya lineage, of such fortune, now be destroyed?"

As Gopa and the Prince lie asleep in the same bed, A dream appears to Gopa in the middle of the night.

She dreams that the entire earth with all its mountains is shaken;

The trees are rocked by the wind, and uprooted they fall to the ground.

The sun, the moon, and the stars that adorn them fall from the sky onto the earth;

She sees her shorn-off hair in her right hand, and her diadem crumbling into pieces.

Her hands and feet are cut off and she finds herself naked; Her pearl necklace and the jewel in her girdle break apart.

The four legs of her bed break off, and she ends up lying on the ground;

The beautiful and splendourous handle of the king's parasol is broken.

All her ornaments fall off and are scattered about and carried off by water;

Her husband's ornaments, clothes, and crown lie scattered on their bed.

Torches are carried out from the city, which is left behind in darkness;

The beautiful jewel lattices she sees in her sleep are broken. The tassels of pearl fall off and the ocean is stirred;

She dreams that Meru, the king of mountains, is shaken in its foundation.

These are the dreams that appear to the daughter of the Sakyas.

As she awakens with tearful eyes, she asks her husband: "Lord, what is going to befall me? Please tell me the meaning of these dreams!"

My memory is confused, and I cannot see clearly. My heart is aching!"

The Lord replies to Gopa in a voice as sweet as the nightingale, a drum, or Brahma:

"Cheer up! Nothing bad is in store for you.

Only beings who have created previous merit have such dreams;

People for whom there is suffering in store could never dream like that.

"When you dream that the earth is shaken And the mountains crumble to the earth,

It shows that gods, nagas, raksasas, and bhutas All rank you as the highest among those worthy of worship.

"When you dream that the trees are uprooted And you cut off your hair with your right hand,

It shows that you, Gopa, will quickly cut the web of afflictions

And free yourself from the web of viewing conditioned phenomena.

"When you dream that the sun and the moon fall to the ground

And that the stars fall as well, It shows that you, Gopa, will quickly conquer the enemy of afflictions

And will become worthy of offerings and praise from the world.

"When you dream that your pearl necklace is torn And that you are naked and your body is mutilated,

It shows that you, Gopa, can soon leave your female body And swiftly attain a male body.

"When you dream that the legs of your bed break off And the precious handle of the parasol is broken,

It shows that you, Gopa, shall quickly cross the four rivers And see me as the single parasol bearer in the triple universe.

"When you dream that your jewellery is carried off by water And my clothes and crown are left behind on my throne,

It shows that you, Gopa, shall quickly see me adorned with signs

And receiving the praise of the entire world.

"When you dream that billions of lights Leave the city and plunge it into darkness,

It shows, Gopa, that soon I will illuminate with the light of knowledge

The entire world, which is plagued by delusion and the darkness of ignorance.

"When you dream that your pearl necklace breaks And your beautiful golden chain is broken,

It shows that you, Gopa, shall quickly cut the web of affliction

And remove your chain of conceptual perception.

"Gopa, since you pay homage to me And always make offerings with the highest respect,

You shall never go to the lower realms or meet with suffering.

Soon you shall have happiness and fortune. "In the past I made abundant offerings;

I guarded my discipline and always trained in forbearance. Therefore whoever has faith in me

Shall find happiness and fortune. "For a limitless number of millions of eons in cyclic

existence, I have trained in the perfect path to awakening.

Therefore whoever has faith in me Shall eliminate the three lower realms.

"So be happy and do not be depressed! Be fulfilled and joyful!

Soon you shall attain happiness and fortune. Gopa, with such good omens, lay down and sleep."

Those who are nourished by the splendour of merit and have merit in their heart,

Will see in their dreams splendourous signs, Which occur to supreme beings, who have accumulated

virtuous karma, At the time of their departure from home.

Such a being dreams that the waters in the four great oceans Are stirred with the strokes of his hands and feet.

The entire earth becomes his bed, And the king of mountains is his pillow.

He sees in his dream a light shining forth That clears away the deep darkness of the world.

A parasol emerges from the ground and covers the entire three worlds;

Touched by this radiance, the misery of those who suffer disappears.

In his dream four white-and-black animals lick his feet, Birds of four colours change into one colour.

He climbs an abhorrent and revolting mountain of excrement,

Yet he succeeds and remains free from stains. In his dream he further sees rivers overflowing

And many billions of beings swept away. Building a boat he frees himself and can save others;

He takes them to the best of shores, the one that is free from fear and suffering.

He further sees many beings struck with illness; Their health and splendour is gone, and their strength is weak.

He becomes a doctor and dispenses many medicines, Curing billions of beings of their many diseases.

He sits on a lion throne on the central mountain; His students join their palms, and the gods all venerate him.

He sees himself victorious in the midst of a battle, With the immortals in the sky cheering him in joyous voices.

Such signs did the Bodhisattva see in his dreams, And he saw the fulfillment of his virtuous and excellent conduct.

The gods and humans who heard this were delighted and thought:

"Soon he shall become the god of humans and gods!" This concludes the fourteenth chapter on dreams.

LALITA-VISTARA CHAPTER 15 — Leaving Home

[The Bodhisattva departs from the palace to begin the life of a religious seeker on a spiritual journey.]

Monks, in the meantime the Bodhisattva thought to himself, "It would not be right if

I did not share my plans with the great king Suddhodana and simply left home without his permission. It would be very ungrateful of me."

So that night when everything became quiet, he left his own quarters and entered the quarters of King Suddhodana. As soon as the Bodhisattva stepped foot on the palace floor,

the entire palace became illuminated with light. The king woke up and, when he saw the light, he promptly asked his chamberlain,

"Did the sun rise? It is such a beautiful light!" His chamberlain replied: "No, my lord, it is still the middle of the night." He continued:

"My lord, the light of the sun causes trees and walls to cast shadows;

It torments and overheats the body. Also swans, peacocks, parrots, cuckoos, and wild ducks

Call out at the time of dawn. "However, Your Majesty, this light is lovely and pleasant.

It is soothing, auspicious, and does not burn; It penetrates trees and walls and casts no shadow. Someone with great qualities must have arrived here."

The king, worried, looked all around, And saw the pure being with eyes like lotuses.

He tried to get up from his bed, but did not succeed; The noble one with pure heart then felt respect for his father.

Standing in front of the king, he said: "My lord, now the time is right for me to leave home;

Please do not hinder me and don't be distraught. My king, may you, my family, and the people of the kingdom forgive me."

The king replied with tears filling his eyes: "What will it take for you to change your mind?

Will you ask me for a boon? Tell me, I will give you anything!

I am yours, and you can have the palace, the servants, and this whole kingdom."

Then, in a sweet voice, the Bodhisattva replied: "My lord, I wish for four boons. Please grant them to me!

If you are able to give them to me, you will have power over me.

You will always see me here at home and I will not depart. "I want, my lord, to be unharmed by old age;

To retain my fine complexion and youth forever; To be healthy and without disease;

And to have infinite life without death ever coming." When the king heard these words, he felt extremely sad.

"My son, you are asking for the impossible; I am powerless here.

Even the sages who live for eons are not beyond Degeneration and the dreads of sickness, old age, and dying."

"My lord, if you cannot give me these four boons— Freedom from misfortune and the terrors of sickness, old age, and dying—

Then I request of you another boon. Please listen, Your Majesty:

I wish that, after I die, I will not have to take rebirth again."

When the king heard these words from the best among men, He diminished his longing, let go of his attachment for his son, and said:

"Then go and benefit and liberate beings. I rejoice in that. May all your wishes be fulfilled."

Monks, then the Bodhisattva left and went to his own residence, where he lay down on his bed. No one had even noticed that he had left.

Monks, at daybreak King Suddhodana gathered the entire Sakya clan and announced,

"The Prince wants to abandon his home. What shall we do?"

The Sakyas replied, "Your Majesty, let us guard him. There are many of us in the Sakya clan, and he is alone. He will not be able to leave home."

Thereafter the Sakyas and King Suddhodana placed five hundred young men by the eastern city gate to guard the Bodhisattva. All the men were armed, trained in combat,

skilled in archery and javelin throwing, and were as strong as powerful wrestlers. In order to further guard the Bodhisattva,

each of the young Sakya men had five hundred chariots at their disposal, and along with each chariot were five hundred infantrymen.

Likewise they placed five hundred young men by the southern, western, and northern city gates to guard the Bodhisattva. All the men were armed, trained in combat,

skilled in archery and javelin throwing, and were as strong as powerful wrestlers. In order to further guard the Bodhisattva,

each of the young Sakya men had five hundred chariots at their disposal, and along with each chariot were five hundred infantrymen.

The elders of the Sakya clan, both male and female, were also placed everywhere at road intersections, junctions, and many highways in order to guard the Bodhisattva.

Even King Suddhodana kept watch at the palace gate, accompanied by five hundred young Sakyas mounted on elephants and horses.

Mahaprajapati Gautami said to her servants: "Light bright lamps and fasten all jewels to the peak of the banners!

Hang garlands of pearls and illuminate this entire palace! Play music, sing songs, and stay awake and alert through the night.

Guard the Prince so that he cannot leave without anybody knowing.

"Arm yourselves! Carry in your hands weapons— Swords and lances, bows and arrows, and two-pointed spears—

To guard our beloved prince. Everyone must be on high alert!

"First shut all doors, then lock them tight And place door bolts firmly across the door panels. Unless you must, do not open any door,

Otherwise this noble being might escape.

THE GRAND BIBLE

"Adorn yourselves with necklaces of jewels and pearls;
Wear flower ornaments, half-moon ornaments, and chains.
Adorn yourselves with belts, rings, and earrings;
Take care to fasten your anklets well.

"Should this benefactor of humans and gods, who acts like a proud elephant,

Try to escape in a hasty manner,
You should confront him in such a way
That no harm is done to him.
"You girls with lances in your hands,
Who surround the bed of this pure being,
You must not slip into laziness,
But watch him with eyes like a butterfly.

"In order to guard the Prince,
Adorn this palace with bejeweled lattices
And take up your flutes and play them to your fullest.
Protect the Stainless Being through the night!
"Keep each other awake
And do not take rest.

Otherwise he may certainly leave his home behind,
Abandoning the kingdom and all his subjects.

"If he were to leave his home,

Then the royal palace would become a place with no joy.

The continuity of the royal lineage, which has endured so long, would become interrupted."

Monks, at that point the twenty-eight great yaksa generals, such as Pañcika, met with the five hundred sons of Hariti and voiced their concern: "Friends, tonight the Bodhisattva will leave his home. So you should delight in making offerings to him."

Likewise the four great kings, who had entered the Adakavati Palace, told the great gathering of yakas: "Friends, tonight the Bodhisattva will leave his home. You must

help him leave by carrying the hooves of his fine horse with your hands."

The gathering of yakas responded:

"Hard as vajra, and indestructible with a body as powerful as Narayana's,

Diligent and strong, this perfect man cannot be moved.

Although great Meru, the foremost mountain, may be lifted and held up in the sky,

No one can lift the mountain of a victor's qualities, founded on merit and wisdom."

Vaishnavas said:

"For people bloated with pride, this teacher will be heavy;

For those who are loving and respectful, he will be light.

If from your heart you devote yourself to him with respect,

You will find him as light as a tuft of cotton is to birds.

"I will walk in front, while you will carry his horse.

When the Bodhisattva leaves, we shall gather vast amounts of merit!"

Monks, then Sakra, lord of the gods, spoke to the gods in the Heaven of the Thirty-Three: "Friends, tonight the Bodhisattva will leave his home. So you should delight in making offerings to him."

The divine son Santamati replied: "I will cause all men, women, and children in the city of Kapilavastu to fall asleep."

The divine son Lalitavyuha offered: "I will silence all sounds from horses, elephants, donkeys, camels, cows, buffaloes, women, men, boys, and girls."

Then the divine son Vyuhamati volunteered: "I will construct in midair a fabulous road seven chariots wide, flanked on both sides by jeweled platforms, blazing with the light of sunstone gems, shaded with raised parasols, flags, and banners, strewn with various flowers, and censured from incense burners of various fragrances. On this road the Bodhisattva will set forth."

Then the king of the elephants named Airavana spoke: "Upon my trunk I will erect a mansion thirty-two leagues tall. In that mansion divine maidens can assemble to serve and venerate the Bodhisattva by making music, singing songs, and playing instruments."

Then Sakra, lord of the gods, himself said: "I will open the gates and show him the path."

Next the divine son Dharmacarin said: "I will cause the retinue of consorts to look unappealing."

Then the divine son Sañcodaka spoke: "I will help the Bodhisattva to rise from his bed."

Finally the naga kings Varuna, Manasvin, Sagara, Anavapta, Nanda, and Upananda spoke: "We, for our part, will produce cloud banks of sandalwood and let a rain of sandalwood powder descend as offerings to the Bodhisattva."

Monks, then all the gods, nagas, yakas, and gandharvas set out to do what they had promised.

In the meanwhile the Bodhisattva's mind was on the Dharma. He was resting comfortably in the music hall, surrounded by his ladies. As he reflected on the conduct of past buddhas and the way to benefit all sentient beings, he was thinking about four aspiration prayers that he had formed in the past:

"Previously I wished to become a self-appearing lord and pursue omniscience. At that time I donned the armour of the following fourfold resolve. First:

"I have seen how sentient beings suffer. So may I free and liberate those who are bound to the world and caught in the prison of cyclic existence. May I liberate sentient beings from the tight shackles and chains of craving."

Such was his first aspiration prayer from the past. Next he thought of his second aspiration prayer from the past:

"May I shine the light of Dharma for those who are thrown deep into the darkness of great ignorance within the world—for the people whose eyes are obscured by the cataract of ignorance, who lack the eye of wisdom, and who are blind with ignorance and delusion. May I raise the lamp of wisdom, which destroys the darkness for those who are blinded by ignorance. May I apply the medicine of the three gateways to liberation—the remedy that employs means, wisdom, and knowledge. May I remove the darkness of ignorance and all cataracts and faults of dullness, and in this way purify their wisdom eye."

Then the Bodhisattva thought of his third aspiration prayer from the past:

"Alas, this world has raised the banner of pride and egotism. It is obsessed with clinging to 'I' and 'mine.' People's minds grasp at the self, and false notions of a self distort their views. May I bring down this banner of pride that thinks 'I am' by showing them the noble path."

Finally the Bodhisattva thought of his fourth aspiration prayer from the past:

"Alas, this world is not at peace because of the self. The world is continually disturbed and is like a tangled mass of cords. Beings come and go. They always move and circle back and forth between this world and the next. Their spinning around knows no end and resembles a firebrand's circle. May I show them the Dharma of tranquility, which brings fulfillment through knowledge."

Right then the divine son Dharmacarin and the divine sons of the pure abodes made the retinue of consorts appear unappealing. After the divine sons had revealed the consorts' unpleasant and unattractive features, they took position in the sky and uttered the following verses:

The divine sons who have great magical powers
Spoke to the One with Elongated Eyes like a Blooming Lotus:

"How can you be so delighted

When living amid a cemetery?"

Inspired by the lords of gods,

Immediately the Bodhisattva looked around and examined the retinue of consorts.

Seeing that they had become repulsive,

He thought, "It is true, I live amid a cemetery."

When the Bodhisattva looked at the entire retinue of women, he saw that some had garments that had slipped off, some had disheveled hair, and some had their jewellery in disarray. Others had lost their head ornaments, some had ugly shoulders, while some had uncovered arms and legs. Some had repulsive expressions, while the eyes of others were crossed. Some were drooling, and others were snoring.

Some were laughing wildly, some were coughing, and others were prattling incoherently.

Some others were gnashing their teeth, and the complexion of others had changed. Some of the women had unpleasant features, such as arms that were too long. Some tossed their feet around. Some had their heads uncovered, while the heads of others were covered. The facial features of some had changed. The bodies of some looked awful, and some were even lying naked.

Some were hunched over and making gargling sounds. Some, still holding clay kettledrums, were twisting their bodies and heads. Some of the women held their instruments, such as lutes and three-stringed lutes. Others were grinding their flutes with their teeth, making crushing noises. Some were playing kampilas, nakalus, and sampas whose resonance boxes had been removed. Some had their eyes closed, some had them open, and some were rolling their eyes. Some of the women were also lying with their mouths agape.

The Bodhisattva looked at the retinue of consorts, who were lying there on the floor looking utterly revolting, and he had the impression that he was indeed in a cemetery.

On this topic, it is said:

Seeing this, the Protector of the World felt upset.

With an outpouring of compassion he exclaimed,

"Ah! This gathering is so miserable!

How could I find delight in this assembly of demonesses?

"Flawed and obscured with delusion is the judgement

Of he who thinks that worthless sense pleasures are meaningful.

Like a bird caught in a cage,

One never regains one's freedom."

Then the Bodhisattva examined his retinue of women by means of this gateway to the light of the Dharma. Next, with words spoken out of great compassion, he lamented sentient beings:

"These childish beings are killed, like the condemned at the scaffold.

These childish beings are filled with desire, like fools who are attracted to a ceramic vase filled with vomit.

These childish beings are drowning, like elephants sinking in deep water.

These childish beings are confined, like thieves in a dungeon.

These childish beings are content, like a pig surrounded by filth.

These childish beings are greedy, like a dog with a bone.

These childish beings fall, like moths flying into the candle flame.

These childish beings are trapped, like a monkey tangled in a snare.

These childish beings are caught, like fish snarled in a net.

These childish beings are cut up, like sheep on a slaughtering log.

These childish beings are impaled, like a criminal on the tip of a stake.

These childish beings are sinking, like an old elephant in a swamp.

These childish beings perish, like a ship wrecked on the ocean.

These childish beings fall, like a blind person tumbling into a deep abyss.

These childish beings are exhausted, like water running into the surface of the

earth.

These childish beings go up in smoke, like this great earth at the end of the eon.

These childish beings are spinning, like the revolving of a potter's wheel.

These childish beings have lost their way, like blind people roaming the mountains.

These childish beings are tied up and run in circles, like dogs kept on a leash.

These childish beings wither, like grasses and trees in the hot season.

These childish beings diminish, like the waning moon during the dark fortnight.

These childish beings are devoured, like snakes by the garudas.

These childish beings are swallowed, like ships by huge sea monsters.

These childish beings are robbed, like a traveler by a horde of thieves.

These childish beings are broken, like palm trees in a storm.

These childish beings are killed, like someone bitten by a poisonous snake.

These childish beings are wounded because of seeking a taste, like fools licking a knife smeared with honey.

These childish beings are carried away, like wooden logs taken off by the river.

These childish beings play, like children toying with their own excrement.

These childish beings are controlled, like elephants by the mahout's hook.

These childish beings are deceived, like a simple-minded person by a charlatan.

These childish beings exhaust their roots of virtue, like a gambler losing his wealth.

These childish beings are devoured, like merchants consumed by demonesses.

The Bodhisattva examined the retinue of consorts by means of these thirty-two similes.

He contemplated the impure nature of the body and developed a feeling of repulsion, and then disgust. Next he meditated the fact that his own body was just like theirs, and so he truly saw the shortcomings of the physical body. Then he let go of his attachment toward the body, destroying his perception of it as being attractive and instead seeing it as repulsive. He saw that the body, from the soles of the feet all the way up to the top of the head, is made of filth, produces filth, and emits filth. At that moment he exclaimed the following verses:

"Grown in the fields of karma and born from the water of craving, we call it the transitory body.

This body is moist from tears, sweat, and mucus, and filled with urine and blood.

It is full of all kinds of filth, fat, pus, and brains;

It constantly leaks excrement and it stinks.

"It is made of bones, teeth, and hair, and is covered by a hairy skin;

Packed with intestines, liver, spleen, lymph, and saliva, it is weak.

It is like a machine held together by bones and sinew and adorned with flesh;

It is filled with diseases, subject to pain, and always afflicted by hunger and thirst.

"The body of beings has many cavities and transforms into old age and death.

Seeing the body, what wise person would not think of it as an enemy?"

THE GRAND BIBLE

In this way the Bodhisattva remained mindful of the body as something that must be left behind.

The divine sons, who were hovering in the sky above, asked the divine son Dharmacarin:

"Dear friend, what is this? Siddhartha dawdles and keeps looking at the retinue of consorts. He even smiles and does not seem displeased. But perhaps he is like a deep ocean that cannot be fathomed? Because isn't it true that whoever is unattached does not cling to objects? Or will he perhaps forget the promise he made when he was inspired by the gods?"

The divine son Dharmacarin replied: "Why say something like that? There is surely evidence that when he practiced awakened conduct in the past, he developed this kind of detachment. Why then would he all of a sudden become attached in this existence, which is his last?"

Monks, indeed the Bodhisattva had become certain. He was filled with distaste and had made up his mind. So without any delay, he gracefully rose from his seat in the music hall and turned toward the east. With his right hand he parted the bejewelled lattice and went onto the palace roof. There he folded his hands and, recalling all the buddhas, he bowed to them. When he looked up into the expanse of space, he saw Indra, the one-thousand-eyed lord of the gods, with a retinue of one hundred thousand gods, holding flowers, incense, garlands, perfumes, scented powder, garments, parasols, victory banners, flags, earrings made of flowers, and garlands made of precious stones. Bowing before him, Indra paid his respect to the Bodhisattva.

The Bodhisattva also saw the four guardians of the world together with hordes of yakshas, demons, gandharvas, and nagas. They all wore solid armour, corselets, and helmets. In their arms they held swords, bows and arrows, spears, javelins, and tridents. They gracefully took off their bejeweled diadems and crowns and bowed before the Bodhisattva. Then he saw two divine sons, the Sun and Moon,

standing on his right and left sides. Pusa, the chief of all constellations, was also seen standing by.

Seeing that it was now midnight, the Bodhisattva called upon Chanda:

"All the auspicious signs have come together;
Without a doubt I will accomplish my wishes tonight.
Chanda, do not vacillate or delay!
Ornament the king of horses and bring it bedecked to me."
When Chanda heard these words, he felt sad and asked:
"Where are you going, you who whose eyebrows are long
And who has eyes as beautiful as blooming lotuses?
A lion among men, with a face like the autumn moon,
The moon that delights the lotuses of the night?
"Your face is like a blooming white lotus;
It is as tender as a young blue lotus.

Your splendour is like that of the sun, or well-purified gold;
It is like the newly risen and stainless moon,
"Like the fire whose flames are fed by the sacrificial butter.
Your splendour is like a blazing flash of lightning;
Your invincible gait is as graceful as that of a confident elephant;

You walk and place your feet beautifully, with the gait of a bull, a lion, or a swan."

The Bodhisattva replied:
"Chanda, tell me, for what purpose then
Have I in the past forsaken my arms and legs and eyes?
I have given up my head and my beloved wife and children,
My kingdom, wealth, gold, and clothes,
"Elephants and horses laden with jewels,
Swift as the wind and of great power.

For trillions of eons I have trained in discipline and patience,
Delighting in diligence, the powers, concentration, and knowledge.

"Therefore, once I attain the auspicious peace of awakening,
The time has come for me to free beings drowning in the ocean of old age and death."

Chanda replied: "I have heard, my Lord, that when you were born, you were brought to the priests who are skilled in making predictions based on examining signs. They prophesied before your father, King Suddhodana: 'Your Majesty, your royal line will flourish.' When King Suddhodana inquired further, the priests replied:

"Your newborn son possesses a hundred marks of merit
And blazes with the splendour of merit.

He will become a universal monarch, ruling over the four continents,

And he will possess the seven treasures.

"However, if he is confronted with the miseries of this world,

He will abandon his retinue of consorts and leave his home.

Then he will attain awakening, the state free from old age and death.

He will satisfy beings with the water of the Dharma."

"My Lord, there is this prophecy and it cannot be denied. But please listen to what I have to say, for I may be able to help you!"

"How so?" asked the Bodhisattva.

Chanda replied: "My Lord, why is it that some people go through disciplined actions and practice austerities? They wear deerskin and tie their hair in a topknot.

They wear garments made of tree bark. They let their nails, hair, and beard grow long. They take pleasure in torturing their bodies and go through various difficult torments. They take up the harshest of austerities because, as they say, they wish to attain the best among gods and humans. But you, Lord, you already possess this good fortune!

"The kingdom is prosperous, large, and peaceful, with excellent harvests. It is delightful and filled with many people. Your parks are the best of the best, full of flowers and fruits and resounding with the singing of birds. There are beautiful ponds with blue, pink, and white lotus flowers, and they resound with the cries of swans, peacocks, cuckoos, wild ducks, storks, and whooper swans. There are many flowering trees growing around the lakes, such as mango, asoka, magnolia, amaranth, and saffron trees. The parks are adorned with groves of jeweled trees that are arranged like chessboards and surrounded by jewel platforms. One sees jeweled lattices hanging everywhere. The parks can be enjoyed during any season, and they are pleasant to visit whether it is the hot season, the rainy season, autumn, or winter.

"Your palaces are like the palace of Vaijayanta, wherein one finds the peace of true Dharma, and all one's worries are gone. Since your palaces are the colour of autumn clouds, they resemble Mount Kailasa. They are adorned with verandas, arches, portals, windows, cooling terraces, and top-floor terraces. They resound with the tinkling of tiny bejeweled bells on latticed draperies.

"Your retinue of consorts is well trained. They sing songs while playing melodious music and dancing. They play tunas, panavas, flutes, lutes, wood kettledrums, reed pipes, wooden pins, cymbals, kampilas, nakalus, guitars, clay kettledrums with a good sound, and patahas. They attend upon you with comedy and dance—playful, enjoyable, happy, and sweet.

"And you, my Lord, are still young. You are in the prime of your life. You are a fresh and tender boy with black hair and a body like a lotus. You have not yet given yourself to the pleasures of the senses. So now enjoy yourself, like the lord of the Heaven of the Thirty-Three, the lord of the gods, the one endowed with a thousand eyes. We can always leave our homes later, once we are old."

At that moment Chanda spoke the following verse:
"You know the techniques of enjoyment, so relish them,
Like the powerful lord of gods in the Heaven of the Thirty-Three!

Later, when we are old,
We can practice disciplined conduct and austerities!"

The Bodhisattva replied: "Enough, Chanda! These sense pleasures are impermanent and unstable. They do not endure and are subject to change. Like the rapids of a mountain torrent, they quickly pass and are turbulent. Like dewdrops, they do not last. Like an empty fist that tricks a child, they have no substance. Like the core of a plantain tree, they have no strength. Like a vase of unbaked clay, they naturally break. Like autumn clouds, they appear one moment and vanish the next. Like a flash of lightning in the sky, they last for just the briefest time. Like a vessel filled with poison, they cause pain. Like poison ivy, they bring discomfort.

"The objects of desire, which are desperately craved by all those with immature minds, are like water bubbles, always changing. Like a mirage, they are caused by mistaken perception. They are like a hallucination that has come about through false thinking. Just like dreams, they cannot satisfy, since one is grasping at a false appearance.

Just as it is difficult to fill the oceans, desires can never be fulfilled. Like saltwater, objects of desire only make you thirstier. Like the head of a viper, they are dangerous to touch. Like a deep abyss, they are abandoned entirely by wise people. They produce anxiety, cause strife, and generate distress and faults. Knowing this, the wise ones avoid them, the clever ones deplore them, the noble ones abhor them, and the intelligent ones disparage them. Yet the ignorant embrace them, and the immature rely on them."

At that moment he spoke the following verses:
"Wise people avoid the sense pleasures like the head of a snake;

They drop them like a filthy vessel filled with excrement.
Chanda, since I understand that sense pleasures
Destroy all virtue, I do not enjoy them."

Then Chanda, wailing as if in sharp pain, with tearful eyes and stricken with agony, exclaimed the following verses:

"Why do some persevere in many austerities?

They wear deerskin and let their hair, beard, and nails grow long;

They cover themselves in tree bark.

Adhering to their practices of austerities, many have emaciated bodies.

"Some eat only vegetables, millet, and the gardula plant.

Others, who have vowed to adopt the behavior of a cow, always keep their heads down.

We, however, should become the best and most distinguished in the world;

We should be supreme universal monarchs and guardians of the world,

"Or vajra holders like Sakra, or the chief god in the Heaven Free from Strife,

Aspiring to experience the bliss of meditation in the realm of Brahma.

Perfect Being, your kingdom is wealthy, flourishing with excellent harvests.

Full of parks and palaces, it equals the Vaijayanta Palace.
"These ladies are well trained in offering pleasures,

In combination with song and the melodious sounds of lutes and reed pipes.

Enjoy these pleasures, my Lord!
If you do not leave, you will experience great delights!"

The Bodhisattva answered:
"Listen, Chanda! In previous births

I have endured hundreds of sufferings—
Imprisonment, slavery, beatings, threats—all on account of desire.

While my mind was fixed on conditioned things, I could not gain liberation.

"Under the sway of carelessness and overcome by delusion,
I was blind in the past, covered with a veil of wrong views.

Such views made me grasp at the notion of self
And perpetuate the experience of sensations, all due to not knowing the Dharma.

"All things move and change and are impermanent like clouds;

They may be likened to a flash of lightning.
They are like a dewdrop on a blade of grass, and deceptive like an empty fist;

They have no essence and no self, and lack intrinsic existence in every way.

"So my mind is not attached to objects anymore.
Chanda, bring me Kanthaka, well adorned, the supreme king of all horses.

My auspicious aspirations from the past have been fulfilled;
Overcoming everything, I will become a master of all phenomena, a king of Dharma, a sage."

Chanda replied:
"Do you not see these women with eyes like blooming lotuses,

Who are adorned with garlands of many precious gems,
Sparkling like a flash of lightning amid cloud banks in the sky,

So beautiful as they rest on their beds?
"Or those who play such sweet-sounding flutes and cymbals,
Clay drums and reed pipes, making music and song,

Accompanied by the sounds of partridge, peacocks, and cuckoos?"

Are you going to abandon this place, which is like a city of kimnaras?

"Here are many flowers, such as jasmine, blue lotuses, coral jasmine, and magnolias,

And fragrant garlands with masses of fine blossoms.
We have perfectly scented incense made of black aloe wood,
And sublime scented ointments. Do you not see all of this?

"Here you get the finest cuisine and the best dishes,
With exquisite flavors, emitting superb aromas,
Along with the sweetest beverages.

Do you not see them, my Lord? Where will you go?
"Here your garments are scented in the cold season with warming oils,

And in the hot season, with sandalwood.
You have beautiful, fine silken clothing;

Do you not see them, my Lord? Where will you go?
"Here are the five sense pleasures,

As exquisite as the divine pleasures in the god realms.
Now, enjoy and revel in them with delight and bliss!

Then later, Noble Lord of the Sakyas, you can retreat to the forest!"

The Bodhisattva replied:
"Chanda, for countless eons beyond measure,
I have enjoyed the many sense pleasures of humans and gods,
In the manner of forms, sounds, smells, tastes, and textures,
Yet I have failed to become satisfied!

"I have been a supreme royal son, so rich in power!
I have been a universal monarch, ruling over the four continents.

I possessed the seven treasures,
And I lived in the midst of ladies.

"I ruled over the Heaven of the Thirty-Three and the Heaven Free from Strife;

I left those realms and came here.
In the past I enjoyed the most sacred and superb objects
Among the gods of emanations.

"I have been the lord of demons, who controls the realms of gods;

I have enjoyed the best and most exquisite sense pleasures,
but found no satisfaction.

How then would I find satisfaction now by indulging in inferior pleasures?"

This is out of the question!
 "Moreover, Chanda, I see that this world is suffering;
 It is caught in the midst of cyclic existence.
 It is a wilderness of misery, full of afflictions and evil,
 Where beings are constantly swept away.
 "Without refuge or purpose, beings wander in the darkness
 of ignorance and delusion;
 They suffer from the terrors of old age, sickness, and death.
 They are assailed by the sufferings attendant upon taking
 birth,
 And they suffer the onslaughts of enemies.
 "So I will now assemble the ship of Dharma.
 It is constructed with the strongest wood—
 Giving, disciplined conduct, patience, and diligence—
 And firmly secured by my indestructible, superior
 motivation.

"It is my resolve to board that ship and cross the ocean of
 cyclic existence.
 Then I will ferry innumerable beings across this ocean,
 This sea of suffering so hard to cross with its waves of anger,
 Monsters of passion, and maelstroms of enmity.
 "I will cross the ocean of existence,
 Infested with the monsters of harmful views and the demons
 of affliction.
 Once I have ferried innumerable beings across,
 I will establish them on the auspicious dry land without old
 age or death."
 At that time Chanda, who now cried even harder, exclaimed:
 "Lord, is your resolve based on conviction?"
 The Bodhisattva replied:
 "Chanda, listen to this about my resolve:
 I will strive to benefit and liberate beings!
 My resolve is like a mountain: immutable, unchangeable,
 and firm.

It is as difficult to move as Meru, the king of mountains."
 Chanda then asked, "Lord, how can you be so certain?"
 The Bodhisattva replied:
 "Even if bolts of lightning, battle-axes, spears, and arrows
 were to rain upon me,
 And if molten iron, blazing like a fork of lightning,
 And an erupting volcano were to drop on my head,
 I would never want to be a householder again!"
 At this moment the divine sons who were watching from the
 sky uttered cries of joy and rained down flowers, exclaiming:
 "With a mind not attached to any object,
 And with compassion and love for sentient beings,
 May you, the one with supreme intelligence, be victorious!
 You are the protector who grants fearlessness to beings.
 "Like the sky, which remains unattached to darkness, dust,
 smoke, or comets,
 The mind of the Supreme Being remains unattached.
 The Pure Being is unstained by pleasurable objects,
 Just like a lotus rising up from the water."
 Monks, when the divine sons Santamati and Lalitavyuha
 understood the Bodhisattva's determination, they caused all
 men, women, and children in the city of Kapilavastu to fall
 asleep. They made everything plunge into deep silence.

Monks, at that moment the Bodhisattva realized that
 everyone in the city was sound asleep, that the hour of
 midnight had come, and that the moon was in the
 constellation of Pusya, the lord of constellations. He was
 aware that right then the time had come for him to leave
 home.

So he told his servant: "Chanda, do not badger me now.
 Instead, without any further delay, bring me my horse
 Kanthaka, well adorned."

As soon as the Bodhisattva uttered these words, the four
 great kings left their residences.

They had listened to the Bodhisattva's words and had
 prepared to make offerings to him. Now they hurried quickly
 to the city of Kapilavastu.

King Dhrtarastra, lord of the gandharvas, arrived from the
 east together with several trillion kimnaras playing various
 instruments and singing songs. As soon as Dhrtarastra
 arrived, he began to circumambulate the city of Kapilavastu.
 Stopping in the east, from where he had arrived, he paid
 homage to the Bodhisattva.

The great king Virudhaka arrived from the south with
 several trillion kumbhandas holding in their hands various
 pearl necklaces. In addition they carried various precious
 gems, and vases filled with different types of perfumes. As
 soon as Virudhaka arrived, he also began to circumambulate
 the city of Kapilavastu. Stopping in the south, from where he
 had arrived, he paid homage to the Bodhisattva.

The great king Virupaksa arrived from the west with
 several trillion nagas holding in their hands various necklaces
 made of pearls and different types of precious gems.

They sent forth a gentle breeze from a rain of flowers and
 perfumed powders that emitted beautiful scents. When
 Virupaksa arrived, he also circumambulated the city of
 Kapilavastu. Stopping in the west, from where he had arrived,
 he paid homage to the Bodhisattva.

The great king Kubera arrived from the north with several
 trillion yakshas holding in their hands precious jewels of the

type called starlight. They also carried oil lamps and lighted
 lanterns. They held in their hands various weapons, such as
 bows and arrows, swords, spears, lances with two and three
 points, discuses, one-pointed pikes, and javelins, and they
 were armed with strong armour and helmets. When Kubera
 arrived, he also began to circumambulate the city of
 Kapilavastu. Then he settled in the northern direction, from
 where he had arrived, and paid homage to the Bodhisattva.

Thereafter Sakra, lord of the gods, arrived together with
 the gods from the Heaven of the Thirty-Three, bringing
 divine flowers, perfumes, garlands, ointments, scented
 powders, garments, parasols, victory banners, flags, earrings,
 and adornments. When he arrived there, he began to
 circumambulate the city of Kapilavastu. Then he settled
 together with his retinue in the space above, in the same
 direction from which he had come, and began to pay homage
 to the Bodhisattva.

Monks, when Chanda heard the Bodhisattva's words, his
 eyes became filled with tears and he said: "Lord, you know the
 right time, the right moment, and the right occasion.
 However, this is not the right time and not the occasion to
 leave. So why do you give me the order for leaving?"

The Bodhisattva replied: "Chanda, the time has come."
 Then Chanda asked:

"The time for what, my Lord?" The Bodhisattva replied:
 "A long time ago, while seeking to benefit beings,
 I made the wish to liberate the world
 Once I attained the state of awakening beyond old age or
 death.
 Now that time has come."

On this topic, it is said:
 At the time when the Supreme Being departed,
 All the gods were eager to present offerings.
 All protector gods of heaven and earth came,
 As did Sakra, lord of the gods, along with his following.
 The gods of the Heaven Free from Strife, the Heaven of Joy,
 and the Heaven of Delighting in Emanations,
 And the gods of the Heaven of Making Use of Others'
 Emanations all came.
 So did the naga kings Varuna, Manasvin,
 Anavapta, as well as Sagara.
 The gods in the form realm also came,
 Those who always experience the peace of concentration.

They were in a hurry to make offerings to the Supreme
 Being.

Who is worthy of honour in all the three realms.
 Also the bodhisattvas, who were his companions in past
 actions,

Gathered there from all ten directions, saying,
 "Let us see the departure of the Victorious One,
 And make offerings to him in an appropriate manner."

The great being who is lord of the guhyakas,
 Pradiptavajra, positioned himself in the sky above.
 Wearing an armour, strong, brave, and energetic,
 He held a blazing vajra in his hand.
 Moon and Sun, these two divine sons,
 Came to stand to his right and left.

They joined their palms together
 And reflected on the Bodhisattva's departure.
 The constellation Pusya as well, with his retinue,
 Transformed his body in a majestic way,
 And stood before the noblest of men.

With a delightful voice he spoke:
 "Now that Pusya is present, this is the perfect time to leave.
 Tonight all your virtuous and auspicious prayers will be
 fulfilled;

I will accompany you.
 As you make an end to desire, may you encounter no
 obstacles!

"You have been encouraged by the divine son Sañcodaka.
 Now swiftly manifest your strength and courage,
 And liberate all beings who are oppressed by misery!
 Now is the right time for you to leave!"
 Billions of gods had gathered

And let a rain of ravishing flowers fall down.
 The Bodhisattva, for his part, sat there in the perfect cross-
 legged posture;
 Surrounded by gods, he was so beautiful, blazing with
 splendour.

In the city, all men, women, and children
 Became tired and fell asleep, abandoning their chores.
 The horses, elephants, oxen, parrots, cranes, peacocks, and
 mynas

Became tired and quickly slept, not noticing anything.
 Armed with lances hard as vajra, and mounted on elephants,
 horses, and chariots,

The Sakya youths who kept guard also fell asleep,
 As did the king, the princes, and the royal pages.
 The retinue of consorts, completely naked, were asleep and
 oblivious.

As midnight arrived, the Bodhisattva spoke to Chanda
 In a voice captivating like Brahma's and sweet as a
 nightingale:

"Chanda, bring Kanthaka, well adorned and well groomed.

Do not create obstacles and do not hesitate, if you have any
 affection for me."

Chanda's eyes filled with tears as he spoke to his master:
 "Great Charioteer, where will you go? What do you need
 the horse for?"

You know the right time and moment, and this is not the
 time to practice the Dharma.

The gates are shut and firmly bolted, so who will open them
 for you?"

Right then Sakra opened the gate merely by the power of
 his mind;

Chanda was thrilled at the sight, yet also sad and on the
 verge of tears.

"Oh no, what shall I do now? Who can help? To whom
 should I turn?"

Sakra will only listen to the one with such invincible power.
 "What use is this powerful army with its four divisions?"

The king, the princes, and the royal pages—none of them
 know what the Bodhisattva is doing.

Yasovati and the retinue of consorts are in their beds, lulled
 to sleep by the gods.

Alas! He is leaving. The vow he made in the past is now
 being fulfilled!"

Right then, billions of overjoyed gods spoke to Chanda:
 "Chanda, bring him the excellent horse Kanthaka. Do not
 disappoint our guide.

The gods and demigods play their millions of drums and
 instruments,

And still this supreme city that the gods have put to sleep
 does not awake!

"Chanda, look to the pure sky where a divine light shines so
 beautifully!

Look at the millions of assembled bodhisattvas making
 offerings.

Look at glorious Sakra, Saci's husband, who is at the gates
 with his army.

Look at the gods, demigods, and kimnaras who are here
 making offerings!"

Chanda heard the gods and told the horse Kanthaka:
 "You must neigh now, because here comes the supreme
 charioteer of beings!"

Then he adorned the horse's jasmine-coloured hoofs with
 gold.

Distressed and weeping, he gave the horse to He Who Is an
 Ocean of Qualities, saying:

"You with noble marks who benefits others, here is your
 horse of virtuous pedigree.

May all your past aspirations become fulfilled! Please
 proceed!

May all obstacles be pacified and your desired disciplined
 conduct accomplished!

May you grant all beings happiness, rebirth in the higher
 realms, and peace!"

When the Bodhisattva rose from his seat, the earth shook in
 six ways;

He mounted the supreme king of horses that resembled the
 full moon.

The guardians, with their pure lotus-like hands, then lifted
 up the supreme horse;

Sakra and Brahma went in the front, showing the way.

The pure and bright light sent forth by the Bodhisattva
 illumined the earth;

The lower realms were pacified, and all beings were happy
 and free from afflictions.

A rain of flowers fell, millions of instruments sounded, and
 gods and demigods rejoiced;

All of them circumambulated the city and departed filled
 with delight.

Since the Great Being was leaving, the deity of the best of
 cities came, feeling depressed.

Appearing before the Bodhisattva, the deity spoke to his
 lotus face, feeling miserable and dejected:

"If you leave, the city will become disturbed and steeped in
 darkness.

If tonight you abandon your palace, there will be no joy
 and no happiness for me.

"No longer will I hear the singing of the birds,
 Or the sweet sound of the flute in the female quarters,
 Or the sound of songs with propitious lyrics,

Which you, One of Infinite Fame, used to hear on waking
 up.

"No longer will I behold the assembly of divine siddhas
 Who make offerings to you day and night,
 Nor will I be able to smell any longer the divine scents,
 If you, who conquers emotions, abandons this palace
 tonight.

"This palace, if abandoned by you,
 Will be like a withered and used garland;
 It will seem like an empty stage.

When you are gone, all magnificence and splendour will
 disappear.

"You will take away the vitality and power from this entire
 city;

Like a wasteland, it will shine with beauty no more.

THE GRAND BIBLE

Today, disproved are the sages' prophecies
That you will be a universal monarch on earth.
"The might of the Sakyas on this earth will come to nothing,
And the royal family line will be interrupted.
The hopes of the assembly of Sakyas will be dashed entirely
If you, the great tree of merit, depart.
"Immaculate One, Faultless One, let me go with you,
Wherever you wish to depart for.
Yet please engender love and compassion,
And take one more look at this palace!"
The Intelligent One looked at the palace
And spoke in the sweetest voice:
"Until I have made an end to birth and death,
I will not return to the city of Kapilavastu.
"Until I have attained precious awakening,
The supreme level of immortality beyond old age and dying,
I will not turn my face toward Kapilavastu,
Whether I am standing, sitting, lying down, or walking."
When the Bodhisattva, the Lord of Beings, departed,
The celestial maidens traveling through the sky began to
sing his praise:
"He is the marvelous object of offering and a great field of
merit,
The field for those wishing for merit, and the giver of the
fruit of immortality.
"Out of compassion for sentient beings, he has throughout
ten million eons
Trained in generosity, self-control, and restraint, and thus
attained awakening.
His discipline is pure, his conduct excellent, and his practice
undiminished;
He did not pursue pleasures and enjoyments, but observed
discipline.
"He always spoke patiently to protect others;
Even when his limbs were cut off, he was never angry or
hostile.
Constantly diligent for millions of eons, he never felt
disheartened;
Thus he has awakened and performed millions of sacrifices.
"Always in meditative concentration, his mind has become
calm and tranquil;
Since he has burned away all emotions, he will liberate
millions of beings.
He possesses unobstructed knowledge and is free from
conceptual thinking;
With a mind free from conceptuality, he will become a self-
arising victor.
"His mind is always suffused with love, and his compassion
is complete;
He possesses joy, equanimity, concentration, and knows the
four immeasurables.
He is the supreme god of gods, worthy of all gods' worship;
With his pure, stainless, and sublime mind, he perfected
millions of qualities.
"He is a refuge for the frightened, and a lamp for the blind;
He is a place of rest for the persecuted, and a physician for
those long sick.
He is like a king, a righteous king, like Sakra with a
thousand eyes,
Like the self-arisen Brahma, pure in body and mind.
"He is firm with abundant knowledge, diligent and
detached;
He is a hero because he destroyed the afflictions; undefeated,
he conquers all enemies.
He is fearless like a lion and gentle like an elephant;
He is the leader of the herd like a perfect bull, always
patient and without anger.
"He is bright like the moon and illuminating like the sun;
He shines like a torch and glows like a star.
He is unstained like a lotus, and his discipline smells sweet
like a flower;
This teacher is immovable like Mount Meru and provides
sustenance like the earth;
He is unshakable like an ocean.
"He has defeated the demon of the afflictions and the demon
of the aggregates;
He has defeated the demon of death and the demon of the
divine son.
He is the great leader who soon will teach the supreme,
eightfold path of the noble ones
To those who are established in wrong paths.
"Free from the darkness of ignorance, he destroys old age,
death, and the afflictions;
He will become the self-arisen victor, famous on earth and
in heaven.
In the form of a supreme being, he is praised in infinite ways;
Through the merit of praising you, may we become like you,
the lion of speech."
Monks, once the Bodhisattva had left his home, he crossed
over the lands of the Sakyas, the Krodyas, and the Mallas.
When day broke, he had arrived six leagues away from the
town of Anumaineya in the country of Maineya. There he
dismounted from his horse Kanthaka and, once he was on the
ground, he dismissed the great assembly of gods, nagas,

yaksas, gandharvas, demigods, garudas, kirnharas, and
mahoragas. Then he thought to himself: "I should entrust
these ornaments and the horse Kanthaka to Chanda, and then
send him back."
So he summoned Chanda and told him, "Chanda, you
should go back now. Take these ornaments and my horse
Kanthaka and return to the palace."
At the place where Chanda left the Bodhisattva in order to
return home, a memorial was later built. This memorial is still
known today as Chanda's Return. The Bodhisattva then
thought to himself: "With my hair this long, I cannot be a
monk." So he took his sword, cut off his hair, and then cast it
into the air. The gods in the Heaven of the Thirty-Three
collected the hair for worship. Even to this day the gods in the
Heaven of the Thirty-Three celebrate this event during the
Hair Festival. At this very place another memorial was built,
which today is still known as Receipt of the Hair.
Again the Bodhisattva considered, "If I am to be a monk, it
would not be right to wear silken garments. So it would be
good if I could find some clothes suitable for living in the
forest."
The gods of the pure realms then thought, "The
Bodhisattva needs saffron-coloured robes." Immediately a
divine son left and manifested in front of the Bodhisattva in
the form of a hunter wearing saffron-coloured cloth.
The Bodhisattva asked the divine son: "My friend, would
you give me your saffron-coloured robes? Then I will give you
my silken garments."
The divine son replied, "Your clothes already suit you well,
and I am happy with what I wear."
But the Bodhisattva insisted: "Please, I beg you."
The divine son, still in the shape of a hunter, then gave his
saffron-coloured clothes to the Bodhisattva, while he himself
took the Bodhisattva's silken garments. Because the divine son
was overcome with devotion to the Bodhisattva, he touched
the garments to his head, holding them with both of his hands.
Then he returned to the celestial world in order to render
offerings and veneration to the garments there. Chanda had
witnessed the exchange of clothes, and later a memorial was
erected at the site. This memorial is still known today as the
Memorial of Receiving the Saffron-Coloured Cloth.
When the Bodhisattva cut off his hair and put on the
saffron-coloured cloth, one hundred thousand gods felt
joyous, pleased, and elated. Happy and delighted, they called
out cries of joy and exclaimed:
"Friends, Prince Siddhartha has left his home. Friends,
Prince Siddhartha has become a monk! He will awaken to
unexcelled, perfect and complete buddhahood and will turn
the wheel of the Dharma. He will liberate from birth the
infinite number of beings who are born. Then he will free
them from old age, death, sickness, pain, lamentation,
suffering, depression, and distress, and ferry them to the other
shore of the ocean of saṃsāra. He will establish them in the
realm of phenomena, which is blissful, peaceful, deathless, and
free from fear, suffering, harm, and stain."
These words of amazement, delight, and joy resounded all
the way up to the Highest Heaven.
When the retinue of consorts did not see the young Prince,
they began to search for him in the spring, summer, and
winter palaces, and in his private rooms and apartments.
Unable to find him, they all began to wail like fish hawks. The
ladies were overcome by extreme grief, and some cried out,
"My son!" Others called out "My brother," "My husband,"
"My lord," and "My master." Some mumbled different tender
words, while others contorted their bodies in various ways
and wept. Some of the ladies plucked their hair, while others
faced each other and sobbed.
Some cried with rolling eyes, and others shed tears, wiping
their faces with their garments. Some slapped their thighs
with their hands, and others beat their chests.
Some slapped their arms with their hands, and others beat
their heads.
Some covered their head with dust and wept, crying out
loud. Some ladies were seen disheveling their hair, others
pulling it out. Some raised their arms and lamented loudly.
Some ran headlong, like gazelles pierced by poisonous arrows,
all the while crying. Some among them staggered about like a
plantain tree shaken by the wind and sobbed. Others tossed
their bodies around on the floor, as if they were just about to
die, while some writhed on the ground, as if they were fish
pulled from water, and cried. Others collapsed suddenly on
the ground, like a tree that has been cut from its root, and
wept.
When the king heard these noises, he asked his fellow
Sakyas: "What is this loud noise coming from the ladies'
apartments?"
The Sakyas looked into the matter and replied: "Your
Majesty, the young Prince is not in the ladies' apartments."
The king then ordered: "Quickly close the city gates! Let us
search for the Prince within the gates!" But the Prince was
nowhere to be found, whether inside or outside the gates.
Maharajapati Gautami collapsed on the ground lamenting
and said to King Suddhodana: "Your Majesty, get my son
back quickly."

The king then sent messengers on horseback into the four
directions with the order:
"Go, and do not come back until you have found the
Prince!"
Since those who can read signs and the future had
prophesied that the Bodhisattva would leave through the
Gate of Auspiciousness, the messengers proceeded to this gate.
There they saw that a rain of flowers had fallen on the road,
and they thought, "He must have left this way."
When they had traveled a little farther, they met the divine
son who was carrying the Bodhisattva's silken garments on his
head. Again they thought: "These are the silken garments of
the Prince. Can it be that he has been killed for their sake?
Get hold of this man!"
However, right then they saw Chanda trailing behind the
divine son, leading the horse Kanthaka and carrying the
Bodhisattva's ornaments. So they said, "Here comes Chanda
with Kanthaka. Let us not act rashly but instead question him
first."
So they asked him, "Chanda, did this man kill the Prince
for the sake of his silken garments?"
Chanda replied: "No, not at all. This person offered the
Prince his own saffron-coloured clothes, and the Prince in
return gave him these silken garments. That divine son then
placed the garments on top of his head and returned right
then to his celestial realm in order to venerate them."
The men questioned Chanda further: "What do you think,
Chanda? Should we go after the Prince? Will we be able to
make him return?"
Chanda replied: "No, you will not be able to do so. The
young prince is so diligent, disciplined, and steadfast. He said
that unless he awakens to perfect and complete buddhahood,
he will never again enter the city of Kapilavastu. So he will
not return with you. What the Prince said will happen is in
fact what will happen. And why will the Prince not return?
Because of his enthusiasm, discipline, and steadfastness."
Then Chanda took the horse Kanthaka and the ornaments
and went to the inner quarters. Three young Sakyas called
Bhadrika, Mahanama, and Aniruddha tried for a long time to
lift the ornaments, but they were unable to. These ornaments
were made for someone with a body as strong as Narayana,
and so other people were not able to wear them.
When Maharajapati Gautami saw that nobody could move
the ornaments, she thought: "When I see his ornaments lying
there, my heart is pierced with pain. I think it is better
therefore to throw the ornaments into the pond." So she let
the ornaments be thrown into the pond, and even to this day
that lake is called the Lake of the Ornaments.
On this topic, it is said:
When the wise and courageous Bodhisattva departed from
his home,
The entire city of Kapilavastu awoke from its sleep.
Everyone thought that the young prince was still asleep in
his bed;
Seeing one another, they felt content.
When Gopa and the assembly of consorts awoke,
They looked at his bed but did not find the Bodhisattva
there.
They let out cries that reached the king's quarters:
"Alas, we have been deceived! Where did the Bodhisattva
go?"
When the king heard that, he collapsed on the ground.
He wept and cried: "Oh no, my only son!"
Many hundreds of Sakyas tried to revive him,
Sprinkling water from vases on him as he lay motionless.
Gopa had also fallen off her bed and onto the ground;
She cut her hair and took off her jewellery.
She exclaimed: "Before long we must separate from those
we love.
The Guide of Beings told me that; he made me so perfectly
aware of this.
"Your form is so beautiful; your faultless limbs are perfect.
So brilliant and pure; all beings cherish you.
Praised as he who brings good fortune, you are honoured in
heaven and on earth.
When you left my bed, where did you go?
"Until I see the Bodhisattva with all his good qualities
again,
I will not drink water, nor mead or liquor.
I shall sleep on the ground and wear my matted hair in a
topknot;
Without bathing, I shall practice disciplined conduct and
austerities.
"In all the parks, the leaves, flowers, and fruits are gone;
The brilliant white necklaces of pearl have faded and
collected dust.
Since the most noble being has left this fine city,
The palace has lost its beauty and the city has become like a
desert!
"Alas, the delightful singing voices!
Alas, the assembly of consorts with fine jewellery!
Alas, the spaces covered with golden nets!
All this I shall see no more without him, who is so full of
qualities."

THE GRAND BIBLE

The maternal aunt, who also felt miserable,
Tried to console her, saying: "Daughter of the Sakyas, do not cry.

The supreme noble one among men has said in the past:
'I will liberate this world from birth and old age.'
The Great Sage, who is well trained in thousands of virtues,
Traveled six leagues during the remainder of the night.
He gave his fine horse and his ornaments to Chanda and said:

"Chanda, take these and return to the city of Kapilavastu!
Repeat the following to my parents:

'The young Prince has left. Please do not be saddened!
When he attains awakening, he will return.
Then you will listen to the Dharma and find peace.'
Chanda began to weep and spoke again to the Guide:

"Your kinfolk, the best of people, may beat me and ask,
'Chanda, where have you taken the virtuous Bodhisattva?'
But I have no ability, fortitude, and strength."

The Bodhisattva replied: "Chanda, do not be afraid.
My kinfolk will be happy to see you again.
They will always regard you as their teacher
And love you in the same way as they loved me."

Bringing the finest of horses and the ornaments,
Chanda returned to the park of the noble one among men.
The guard at the park, overjoyed upon seeing them,
Speedily conveyed the happy news to the Sakyas:

"The Prince, the noble horse, as well as Chanda,
Have returned to the park, so don't worry anymore."
When the king, who was surrounded by the retinue of Sakyas, heard this,

He became exhilarated and quickly went to the park.
But Gopa, knowing the intelligence and steadfastness of the Bodhisattva,

Was not thrilled, and did not trust these words. She thought:

"It is wrong to assume that the Prince returned here
Before having attained awakening."
When the king saw only the horse Kanthaka and Chanda,
He cried out and collapsed on the ground.

"Alas, my son, so talented in playing music and singing songs,

Where have you gone, abandoning this kingdom?
Chanda, now explain to me truly, right here,
Where did the Bodhisattva go, and what are his plans?
Who opened the gate for him, who led him away?
How did the gods make offerings to him?"

Chanda replied, "Powerful king, listen to me.
At night, when the old and young in this city were deeply asleep,

The Bodhisattva told me in a soft and gentle voice,
'Chanda, quickly bring me the king of horses.'
"I tried to wake up the assembly of men and ladies,
But they were so sound asleep that they did not hear my words.

With tears I had to bring him the king of all horses.
I then told him, 'Benefactor of Beings, go wherever you please.'

"Sakra opened the gates that were fitted with a lock;
The guardians of the world tightly held the horse's hoofs.
When the hero mounted the horse, the trichilocosm shook;
The road on which he traveled through the sky was very broad indeed.

"A bright light appeared, which dispelled the pitch-black darkness;
Flowers fell, and the sound of hundreds of musical instruments was heard.

The gods and divine maidens offered him praises
As he moved through the sky surrounded by a celestial retinue."

Then Chanda took the noble horse and the ornaments with him

And went into the ladies' quarters, weeping.
When Gopa saw Chanda and the noble horse,
She fainted and collapsed on the ground.
Startled, the large gathering of women
Brought water, washed her, and called out:

"May our Sakya princess not die now!
It would be too much to bear if we lost two loved ones!"
The dejected princess of the Sakyas gathered her strength
And embraced the neck of the noble king of horses.

Recalling the games of love from the past,
She was overcome by sorrow and cried out:
"Alas, you gave me joy!

Alas, noble man whose face is like the spotless moon!
Alas, my most noble of men!
Alas, you with excellent marks, so stainless and splendid!
"Alas, my wellborn man with a perfect body,
Well formed and tapering, you are unequalled.

Alas, my lord full of supreme qualities,
Venerated by humans and gods alike and full of great compassion.

"Alas, my powerful man, who is as strong as Narayana,
You conquer the hordes of demons.
Alas, my gentle love with a voice as sweet as Brahma's

And as soft as the sound of a nightingale.
"Alas, my man of limitless renown,
You have emerged from hundreds of virtues and have stainless merit!

Alas, you are my love with glory beyond limits!
Adorned with good qualities, you delight the sages!
"Alas, my handsome love, who was born in the sublime forest of Lumbini,

Which resounds with the buzzing of bees.
Alas, my dear one, renowned in heaven and on earth,
You who are a revered tree of wisdom.
"Alas, my sweet-tasting man, with lips like the bimba fruit,
With eyes like a lotus and skin of golden hue.

Alas, my dear one with spotless teeth,
As white as cow's milk or snow.
"Alas, my dear one with a beautiful nose, beautiful eyebrows,

And the stainless circling hair between your brows.
Alas, my dear one with shoulders so well formed,
With a waist like a bow, legs like a deer, and rounded hips.
"Alas, my man with thighs like the trunk of an elephant,
With fair hands and feet, and with copper-coloured nails.

All these beautiful attributes were formed by your merit
And delighted the king.
"Alas, you were my melodious song and music,
And a balm obtained from exquisite flowers in the best of seasons.

Alas, you were to me the scent of flowers;
You brought delight to the retinue of consorts with song and music.

"Alas, fine Kanthaka, my husband's companion!
Where did you carry him?
Alas, Chanda, don't you have any compassion?
Why did you not wake us when the best of men was leaving?"

"Today the compassionate guide
Of those who need guidance has left this noble city.
Why did you not tell us
That our benefactor was leaving?"

"How did our benefactor leave?
And who helped him escape from the capital?
In which direction has he gone?"

Fortunate are the deities of the forest groves who are now his companions.
"Chanda, I am miserable, for I had been showed a treasure.
Yet now, since it is like my eyes have been gouged, restore my sight!

Chanda, the victorious ones always teach
That one's parents are to be honoured.
"If he abandoned them, needless to mention
That he would leave the pleasures of love with a woman!
Alas, to separate from those we love
Is like watching a play—nothing endures!

"Because of grasping at concepts, childish beings hold mistaken views;
This is why they have to take birth and die.
In the past he taught that all who are conditioned by birth and death
Have no friends whatsoever.

"So may his wishes be fulfilled and may he,
Under the best of trees, attain supreme and noble awakening.
When he has attained stainless awakening,
May he return to this noble city!"

When Chanda heard Gopa's words,
He felt deeply unhappy.
He said in a voice choked with tears:
"Gopa, listen to my words.

"Around midnight, when the gathering of ladies
Were deeply asleep, secretly
The One Elevated with Hundreds of Merits
Told me to bring his horse Kanthaka.
"When I heard his words,
I immediately looked at you, asleep on your bed,
And I shouted aloud to you, Gopa,
"Your beloved is about to leave, get up!"

"But the gods blocked my words,
And so not even one lady awoke.
Weeping, I adorned that king of horses
And gave it to the most exalted among men.

"Kanthaka then neighed with his fierce energy,
And although the sound could be heard for a mile,
Nobody in our fine city heard it,
Having been lulled to sleep by the gods.
"As the hooves of Kanthaka—
Covered with gold, silver, and precious gems—struck the earth,

The earth gave off a terrible and beautiful sound,
And yet nobody could hear it.
"At that time the constellation of Pusya had arisen,
And the moon and the stars were shining in the sky.
From the sky tens of millions of gods folded their hands,
Bowed to him, and offered prostrations.

"With the assembly of yakshas and raksasas in attendance,
The four guardians of the world, who possess great magical power,
Lifted the hooves of Kanthaka with their hands
That were as spotless and pure as the anthers of a lotus flower.

"The Lord elevated with hundreds of merits
Mounted the horse and resembled a red lotus and a jasmine flower.
At that time the earth shook in six different ways,
And the buddha realms were pervaded with stainless light.
"Then the god Sakra, the husband of Saci,
And the principal of all gods, opened the gates.
A hundred million gods preceded the Bodhisattva,
And the nagas and gods offered him their veneration as he left.

"The noble Kanthaka, at a mere sign,
Carried the protector of this world across the sky.
Gatherings of gods and demigods, along with Sakra,
Escorted the Bliss-Gone One as he was leaving.
"The divine maidens, so skilled in playing music,
Praised the qualities of the Bodhisattva.
They all gave Kanthaka strength
As they sang to him in the most delightful and touching way:

"Kanthaka, carry the guide of this world!
Be swift and don't feel sad!
When you assist the protector of this world,
You are free from the dangers of the lower realms and difficult rebirths.'

"Each of the gods also expressed this desire, saying:
'I also want to carry the guide of this world.'
There was not a place to be found
Not walked upon by the millions of gods, who said:
"Kanthaka, look at the path prepared for you in the sky!
It is so bright and beautiful.
Its bejeweled ledges are ornamented in various ways,
And it is censured with divine incense based on supreme essences.

"Kanthaka, because of your meritorious deed,
You will be magically reborn in the Heaven of the Thirty-Three.
As divine maidens surround you and attend to you,
You will delight in divine sense pleasures.'
"Gopa, do not shed any more tears!
Be happy and rejoice!
Before long you will witness the best among men attaining awakening.
You will see him honoured and served by the immortals.
"Gopa, one should never shed tears over people
Who do such excellent deeds!
Instead, rejoice in He Who Is Elevated by Hundreds of Splendours and Merits,
And do not weep anymore!
"Gopa, even if I were to speak for seven days
About the offerings that humans and gods arranged
At the time of our King's departure from home,
I would not be able to cover it all.
"You have served and paid respect
To the One Who Benefits Beings;
Thus you will find supreme and inconceivable attainment.
I believe that you shall become just like him, the most noble being!"
This concludes the fifteenth chapter on leaving home.

LALITA-VISTARA CHAPTER 16 — The Visit of King Bimbisara

[The Bodhisattva seeks out the foremost spiritual teachers of his day, and he quickly surpasses each of his teachers in understanding and meditative concentration. His extraordinary charisma also attracts many beings, such as the king of Magadhā, who requests the Bodhisattva to take up residence in his kingdom, but without success.]

Monks, through the blessing of the Bodhisattva, Chanda told King Suddhodana, the Sakya princess Gopa, the retinue of consorts, and everyone else among the Sakyas what had happened in order to alleviate their suffering.

Monks, the Bodhisattva first gave his silken robes to a divine son in the form of a hunter, and then he donned the hunter's saffron-coloured robes. He adopted the lifestyle of a renunciate in order to act in agreement with the perception of worldly people, and also because he felt compassion for others and wished to mature them.

The Bodhisattva then went to the hermitage of a Brahmin woman called Saki. The woman invited the Bodhisattva to stay and have a meal. Next the Bodhisattva went to the hermitage of a Brahmin woman called Padma, who also invited the Bodhisattva to stay for a meal. Later he went to the hermitage of a sagely priest called Raivata, who offered the Bodhisattva hospitality in the same way. Likewise Rajaka, the son of Datrmadandika, also invited him as a guest. Monks, in this way the Bodhisattva slowly made his way to the city of Vaisali.

THE GRAND BIBLE

At that time Arada Kalapa had arrived in Vaisali, where he resided together with a Saṅgha of listeners and three hundred students, to whom he taught the practices that actualize the state of utter absence. When Arada Kalapa saw the Bodhisattva approaching in the distance, he was amazed and told his students: "Oh, look at his figure!"

The students replied: "Yes, we see him. He is amazing."

Monks, I walked up to where Arada Kalapa was staying and addressed him in the following way: "Arada Kalapa, I have come to learn spiritual practices from you."

Arada Kalapa replied: "Gautama, I shall give you a teaching through which a faithful person of good family can accomplish omniscience with very little hardship."

Monks, I then thought to myself: "I have faith. I am also diligent. I am mindful and I can practise absorption. I also have knowledge. So therefore, in order to master and actualise that teaching, I will practice on my own in a solitary place, without getting distracted."

Monks, I then practiced on my own in solitude with carefulness and diligence. And indeed, with only little hardship, I was able to understand and actualize the teaching.

Monks, I then went to Arada Kalapa and asked him: "Arada Kalapa, you have understood and actualised this teaching, isn't that true?"

"Yes, Gautama, indeed I have," he replied.

I then told him: "I have also understood and actualised this teaching."

Arada Kalapa replied: "Well then, Gautama, whatever teaching I know, you also know. And whatever you know, I also know. So now both of us should assume patronage of the students."

After he made that offer, Arada Kalapa honoured me with exquisite offerings and installed me as a teacher in residence, who would share his duties with him. Monks, I then thought to myself: "Arada's teaching does not bring freedom. It would not bring total freedom from suffering for either of us. So now I must depart and search for a better practice."

Monks, since I had now stayed in Vaisali for as long as I found enjoyable, I proceeded to the country of Magadha and found my way to Rajagrha, the capital city of that country. Once there I took up residence at Pandava, the king of mountains, where I stayed on its slope alone in solitude without any company. At that time many trillions of gods protected me.

One morning I dressed in the skirt and robes of a mendicant and, holding my offering bowl, I went into the city of Rajagrha through the Gate of Warm Water and started my alms round. I looked ahead and to both sides and proceeded in a gracious manner, moving my limbs with elegance. I carried the skirt, the offering bowl, and the monk's robes in a very beautiful manner. My senses were undistracted and my mind was not diverted by outer events. Like an image of someone who is carrying a vase filled with oil, I looked ahead at a distance of six feet.

When the people of Rajagrha saw me, they were amazed and thought: "Goodness, is that Brahma? Or perhaps Sakra, king of the gods, or Vaisravana? Or is it some kind of mountain god?"

On this topic, it is said:

Stainless and of infinite glory,

The Bodhisattva becomes a mendicant of his own will.

His mind is peaceful and his actions are gentle;

He resides on the slope of Pandava, the king of mountains.

As the Bodhisattva knows that day has broken,

He dons his robes, so beautiful to behold.

Holding his alms bowl with a humble attitude,

He enters Rajagrha on his alms round.

Like gold, he is of refined nature

And bears the thirty-two marks.

When men and women see him,

They cannot get enough of beholding him.

The streets are adorned with precious fabrics;

People move out of his way, only to follow behind him.

They ask, "Who is that being whom we have never seen before

And whose luster makes the whole city shine?"

Thousands of women stand on their roofs

And in their doorways and windows.

Filling the streets, they leave their houses empty;

Dropping all other tasks, they only stare at this perfect man.

All business and shopping comes to an end;

Even those in the bars stop drinking.

They cannot stay still in their houses or in the streets

As they behold the form of this perfect man.

Quickly one man runs to the palace

And joyfully relates the story to King Bimbisara:

"It seems that Brahma himself is doing alms rounds in our city!

Your Majesty, you are most fortunate!"

Some people say to the king that it is Sakra, king of the gods;

Others say it is a divine son from the Heaven Free from Strife.

Others say it is a god from the Heaven of Joy or the Heaven of Delighting in Emanations;

Some suggest it is a divine son from the Heaven of Making Use of Others' Emanations.

There are some who say that it is the Moon or the Sun;

Some say it is Rahu, Bala, or Vemacitri.

Still others are saying,

"He lives on Pandava, the king of mountains."

As the king hears these reports,

He is overjoyed and comes to his balcony.

There he sees the Perfect Being, the Bodhisattva,

Who shines with beauty like well-refined gold.

King Bimbisara gives the Bodhisattva some alms

And tells his men: "Find out where he goes."

Seeing that he returns to the best of mountains, they report back:

"Your Majesty, he is staying on the face of the mountain!"

Knowing that the night has passed,

King Bimbisara, surrounded by a large retinue,

Arrives at the roof of Pandava, the king of mountains,

And sees that the mountain is ablaze in glory.

He dismounts from his chariot and proceeds on foot.

With great devotion he beholds the Bodhisattva

Sitting cross-legged on a cushion of grass,

Immutable, like the central mountain.

The king touches his head to the Bodhisattva's feet.

As they discuss many issues, the king says:

"I will give you half my kingdom.

Enjoy the sense pleasures here; I will give you all you need."

The Bodhisattva replies in soft words:

"Ruler of this land, may your life be long!

I have already discarded a beautiful kingdom and become a monk

In order to search for peace with no expectations for the future."

The king of Magadha responds to the Bodhisattva:

"You are young and in the prime of life;

You have a beautiful complexion and you are strong.

Let me offer you much wealth and many women.

"Please stay in my kingdom and enjoy yourself.

When I see you, I am filled with supreme joy;

Please be my friend, and I will give you my entire kingdom.

Please enjoy its abundant pleasures.

"Please do not stay in the empty forest;

From now on, please do not sit on grass on the ground.

Your body is so young and fresh,

So please stay in my kingdom and enjoy yourself."

The Bodhisattva replies in a gentle voice,

With love and concern for the king's welfare:

"King, may fortune always be with you!

I do not seek desirable objects.

"Desire is like poison and has endless faults;

It pushes beings into hell and the realms of hungry spirits and animals.

Ignoble desires are condemned by the wise ones;

I have abandoned desire like putrid snot.

"Desires fall like fruit from trees;

They pass like clouds and rain.

Unstable and fleeting, they move like the wind;

They destroy everything that is good, and should be avoided.

"If people don't get what they want, their desires burn;

But even if they do get what they want, it is never enough.

However, when desires consume someone who is unable to handle them,

That is when these terrifying desires bring the most pain.

"Your Majesty, even if one man were to attain

All the pleasures of the gods

And everything desirable among humans,

It still would not suffice, and he would search for more.

"Yet, Your Majesty, whoever is peaceful and gentle,

Informed by the noble and stainless Dharma,

And filled with knowledge—he is satisfied.

For him desirable objects have no attraction.

"Your Majesty, if one follows after desire,

It will never end.

Like drinking salty water,

Following after desire only increases craving.

"Your Majesty, consider how unstable the body is.

There is no substance to the body—it is like a machine of suffering;

It constantly leaks from the nine openings.

Your Majesty, I have no desire for pleasures.

"I have abandoned many delights

And thousands of women so beautiful to behold.

I now wish for the perfect peace of sacred awakening.

Since I find no joy in conditioned existence, I have left it."

The king of Magadha now asks:

"Monk, where do you come from?

Where were you born? Where are your father and mother?

Are you a member of the ruling class, a priest, or a king?

Monk, please tell me everything, if you don't mind."

The Bodhisattva replies:

"Your Majesty, I am from the city of Kapilavastu of the Sakyas,

A wonder-filled city of which you may have heard.

My father's name is Suddhodana.

I renounced this city because I wished for deeper qualities."

The king of Magadha says:

"Good! We are so glad to see you!

As for your life, we too can learn from it.

Also forgive me for my earlier intention

To invite the One Free from Desire to enjoy sense pleasures.

"If you do become awakened,

Dharma Lord, please share the Dharma with me.

Self-Born One, that you now live in my country

Is for me the greatest gift of all."

Once again the king bows to the Bodhisattva's feet;

He circumambulates the Bodhisattva with the greatest respect.

Then, surrounded by his entourage,

The ruler returns to his royal palace.

The Protector of the World came to the city in Magadha;

Peacefully, he stayed as long as he wished.

When he had accomplished the welfare of gods and humans,

The Lord of Men proceeded to the banks of the Nairanjana River.

This concludes the sixteenth chapter on the visit of King Bimbisara.

LALITA-VISTARA CHAPTER 17 — Practicing Austerities

[The Bodhisattva follows Rudraka, a renowned spiritual teacher. He quickly masters the prescribed trainings, but once again he is disappointed with the teachings. The Bodhisattva concludes that he must discover awakening on his own, and he sets out on a six-year journey of extreme asceticism. These practices take him to the brink of death.]

Monks, at that time a son of Rama by the name of Rudraka arrived in Rajagrha, where he stayed with a large group of seven hundred of his students. He was teaching his students the principles of the disciplined conduct necessary for attaining the state where there is neither perception nor nonperception.

Monks, the Bodhisattva saw that Rudraka, the son of Rama, was in charge of a group, indeed a large group, and that as the head of the congregation, he was wellknown, popular, venerated by the masses, and recognized by all scholars. Witnessing this, the Bodhisattva thought to himself:

"Rudraka, the son of Rama, is really in charge of a group, indeed a large group; he is the head of the congregation and, moreover, well-known, popular, venerated by the masses, and recognized by all scholars. However, unless I begin to practice disciplined conduct and austerities myself in his presence, he will never perceive me as someone special. He will also not have an understanding based on direct perception. In this way he will never renounce his concentration, absorption, and states of equilibrium, which are fabricated, defiled, and perpetuating.

"Therefore I must first actualise these experiences myself. In that way I can demonstrate that his worldly absorptions, which are limited to concentration and which only support states of equilibrium, do not carry a result. I will go to Rudraka, the son of Rama, and become accepted as his student in order to demonstrate the superiority of the qualities of my own absorption. I will demonstrate to him that fabricated absorptions are pointless."

Monks, with this purpose in mind, the Bodhisattva went to see Rudraka, the son of Rama. When he met Rudraka, the Bodhisattva asked: "My friend, who is your teacher?"

Who taught you so well?"

Rudraka, the son of Rama, answered: "My friend, I did not have a teacher. Nevertheless I did reach a genuine understanding on my own."

The Bodhisattva then asked: "What is it you understand?"

Rudraka replied: "The way of equilibrium, which is neither perception nor nonperception."

Next the Bodhisattva asked: "Could you please allow me to follow you so that I can obtain the instructions for your path of absorption?"

Rudraka replied: "Yes indeed, I will let you follow me so that you can obtain instructions for my path of absorption."

With this the Bodhisattva went off and sat down with his legs crossed. Now, no sooner did the Bodhisattva sit down before he actualized hundreds of all the main types of worldly and transcendent equilibriums in all their many details. The reason he could do this was because he had become a master of his mind, possessing a superior accumulation of merit and wisdom, a special fruition of all his previous trainings, and a distinctive familiarity with all absorptions.

At that point the Bodhisattva arose from his seat, mindful and attentive, and went to see Rudraka, the son of Rama. He then addressed him: "My friend, is there any higher path than the state of neither perception nor nonperception?"

"No," Rudraka replied.

THE GRAND BIBLE

The Bodhisattva then thought to himself: "Rudraka is not the only one who has faith, diligence, mindfulness, concentration, and wisdom. I am also faithful, diligent, mindful, concentrated, and wise." He therefore addressed Rudraka with these words: "My friend, I have now understood the teaching in which you are adept." Rudraka replied, "Well, in that case, come, we should teach everyone together." And accordingly he installed the Bodhisattva as a teacher on the same level as himself.

The Bodhisattva then said: "My friend, this path does not free the mind. Neither does it free one from attachment. It also does not lead to cessation or peace. It does not bring higher knowledge, nor does it lead to complete awakening. It does not make one a mendicant or a priest, and it does not lead to nirvana."

Monks, in this way the Bodhisattva made up his mind regarding Rudraka, the son of Rama, and his followers. He left them, saying, "This is enough; I am leaving." At that point there were five ascetic companions who were learning religious practices under the guidance of Rudraka, the son of Rama. They thought to themselves:

"Even though we have tried and persisted for a long time in this way, we have not been able to realize our goal. Yet this mendicant Gautama was able to realize it and manifest it through such little hardship. And now he doesn't want it! Surely he must be searching for something even higher than that. Surely he will become a teacher of the world. Whatever he is about to discover, he will probably share it with us." And with this, the five ascetic companions left Rudraka, the son of Rama, to follow the Bodhisattva instead.

Monks, by that point the Bodhisattva had remained in Rajagṛha for as long as he wanted, and now he left together with the five ascetic companions in order to wander through the kingdom of Magadha. Somewhere on the road between Rajagṛha and Gaya, they met a group of people who were enjoying a feast. This group called out to the Bodhisattva and the five ascetic companions and invited them to sit down and participate in the feast.

Monks, afterward the Bodhisattva proceeded through Magadha and eventually arrived at Gaya. At the peak of Mount Gaya, the Bodhisattva stayed in order to apply himself to strenuous practice. As he was staying there, three parables that he had never previously heard or thought of came to his mind. What were these three?

First he thought: "There are some monks and priests who are unable to separate their mind and body from the objects of their desire. Instead they delight in those objects and feel attached to them, long for them, wish for them, strive for them, crave and thirst for them, become senseless for them, and are burned by them. This striving after the objects of desire never brings peace. They further harm themselves and torment their bodies and end up with intense and unbearable feelings of suffering.

Therefore, in doing so, they become incapable of actualizing the noble wisdom vision that is superior to any human teaching. This is like a person who tries in vain to create a fire in order to make light by rubbing together two wet pieces of wood that have been submerged in water. He will not be able to produce fire and make light.

This is the same as the monks and priests who are unable to separate their mind and body from the objects of their desire. They delight in those objects and feel attached to them, long for them, wish for them, strive for them, crave and thirst for them, become senseless for them, and are burned by them. This striving after the objects of desire never brings peace. They further harm themselves and torment their bodies and end up with intense and unbearable feelings of suffering. Therefore, in doing so, they become incapable of actualizing the noble wisdom vision that is superior to any human teaching." This was the first example that he had never thought or heard of that came to the Bodhisattva's mind.

Second, he continued to think: "There are also monks and priests who have separated their mind and body from the objects of their desire. Still they delight in those objects and feel attached to them, long for them, wish for them, strive for them, crave and thirst for them, become senseless for them, and are burned by them. This striving after the objects of desire never brings peace. They further harm themselves and torment their bodies and end up with intense and unbearable feelings of suffering. Therefore, in doing so, they become incapable of actualizing the noble wisdom vision that is superior to any human teaching. This is like a person who tries in vain to create a fire in order to make light by placing a wet piece of wood on the ground and rubbing another wet piece of wood against it. He will be unable to produce fire and make light. This is the same as some monks and priests who have separated their mind and body from the objects of their desire. They delight in those objects and feel attached to them, long for them, wish for them, strive for them, become senseless for them, and crave for them to the extent that they never find peace.

In this way they harm themselves and torment their bodies and end up with intense and unbearable feelings of suffering, as if being burned. Therefore, in doing so, they become

incapable of actualizing the noble wisdom vision that is much supreme to the highest human teaching." This was the second example that he had never thought or heard of that came to the Bodhisattva's mind.

Third, he thought: "There are also other monks and priests who have separated their mind and body from the objects of their desire. Although they also delight in those objects and feel attached to them, long for them, wish for them, strive for them, crave and thirst for them, and become senseless for them, they do find peace. Although they do harm themselves and torment their bodies and end up with intense and unbearable feelings of suffering, in doing so they do become capable of actualizing the noble wisdom vision that is superior to human teaching. They are like a person who wishes to create a fire in order to make light, and therefore places a dry piece of wood on the ground and rubs another dry piece of wood against it. For such a person the fire will ignite, and light will shine. This is how there are also other monks and priests who have separated their mind and body from the objects of their desire. Although they also delight in those objects and feel attached to them, long for them, wish for them, strive for them, crave and thirst for them, and become senseless for them, they do find peace. Although they do harm themselves and torment their bodies and end up with intense and unbearable feelings of suffering as if being burned, in doing so they do become capable of actualizing the noble wisdom vision that is much supreme to the highest human teaching." This was the third example that he had never thought or heard of that came to the Bodhisattva's mind.

Monks, then the Bodhisattva thought to himself: "I have also separated my body from the objects of desire. Although I also delight in those objects and feel attached to them, long for them, wish for them, strive for them, crave and thirst for them, and become senseless for them, I do nevertheless find peace. Although I do harm myself and torment my body and end up with intense and unbearable feelings of suffering, as if being burned, in doing so I have become capable of actualizing the noble wisdom vision that is much supreme to the highest human teaching."

Monks, in this way the Bodhisattva remained in Gaya at the peak of Mount Gaya for as long as he pleased before he proceeded by foot to the village Senapati near Urubilva. On the way he passed by the Nairāṅjana River. He witnessed its pure water and beautiful bathing areas and saw how trees and groves adorned the riverbank and the surrounding village. This made the Bodhisattva very delighted, and he thought to himself: "What an amazing place! It is so pleasant! It is a great place to stay, and it is perfect for someone of noble family who is wholly dedicated to renunciation.

Since I am wholly dedicated to renunciation, I will stay here."

Monks, the Bodhisattva continued to think: "I have been born in this world at the time of the five degenerations among beings who are occupied with lowly pursuits.

These various religious practitioners have so many orientations and views. They wholly fixate on the body. They seek to purify the body by oppressing it in various ways. In complete ignorance, they give instructions. Some, for example, make use of spells, lick their hands, remain seated, cease talking, ingest various roots, abstain from eating meat and fish, spend the summer indoors, refrain from wine and beverages and even water, and take their nourishment from one or three or five or seven houses.

"Some consume roots, fruits, water plants, kusa grass, leaves, cow dung, cow urine, milk, yogurt, butter, molasses, or seeds that have not been ground. There are others who wash and eat the leftovers that swans and pigeons throw away. Others live in villages or remote places. There are others who practice living like an ox, a deer, a dog, a pig, a monkey, or an elephant. There are some who only stand, some who don't talk, and some who hold the virasana body posture. Some live on just one mouthful of food, or anything up to seven mouthfuls. Some eat only once a day, some eat once every twenty-four hours, while others eat every four or five or six days. Others fast for a fortnight or a month, according to the moon.

"Some dress themselves in the feathers of vultures or owls, while others wear planks, muñja grass, asana bark, darbha grass, or valvaja grass. Others don a cloak made of camel wool, goat wool, horsehair, or simply a hide. Still others only put on wet clothes. Some sleep on a stool or in the water, while others sleep in ashes, on rocks, gravel, planks, thorns, grass, or sticks. Others sleep with their heads toward the ground, in squatting posture, or on the bare ground. There are some who wear one, two, three, four, five, six, seven or more pieces of clothing, while others go naked. There are some who have a ritual of bathing, and others who make a ritual out of never bathing. Some let their hair and nails and beards grow long, while others keep their hair braided in a topknot. There are also some who subsist on just a single juniper berry, sesame seed, or grain of rice.

"Some smear their bodies with ashes, soot, dead flower pollen, coal dust, dirt, and mud. Others adorn themselves with bodily hair, reeds, scalp hair, fingernails, rags, ribs, and

skulls. They drink hot water, water leftover after washing rice, water filtered through a blanket, and dishwater. Some wear dyes of charcoal, minerals, or saffron, shave their heads, carry vases, human skulls, and clubs.

"In such ways do these fools believe themselves to be pure. Some inhale smoke and fire, stare at the sun, and perform the five-fires ritual. They stand on one foot, raise one hand in the air, and stay in just one spot. Such are the hardships that they undergo. They use burning chaff and coals and tandoor ovens. They walk on glowing rocks, scorching fire, or scalding water. Some go to a sacred riverbank and die there. They follow the course of such practices.

"They believe that they become pure by reciting orṃ, vasat, svadha, svaha, the benedictions, collected praises, or invocations; by repeating mantras or dharanis; or by practicing meditation. Considering themselves pure, they take refuge in and pay homage to beings that they believe to be essential, such as Brahma, Indra, Rudra, Viṣṇu, Devī, Kumara, Matr, Katyayani, Candra, Aditya, Vaisravana, Varuna, the Vasus, the Asvins, nagas, yakṣas, gandharvas, demigods, garudas, kiṃnaras, mahoragas, rakṣasas, bhūtas, kumbhanda, pretas, ganas, ancestors, pisacas, devasīs, rajarsīs, and brahmarsīs.

"They also take refuge in the elements, such as earth, water, fire, wind, and space. Likewise they resort for refuge in mountains, rivers, sources of rivers, lakes, ponds, pools, oceans, reservoirs, lotus ponds, and wells; trees, bushes, vines, grass, tree trunks; cow pens, cemeteries, crossroads where four roads meet, and markets. They pay homage to houses, pillars, and rocks; clubs, swords, bows, axes, arrows, spears, and tridents. They also believe that yogurt, butter, mustard seeds, barley, magic strings, durva grass, jewels, gold, silver, and other such items are auspicious.

"This is what these non-Buddhists rely on because of their fear of cyclic existence. In doing so, some of them think, 'Because of these methods, in the afterlife we shall find heaven and final emancipation.' In this way they go astray on errant paths. They seek refuge in that which cannot offer protection. They take as auspicious that which is not auspicious. They take as pure that which is not pure.

"However, if I now attain mastery in the prescribed practices and austerities, all the opposing views will become suppressed. I will then demonstrate to these people, who disregard karmic actions, the inescapability of the fruits of actions. And as for the gods in the realms of meditative concentration and form, if I can demonstrate a superior meditative concentration, they will become interested."

Monks, following up on these thoughts, the Bodhisattva now began a six-year period of extremely fierce prescribed practices and hardships that were intensely difficult, the hardest of all difficult practices. The reason for calling this difficult practice is because it is excruciatingly difficult, and therefore it is described in such terms.

Except for a bodhisattva who has reached his last existence and rests in equanimity in all-pervasive absorption, there is no one, human or nonhuman, who is capable of undergoing such hardships. This absorption is called all-pervasive because as the Bodhisattva rested in equanimity in the fourth absorption, from the very beginning all movements of the breath slowed down and ceased, and the absorption was nonconceptual.

There was no thought, no movement, no conceptual mind, and no change, yet it was all-pervading and not dependent on anything. Previously no student, master, solitary buddha, or bodhisattva who had taken up such conduct had ever entered this absorption. This absorption is likened to space, because like space—which is motionless, uncaused, and changeless—there is nowhere it cannot reach. In that way it is similar to space, and therefore it is described as such.

Monks, in this way the Bodhisattva displayed true wonders to the worldly ones. He did so in order to shatter the proud satisfaction of extreme practitioners, to vanquish the opponents' attacks, to attract the gods, and to correct nihilists and eternalists, who disregard karmic action. He also did so in order to declare the results of merit, to teach the results of wisdom, to distinguish the levels of concentration, to demonstrate the power and strength of the body, and to develop bravery of mind. For these reasons the Bodhisattva sat down on the rugged earth, crossed his legs, and began to punish and torment his body through his mental resolve.

Monks, for eight winter nights I punished and tormented my body. Sweat ran from my armpits and from my forehead. As the sweat fell on the ground, the drops turned into hoarfrost, heated up, and evaporated. It was just like a strong man who grabs a very feeble person by the neck and strangles him. Such was the manner, monks, in which my mind brought punishment and torment on my body. Sweat ran from my armpits and from my forehead and, as the sweat fell on the ground, the drops turned into hoarfrost, then grew hot, and evaporated.

Monks, at that point I thought to myself: "I should now practice the all-pervading absorption." And, monks, as I was practicing the all-pervading absorption, from my mouth and my nose all movement of breath ceased, and within the openings of my ears an immense sound was heard. The sound

THE GRAND BIBLE

was as loud and intense as when a blacksmith's bellows is being squeezed. Monks, all the while there was no movement of my breath through my mouth and nose, there was this intense, loud noise in my ears.

Monks, I then continued to think: "I should practice the all-pervading absorption."

Since my mouth, nose, and ears were blocked, [252] the breath went up into my skull. Monks, it felt as if someone was striking my skull with a sharp spear. Monks,

in that way, as my mouth, nose, and ears were blocked, my in-breaths and out-breaths were pushing up and hitting my skull.

Some divine sons noticed the suffering of the Bodhisattva and remarked:

"Oh no! It seems the young Siddhartha is dying!"

The others remarked: "No, he's not dying. This is simply how worthy ones abide in absorption."

On this occasion, they then sang these verses:

"May this son of the Sakya kings,

Who has not fulfilled his aim in the forest here,

Not pass away without fulfilling his intention,

And thus leave this triple world suffering and without a defender.

"Oh no! You are the essential being and your commitment is strong.

Protector, previously in the Heaven of Joy you invited us

To hear the gift of the sacred Dharma,

But now where is your resolve, O Pure Being?"

These divine sons then went to the gods in the Heaven of the Thirty-Three and told Mayadevi: "It seems that the young Prince is about to pass away."

Mayadevi surrounded herself with a retinue of divine maidens, and at midnight they went to the bank of the Nairanjana River where the Bodhisattva was staying. She saw how thin the Bodhisattva had become, and it appeared as if he had died. Upon seeing this, she was choked with tears and began to weep. She then sang these verses:

"When I gave birth to you, my son, in the Lumbini Grove,

Without support, like a lion, you took seven steps on your own.

You gazed in the four directions and said these beautiful words:

'This is my last birth.' Those words will now never come to pass.

"Asita predicted that you would be a buddha in this world,

But his prediction was wrong, as he did not foresee impermanence.

My son, you have not yet had the joys of a universal monarch's splendours,

And now you are passing away in this forest without attaining awakening.

"To whom can I turn to about my son?

To whom shall I cry out in my pain?

Who will give life back to my only son,

Who is barely alive?

The Bodhisattva answered:

"Who are you? You cry so heart wrenchingly,

With disheveled hair and your beauty impaired,

Lamenting your son so intensely

And throwing yourself on the ground."

Mayadevi replied:

"It is I, your mother, O son,

Who for ten months

Carried you in my womb like a diamond.

It is I who now cry out in despair."

Then, in order to console her, the Bodhisattva told her: "As for grieving for your son, there is no need to worry; your hardship will pay off. Renouncing the world for the sake of awakening is indeed meaningful. What the priest Asita predicted shall come true. Likewise the prediction of Dipamkara shall come to pass.

"It is possible that the world may break into a hundred pieces, and the jewel peak of Mount Meru may fall into the ocean. The sun, the moon, and the stars may fall to the ground. Yet although I am an ordinary person, I will not die. Therefore do not bring misery on yourself. Before long you shall behold the awakening of a buddha."

As soon as Mayadevi heard this, she became overjoyed, and the hair on her body stood on end. Sprinkling the Bodhisattva with mandarava flowers, she circumambulated him three times. Then, accompanied by heavenly music, she went back to her abode.

Monks, at that point I thought to myself: "Because some religious practitioners and priests believe that one becomes purified by eating very little food, I must also be diligent in fasting." Monks, I realized that I should henceforth live on a single juniper berry and restrain myself from eating two. Monks, you might think that the juniper berries of that time were larger than now, but that is not the case. They were just as they are now.

Monks, as I now began living on just a single juniper berry, never taking a second, my body became extremely weak and emaciated. Monks, my limbs and joints began to resemble the knots of the astaki plant or the kala plant. My rib cage

resembled the sides of a crab. Like an old stable for horses or elephants where the two sides have caved in and made the inside rafters visible, the insides of my chest became visible through both sides of my ribs. My spine appeared uneven and rugged, like a braid of hair with all its ups and downs.

Just as a bitter gourd that has been cut too early withers, dries out, and develops cracks, likewise my head began to wither, dry out, and develop cracks. Just like a well during the end of summer, where the reflection of the stars has sunk and is hard to notice, my eyeballs had sunk into my head and become barely visible. My legs resembled the legs of a goat or a camel, and so it was for my armpits, belly, chest, and so forth. Monks, when at that point I tried touching my belly with my hand, I actually ended up touching my spine. I was so hunched over that I fell whenever I tried to stand. When I finally managed to get up and wipe my dust-covered body with my hands, my decayed hair fell out of my body. Previously my complexion had been beautiful and smooth, but now this radiance was all gone due to exerting myself in harsh travails.

The people who lived in the villages surrounding the area where I was practicing began to say: "Oh my, the mendicant Gautama has turned black! Have you seen, he's so dark! The mendicant Gautama has the colour of the madgura fish! Previously his complexion was so beautiful, but now it has all changed."

Monks, at that point I thought to myself: "I must apply myself to eating even less than this." I realized that I should henceforth live on only a single grain of rice and restrain myself from eating two. Monks, you may think that the rice grains of that time were larger than now, but that is not the case. They were just as they are now.

Monks, as I now lived on only a single grain of rice, my body quickly grew thinner, and people began to say: "Oh my! The mendicant Gautama has turned black! Have you seen, he's so dark! The mendicant Gautama has the colour of the madgura fish! Previously his complexion was so beautiful, but now it has all changed."

Monks, at that point I thought to myself: "I must apply myself to eating even less than this." I realized that I should henceforth live on only a single sesame seed and restrain myself from eating two. Just as before, I grew even thinner, and people continued to remark on how my previously beautiful complexion had disappeared.

Monks, I then thought to myself: "There are some monks and priests who believe that they are purified by abstaining from eating food. I should also apply myself to completely abstaining from any food." Monks, I then began a complete fast. Monks, as I now began living without any sustenance, my body became extremely weak and emaciated. Monks, my limbs and joints gradually became twice, three times, four times, five times, and finally ten times as thin as the knots of the astaki and kala plants. My rib cage resembled the sides of a crab, and it looked like a collapsed stable with rafters exposed on either side. My spine appeared like a braided tuft of hair. My skull looked like a cracked gourd. My eyeballs appeared like stars in a sunken well. Monks, whenever I thought I should stand up, I tried to do so, but my body was so hunched over that I fell every time. When I finally managed to get up with great effort and wipe my dust-covered body with my hands, my body hair, its roots rotten, came out of my body. Previously my complexion had been beautiful and smooth, but now this radiance had disappeared because of exerting myself in extreme austerities.

The people who lived in the villages surrounding the area where I was practicing began to say: "Oh my, the mendicant Gautama has turned black! Have you seen, he's so dark! The mendicant Gautama has the colour of the madgura fish! Previously his complexion was so beautiful, but now it has all changed."

During this time King Suddhodana sent a messenger every day to see the Bodhisattva.

Monks, in this way the Bodhisattva displayed true wonders to the world. He did so in order to shatter the proud satisfaction of non-Buddhists, to vanquish the opponents' attacks, to attract the gods, and to show the nihilists and eternalists, who disregard karmic action and the ripening of karmic results. He lived on just a single sesame seed, a single juniper berry, and a single grain of rice in order to demonstrate the accumulation of merit, to teach the qualities of great wisdom, and to distinguish the levels of absorption. In this way he demonstrated hardships for six years without ever weakening his resolve.

The Bodhisattva remained sitting cross-legged for six years. He simply sat the way he was, without forsaking his activity. When the sun was shining, he did not seek shade. When the shade fell on him, he did not move into the sun. Never did he seek shelter from the wind, the sun, and the rain. He never chased away mosquitoes, bees, and poisonous snakes. He did not defecate, urinate, spit, or blow his nose. Neither did he bend his limbs or stretch them out. He never lay down on his belly, side, or back.

The hot season, the winter, and the great clouds, storms, rain, and lightning of autumn all assailed the body of the

Bodhisattva. In fact the Bodhisattva did not even use his hand to shelter himself. He did not block his senses, but neither did he follow after the objects of his senses. Those who passed by the Bodhisattva, such as village boys or girls, ox herders, cow herders, grass collectors, wood collectors, and those looking for dung, all thought he was a demon made of dust. They made fun of him and sprinkled him with dust.

In this way the Bodhisattva spent six years, during which time his body became increasingly feeble, weak, and emaciated. When people placed grass or cotton in his ears, it would stick out of his nostrils. When they did the same with his nostrils, the grass and cotton would emerge from his ears. When they placed things in his ears, they would stick out of his mouth. And when they stuffed things in his nostrils, they would come out of his ears and nose. Things put in his nostrils would appear out of his ears, nose, and mouth.

The gods, nagas, yakshas, gandharvas, demigods, garudas, kimmaras, and mahoragas who witnessed the qualities of the Bodhisattva watched over him day and night, making offerings and forming aspirations. While the Bodhisattva demonstrated austerities for six years, 1.2 trillion gods and humans were matured in the Three Vehicles. On this topic, it is said:

The Bodhisattva left his home

In possession of all good qualities.

In order to benefit sentient beings,

He gave rise to a skillful outlook.

"At the time of the five degenerations,

When lowly people devoted themselves to non-Dharma,

I was born in this world,

Where people endowed with leisure practice Dharma.

"The world is full of non-Buddhists,

Who act out of curiosity or for the sake of good luck.

Making their own bodies into tools,

These childish people think they are purified.

"They walk into ravines, fire, and desolate areas;

Naked, they smear themselves in soil and ashes.

In order to punish the body,

They employ the five-fires ritual.

"They commit the error of using mantras;

In ignorance they lick their hands.

Some do not take food from vases;

Others reject offerings near doors and pillars.

"Some won't take offerings where a dog lives;

Others reject places where they are told to stay or come.

By receiving a single offering from a house,

They think: 'I have become pure.'

"Some reject butter, oil, molasses, and yogurt;

Others won't eat fish, meat, and milk.

Instead they eat vegetables and grain,

Lotus roots and gardula seeds.

"Living on roots, fruits, and leaves,

They wear grass, mendicant's robes, and skins.

Still others wander naked;

Such fools think they have grasped the only truth.

"Some hold up their hand outstretched;

Others keep their hair in a braided knot.

Straying from the path,

They have lost the path, yet they hope for happy rebirths.

"They sleep on beds of grass, sticks, and ashes;

They sleep on thorns or sit upright.

Some always stand on one leg,

Staring, with their faces upturned, at the sun and the moon.

"They also venerate springs, lakes, and ponds,

The ocean, rivers, the sun, and the moon,

Trees and mountain peaks,

Rocks and soil.

"These fools use many different methods,

Trying to purify their bodies.

Because of their wrong views,

They will quickly fall into the lower realms.

"The intense hardship

That I now intend to engage in

Will consist of austerities, discipline, and adversities

That no god or human can perform.

"My concentration will be one

That even solitary buddhas cannot demonstrate.

Stable and firm like a diamond,

I will now practice the all-pervasive concentration.

"There are gods and humans

Who delight in the distorted discipline of non-Buddhists.

In order to ripen these beings,

I will now practice fierce hardship and discipline."

Sitting cross-legged

On bare ground,

He demonstrated the method of subsisting on

A single berry, sesame seed, or rice grain.

Cutting off all movements of the breath,

Immutable, he showed his strength.

For six years he practiced the supreme concentration—

The all-pervasive concentration.

Without any conceptual thought,

Immutable and mentally still,

He practiced the all-pervasive concentration

That merges with the element of space.
 He neither moved from the sun to the shade,
 Nor from the shade to the sun.
 Immutable like the central mountain,
 He practiced the all-pervasive concentration.
 He did not protect himself against the wind and the rain,
 Nor mosquitoes, poisonous snakes, or bees.
 With a completely undisturbed behavior,
 He practiced the all-pervasive concentration.
 Not merely for his own sake
 Did he practice the all-pervasive concentration.
 With compassion for others,
 He practiced for their sake as well.
 Yet village children and cow herders
 And those who gather wood and grass
 Thought that he was a demon made of dust
 And covered him in soil.
 They even covered him with impure substances
 And harmed him in many ways.
 Yet immovable and calm,
 He practiced the all-pervasive concentration.
 Neither getting up nor lying down,
 He did nothing to protect his body.
 He did not defecate nor did he urinate;
 When sounds were heard, he was neither startled, nor did he
 avert his gaze.
 His flesh and blood dried out
 So that the bones and tendons stuck out through his skin.
 His spine could be seen through his belly,
 Twisted like braided hair.
 The gods, demigods, yakshas, gandharvas, and nagas
 Who supported him,
 Made offerings to him day and night
 Because of seeing his qualities.
 Since his mind is like the sky,
 He practiced the all-pervasive concentration.
 "May we also quickly be like him!"
 Such aspirations did they make.
 Motivated by compassion for others,
 He sought to bring about vast benefits to the world.
 He did not practice for himself,
 Neither for pleasure nor to feel the taste of absorption.
 He overcame his opponents' attacks;
 He outshone the feeble minds of non-Buddhists.
 The actions and deeds that were described by Kasyapa
 Were now being demonstrated.
 This awakening was the same as the awakening of
 Krakucchanda;
 It is difficult to find even over many eons.
 In order to bring benefit to mankind,
 He practiced the all-pervasive concentration.
 There are 1.2 trillion gods and humans
 That are guided in the Three Vehicles.
 It is for their sake that the One with Excellent Intellect
 Practiced the all-pervasive concentration.
 This concludes the seventeenth chapter on practicing
 austerities.

LALITA-VISTARA CHAPTER 18 — The Nairañjana River

[The Bodhisattva concludes that the austere practices do not lead to awakening and, encouraged by some protective gods, he begins to eat a normal diet once again, and regains his health.]

Monks, during the six years that the Bodhisattva practiced austerities, he was continuously followed by Mara, the evil one. Yet, although Mara tried his best to harm the Bodhisattva, he never found an opportunity. As it became apparent that it would be impossible to harm the Bodhisattva, Mara, sad and dejected, finally left.

It is also expressed in this way:
 There is a pleasant wilderness
 With forest thickets full of herbs
 To the east of Urubilva,
 Where the Nairañjana River flows.
 There, for the sake of renunciation,
 The Bodhisattva persevered with continuous and stable strength.

To attain accomplishment and bliss,
 He remained calm and diligent.
 Mara approached him and said,
 With soft and pleasant words:
 "O Son of the Sakyas, get up!
 What use is there in tormenting your body?
 "Life is better for the living;
 Alive, you can practice the Dharma.
 As a living being, you can do that,
 Then later you will have no regrets.
 "But your complexion has faded and is almost gone,
 And it appears as though you're on the verge of dying.
 Death has a thousand chances,
 While life has only one.

"One who always gives
 And performs fire offerings
 Will accumulate great merit.
 Why then do you practice renunciation?
 "The path of renunciation brings only suffering
 And taming the mind is hard."
 This is what Mara said
 When addressing the Bodhisattva.
 To reply to Mara who said these words,
 The Bodhisattva said:
 "Evil one, steeped in craziness!
 You have come here with ulterior motives.
 "For you have no intent
 That would match my merits, Mara.
 If you were interested in merit,
 You would rather speak like this:
 "Since the end of life is death,
 I do not concern myself with death.
 Wholly devoted to my religious practice,
 I shall never back down.
 "If even the flow of rivers
 Can be dried out by the wind,
 Then what about the body and blood of the renunciant?
 Wouldn't that be dried out as well?
 "When his blood has dried out, his flesh will wither.
 When his flesh has wasted away,
 His mind will become yet clearer.
 He will have more dedication, diligence, and absorption."
 "Since I live like that,
 I have attained the highest perception,
 So I do not worry about my body and my life.
 Just look at the purity of my being.
 "I am dedicated and diligent;
 I have insight as well.
 In this world I see no one
 Capable of disturbing my diligence.
 "Better is death, the thief of the life force,
 Than living an unwholesome life.
 It is better to die in battle
 Than live defeated by the enemy.
 "A coward cannot defeat an army;
 Armies conquer and win respect.
 Yet a hero can defeat an army;
 O Mara, I will easily defeat you.
 "Desire is your foremost army;
 Discontent comes next.
 Third is hunger and thirst;
 Craving is your fourth army.
 "Fifth is dullness and stupor;
 Fear is said to be sixth.
 Your doubt is army number seven;
 Anger and hypocrisy come eighth.
 "Ambition, greed, and wanting praise,
 Fame obtained through deception,
 Seeking to exalt oneself
 And put down others:
 "This is the army of Mara,
 The evil friend who inflicts torment.
 Some ascetics and priests
 Appear to be caught up in that.
 "This army of yours,
 Which overcomes this world and that of the gods,
 I will destroy it with knowledge,
 Just as water destroys a vessel of unbaked clay.
 "With mindfulness as the foundation
 And knowledge as my training,
 I act carefully.
 So what will you now do, O feeble-minded one?"
 As the Bodhisattva spoke these words, Mara, the evil one,
 felt very uncomfortable and sad. Having lost his confidence,
 he disappeared.

Monks, at that point the Bodhisattva thought to himself:
 "There are monks and priests in the past, the future, and the present who cause themselves harm. They experience intense suffering from unbearable heat and go through very unpleasant experiences. In this way they suffer greatly."

Monks, I continued to think: "With these acts and methods I have not been able to manifest any true knowledge that would be higher than manmade teachings. This path does not lead to awakening. This path is incapable of eradicating the continuation of birth, old age, and death in the future. But there must be another path to awakening that can eradicate the future suffering of birth, old age, and death."
 Monks, I continued to think: "Once, when I was sitting in my father's park under the shade of a rose apple tree, I rejoiced as I attained the first level of concentration, which is free from desires and negativities, endowed with good qualities, reflective, investigative, and full of joy born out of discrimination. I rejoiced as I attained the levels of concentration up to the fourth. That, indeed, must be the path to awakening, which can eradicate the arising of the sufferings of birth, old age, sickness, and death. And so a conviction was born in me: "This is the path to awakening!"

Monks, I continued to think: "Once, when I was sitting in my father's park under the shade of a rose apple tree, I rejoiced as I attained the first level of concentration, which is free from desires and negativities, endowed with good qualities, reflective, investigative, and full of joy born out of discrimination. I rejoiced as I attained the levels of concentration up to the fourth. That, indeed, must be the path to awakening, which can eradicate the arising of the sufferings of birth, old age, sickness, and death. And so a conviction was born in me: "This is the path to awakening!"

Again I thought: "Yet this path cannot be realized by someone who has grown so weak. If I were to proceed toward the seat of awakening merely by the power of my supernatural knowledge but with my body so critically weak, future beings would not be disposed favourably toward me, and this path would not lead to awakening.

Therefore I shall begin to eat solid food again. That way I can regain my physical strength. Once I do so, I will proceed to the seat of awakening."

Monks, at that point some divine sons felt concern for me. Since they knew my thoughts, they came to where I was staying and told me: "Holy Man, don't eat solid food! We can give you nourishment through the pores of your body."

Monks, I then thought: "I took a vow to remain fasting. And in this way the people in the villages around me would know that the mendicant Gautama abstains from food. However, if these concerned divine sons were to grant me nourishment through the pores of my body, I would be the worst of hypocrites."

The Bodhisattva therefore decided to disregard the words of the divine sons in order to avoid hypocrisy. Instead he decided to begin eating solid foods. Monks, in this way the Bodhisattva arose from the seat where he had practiced discipline and hardship for the past six years, and he proclaimed: "I will now eat solid foods, such as molasses, pea soup, lentil soup, porridge, and rice!"

Monks, at that point the five ascetic companions thought to themselves: "Based on this path and these practices, the mendicant Gautama appears unable to actualise an exalted wisdom vision that is any higher than manmade teachings. Yet how can eating solid foods and leading a comfortable life be of any help? What an ignorant and childish man!" With this thought in mind, the companions left the Bodhisattva and headed toward Varanasi, where they set up camp at the Deer Park by the Hill of the Fallen Sages.

Ever since the Bodhisattva had begun his practice of austerities, ten young girls from the village had served him as a way to see him, venerate him, and assist him. At the same time his five companions had also attended him by bringing him the single juniper berry, sesame seed, or rice grain that he ate. The names of these ten village girls were Bala, Balagupta, Supriya, Vijayasena, Atimuktakamala, Sundari, Kumbhakari, Uluvillika, Jatilika, and Sujata.

These young girls now prepared various types of soups for the Bodhisattva and offered them to him. The Bodhisattva accepted these meals, but he also gradually began to go on alms rounds in the local village. In this way he regained his previous luster, appearance, and strength. People now began calling him the beautiful monk and the great monk.

Monks, every day since the beginning of the Bodhisattva's practice of austerities, the village girl Sujata had offered food to eight hundred priests in the hope that the Bodhisattva would come out of his discipline and hardship and maintain his vital functions. As she did so, she offered the prayer: "May the Bodhisattva take my food and thereby truly attain perfect and completely unexcelled awakening!"

Monks, since six years had passed, I had this thought: "My saffron robes have really aged. Perhaps it would be good if I could find some cloth to cover me." Monks, at that point one of Sujata's servants, a woman named Radha, had just died. She had been wrapped in a hemp cloth and left in the charnel ground. When I saw this dusty rag, I decided to use it to cover myself.

As I stood there, bent over with my left leg stretched out and my right hand reaching down in order to pick up the rag, one earth god called out to the sky gods: "Friends, here is a descendent of a great royal clan. He has abandoned his kingdom of a universal monarch, and now he turns his mind to a dusty rag. What a sight! Friends, this is really amazing!"

All the sky gods heard the voice of the earth god, and they passed on the message to the gods in the Heaven of the Four Great Kings. The gods in the Heaven of the Four Great Kings told the gods in the Heaven of the Thirty-Three. They in turn passed on the message to the gods in the Heaven Free from Strife, and from there the message spread to the Heaven of Joy, the Heaven of Delighting in Emanations, the Heaven of Making Use of Others' Emanations, and finally all the way to the Brahma realm. Monks, at that time, at that moment, at that very instant, this message resounded and traveled all the way to Highest Heaven: "Friends, here is a descendent of a great royal clan. He has abandoned his kingdom of a universal monarch, and now he turns his mind to a dusty rag. What a sight! Friends, this is really amazing!"

The Bodhisattva then thought to himself: "I have found this dusty rag, so it would be good if I could find some water to wash it with." At that very moment the gods hit the ground with their hands, and on that spot a lotus pond appeared. Still to this day, this pond is known as the pond where the hands struck.

Once again the Bodhisattva thought: "Now I have obtained water, so it would be good if I could also find a flat stone on which to wash this cloth." At that very moment Sakra placed such a rock before him, and the Bodhisattva now began to wash the dusty rag.

THE GRAND BIBLE

Sakra, king of the gods, then spoke to the Bodhisattva: "Holy Man, give the cloth to me. Then I will wash it." However, the Bodhisattva wanted to demonstrate the conduct of a renunciant, so he did not give the cloth to Sakra. Instead he washed it himself.

Afterward the Bodhisattva felt tired and wanted to step out of the pond. However, Mara, the evil one, felt jealous and magically raised the edge of the pond. Yet at the side of the pond was a large kakubha tree. In order to follow the worldly custom and to please the goddess of that tree, the Bodhisattva called out to her: "Listen, goddess, lower one of your branches!" The goddess lowered a branch and, as the Bodhisattva grasped it, he was lifted out of the pond. Once he was free, he remained under the shade of the kakubha tree, where he sewed the dusty rag into the robes of a monk. Today this place is still known as the sewing of the dusty rags.

At that point a divine son from the pure abodes, who was called Vimalaprabha, offered the Bodhisattva divine fabrics that had been dyed in saffron-red colour, as is suitable for a monk. The Bodhisattva accepted this gift, and the following morning he put on these fabrics, arranged them into a monk's robes, and went to the nearby village.

At midnight the gods announced the following to Sujata, daughter of the villager Nandika, in the village Senapati in Urubilva: "The one for whom you have been making offerings has relaxed his discipline and decided that he will once again eat nourishing and solid food. Previously you made the aspiration: 'May the Bodhisattva take my food and thereby truly attain perfect and completely unexcelled awakening!'"

Now that time has come, so you must do what you ought to be doing."

Monks, as soon as Sujata, daughter of the villager Nandika, heard these words of the gods, she quickly gathered the milk of a thousand cows. Seven times she skimmed the cream from the milk, until she obtained a thick, strength-giving cream.

She then poured this cream into a new clay pot, mixed it with the freshest rice, and placed it on a brand-new stove. As the milk porridge was cooking, various omens manifested. Within the milk appeared the contours of an endless knot, a simple swastika, an elaborate swastika, a lotus, a vardhamana, and other auspicious signs.

Upon seeing this, Sujata thought to herself: "The appearance of these signs surely means that the Bodhisattva will now take food and obtain unexcelled, perfect and complete awakening." At that time a fortuneteller versed in ritual and the art of reading signs came to the village and prophesied that someone would attain immortality there.

When Sujata had finished cooking the porridge, she placed it on the ground where, full of devotion, she had already prepared a seat for the Bodhisattva by scattering flowers and perfumed water. She then told one of her servants, a woman named Uttara: "Uttara, go and fetch the priest. I will stay here and look after this milk porridge with honey."

"Very well, my lady," answered Uttara, who then did as she was told. She went off in the eastern direction, but there she met only the Bodhisattva. She then went south, but there as well she met the Bodhisattva. Then she went west and north, but in those places as well she encountered the Bodhisattva. At that time some divine sons from the pure abodes had removed all the non-Buddhist practitioners, and now none of them were to be found.

When she returned, Uttara told her mistress what had happened: "Wherever I go, the only person I meet is that beautiful monk. Other than him, there are no monks or priests!"

Sujata said: "He alone is the monk, he alone is the priest! It is for his sake that I have prepared this meal. Go, Uttara, and fetch him."

"Very well, my lady," said Uttara, and off she went. When she met the Bodhisattva, she bowed at his feet and conveyed Sujata's invitation to him.

Monks, the Bodhisattva then went to the home of the village girl Sujata, where he sat down at the seat that had been prepared for him. Monks, the village girl Sujata then filled a golden vessel with the milk porridge and honey and offered it to the Bodhisattva.

The Bodhisattva then had this thought: "Sujata has offered this food, and if I eat it now, there is no doubt that I shall truly attain perfect and completely unexcelled awakening." Then the Bodhisattva had his meal. When he was done, he got up and asked Sujata: "Sister, what should I do with the golden bowl?"

She replied: "Please take it with you."

The Bodhisattva told her: "I don't need this bowl."

Sujata then told him: "Well then, do as you please. But I do not give food to anyone without also giving them a bowl."

So the Bodhisattva took the bowl and left Urubilva. Before noon he arrived at the banks of the Nairañjana River, the river of nagas. He put down his bowl and rope and entered the water to refresh himself. Monks, while the Bodhisattva was bathing, several hundred thousand divine sons came to venerate him. They poured divine aloe and sandalwood powder as well as various ointments into the river, and they scattered divine flowers of all colours onto the water. In this

way the whole great Nairañjana River flowed on full of divine perfumes and flowers that rained down.

Many trillion divine sons came to collect the perfumed water that the Bodhisattva had used for bathing. They brought it with them to their own abodes in order to enshrine it in memorials and venerate it. The village girl Sujata also collected all the hair and the beard of the Bodhisattva. Thinking that it must be sacred, she took it with her in order to make memorials for veneration.

When the Bodhisattva emerged from the river, he wanted to sit down, and so he looked for a suitable place on the riverbank. Right then, a naga girl who lived in the Nairañjana River emerged out of the earth's surface and offered the Bodhisattva a throne made of jewels.

The Bodhisattva took his seat there and, while he was thinking fondly of the village girl Sujata, he drank what he needed of the milk porridge made with honey.

When he was done with his meal, he threw the golden bowl into the water without any feelings of attachment. As soon as the bowl hit the water, the naga king Sagara, full of devotion and great respect, came to fetch the bowl and bring it to his kingdom, thinking, "This is worthy of veneration!"

At that point the thousand-eyed Indra, the destroyer of cities, changed into a garuda with a diamond beak and attempted to steal the golden bowl from the naga king Sagara. When Indra was unable to do so, he changed into his own form and requested it politely. This time he received the bowl, and he brought it back to the Heaven of the Thirty-Three in order to enshrine it in a memorial for the sake of worship. In this heaven he started a religious festival called The Procession of the Bowl, observed on the days of astrological juncture. To this day the gods in the Heaven of the Thirty-Three hold an annual Festival of the Bowl. The naga girl carried off the magnificent throne in order to make a memorial out of it and venerate it.

Monks, due to the strength of the Bodhisattva's merit and the power of his insight, his body instantaneously changed as soon as he took in solid foods. In one moment his body regained its previous beautiful lotus-like luster. He now manifested the thirty-two and eighty marks of a great being as well as a halo of light, one fathom in diameter, around his body.

On this topic, it is said:

After six years of austerities, the Blessed One thinks:

"I may have the strength of concentration and supernatural knowledge,

But if I go to the king of trees in order to awaken to omniscience under its branches

While I am this emaciated, that would not be kind toward beings in the future.

"Gods and humans with little merit look for wisdom in mistaken ways;

Being in a weakened state, they are unable to attain nectar-like awakening.

Yet if I eat solid and excellent food, I will regain my physical strength;

Then I can go to the king of trees to attain omniscient awakening under its branches."

The village girl Sujata, who has done much good in the past, continuously makes offerings, thinking: "May this guide complete his discipline!"

When she hears the request of the gods, she brings milk porridge with honey;

She goes to the river and happily sits on the banks of the Nairañjana.

For one thousand eons the Bodhisattva practiced discipline, and his faculties are at peace.

He goes to the Nairañjana surrounded by hosts of gods and nagas as well as sages;

He makes the crossing and bathes with thoughts aimed at liberating others.

The Sage, pure and stainless, washes himself in the river out of love for the world.

Trillions of gods joyfully descend into the river and infuse the waters

With perfumes and scented powders so the Sacred Being can bathe.

When the Stainless Bodhisattva has bathed and rests serene on the shore,

Thousands of gods rejoice and take the bathing water as an object for venerating the Pure Being.

A divine son offers him saffron robes of beautiful stainless cloth;

Dressed in these suitable robes, the Blessed One rests on the banks of the river.

A naga girl joyfully and devotedly erects a splendid throne On which the guide of the universe peacefully sits.

Sujata fills a golden bowl with food and offers it to the Mindful One;

She prostrates at his feet, saying joyfully, "Great Guide, please enjoy this!"

The Mindful One eats as much as necessary and then throws the bowl in the river;

The highest god, the destroyer of cities, carries it off, saying, "I will venerate it!"

The very moment the Victorious One consumes solid and excellent food,

His body regains its former strength, magnificence, and splendour.

To Sujata and the gods he offers a teaching that benefits them greatly;

He, the lion with the bearing of a swan and the gait of the supreme elephant, proceeds to the Bodhi tree.

This concludes the eighteenth chapter on the Nairañjana River.

LALITA-VISTARA CHAPTER 19 — Approaching the Seat of Awakening

[Sensing that he is on the verge of attaining his goal, the Bodhisattva sets out for the bodhimanda, the sacred place where all bodhisattvas in their last existence attain full and complete awakening.]

Monks, when the Bodhisattva bathed in the Nairañjana River and enjoyed a meal, his physical strength came back to him. With a triumphant gait, he now began the walk toward the great bodhi tree. This tree was the king of trees and was found at a place characterized by sixteen unique features.

He walked with the gait of a great being. It was an undisturbed gait, a gait of the naga Indrayasti, a steadfast gait, a gait as stable as Mount Meru, the king of mountains.

He walked in a straight line without stumbling, not too fast and not too slow, without stomping heavily or dragging his feet. It was a graceful stride, a stainless stride, a beautiful stride, a stride free from anger, a stride free from delusion, and a stride free from attachment. It was the stride of a lion, the stride of the king of swans, the stride of the king of elephants, the stride of Narayana, a stride that floats above the surface, a stride that leaves an impression of a thousand-spoked wheel on the ground, the stride of he whose fingers are connected through a web and who has copper-coloured nails, the stride that makes the earth resound, and the stride that crushes the king of the mountains.

He walked with the stride of someone whose feet level off the terrain, be it sloping up or sloping down, the stride that leads sentient beings to happy rebirths through contact with the light rays that emerge from the web between his fingers, the stride that walks upon stainless lotuses, the stride that proceeds from previous wholesome actions, the stride of the previous buddha-lions, and the stride that proceeds from a stable and indestructible diamond-like intention. He had a stride that destroys all lower realms and all miserable existences, a stride that brings happiness to all beings, a stride that points out the path to liberation, a stride that renders powerless the strength of demons, a stride that suppresses evil opponents with their doctrines, a stride that removes the cataract of darkness and disturbing emotions, and a stride that undoes the workings of cyclic existence.

He walked with a gait that outshines Sakra, Brahma, Mahesvara, and the worldly protectors. His stride was that of the single lord of the great trichilocosm, the spontaneous stride that cannot be overpowered, the stride that actualises the attainment of omniscient wisdom, the stride of mindfulness and insight, the stride that leads to a happy rebirth, the stride that pacifies old age and death, the stride of stainless peace, the stride that leads to the city of nirvana, which is auspicious, stainless, and free from fear. With such a stride the Bodhisattva set out for the seat of awakening.

Monks, on the stretch between the Nairañjana River and the seat of awakening, the gods of wind clouds swept the road for the Bodhisattva, while the gods of rain clouds sprinkled his path with scented water, and scattered flowers along the way. At that point all the trees in this world of the great trichilocosm bent their crowns toward the seat of awakening. All the children who had been born on that very day now slept with their heads toward the seat of awakening. Likewise all the mountains that exist in this world of the great trichilocosm, such as Mount Meru, bowed toward the seat of awakening.

All the way from the Nairañjana River to the seat of awakening, the road had been beautified for a stretch of several miles by the gods of the desire realm. At both sides of the road, they had magically erected a railing made from the seven types of precious stones. The road was shaded, at the height of seven palm trees, with a jeweled latticework and adorned with divine parasols, flags, and banners. At a distance of an arrow's flight, they had emanated a row of palm trees made of the seven types of precious stones and taller than the railing. Between all the palm trees, jewel garlands were strung. In between each pair of palm trees, a lotus pond was built, filled with scented water, lined with golden sand, and covered in blue, yellow, red, and white lotuses. Jewel ledges and lapis lazuli staircases surrounded the ponds.

The ponds resounded with the calls of ducks, storks, swans, geese, cranes, and peacocks.

THE GRAND BIBLE

Eighty thousand divine maidens sprinkled the path with flowers of divine scent. In front of each of the palm trees was a jewel podium on which eighty thousand divine maidens stood, proffering containers with powders of sandal and aloe wood, and holding up lighted incense burners with sandalwood. On each of these jewel podiums were also five thousand divine maidens singing celestial songs.

Monks, in this way the Bodhisattva proceeded on his way, emitting trillions of light rays, while the realms shook, music played from millions of instruments, a great rain with an abundance of flowers fell, millions of silken banners fluttered in the wind, millions of drums resounded as they were beaten, and horses, elephants, and bulls circumambulated the Bodhisattva. Hundreds of thousands of parrots, mynas, cuckoos, partridge, swans, sandpipers, peacocks, and cakravaka birds were drawn into the Bodhisattva's presence. Adorned with hundreds of thousands of auspicious signs, such was the road on which the Bodhisattva traveled on his way to the seat of awakening.

On that night, the very night when the Bodhisattva set his aim on attaining full and complete awakening, the all-powerful Brahma, the ruler of the great trichilocosm, called out to his large retinue in the Brahma realm:

"Friends," he said, "you should be aware of this. The Bodhisattva, the Great Being, has donned the great armour. Without forsaking his great vow, protected by his solid armour, he is undeterred and has perfected all the conducts of a bodhisattva. He has reached the further shore of all the perfections and become a master of all the grounds of a bodhisattva. He is perfectly pure in his aspirations of a bodhisattva and joins in the five spiritual faculties of all sentient beings. He has entered the secret locations of all the thus-gone ones and is beyond all paths of demonic activity.

He is not dependent on others regarding the basis for acquiring merit. He is blessed by all thus-gone ones. He demonstrates the path to complete freedom for all sentient beings. He is a great captain who conquers the circle of Mara's army. He is the single hero of the trichilocosm.

"He has accomplished all the medicines of Dharma and is the great king of physicians, wearing a silken headband of salvation. He is the great Dharma king who shines the bright light of knowledge. He is a great meteor-like king who, like a magnificent lotus flower, is unstained by the eight worldly concerns. He never forgets the dharanis of any teaching. He is like a great ocean, free from attachment and aversion. He is immovable and unshakable like the great central mountain. He is utterly stainless, pure, and in possession of a very wholesome mind, and thus he is like a great jewel. He has become a master of all phenomena and is, in all his actions, beyond intentions.

"The Bodhisattva, who is like the great Brahma, proceeds to the seat of awakening with the desire to awaken to unexcelled, perfect and complete buddhahood in order to tame the armies of Mara. He proceeds in order to perfectly accomplish the ten powers, the fourfold fearlessness, and the eighteen unique qualities of a buddha.

His aim is to turn the great wheel of Dharma and utter the lion's great roar. With the gift of Dharma, he will satisfy all sentient beings. He will purify the eye of Dharma of all sentient beings and annihilate all his opponents together with their doctrines. He goes to the seat of awakening to demonstrate the fulfillment of his previous vows and to gain a ruler's complete mastery over all phenomena. Friends, for these reasons you should pay homage to the Bodhisattva and joyfully assist him in every way possible!"

Then at that point the all-powerful Brahma spoke these verses:

"He, by whose merits and glorious splendour the great path can be known—

Love, compassion, joy, and equanimity, as well as the absorptions and the types of higher knowledge—

Has practiced wholesome conduct for a thousand eons and now sets out for the Bodhi tree.

You should make offerings to that sage as he practices to fulfill his aspirations.

"Take refuge in him, and you will not meet or experience the fears of the lower realms or the lack of the freedoms;

Instead you will find the happiness of desire-realm gods in the vast abode of Brahma.

He went through hardship for six years, and now he departs for the Bodhi tree.

Well done! Let us all venerate this man with joy and devotion!

"He is king of the trichilocosm, the best of masters, the royal master of Dharma;

In the cities of Indra, Brahma, the Sun, and the Moon, there is no equal to him.

When he was born, one trillion worlds quaked in six different ways;

Today he sets out for the supreme magnificent tree to conquer the armies of Mara.

"The crown of his head I cannot see, nor can the others here in the Brahma realm;

His body, bearing the best of the excellent marks, is adorned with the thirty-two.

His speech is beautiful, sweet, and pleasant to hear, a voice melodious like that of Brahma;

His mind is calm and free from anger. Come, let's pay him homage!

"Intelligent ones who aim to transcend the perpetual bliss in the realms of Indra and Brahma,

Or those who wish to cut the net of the fettering vines of disturbing emotions,

Or those wishing to attain immortality without hearing about it from others, which is an auspicious solitary awakening—

If anyone desires awakening, he should pay homage, in the three realms, to this guide.

"He has renounced the earth with its oceans, along with countless precious objects.

He has abandoned palaces with their oval windows and terraces, as well as conveyances,

The land adorned with exquisite flowers, with beautiful parks, springs, and ponds.

He gave up his limbs, his head, and his eyes, and now he walks to the seat of awakening!"

Monks, the great Brahma, who presides over the trichilocosm, then made, in a single moment, all the worlds in the great trichilocosm the same. The world had now become smooth, like the palm of a hand. There was no longer any gravel or rocks, and instead the world was filled with jewels, pearls, cat's-eye gems, conch shells, crystals, corals, gold, and silver. He covered this entire world of the great trichilocosm in soft green grass, curled to the right in the pattern of a swastika, soft as the finest cloth, and pleasant to the touch.

At that moment all the great oceans had also become as peaceful as dry land, and all the beings who live in the waters had become free from any harm. When all the worldly guardians in the ten directions, such as Indra and Brahma, saw how beautiful the world had become, they decided to venerate the Bodhisattva by adorning a hundred thousand buddha realms in the same way.

All other bodhisattvas who are beyond the world of humans and gods also wished to venerate the Bodhisattva, and therefore they adorned the limitless buddha realms in the ten directions with an array of offerings. All these buddha realms, even though they were adorned in different ways, now appeared as one single buddha realm. All the space between the worlds had disappeared, as had the encircling black mountains and the smaller and greater perimeter walls. All these buddha realms could be seen permeated with the light streaming from the Bodhisattva.

At the seat of awakening, there were sixteen divine sons who guarded the place.

Their names were Utkhalin, Sutkhalin, Prajapati, Surabhala, Keyurabala, Supratisthita, Mahindhara, Avabhasakara, Vimala, Dharmesvara, Dharmaketu, Siddhapatra, Apratihatanetra, Mahavyuha, Silavisuddhanetra, and Padmaprabha. It was these sixteen divine sons, all of whom had attained irreversible patience, who guarded the seat of awakening.

As a way to venerate the Bodhisattva, they had adorned the seat of awakening. At a distance of eighty leagues, they had encircled the place with railings, built in seven rows. Palm trees were also placed in seven circles, and a sevenfold lattice with bells of precious stones encircled it. All of this was surrounded with seven threads made of precious materials.

The seat of awakening was covered with cloth made of gold from the River Jambu, a cloth studded with seven precious gems and woven with a golden thread. It was bestrewn with lotuses of gold from the Jambu River, scented with aromatic essences, and covered by a jewel canopy. All the beautiful and excellent trees that grow and are venerated in all the different worlds in the ten directions, including the worlds of gods and humans, now manifested at the seat of awakening. Likewise all the different species of flowers that grow in water as well as on land manifested there at the seat of awakening. Moreover, the bodhisattvas in all the various worlds in the ten directions now became visible at the seat of awakening, adorning the place with their immeasurable accumulations of merit and wisdom.

In this way the divine sons who guarded the seat of awakening magically manifested such displays at that place. They were so magnificent that when the gods, nagas, yakshas, gandharvas, and demigods witnessed them, they began to conceive of their own abodes as nothing more than charnel grounds. As they saw the displays, they felt great respect and exclaimed with joy: "How great! What an inconceivable manifestation of meritorious ripening this is!"

At the Bodhi tree itself there were four deities: Venu, Valgu, Sumanas, and Ojopati.

These four deities of the Bodhi tree also wished to venerate the Bodhisattva, and therefore they modeled the Bodhi tree to give it a perfect root, trunk, branches, leaves, flowers, and fruits, as well as a perfect height and circumference. It was beautiful, nice to behold, wide, and, with its height of eighty

palm trees and a corresponding circumference, very imposing. This was indeed a magnificent and beautiful tree.

It was encircled by jewel platforms that were built in seven rows. Jewel palm trees were also placed around it in seven circles, and a sevenfold lattice with bells of precious stones encircled it. All of this was surrounded with seven threads made of precious materials that formed the outer ring.

Like the coral tree or the kovidara tree, this was a tree that one could never tire of beholding. This place, where the Bodhisattva was to take his seat with the intention of attaining full and complete awakening, had become the essence of indestructible diamond, harder than any diamond in the great trichilocosm.

Monks, as the Bodhisattva was walking toward the seat of awakening, rays of light streamed forth from his body. The light pacified all the lower realms and caused all unfortunate states to cease. All the painful feelings of beings in the lower realms came to a halt. All beings with impaired faculties now recovered their senses. Anyone who suffered from disease was healed. Anyone feeling discomfort attained happiness. All who were struck with fear found release. Anyone living in bondage was freed from his or her ties. Anyone suffering from poverty discovered wealth. All the people tormented by disturbing emotions found release from their anguish.

Those who were starving had their stomachs filled. All the ones who were parched were relieved of their thirst. Pregnant women gave birth easily. Those who were old and weak gained perfect strength.

At that moment all sentient beings were relieved of the harms inflicted by attachment, anger, ignorance, wrath, greed, cruelty, ill will, envy, and jealousy. At that moment no one experienced dying, moving to the next life, and taking birth. At that moment everyone engendered love, altruism, and a feeling that all beings are each other's mothers and fathers.

This can also be expressed in verse:

All the way to the hell of Ultimate Torment,

The hell beings presented a horrible sight.

These beings had their suffering pacified

And experienced feelings of happiness.

The beings born as animals,

Which harm each other in countless ways,

Were touched by the light of the Lord,

And, for their good, gave rise to a loving mind.

Spirits, as many as there are in the world,

Pained by hunger and thirst,

Discovered food and drink

Through the power of the Bodhisattva.

All unfortunate states came to a halt,

And the lower realms dried out.

All beings gained happiness

And were fulfilled with divine pleasure.

Those without eyes and ears,

And all others with impaired faculties,

Regained their full senses

And obtained beautiful limbs.

Attachment and anger

And other disturbing emotions that harm beings—

In that moment all these disturbing emotions were pacified,

And beings were filled with happiness.

The ones who had lost their minds regained their composure;

Those living in poverty found wealth.

Those stricken with sickness were healed;

Those who were bound were freed.

There was no miserliness nor animosity,

No ill will or strife.

All beings interacted in harmony,

Their minds full of loving kindness.

Just as a father and mother

Cherish their only child,

At that moment all beings felt

Parental love for each other.

The web of the Bodhisattva's light rays

Streamed out all around in the ten directions

And illuminated an inconceivable number of realms,

As numerous as grains of sand in the Ganges.

The Black Mountains

And the surrounding perimeter walls disappeared.

All the vast worlds

Now appeared as one.

They could be seen as clearly as the palm of a hand,

Composed of all kinds of jewels.

In order to venerate the Bodhisattva,

All realms were well adorned.

The attendants at the seat of awakening

Were a group of sixteen gods.

Up to a distance of eighty leagues,

They adorned the seat of awakening.

All great displays

In all the limitless millions of realms

Now manifested at this place

By the power of the Bodhisattva.

The gods, nagas, yakshas,

THE GRAND BIBLE

Kimnaras, and mahoragas
Now came to think of their celestial palaces
As nothing more than charnel grounds.
When gods and humans witnessed this display,
They were filled with amazement.
"How great is this manifestation of merit,
Which results in such an auspicious juncture!"
Without any effort,
Whether physical, verbal, or mental,
All the Bodhisattva's goals, wishes, and intentions
Were fully accomplished.
Even the wishes of others were fulfilled
Through his actions in the past.
The ripening of those actions
Now produced such perfect results.
The four deities at the seat of awakening
Adorned the seat of awakening
To make it even more supreme
Than the heavenly coral trees.
The displays at the seat of awakening
Were created by these four deities.
To describe their qualities in words
Would be utterly impossible. [F.139.a]
Monks, the light that streamed from the body of the
Bodhisattva illuminated the abode of Kalika, the king of
nagas. The light was pure and stainless and gave rise to joy as
it satisfied the bodies and minds that it touched. It cleared
away all disturbing emotions and brought joy, happiness,
trust, and supreme enjoyment to all sentient beings. When
Kalika, the king of the nagas, saw how the light illumined his
own abode, he spoke these verses in front of his retinue:
"I see a light like that of Krakuchanda, or the brightness
of Kanakamuni;
It is like seeing the stainless and faultless light of Kasyapa,
the Dharmaking.
Surely a being with supreme features, helpful activity, and
wisdom light is here;
That is why this abode of mine is bright and adorned with
this golden light.
"Up to now, our isolated home has been filled with
darkness as a result of our previous negative actions;
Even the far-reaching rays of the sun and moon do not
penetrate this place.
The pure light from fire, jewels, lightning, and the stars
also do not penetrate this place;
Neither do the light rays of Indra, Brahma, or the demigods
shine through.
"Yet today this house is bright with a beauty that resembles
the sun;
Our minds are filled with joy, and our bodies feel at ease
and soothed.
Even the rain of warm sand falling on my body feels cool.
It is clear that the One Who Practiced Good Conduct for
Many Millions of Eons is
walking toward the Bodhi tree.
"Quick, go get beautiful naga flowers, fine and sweet-
smelling cloths, pearl necklaces,
Ornaments and bracelets, powders, and our finest incense.
Offer him the melodious sounds of song and music, and beat
the finest drums;
Go now! Make offerings to the benefactor who is worthy of
everyone's respect."
Kalika then stood up and, with the naga daughters, looked
in the four directions;
He saw the Bodhisattva, shining with splendour like the
central mountain.
He was surrounded by millions of gods, demigods, Brahma,
Indra, and the yakshas;
Joyfully they venerated him and showed him the way.
The king of the nagas became overjoyed and respectfully
made offerings to the Supreme
One in the world;
With devotion he prostrated at the Sage's feet and stood in
front of him.
The naga daughters also joyfully and respectfully venerated
the Sage;
They scattered flowers, incense, and perfumes, and played
music.
Overjoyed with the Lord's perfect qualities, the king of the
nagas joined his palms.
"Guide! The best in the world! Wonderful to see your face,
like the full moon!
As I saw the omens foretelling the previous sages, I see the
very same signs in you.
Today you will conquer Mara's army and attain your
desired state.
"This is why in the past you practiced discipline, generosity,
and restraint, and gave up all possessions;
This is why you cultivated discipline, ethical conduct, love,
compassion, and the power of forbearance.
This is why you were diligent, steadfast, delighting in
concentration, and letting your insight blaze;
Today all your aspirations will be fulfilled and you shall
become victorious.

"Since other trees with their leaves, flowers, and fruits bow
to the Bodhi tree,
Since a thousand vases filled with water circumambulate
you,
Since hosts of apsaras, overjoyed, make affectionate sounds,
Since flocks of swans and cranes playfully take to the sky
And joyfully circle clockwise above the Sage, today you will
become a worthy one.
"Since hundreds of buddha realms are filled with beautiful
golden light,
Since the lower realms in their entirety come to a halt and
the suffering of beings ceases,
Since showers fall in the abodes of the sun and the moon,
and a soft breeze blows,
Today you will become a leader who delivers beings from
birth and old age in the three realms.
"Since the gods give up their delight in pleasure and come
to venerate you,
Since Brahma and the gods of the Brahmajurohita class
abandon the bliss of concentration,
And likewise all the others in the three realms arrive here,
Today you will become the king of physicians who delivers
beings from birth and old age in the three realms.
"Since the path that you walk on today has been swept by
the gods,
A path that the lords Krakuchanda, Kanakamuni, and
Kasyapa also traversed,
Since in your footsteps stainless and perfect lotuses spring
forth, breaking out of the earth,
Onto which you tread with powerful steps, today you will
become a worthy one.
"Trillions of demons, as many as there are grains of sand in
the Ganges,
Are unable to move you from under the branches of the
Bodhi tree, or to shake you.
You have made billions of offerings, as many as there are
grains of sand in the River Ganges,
Always acting for the benefit of the world—this is why you
shine here today.
"The planets, the moon, the stars, and the sun may fall from
the sky to the ground,
The mightiest mountains may move from their places, and
oceans may dry up,
Some learned person might magically display each of the
four elements,
Yet it is impossible that you would go to the king of trees
and rise before attaining awakening.
"Guide, in seeing you I have fortuitously obtained great
prosperity;
I have made offerings to you, spoken of your qualities, and
strived for awakening.
May I and all my naga wives and children become free from
this existence.
Your gait is like the walk of an elephant in rut—may we
walk like you!"
Monks, at this point Suvarnaprabhasa, the chief queen of
Kalika the naga king, came to see the Bodhisattva. She was
surrounded and escorted by many naga girls, who were
holding various types of cloth, parasols made of assorted
jewels, different pearl necklaces, a variety of precious jewels,
an array of garlands, a myriad of unguents and powders made
by gods and humans, and containers with diverse perfumes.
The naga girls attended to the Bodhisattva while they sang
melodious songs accompanied by music. In this way, as the
Bodhisattva proceeded on his way, they besprinkled him with
showers of flowers made of various jewels and praised him
with these
verses:
"You are unerring, fearless, confident, and brave;
You are not depressed, but intrepid, joyous, and hard to
dominate.
You are not attached, not angry, not deluded, and without
desire;
You are dispassionate and liberated. Homage to you, O
Great Sage!
"You are a physician who removes pain, and a guide for
those who need guidance;
You are the supreme physician who liberates beings from
suffering.
Considering those without refuge or protection,
You have manifested as a home and a refuge in this
threefold world.
"Since the congregation of gods is pleased and joyful,
They cause a great rain of flowers to fall from the sky.
Since they toss down plenty of the finest cloth,
You will become victorious today. So be joyful!
"Approach the lord of trees and sit there without fear!
Conquer Mara's army and become free from the web of
disturbing emotions!
Just as the victorious lords of the past attained awakening,
So you will also attain supreme, sacred, and peaceful
awakening!
"For many millions of eons you have aimed for this;

For the sake of liberating beings you have gone through
hardship.
Now the time has come for your wishes to be fulfilled;
So go to the lord of trees and connect with supreme
awakening."
Monks, the Bodhisattva then thought to himself: "Where
did the previous thus-gone ones sit when they attained
unsurpassed, genuine and perfect awakening? They sat on a
bed of grass!"
At that point hundreds of thousands of gods from the pure
abodes descended into the atmosphere. They knew the
Bodhisattva's thoughts and said: "Yes, that is how it is. Holy
Man, that is correct. The previous thus-gone ones used a seat
of grass as they attained unsurpassed, genuine and perfect
awakening."
Monks, at the right side of the road the Bodhisattva now
noticed a grass seller, whose name was Svastika, who was busy
cutting grass. The grass was green, soft, fresh, and beautiful.
It coiled to the right and resembled the neck of a peacock. It
was as soft to the touch as divine cloth, with the sweetest scent
and the most beautiful colour.
At this sight the Bodhisattva left the road, and he went to
the grass seller Svastika and spoke to him with sweet words.
His words were authoritative, informative, and clear. His
speech was uninterrupted, captivating, and pleasant to hear.
It was affectionate, worthy to be remembered, encouraging,
satisfying, and delightful.
His words were not harsh. They were free from stammering,
and they had no animosity.
They were not erratic but smooth, gentle, sweet, and
pleasant to the ear. It was a speech that delighted both the
body and the mind and cleared away all attachment, anger,
delusion, strife, and quarrels. His voice was like the call of the
cuckoo bird, the kunal bird, and the partridge. It sounded
like a drum or a melodious chant.
It caused no harm but was true, clear, and genuine. His
voice had a resonance like the voice of Brahma, or the gushing
of waves on the ocean, or the sound of rocks hitting against
each other. It was a voice praised by the lord of the gods and
the lord of the demigods. It was hard to measure its
profundity and depth. It rendered powerful demons powerless
and eliminated opposing doctrines.
He spoke with the strength of the lion's roar, the neighing
of a horse, the trumpeting of an elephant, and with a voice
resounding like that of a naga. His voice was like the clapping
of a thundercloud, pervading all buddha realms in the ten
directions. It roused all sentient beings in need of guidance. It
was unconfused, harmless, and without hesitation. It was
appropriate, logical, spoken at the right time, in a timely
manner, and contained hundreds of thousands of teachings. It
was smooth, unimpeded, and with uninterrupted eloquence.
He spoke with a single voice, yet was heard in all languages.
His voice caused all meanings to be known, produced all types
of happiness, demonstrated the path to liberation, proclaimed
the accumulations necessary for the path, did not ignore his
audience, pleased all retinues, and conformed with the
teachings of all buddhas.
It was with such words, spoken in verse, that the
Bodhisattva addressed the grass seller Svastika:
"Svastika, quick, hand me the grass!
Today this grass will be very meaningful to me.
Once I have conquered Mara and his armies,
I will experience the peace of unexcelled awakening.
"That peace, for the sake of which, for many thousands of
eons,
I have practiced generosity, constraint, renunciation,
And ethical and disciplined conduct, as well as austerities—
That peace will come to fruition today.
"The power of forbearance and the power of diligence,
The power of concentration and the power of insight,
The power of merit, the power of realisation, and the power
of liberation—
Today I will accomplish those.
"The power of insight and the power of means,
The power of miracles and unattached love,
The power of correct discernment and complete truth—
Today I will accomplish those.
"If today you grant me this grass,
You shall reap the power of limitless merit.
For you this is none other than a sign heralding
That you will become an unsurpassed teacher!"
Svastika, hearing these beautiful and sweet words spoken by
the Guide,
Became joyful, elated, and thrilled with delight.
Taking a sheaf of soft, fresh, and tender grass,
He stood before the Bodhisattva and spoke these words, his
heart overflowing with joy:
"If this grass can help you attain the supreme state of
immortality—
The awakening, supremely peaceful, so hard to find, the
path that previous buddhas traversed—
Then please wait a moment, O Great Ocean of Qualities of
Immeasurable Glory.

I myself shall awaken first to the supreme state of immortality."

The Bodhisattva replied:

"Svastika, without practicing disciplined conduct and austerities for many eons,

You will not attain awakening by sitting on a seat of fine grass.

Yet when an intelligent person is elevated through the tools of insight and merit,

Then the sages make a prediction and say: 'You will later become a stainless victorious one.'

"Svastika, if it were possible to hand awakening to another being

By making awakening into a lump of alms food, I would surely grant this to everyone!

When I attain awakening, you should know that I will distribute immortality.

You must come, listen, and apply yourself to the teaching, and then you will become stainless."

The Guide took a bundle of soft and perfect grass;

As he departed with the stride of a lion and a swan, the earth shook.

The multitudes of gods and nagas joined their palms, rejoiced, and thought:

"Today he will conquer the hordes of demons and gain immortality!"

Monks, as the Bodhisattva was walking toward the Bodhi tree, the divine sons and bodhisattvas realised that this was the moment when the Bodhisattva, having sat there, would attain awakening and become a truly perfect awakened one. Accordingly they decided to decorate another eighty thousand bodhi trees.

Some of the Bodhi trees were made of flowers and were one hundred thousand leagues high. Other bodhi trees were made of odoriferous substances and were two hundred thousand leagues high. Some bodhi trees were made of sandalwood and were three hundred thousand leagues high. Still other bodhi trees were made of cloth and were five hundred thousand leagues high. Some bodhi trees were made of jewels and were one million leagues high. Other bodhi trees were made of all sorts of jewels and were one trillion leagues high.

At the root of each of these bodhi trees, they erected a suitable lion throne draped in various kinds of divine cloth. By some of the Bodhi trees they also prepared a lotus throne, or a throne made of fragrant substances, or a throne made of various precious materials.

The Bodhisattva now rested evenly in the absorption known as playful array. As soon as the Bodhisattva began to rest in this absorption of playful array, immediately an identical bodhisattva appeared, with his body beautifully adorned with all the excellent marks and representations, sitting upon each of the lion thrones at the root of each of the Bodhi trees.

At that point the bodhisattvas and the divine sons each perceived that the Bodhisattva was resting in equilibrium upon their particular lion throne and not on those set forth by the others. The power of the Bodhisattva's absorption of playful array produced similar perceptions in the beings in hell, those born as animals, those living in the realm of the lord of death, all gods and humans, and all other beings, regardless of their form of existence. All beings now witnessed the Bodhisattva sitting on the lion throne at the root of the Bodhi tree.

Nevertheless, in order to also satisfy the intellect of those who lacked dedication, the Bodhisattva picked up the bundle of grass, went to the Bodhi tree, and circumambulated [went round] it seven times. The Lord then arranged the grass so that the ends of the grass pointed inward and the roots pointed outward. In this way he arranged for himself a very fine seat of grass.

He then sat down like a lion, like a hero, in a powerful way, in a steady way, in a diligent way, in a forceful way, like an elephant, like a lord, in a natural manner, like a wise person, like an unsurpassed person, like a special one, like an exalted one, like a famous one, like one full of praise, like a generous person, like a disciplined person, like a forbearing person, like a diligent person, like a concentrated person, like an insightful being, in a wise manner, in a meritorious manner, like someone who has conquered the attacks of demons, and like someone who has perfected the accumulations. In this way he sat down on the grass seat and crossed his legs facing toward the east. He then straightened his back, collected himself one-pointedly, and formed this firm resolve:

"On this seat my body may wither and rot,

And my skin, my bones, and my flesh may dissolve.

Yet until I attain awakening, so hard to find even through many eons,

I will not move my body from this seat."

This concludes the nineteenth chapter on approaching the seat of awakening.

LALITA-VISTARA CHAPTER 20 — The Displays at the Seat of Awakening

[He arrives at the seat of awakening, and the gods perform a variety of miraculous displays, transforming the area so that it resembles a divine realm, fit for the epic achievement that awaits the Bodhisattva.]

Monks, as the Bodhisattva sat down at the seat of awakening, the gods of the six classes within the desire realm decided to protect the Bodhisattva from obstacles.

These gods therefore took position in the eastern direction. Likewise the southern, western, and northern directions were taken over by other classes of gods.

Monks, when the Bodhisattva sat down at the seat of awakening, he began to emit a light known as inspiring the bodhisattvas. The light shone in all the ten directions, illuminating all the boundless and immeasurable buddha realms—the realms that filled the entire field of phenomena.

In the eastern direction this light encouraged the bodhisattva, the great being, Lalitavyuha, who resided in the Vimala world in the thus-gone one Vimalaprabhasa's buddha realm. Surrounded and escorted by an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting. As a way to venerate the Bodhisattva, he produced a miraculous manifestation whereby he was able to display all the buddha realms, in all directions to the end of space, as a single mandala made of blue lapis lazuli.

At the same time Lalitavyuha made it so that the Bodhisattva, who was sitting at the seat of awakening, became visible to all sentient beings living in the five types of existences. These sentient beings pointed their fingers at the Bodhisattva and asked each other: "Who is this charming being? Who is that beautiful person?"

Then the Bodhisattva emanated other bodhisattvas in front of everyone. The forms of these bodhisattvas then sang this verse:

"He is someone free from attachment, anger, stains and their habitual tendencies;

Light shines from his body in the ten directions, outshining all other lights.

For many eons he increased the accumulations of merit, absorption, and wisdom;

Sakyamuni, the most illustrious of great sages, now beautifies all places."

In the southern direction the light encouraged the bodhisattva, the great being,

Ratnacchattrakutasamdarana, who resided in the world Ratnavyuha of the thus-gone one Ratnarci's buddha realm. Surrounded and escorted by an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting.

As a way to venerate the Bodhisattva, he sheltered the entire area with a single jewel parasol.

Indra, Brahma, and the worldly protectors now said to each other: "How come this jewel parasol appeared? Whose karmic result is this?" At that point this verse was heard from the jewel parasol:

"He who donated trillions of jewels, fragrant substances, and parasols

To those without an equal who abide, their minds full of loving kindness, in the state of passing beyond suffering,

Is the benefactor endowed with the best marks with strength like Narayana.

This offering is for him, the master of good qualities, who has gone to the Bodhi tree!"

In the western direction the light encouraged the bodhisattva, the great being, Indrajalin, who resided in the Campakavarna world of the thus-gone one Puspavali Vanaraji Kusumitabhijña's buddha realm. Surrounded and escorted by an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting. As a way to venerate the Bodhisattva, he sheltered the entire area with a single jewel canopy.

The gods in all directions, together with the nagas, yakas, and gandharvas, said to each other: "Who created this display of light?" At that point this verse was heard from the jewel canopy:

"He is a jewel mine, a jewel banner, and a delight to the three worlds;

He is the best of gems, renowned as a jewel, who delights in the true Dharma.

He has the diligence by which he will never be cut off from the Three Jewels;

This is to venerate the One Who Is About to Attain Supreme Awakening."

In the northern direction the light encouraged the bodhisattva, the great being,

Vyuharaja, who resided in the Suryavarta world of the thus-gone one Candra surya jihmi kara prabha's buddha realm. Surrounded and escorted by an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting.

As a way to venerate the Bodhisattva, he revealed within the courtyard the complete displays of qualities of all buddha realms contained in all the worlds in the ten directions.

Seeing this, some bodhisattvas asked each other: "Who created such displays?" At that point this verse was heard from each of the displays:

"The enormity of his merit and wisdom has purified his body;

His disciplined action, austerities, and truthful Dharma have purified his speech.

His conscientiousness, devotion, love, and compassion have purified his mind;

This is to venerate him, the Leader of the Sakyas, who has gone to the king of trees."

In the southeastern direction the light encouraged the bodhisattva, the great being,

Gunamati, who resided in the Gunakara world of the thus-gone one Gunarajaprabhasa's

buddha realm. Surrounded and escorted by an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting. As a way to venerate the Bodhisattva, he miraculously emanated within the sacred area a multistoried palace endowed with all perfect qualities.

The members of Gunamati's retinue asked: "Who has created such a display?" The multistoried palace then resounded with this verse:

"It is merely a trace of his qualities

That the gods, demigods, yakas, and mahoragas will ever possess.

With such traits he was born into a royal family of many qualities.

Now this Ocean of Qualities sits under the branches of the Bodhi tree."

Then, in the southwestern direction, the light encouraged the bodhisattva, the great being Ratnasambhava, who resided in the Ratnasambhava world of the thus-gone one Ratnayasti's buddha realm. Surrounded and escorted by an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting.

As a way to venerate the Bodhisattva, he emanated within the sacred area a limitless and boundless number of pavilions made of precious stones. Then from these celestial pavilions, this verse was heard:

"He who has renounced the ocean and the land along with all precious objects,

Who abandoned his palace with its fine oval windows and terraces, and also his harnessed carriages,

Ornate pavilions, exquisite flowers and garlands, parks, wellsprings, and assembly halls,

Giving up his feet, hands, head, and eyes—he now sits at the seat of awakening."

Then, in the northwestern direction, the light encouraged the bodhisattva, the great being, Meghakuṭṭabharigjitavara, who resided in the Meghavati world of the thus-gone one Megharaja's buddha realm. Surrounded and escorted by an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting. As a way to venerate the Bodhisattva, he manifested a cloud of gum benjamin and aloe wood above the sacred area and caused a rain of sandalwood dust to fall. The cloud then resounded with this verse:

"He, shining with the light of confidence in knowledge, spreads the cloud of Dharma all throughout the three realms;

He, free from attachment, makes the sacred Dharma—the nectar that takes beings beyond suffering—fall like rain.

He will cut the fettering vines of attachment and negative emotions, along with their habitual tendencies,

And blossoming forth with concentration, miracles, powers, and strengths, he will grant to beings a fount of faith."

Then, in the northeastern direction, the light encouraged the bodhisattva, the great being, Hemajalampkrta, who resided in the Hemajalapraticanna world of the thus-gone one Ratnacchattrabhyudgatavabhasa's buddha realm. Surrounded and escorted by an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting. As a way to venerate the Bodhisattva, he emanated appearances of bodhisattvas, each adorned with the thirty-two marks, on each of the palaces and pavilions. Each of these manifestations of bodhisattvas held up flower garlands from both the human and divine realms. They all bowed to the Bodhisattva and, as they offered the flower garlands, they sang this verse:

"Who praised a million buddhas

And respectfully developed great faith?

Who speaks with a beautiful voice, like the melody of Brahma?

To him, who now has arrived at the seat of awakening, I bow."

In the quarter down below, the light encouraged the bodhisattva, the great being, Ratnagarbha, who resided in the Samantavilokita world of the thus-gone one Samantadarasin's buddha realm. Surrounded and escorted by

THE GRAND BIBLE

an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting.

As a way to venerate the Bodhisattva, he displayed lotuses made of gold from the Jambu River within the lapis lazuli mandala. At the centre of the lotuses, one could see the upper body of many women, in perfect shape and appearance and adorned with various jewellery. In their hands they proffered many types of jewellery, such as necklaces, bracelets, armbands, gold threads, and pearl necklaces. As they offered these along with flower garlands and silken tassels, they bowed in the direction of the seat of awakening and the Bodhisattva, and sang this verse:

"He always bowed to the buddhas, the hearers,
The solitary buddhas, and his masters.

Disciplined, mindful, joyful, and without pride,
To him, who is full of qualities, you should bow down!"

In the quarter above, the light encouraged the bodhisattva, the great being, Gaganagañja, who resided in the Varagana world of the thus-gone one Ganendra's buddha realm. Surrounded and escorted by an infinite number of bodhisattvas, he proceeded to the seat of awakening where the Bodhisattva was sitting. As a way to venerate the Bodhisattva, he stood in the middle of the sky and brought down a rain of objects never before seen or heard of in any of the buddha realms in the ten directions.

It rained down many types of flowers, incense, perfumes, flower garlands, ointments, powders, cloths, ornaments, parasols, banners, streamers, banners of victory, jewels, precious stones, gold, silver, pearls, horses, elephants, chariots, infantrymen, carriages, flowering trees, leaves, fruits, boys, girls, gods, nagas, yakas, gandharvas, demigods, garudas, kimnaras, mahoragas, Indra, Brahma, worldly protectors, humans, and nonhumans. Everyone felt full of joy and happiness, and no one made anyone afraid or caused anyone harm.

This can also be expressed in verse:

In brief, the offspring of the victorious ones from the ten directions

Arrive to pay homage to the benefactor who has attained awakening.

You will hear only an approximate account of the displays of these bodhisattvas,

The bodhisattvas possessed of strength and beauty.

Some offer a million necklaces;

They arrive in the sky, loud like thunder.

Some display flowers and palaces in the expanse of space;

They arrive with jewel diadems adorning their hair.

Some proclaim emptiness, signlessness, and wishlessness;

As they arrive on the ground, they roar like lions.

Some scatter beautiful flowers never seen before;

As they arrive, they roar like bulls.

Some reveal their bodies in a thousand colours;

As they arrive in space, they cry like peacocks.

Some proclaim the garlands of qualities of the son of the Bliss-Gone Ones;

As they arrive in space, they are like the full moon.

Some, like the sun, send forth rays of light;

As they arrive, they make all the abodes of Mara appear dark.

Some who have gathered the accumulation of merit

Arrive at the seat of awakening, bright as rainbows.

Some scatter a lattice of precious stones from the sky,

Shining like the beautiful new moon.

They throw mandarava flowers and garlands of campaka flowers

Toward the Bodhisattva as he sits at the foot of the king of trees.

Some arrive, making the earth shake with their two feet;

The shaking ground amuses the people.

Some proffer the central mountain on the palms of their hands

As they remain in midair, scattering flowers from baskets.

Some bring the four oceans on top of their heads;

As they arrive, they scatter and sprinkle perfume on the ground.

Some hold up various jewel staffs;

As they arrive, they point out the Bodhisattva from afar.

Some, like Brahma, have peaceful forms;

Their peaceful minds rest calmly and their concentration is firm.

As they arrive, the pores of their bodies resonate with the beautiful sounds

Of limitless love, compassion, joy, and equanimity.

Some arrive like the god Indra;

They come surrounded by millions of gods.

At the Bodhi tree they join their palms

And scatter jewels like the ones possessed by Indra.

Some arrive like the protectors of the four directions,

Surrounded by gandharvas, raksasas, and kimnaras.

Like lightning, they bring down a rain of luminous flowers, and praise the heroic one with the voice of gandharvas and kimnaras.

Some arrive with heavenly trees in bloom,

With fruits, flowers, and perfect scents.

Among the leaves, the upper bodies of the buddhas' offspring are visible;

They bow to the centre of the world and scatter flowers.

Some arrive proffering ponds with blooming lotuses;

They bring blue and white lotuses that have opened.

At the centre of each of the flowers, there are beings endowed with the thirty-two marks,

Who praise the learned Bodhisattva and his undefiled mind.

Some arrive in bodies as big as the central mountain.

Standing in midair, they cast off their bodies;

Immediately they transform into fresh flower garlands,

And cover the realms of the victorious ones in all the trichilocosm.

Some arrive with eyes blazing like the fire at the end of an eon,

Showing the dissolution and the creation.

From their bodies many Dharma gates are heard,

Causing millions of beings to abandon craving.

Some arrive with lips as beautiful as the bimba fruit;

Their perfect mouths speak with voices like the kimnaras.

They appear like maidens, well adorned with necklaces;

The gods who view them cannot get enough.

Some arrive with indestructible, vajra-like bodies;

They wade through the waters below.

Some arrive with their faces like the sun or the full moon;

Their rays of light and luster conquer the faults of disturbing emotions.

Some arrive adorned with precious stones, holding jewels in their hands;

With these gems they cover billions of realms.

In order to benefit, delight, and satisfy many sentient beings,

They bring down a rain of scented and perfect jewel flowers.

Some arrive with the treasury of the precious great dharanis; From the pores in their skin, hundreds of thousands of sutras are heard.

With their confidence, intelligence, and exalted minds,

They cause realisation in all proud and haughty beings.

Some arrive holding the central mountain like a drum;

Beating it, they fill the sky with sweet voices.

Their sound goes out to millions of realms everywhere:

"The Teacher is poised to awaken today, and subsequently to attain immortality!"

This concludes the twentieth chapter on the displays at the seat of awakening.

LALITA-VISTARA CHAPTER 21 — Conquering Mara

[Māra, the most powerful demon in the desire realm, arrives with the aim of preventing the Bodhisattva from attaining his goal. Māra attempts to terrify the Bodhisattva with his powerful army, and to seduce him with his seductive daughters, but he is unable to divert the Bodhisattva from his goal. Māra gives up, defeated.]

Monks, in order to venerate the Bodhisattva, the other bodhisattvas manifested many such displays at the seat of awakening. The Bodhisattva himself, however, caused all the displays that ornamented all the seats of awakening of the past, present, and future buddhas in all the buddha realms in the ten directions to become visible right there at the seat of awakening. Monks, as the Bodhisattva now sat at the seat of awakening, he thought to himself:

"Māra is the supreme lord who holds sway over the desire realm, the most powerful and evil demon. There is no way that I could attain unsurpassed and complete awakening without his knowledge. So I will now arouse that evil Mara. Once I have conquered him, all the gods in the desire realm will also be restrained. Moreover, there are some divine sons in Mara's retinue who have previously created some basic goodness. When they witness my lion-like display, they will direct their minds toward unsurpassed and complete awakening."

Monks, as soon as the Bodhisattva had this thought, a light known as the light which conquers all demonic congregations was emitted from the hair between his eyebrows. The light illuminated all demonic abodes in the entire great trichilocosm, making them dark by comparison and causing them to shake. In fact the entire great trichilocosm was bathed in an immense light.

From this light a voice called out to Mara, the evil one:

"Here is a pure being who has acted well for many eons.

As Siddhodana's son he abandoned his kingdom;

He appeared as a benefactor seeking immortality.

He has arrived at the Bodhi tree, so you should now make an effort!

"Himself having crossed, he causes others to cross;

Himself liberated, he also liberates others.

Having found relief, he gives relief to others;

Having passed beyond suffering, he will cause others to transcend suffering.

"He will empty the three lower realms totally,

And fill the city of gods and humans.

He, the Benefactor, will attain immortality,
And bestow absorptions, higher knowledge, immortality, and happiness.

"He will empty your city, O evil kinsman;

With your army powerless, you will be without an army and without allies.

When the Self-Arisen One, by his nature, pours down the rain of Dharma,

You will not know what to do or where to go."

Monks, Mara, the evil one, was aroused by these verses and had a dream with thirty-two

omens. What are these thirty-two? They are as follows:

1. He saw his abode being filled with darkness.

2. The abode was filled with dust, and rough with scattered pebbles.

3. Startled with fear and terror, he fled in the ten directions.

4. He lost his diadem and his earrings fell off.

5. His lips, throat, and mouth dried out.

6. His heart was beating fast.

7. The leaves, flowers, and fruits in his parks withered.

8. His lotus ponds were emptied of water and dried out.

9. All birds, such as swans, cranes, peacocks, cuckoos, kunalas, the two-headed pheasants, and so forth, had broken wings.

10. All his musical instruments—such as his drum, conch, clay drum, hand drum, tambour, lute, harp, cymbals, and tambourines—broke, fell into pieces, then into shreds, and fell on the ground.

11. His beloved kinfolk and retinue abandoned him, their faces cast down, while he stood aside and brooded.

12. His chief queen, Marini, fell from her bed onto the ground and started beating her head with her fists.

13. Those among his sons who were the most diligent, powerful, glorious, and intelligent prostrated to the Bodhisattva, who was sitting at the supremely sacred seat of awakening.

14. His daughters wailed and cried out, "Oh no, father, oh no, father!"

15. He was dressed in stained clothes.

16. With his head covered in dust and his face colourless and pale, he beheld himself as devoid of any vital force.

17. His palace with its corridors, skylights, and porticoes became covered in dust and crumbled down.

18. All his generals from the realms of the yakas, raksasas, kumbhandas, and gandharvas placed their hands on their heads and fled while crying and wailing.

19. Whatever divine regents there are among the gods in the desire realm—Dhrtarastra, Virudhaka, Virupaksa, Vaisravana, Sakra, Suyama, Santusita, Sunirmanarati, Vasavarti, and so forth—Mara, the evil one, saw all of them eagerly listening to the Bodhisattva with their faces turned toward him.

20. In the midst of battle, his sword could not be pulled from its sheath, and he himself was unwell and wailing.

21. His retinue abandoned him.

22. His vases full of auspicious items fell into a hole.

23. The priest Narada pronounced a curse.

24. The gatekeeper Anandita cried out in distress.

25. The canopy of the sky became covered in darkness.

26. The goddess Sri, who lives in the desire realm, began to weep.

27. His faculties became ineffectual.

28. He lost his allies.

29. His lattices of jewels and pearls became silent, fell apart, tore, and fell down.

30. His whole dwelling swayed.

31. The trees and the turrets of his buildings tore and fell over.

32. The entire army of Mara was felled in a confrontation.

Monks, such were the thirty-two omens in the dream of Mara, the evil one.

When Mara awoke from this dream, he was so terrified that he gathered all his

family members. When he saw that they had gathered along with his armies, his retinue,

his generals, and his gatekeepers, he addressed them with these verses:

When Mara saw these omens, he became worried.

He summoned the demon captain Simhahanu

And his sons and his retinue.

The evil kinsman then conferred with all of them:

"Today I heard these verses sung from the sky:

'A being was born among the Sakyas adorned with perfect marks.

He practiced severe austerities for six years, and now has arrived at the Bodhi tree.'

You must make great effort!

"If the Bodhisattva becomes awakened, all by himself

He will awaken billions of beings.

When he attains immortality and reaches the cool state,

He will empty all our abodes.

"Come on! Let us advance with a great army!"

THE GRAND BIBLE

We shall destroy that monk, alone at the king of trees.

Quick, mobilise the four army divisions!

If you wish to please me, do not delay this.

"Although the world may be full of worthy ones and solitary buddhas,

My force will remain unharmed when they pass beyond suffering.

Yet if he alone becomes a victorious one and a Dharma king,

He would never allow the line of uncountable victorious ones to be broken."

Monks, at that point the son of Mara, the evil one, who was named Sarthavaha, addressed

his father in these verses:

"Father, why is your face so sad and pale?

Your heart is thumping and your every limb is shaking.

Come now, tell me quick, what did you hear or witness?

Let us discover the truth and devise a plan."

With his pride vanished, Mara said:

"Son, listen to me. I had a bad dream, extremely terrifying.

If I were to tell everything now to the audience here,

You would faint and fall to the ground."

Sarthavaha said:

"When the time for battle has arrived, victory is of no bad consequence;

However, for the one who is killed, there is detriment.

If your dream conveys an omen of this kind,

It may be best to give up and not go to war, which would bring humiliation."

Mara replied:

"One with a determined mind will win in battle;

If we rely on firmness and correct action, victory will be ours.

When he sees me and my retinue,

He will be powerless but to rise and bow to my feet."

Sarthavaha said:

"An army may be vast, but if it is weak,

A single powerful hero may win the battle.

Even if the universe were filled with fireflies,

They could be destroyed and eclipsed by a single sun."

Moreover:

"He who is proud and ignorant does not have much acumen;

If he is opposed to a shrewd person, he will not be able to think effectively."

Monks, Mara, the evil one, did not pay heed to Sarthavaha's warning. Instead he gathered all four divisions of his great and powerful army. It was a terrifying army, so brave in battle that it would make anyone's hair stand on end. Such an army had never been seen before, or even heard of, in the realms of gods and humans. The soldiers were able to transform their faces in a trillion ways. On their arms and legs slithered hundreds of thousands of snakes, and in their hands they brandished swords, bows, arrows, darts, lances, axes, tridents, clubs, staffs, bludgeons, lassos, cudgels, discuses, vajras, and spears. Their bodies were covered in finest cuirasses and armour.

Some had their heads, hands, or feet turned backward, or their eyes facing backward.

Their heads, eyes, and faces were ablaze. Their bellies, hands, and feet were deformed, and their faces brimmed with vehement ardor. Their mouths, with protruding ugly fangs, appeared contorted in the extreme, and their thick and broad tongues, rough like a turtle's neck or a straw mat, dangled from their mouths.

Like the eyes of a black snake, which are flush with poison, their eyes were blazing red, as if on fire. Some of them were vomiting poisonous snakes, while others, like garudas emerging from the ocean, grasped these poisonous snakes in their hands and ate them. Some ate human flesh and drank blood, chewing on human arms, legs, heads, and livers, and slurping entrails, feces, and vomit. Their terrifying bodies had many colours, such as brown, blue, red, black, and blazing yellow.

Some had ugly hollow eyes, like wells. Others had eyes that were gouged out, eyes that were ablaze, or disfigured eye sockets. Some had ugly eyes, rolling and blazing. Some carried flaming mountains in their hands while playfully riding on other mountains as their mount. Others ran toward the Bodhisattva, carrying trees that had been uprooted.

Some had ears like goats, demons, elephants, or pigs, or hanging ears. Others had no ears at all. Some had swollen bellies and weak bodies, with their bones sticking out. They had broken noses, bellies like barrels, and feet round as balls. Their skin, flesh, and blood had dried out, and their ears, noses, hands, feet, eyes, or heads were cut.

Some were so thirsty for blood that they would cut each other's heads off. They would make snappy, ugly, terrifying, and rough sounds of "Phut phut, picut, phulu phulu!" Others would call, "Let's get rid of him! Grab that mendicant Gautama along with his tree! Let's make sure that he is caught, cut, slashed, tied, held, harassed, cut in pieces, gotten rid of, and destroyed!"

They were disfigured and caused terror with their awful faces of foxes, jackals, pigs, donkeys, oxen, elephants, horses, camels, wild asses, buffaloes, rabbits, yaks, rhinos, and the

eight-legged lion beast. Some had animal bodies like lions, tigers, wild boars, bears, monkeys, elephants, cats, goats, sheep, snakes, mongooses, fish, crocodiles, alligators, tortoises, ravens, vultures, owls, and garudas.

Some had misshapen forms. Some had just one head, but others had two or more, some even up to one hundred thousand. Some had no head at all. Some had just one arm while others had up to one hundred thousand. Others had no arms. Some had just one leg while others had up to one hundred thousand. Others had no legs at all. Some had poisonous snakes emerging from their bodily apertures—ears, mouths, noses, eyes, and belly buttons. They threatened the Bodhisattva as they danced around and brandished their many weapons, such as swords, bows, arrows, darts, tridents, axes, discuses, spears, lances, vajras, javelins, and other sharp weapons.

Some of them wore garlands of human fingers that they had cut off and strung together.

Others wore on their heads bones, hands, and skulls, which they had strung into garlands, and some had their bodies covered in poisonous snakes. Some were holding skulls and rode on elephants, horses, camels, donkeys, and buffaloes. Some had their heads pointing down and feet up. Some had needle-like hair on their heads.

Others had hair like oxen, donkeys, boars, mongooses, goats, sheep, cats, monkeys, wolves, or jackals.

They were vomiting poisonous snakes, spitting out lumps of iron, spewing fire, and producing a rain of flaming iron and copper. They sent rains with thunder, released bolts of lightning, caused a rain of hot iron sands, gathered black clouds, and made storms arise. They sent rains consisting of masses of arrows, bringing darkness and causing swishing sounds as they ran toward the Bodhisattva.

Some of the soldiers swung their lassos, destroyed great mountains, stirred the vast oceans, jumped over tall mountains, and shook Meru, the king of mountains. In this way they came running, throwing their limbs in the air and rocking their bodies.

They cried out loudly in laughter, slapped and beat their chests, and disheveled their hair. Their faces were yellow, their bodies blue, their heads flaming with the hair streaming upward. Running around impetuously, darting here and there with eyes like a fox, they tried to frighten the Bodhisattva.

Old women approached the Bodhisattva and called out to him: "Oh no, son! Oh no, my son! Get up! Quick, get up and flee!" Awful forms of demoneses, flesh eaters, and hungry spirits—one-eyed, limping, and with hunger in their eyes—ran toward the Bodhisattva with outstretched hands, distorted faces, and terrifying cries.

They were fearful and horrifying.

Such an army of demons formed a big gathering, stretching eighty leagues on every side. Just like this single army, so too the armies of hundreds of zillions of evil demons, residing in the great trichilocosm, spread themselves around the Bodhisattva in horizontal and upward directions.

On this topic, it is said:

Forms of yaksas, kumbhandas, and mahoragas,

As well as raksasas, hungry spirits, and flesh eaters,

In any form that the world finds ugly and fierce,

All have been magically manifested there by these rogues.

They have one, two, three heads,

Up to a thousand faces.

One, two, three arms,

Up to a thousand arms.

There are also many with one, two, three legs,

Even some with a thousand legs.

Some have a blue face and a yellow body;

Others have a yellow face and a blue body.

Their heads and bodies do not match;

Such is the army of soldiers approaching.

They have faces like tigers, snakes, and hogs,

Elephants, horses, donkeys, and camels,

Monkeys, lions, or bears.

Such are the faces of the approaching army.

Many terrifying malevolent spirits approach,

With wild matted hair, sheep heads, crooked bones, and goiters;

Their bodies are drenched with human blood.

Such are the malevolent spirits that approach.

Their legs are like the legs of an antelope;

Their eyeballs look like those of monkeys;

Their fangs look like elephant tusks.

Such are the faces of the approaching army.

The shape of their bodies is that of a crocodile;

Their two eyeballs are ablaze;

Their ears are like those of a goat.

Such are the faces of the approaching army.

Some hold up a staff in their hands,

Others brandish hammers, clubs, and tridents,

While some hold Mount Meru in their hands.

These are the terrifying forms of the approaching malevolent spirits.

They hold up sickles, brandish discuses, roll their eyes,

Lift great mountaintops in their hands,

And bring down storms and rains of rock and meteor.

These are the terrifying malevolent spirits approaching.

They blow hurricanes, bring down rainstorms,

Shoot off billions of lightning bolts,

Roar with thunder, and sway trees.

Yet the leaves on the Bodhi tree remain still.

The rain pours down in torrents;

Rivers overflow and flood the land.

So many terrifying things have appeared

That even inanimate trees fall over

As they witness these terrible forms,

All of them ugly and misshapen.

Yet the One Who Has Qualities, Marks, and Splendour

Keeps his mind unshaken, like Mount Meru.

He sees all phenomena as illusion,

Like a dream, and like clouds.

Since he sees them in this manner that accords with the Dharma,

He meditates steadfastly, established in the Dharma.

Whoever thinks of "me" and "mine"

And clings to objects and the body,

Should be afraid and terrified,

Since they are in the clutches of ignorance.

The Son of the Sakyas has realized the essential truth

That all phenomena arise in dependence and lack reality.

With a mind like the sky, he is just fine,

Unperturbed by the spectacle of the army of rogues.

Monks, among the one thousand sons of Mara, the evil one, there were

some, such as Sarthavaha, who began to feel devotion toward me, the Bodhisattva.

They all assembled on the right side of Mara, the evil one, while those who supported

Mara took a stand on his left side.

Now Mara asked his sons: "What type of army should we use to subdue the Bodhisattva?"

Standing to his right, Mara's son Sarthavaha spoke this verse to his father:

"Would you want to wake up the leader of the nagas?

Would you want to wake up the leader of the elephants?

Would you want to wake up the king of the animals?

That is like wanting to disturb the leader of men from his ease."

Standing to his left, Mara's son Durmati replied:

"Even at the mere sight of us, people's hearts burst,

And so does the solid core of great trees.

Struck by my stare, what power would this monk have?

Or struck by death, what power would he have to live in this world?"

From the right side, Madhuranirghosa spoke:

"What solid core do trees have for that matter?"

You say 'I will break him by staring,' but can you do that, people?

Even if you could destroy Mount Meru with your stare,

You could not even open your eyes in his presence."

Moreover:

"To cross the ocean using one's hands

And to drink its water is impossible for people.

Yet looking directly at the Bodhisattva's stainless face

Would be even harder than that."

From the left side, Satabahu said:

"My body has one hundred arms,

And with just one of them I can shoot off one hundred arrows.

O father, I will break the body of this monk!

Be happy and go now without delay."

From the right side, Subuddhi said:

"If it is advantageous to have one hundred arms,

Why do bodily hairs not become arms?

You may hold a spear in each of your hands

And use them all, yet that will bring you nothing."

Why is that?

"Because of his love, the body of this sage

Is inaccessible to poison, weapons, and fire.

Since the love that he feels transcends the world,

When you shoot your weapons, they turn into flowers."

And moreover:

"All the powerful ones in the sky, the earth, and the waters, Whether humans or guhyakas, may hold up their swords and axes.

But when they go to the leader of men, who has the power of forbearance,

They all change from very strong, to strong, to weak."

On the left side, someone named Ugratejas called out:

"Invisible, I will enter his beautiful body

And then I will burn it,

Just like a low forest fire

Would burn a dry, hollow tree."

On the right side, Sunetra replied:

"You may burn the entire Mount Meru

And enter, invisible, into the earth,

But his vajra mind cannot possibly be burned

By the likes of you, even if you were equal in number to the grains of sand in the River Ganges."

THE GRAND BIBLE

Moreover:
"It can happen that all mountains quake,
And it may be that the oceans dry up.
It is also possible that the sun and moon will fall from the sky,
And it may be that the earth will one day melt away.
"Yet it is impossible that the one who has set out
To benefit the world with a firm resolve
Should rise from the foot of the great tree
Before he attains awakening."
From the left side, Dirghabahugarvita said:
"Right here before you,
I could use my bare hands
To grind to dust
The sun, the moon, and the stars.
"I could, with playful ease,
Get hold of all the water in the four oceans.
Father, I will get hold of this monk
And throw him to the end of the oceans.
"Father, may this army stand firm!
Do not be aggrieved!
I will uproot the Bodhi tree
And scatter it everywhere with my hands."
From the right side, Prasadapratilabdha said:
"You may proudly assume
That you can crush with your hands
All gods, demigods, and gandharvas,
Along with the earth, the mountains, and the oceans.
"Yet even thousands of beings like you,
As many as there are grains of sand in the Ganges,
Would be unable to move a single hair
On that wise Bodhisattva."
From the left side, Bhayanakara said:
"Father, for one who is set in the midst of a great army,
What is the use of excessive fear?
He does not have an army. Where are his allies?
Why do you fear him?"
From the right side, Ekagramati said:
"In the universe, the sun and the moon have no army,
And the universal monarch and the lion have no army.
Likewise this Bodhisattva has no army,
Yet he is capable of destroying Namuci single-handedly."
From the left side, AvataraPREKSHIN said:
"He has no lances or spears, no clubs or swords,
No horses, elephants, chariots, or foot soldiers.
That single arrogant monk, sitting there—
Father, I will kill him today, please have no worries."
From the right side, Puniyalamkara said:
"His body is unshakable and indestructible like Narayana's;
He wears an armour of forbearance and wields the sword of unbendable diligence;
The threefold liberation is his steed, and knowledge is his bow.
Father, through the force of his merit, the Bodhisattva will conquer Mara's army."
From the left side, Anivartin said:
"The fire burning on the plains does not shy away from burning the grass;
The arrow shot skillfully cannot be stopped by a learned one;
The bolt of lightning shooting across the sky does not return.
I will not rest until I have conquered the son of the Sakyas."
From the right side, Dharmakama said:
"When meeting wet grass, the fire retreats;
When the arrow hits a mountain peak, it rebounds;
The bolt of lightning, having hit the ground, sinks down.
Until the Bodhisattva obtains peaceful immortality, he will not retreat."
And why?
"Father, even if one could draw pictures in the empty sky,
Or gather the minds of all sentient beings, as many as there are, into one,
Or, my father, bind the sun, the moon, and the wind with a noose,
One could still not move the Bodhisattva from the seat of awakening."
From the left side, Anupasanta said:
"With the great poison of my gaze, I can burn Mount Meru
And turn the waters in the great oceans to ashes.
So, father, look at the seat of awakening and that monk
As I now turn both of them to ashes with my gaze."
From the right side, Siddhartha said:
"You may be able to fill the world with poison
And put ablaze the great trichilocosm,
Yet by a mere glance from the One Who Is the Source of All Good Qualities,
Your poison will lose its toxicity.
"In the three realms, there are fierce poisons
In the form of attachment, anger, and delusion.
Yet none of them can be found in his body, nor in his mind,
Just as mud and dust cannot be found in the heavens.
"His body, speech, and mind are pristine,⁶
And he is filled with love for sentient beings.

No weapon or poison will be able to harm him,
So, father, please, let us all turn back."
From the left side, Ratilola said:
"I will play thousands of instruments
And send forth billions of well-adorned divine girls
Who will get him excited and lead him to our exquisite harem.
I will provide sexual pleasure and bring him under your control."
From the right side, Dharmarati said:
"He only delights in the pleasures of the Dharma,
The bliss of concentration and the significance of immortality,
And the joy of liberating sentient beings and the happiness of a loving mind.
He does not delight in the pleasures of passion."
From the left side, Vatajava said:
"I can at once swallow the sun and the moon
And the wind blowing through the sky.
Father, I will catch that mendicant this very day
And blow him away like a handful of husk."
From the right side, Mara's son named Acalamati said:
"Even if all gods and humans became
As swift and strong as you are
And gathered in a single place,
They would be unable to harm this peerless being."
From the left side, Brahmamati said:
"If there was such a fierce crowd of our men,
He could do nothing to wound your pride.
Since all tasks are accomplished by teams,
How could he harm you just on his own?"
From the right side, Siphmanadin said:
"Lions have never been seen sitting on the ground in a row;
Those with a poisonous gaze do not team up.
Those splendourous beings that have courage because of being true,
Those supreme leaders of beings also do not congregate together."
From the left side, Sarvacandala said:
"Father, you have not heard such heated voices before
As those your sons are calling out with now.
Mustering diligence, speed, and power,
Let's quickly go and destroy that monk!"
From the right side, Siphmanadin said:
"In the midst of the jungle, when the lion is not there,
Many jackals bark.
Yet when they hear the lion's frightening roar,
They flee in panic in all directions.
"In the same way, these ignorant sons of Mara,
As long as they have not heard the voice of the perfect man,
Raise their voices, opinionated and impudent,
While the lion of men remains silent."
From the left side, Duscintitacintin said:
"Whatever I wish for is quickly accomplished,
So why does he not look at us with circumspection?
He must be either deluded or ignorant
Since he does not rise up quickly and flee."
From the right side, Sucintitartha said:
"He is neither a fool nor a weakling;
You yourselves are the fools, so extremely careless.
You have no idea about his valor;
The power of his insight will conquer you all.
"Even with the strength of demonic sons
Equal in number to the grains of sand in the river Ganges,
You would not be able to bend a single hair on his head,
So how much less could you kill him?
"Do not corrupt your minds;
Instead you should respect him with devotion.
He is about to become king of the three realms;
Turn back and do not make war."

In this way a thousand of Mara's sons, both good and bad, each further addressed Mara, the evil one, in verses. At the end, Bhadrāsena, the general of Mara, spoke these verses to him:

"All those who normally follow you, such as Sakra,
The protectors, the hordes of half kimmaras,
The leaders of the demigods, and the leaders of the garudas,
Now they all join their palms and bow to the Bodhisattva.
"So what need is there to mention those who do not follow you,
Brahma and the luminous divine sons,
And the gods of the pure abodes—
They all, too, bow to him.
"Even those of your sons who are wise,
Who are powerful and smart,
Venerate the Bodhisattva
In accord with his essence.
"This army of yakṣas and other beings,
Which extends for eighty leagues,
Is seen in full by the All-Seeing One,
With a clear mind and without hatred.
"Since he is neither taken aback nor stirred
When seeing this wild and fierce army,

So hideous and frightening,
His victory is certain now.
"Wherever this army is found,
The cries of the jackal and the owl are heard.
When the calls of the crow and the donkey ring out,
It is wise to quickly retreat.
"Please look toward the seat of awakening!
Clever crows, swans, cuckoos, and peacocks
Are circumambulating the Bodhisattva.
It is certain that today the victory will be his.
"Wherever this army is found,
Dust and soot rain from the sky.
Yet at the seat of awakening, a rain of flowers falls,
So heed my words and turn back!
"Wherever this army is found,
The ground is uneven and filled with thorns and prickles.
Yet at the seat of awakening, the ground is stainless like gold.
So it is better for the wise to retreat.
"The past nightmares
Will now come true. If you do not retreat,
He will reduce this army to dust,
Just as countries are destroyed by the sages.
"When the supreme, masterful sage
Became angry with King Brahmadaṭṭa,
He burned the Dandaka Forest
So that for many years no grass would grow.
"Whatever sages there are who practice disciplined conduct
And practice austerities,
He is supreme among them,
For he does not harm any living being.
"Have you not heard before
That the one whose body blazes with all the marks
And who walks away from his home
Will conquer disturbing emotions and attain awakening?
"The sons of the victors manifest such great powers
As an act of worship,
For isn't the Supreme Being
A worthy recipient of the best of offering rites?
"Since the immaculate hair between his eyebrows
Beautifies a trillion realms
And outshines all of us,
He will surely conquer Mara's army.
"Since the gods at the peak of existence
Are unable to see the crown of his head,
So, surely, without being taught by others,
He will attain omniscience.
"Since Mount Meru and the surrounding ranges,
The sun, the moon, Sakra, Brahma,
All the trees, and the best of mountains
All prostrate to the seat of awakening,
"It is certain that the one with the power of merit,
The powers of knowledge and wisdom,
And the powers of forbearance and diligence,
Will render Mara's factions powerless.
"Like an elephant stepping on a fresh clay pot,
Or a lion fighting a fox,
Or the sun effacing a firefly,
The Bliss-Gone One will obliterate our army."
Upon hearing these words, another son of Mara became enraged and, with bloodshot eyes, he said:
"Your praise for this lone person
Is without any bounds.
What could that single man be capable of?
Can you not see this great and terrifying army?"
Then from the right side, the son of Mara called Marapramardaka said:
"It is not necessary to help the sun in this world,
Nor the lion or the universal monarch.
The Bodhisattva sitting with resolve for awakening
Surely does not need any helpers."
At that point, in order to weaken the strength of the demons, the Bodhisattva turned his face, which resembled a blooming lotus with one hundred petals, toward them. Upon seeing the Bodhisattva's face, Mara took flight. Fleeing, he thought that his army could withstand the sight of the Bodhisattva's face, and he once again turned back.
Assisted by his followers, they now began to hurl various weapons upon the Bodhisattva.
However, even when they threw mountains as big as the central mountain at the Bodhisattva, the mountains all turned into flower canopies and celestial palaces.
Those with poisonous gazes, those with poisonous snakes, and those with poisonous breath shot flames of fire at the Bodhisattva. Yet this circle of fire just turned into what seemed to be the Bodhisattva's halo of light.
The Bodhisattva now touched his right hand to his head. Mara perceived that the Bodhisattva was brandishing a sword in his hand, and so he fled toward the south.
However, thinking that it could not be true after all, he again returned. When he came back, the demons began to hurl all sorts of terrifying weapons at the Bodhisattva. They threw swords, arrows, darts, lances, axes, clubs, javelins, bludgeons, discs, vajras, hammers, uprooted trees, rocks,

THE GRAND BIBLE

lassos, and iron balls. However, as soon as the demons released the weapons, the weapons turned into garlands and canopies of flowers, and a cooling rain of flower petals fell on the ground. The flower garlands hung as adornments on the Bodhi tree.

When Mara, the evil one, witnessed the Bodhisattva's power and the displays that he performed, his mind was disturbed by jealousy and avarice. He called out to the Bodhisattva: "Listen, young Prince, get up! Get up and relish your kingship—your virtue lies precisely in doing that! On what grounds could you ever attain liberation?"

The Bodhisattva answered Mara, the evil one, with words that were firm, profound, vast, gentle, and sweet:

"You, evil one! Through just a single unstinting act of giving, you have become lord of the desire realm. I, on the other hand, have performed trillions of unstinting acts of giving. I have cut off my hands, legs, eyes, and my head, and given them to beggars. With the intention to liberate sentient beings, I have often given beggars my house, wealth, grains, beds, clothes, and parks."

Mara, the evil one, replied with this verse:

"Previously I made a wholesome act of giving;

It was an unstinting act, and you are my witness.

But you have no witness to your acts,

So there is no point in speaking of them, and instead you will be conquered."

The Bodhisattva replied: "Evil one, the earth here is my witness."

He then embraced Mara, the evil one, and his demonic retinue with thoughts of love and compassion. Like a lion, he was without fear, fright, anxiety, timidity, disturbance, and perturbation. He had no goose bumps, which indicate fear.

He now let his right hand slide over his entire body and then gracefully tapped on the earth—the hand that had the contours of a conch, a victory banner, a fish, a vase, a swastika, an iron hook, and a wheel. The hand's fingers were connected by a web. Its nails were exquisite and copper coloured. Soft and supple, it looked perfectly youthful.

All this was the result of limitless eons of gathering the accumulations of basic goodness. He then spoke this verse:

"This earth supports all beings;

She is impartial and unbiased toward all, whether moving or still.

She is my witness that I speak no lies;

So may she bear my witness."

As soon as the Bodhisattva touched this great earth, it shook in six different ways. It quivered, trembled, and quaked, and it boomed, thundered, and roared. Just as a Magadhan brass cauldron, when struck with a wooden log, chimes and reverberates, so did this great earth sound and reverberate when struck by the Bodhisattva with his hand.

Then the earth goddess in this great trichiliocosm who is called Sthavara, along with her retinue of one billion earth goddesses, began to shake the entire great earth. Not far from where the Bodhisattva was sitting, she broke through the earth's surface and revealed her upper body, adorned with all sorts of jewels. She bowed toward the Bodhisattva, joined her palms, and spoke to him:

"You are right. Great Being, you are right. It is just as you say. We bear witness to this. But still, my Lord, you alone are the supreme witness in the worlds of gods and humans and the supreme authority."

Having spoken thus, the earth goddess Sthavara rebuked Mara, the evil one, in many ways, and praised the Bodhisattva again and again. She made a great display of her myriad powers and then disappeared together with her following there and then.

When the wicked one and his army heard that sound from the earth,

Frightened and disheartened, they all fled,

Just like jackals in the forest hearing the lion's roar,

Or crows taking flight when a rock is thrown.

Now Mara, the evil one, felt unhappy and full of suffering. Still, even though he was miserable and ashamed of himself, he was overpowered by pride to such an extent that he could not leave; he could not turn back and flee. Therefore he turned to his men and spoke:

"All of you! Wait a while until we find out whether it is possible to arouse the Bodhisattva by polite persuasion. Such a jewel of a being should not be killed outright."

Then Mara, the evil one, spoke to his daughters: "Girls, you must go now to the seat of awakening and examine the Bodhisattva. Does he have desires or not? Is he deluded or intelligent? Is he like a blind man, or does he know the country and seek advantage? And is he weak or strong?"

When they heard these words, these divine maidens went to the seat of awakening where the Bodhisattva was. They assembled in front of the Bodhisattva and began displaying the thirty-two ways of female trickery. What are these thirty-two ways?

They are as follows:

1. Some of the girls partially covered their faces.

2. Some showed off their firm and voluptuous breasts.

3. Some smiled at him and flashed their teeth.

4. Some lifted their arms, waving them in the air to reveal their armpits.

5. Some flaunted their lips, red like bimba fruit.

6. Some looked at the Bodhisattva through half-closed eyes and then quickly closed their eyes.

7. Some showed off their half-covered breasts.

8. Some loosened their clothes to reveal their hips adorned with girdles.

9. Some wore fine, transparent clothes that revealed their hips and their girdles.

10. Some made clinking sounds with their anklets.

11. Some showed their breasts adorned with strings of pearls.

12. Some showed off their half-naked thighs.

13. Some displayed jays, parrots, and myna birds sitting on their heads and shoulders.

14. Some cast sidelong glances at the Bodhisattva.

15. Some wore good clothes, yet let them hang improperly.

16. Some made the chains on their hips shake and twinkle.

17. Some mischievously moved back and forth in a flirtatious manner.

18. Some danced.

19. Some sang.

20. Some flirted and acted shy.

21. Some shook their thighs like a palm tree moved by the wind.

22. Some let out deep moans.

23. Some dressed in transparent cloth with bells hanging from the string at their

waist and walked around giggling.

24. Some stripped off all their clothes and jewellery.

25. Some showed off all their jewellery, both the secret and the apparent.

26. Some showed their arms, which had been rubbed with perfume.

27. Some displayed their earrings anointed with perfume.

28. Some covered their face with a veil and then suddenly revealed it.

29. Some laughed, played, and had fun, trying to attract each other's attention. But then they again pretended to be shy.

30. Some of them showed off their virgin bodies that had never given birth.

31. Some tried to lure the Bodhisattva with offers of love.

32. Some scattered flower petals on the Bodhisattva.

Standing before the Bodhisattva, they pondered what his thoughts might be as they looked at his face. Did he look at them with his senses aroused? Or did he look into the distance? They looked to see if he was excited or not.

The face of the Bodhisattva, however, remained as pure and stainless as the orb of the full moon when it escapes the mouth of Rahu, or the sun rising in the early dawn, or a golden pillar, or a blooming thousand-petaled lotus, or a sacrificial fire sprinkled with oil. Like the central mountain, it remained unmoving. Like the surrounding mountains, it was truly elevated. He guarded his senses well and, like the elephant, his look was that of someone with a mind well tamed.

Now the daughters of Mara, in a further attempt to arouse the Bodhisattva's desires, spoke these verses to him:

"Springtime is here, the best of seasons;

Let us frolic, dear, while the trees are in bloom.

Your body is so beautiful and attractive;

It is enticing, has auspicious marks, and is well adorned.

"We were born beautiful and with perfect curves;

We are here to please gods and humans and grant complete satisfaction.

Awakening is hard to gain, so change your mind;

Quick, stand up and enjoy the prime of youth!

"It is for your sake that we have come here, all dressed up and adorned;

Come now, take a look at these divine girls so beautifully adorned.

Who would not be thrilled when enjoying the passion of love?

Even a decayed tree would be brought back to life!

"Our voices are soft and our scent is delicious;

Our faces look their best with diadems, earrings, and makeup.

Our faces have beautiful brows and are well anointed;

Our beautiful eyes are as pure and large as lotuses.

"Our faces resemble the full moon;

Our lips are like ripe bimba fruit;

Our teeth are white like conch shells, jasmine flowers, or snow.

So, O Beloved, look at us who ardently desire pleasure.

"Look at our firm and voluptuous breasts,

The beautiful three folds on our bellies,

And our broad and beautiful hips.

Lord, look at us, such beautiful maidens.

"Our thighs resemble the trunk of an elephant;

Our arms are bedecked with abutting bracelets;

Our hips are adorned with beautiful chains.

Lord, look at us, your servants.

"With the gait of a swan, we gently approach you;

Soft and beautiful, we talk of amorous love.

Beautifully adorned as we are,

We are experts in divine pleasures.

"We are well trained in singing, playing instruments, and theatrical performance;

We are born with perfect bodies for the sake of pleasure.

If you don't accept us now, as we crave pleasure,

You will quickly become a loser in this world.

"What man would run away when he sees a treasure?"

You will be exactly like that, ignorant of the treasure, which is love,

If you remain ignorant of amorous passion

And fail to enjoy these young girls, who have come of their own will."

Monks, the Bodhisattva just smiled with unblinking eyes. He sat there smiling, with calm senses, physically at ease, resplendent, without attachment, free from anger, and without delusion. Like the king of mountains he was immutable, confident, unconfused, and untroubled. Since he had totally abandoned, all by himself, all disturbing emotions through his well-established intelligence and wisdom, he now spoke with soft and pleasant words in a tone that exceeded even the voice of Brahma. His voice was like that of a cuckoo, pleasant and sweet sounding, as he addressed Mara's daughters with these verses:

"Desire results in a great deal of suffering; it is the root of suffering.

For the unwise, desire ruins their concentration, magical ability, and austerities;

The wise say that chasing women brings no satisfaction.

I will satisfy the unskillful ones with wisdom.

"The thirst of someone who pursues desires increases evermore,

Just like one feels after drinking salty water.

If I were to engage in that, there would be no benefit to me or to others,

And I delight in being useful to both myself and to others.

"Your beauty is like water bubbles or foam;

Like magical colours, it is merely mentally created.

Like a play or a dream, it is unstable and impermanent;

It deludes the minds of childish beings.

"The eyes are like water bubbles—they are enclosed in a membrane,

Like clotted blood is enclosed in a suppurating ulcer.

The belly is one big load of urine and excrement, excreting filth;

This mechanism of suffering has emerged from karma and disturbing emotions.

"It is the deluded people with childish minds, not the wise ones,

Who mistakenly perceive the body as beautiful.

This makes them spin for a long time in cyclic existence, the source of suffering;

Their suffering, experienced in hell, is extremely painful.

"From the crotch, awful smells are leaked;

The thighs, the calves, and the feet are joined together like a mechanical contraption.

When I examine you, I see that you are like an illusion,

Which has deceptively emerged from causes and conditions.

"When seeing that sensual enjoyments are without good qualities,

And that they lead away from the noble path of wisdom,

And that they are the same as poisonous plants or fires, or like angry vipers,

Only fools would call them happiness.

"Whoever becomes a slave of women through desire

Will stray from discipline, from concentration, and lose common sense.

Wallowing in pleasure, he will be far removed from wisdom

If he discards his joy in the Dharma and delights in desire.

"I have neither attachment nor anger;

I do not perceive anything permanent, attractive, or with a self.

I do not feel dislike or joy;

My mind is free, like the wind in the sky.

"Even if the whole world were filled with the likes of you

Who besieged me here, for eons on end,

I would not feel anger, attachment, or delusion,

Because the mind of the victorious ones is like the sky.

[F.159.a]

"Although the gods and goddesses in their purity and splendour

Have no blood or bones,

They all live in great fear

Since they lack permanence and cannot endure."

At that point Mara's daughters, skilled as they were in female deception, felt even greater lust, haughtiness, and pride. They displayed love gestures, showed off their adorned bodies, and tried even further female trickery in their attempts to seduce the Bodhisattva. On this topic, it is said:

The most seductive and sweet girls, Trsna, Rati, and Arati,

These three graceful ones hastily arrived, sent by Mara.

THE GRAND BIBLE

They danced like the shoots of young creepers on a tree blowing in the breeze

To stir lust in the Prince sitting under the tree branches.

Among all seasons, springtime is the best;

At this time men and women frolic, and darkness and dust disappear.

Cuckoos, swans, and peacocks call out, and flocks of birds fill the air;

The time to experience the joys of pleasure has arrived.

For thousands of eons he delighted in discipline, austerities, and hardships;

He is immutable like the king of mountains, with a body like the rising sun.

Like roaring thunder, his beautiful voice resounds like that of the king of beasts;

This person, who benefits others, utters only meaningful words.

Desire, disputes, hostility, and strife bring the fear of death; Ignorant fools engage in them continually, yet the skilled ones renounce them.

This is the time when the Bliss-Gone One attains immortality,

So today he will conquer Mara and become a worthy one with the ten powers.

After many magical displays they said, "You, with your lotus-like face, listen to us.

You will become a king, a supreme ruler, a powerful master of the earth;

Flocks of beautiful women will play thousands of instruments for you.

Of what use is the dress of a sage to you? Give that up and enjoy pleasures instead."

The Bodhisattva replied:

"I will be the master of the three realms, venerated by gods and humans;

I will be a king who travels by the wheel of Dharma, endowed with ten powers.

A million seekers, and those with no more need for learning, will always bow to me;

Because I enjoy the Dharma, I no longer seek joyful objects."

The daughters replied:

"For as long as your youth has not passed and you are in your prime,

For as long as disease has not struck you and you are not old and gray haired,

For as long as you have your beauty and youth, and we, too, are happy,

For so long you should enjoy the pleasures of love with a smile on your face."

The Bodhisattva replied:

"Until I attain perfect freedom and immortality, so difficult to attain,

Until I am rid of the suffering and bondage in the realms of gods and demigods,

Until old age, disease, and death show their angry faces,

For so long I will train on the auspicious path that leads to the city of fearlessness."

The daughters said:

"In the divine realm you, like Sakra, will be surrounded by divine maidens;

In the Heaven Free from Strife, the Heaven Fully Free from Strife, and the Heaven of

Joy, you will be praised by the best of immortals.

In the realm of Mara, enthralled by amorous women, you will find the pleasures of

love;

Relish playing with us—it will bring great pleasure!"

The Bodhisattva replied:

"Desire is ephemeral like dew on the tip of grass, or like autumn clouds;

Desire is terrifying like the wrath of the naga girls.

Sakra, the gods in the Heaven Free from Strife, and the gods in the Heaven of Joy, all fall under the sway of Mara;

Desire plagues all ignoble ones, so how could anyone rejoice in that?"

The daughters said:

"Look at these beautiful trees with fresh leaves and blooming flowers;

They resound with the cries of pheasants, cuckoo birds, and the humming of bees.

On the ground grows fresh green grass, so soft and thick;

Will you, the lion of a men, enjoy yourself with us young girls in a pleasure grove?"

The Bodhisattva replied:

"All of these trees produce shoots and flowers according to seasons,

And bees also seek out flowers because of suffering from hunger and thirst.

Since everything that grows from the ground will wither under the sun, [F.160.a]

I have resolved to actualize the nectar that all victorious ones have enjoyed."

Mara's daughters replied:

"Look at us! Our faces are like the moon and like fresh lotus flowers;

Our speech is soft and pleasant, and our teeth as white as snow or silver.

Such beauties are rare among the gods, so how about among humans?"

These women that you have here are even desired by the highest of gods."

The Bodhisattva replied:

"I see the body as impure, filled with masses of worms;

It easily breaks and perishes, and is thoroughly without pleasure.

Yet I will attain that imperishable state, venerated by the wise,

The state that brings ultimate happiness to the animate and inanimate worlds."

The daughters now put on sixty-four displays of amorous behavior;

They rang their anklets and girdles and let their clothes slip off.

Struck with the arrow of desire, infatuated, with smiles on their faces, they said:

"Lord, do we appear so ugly to you that you don't share our love?"

Knowing the faults in all of saṃsara, the Stainless One replied:

"Desire is like a sword, a spear, a trident, or a razor blade smeared with honey;

It is like the head of a viper or a fire pit—that much I have realized.

So, since women steal one's virtues, I have abandoned their company."

With all the billions of skills that induce amorous infatuation,

The girls were unable to seduce the Bliss-Gone One who has the gait of a young elephant.

So with shame and embarrassment, they now bowed to the feet of the Sage;

Giving rise to respect, joy, and love, they praised the Benefactor:

"Your face is like the spotless centre of a lotus, or the harvest moon;

Your luster is like the flames of a sacrificial fire, or the shine of the golden mountain.

May your wishes and vows, which you have made in hundreds of lives, be fulfilled;

Now that you yourself have crossed, please liberate all suffering beings."

They praised the One Who Is like the Bayur Tree or the Magnolia;

They circumambulated the Supreme Being, who was immutable like a majestic mountain.

Returning, they bowed their heads to their father and told him:

"Father, this master of gods and humans has no fear or anger.

"With a smiling face he looks on with eyes like lotus petals; Never does he look at others with attachment or a frown.

Mount Meru may tremble, the oceans dry up, and the sun and moon fall,

But never will He Who Sees the Faults of the Three Existences come under the sway

of amorous women."

When Mara, the evil one, heard these words, he felt even more miserable and unhappy.

Angry and disappointed, he told his daughters: "Oh my, that stupid fool, so ignorant

that he doesn't see your beauty and good looks! How can it be that we are

unable get him away from the seat of awakening?"

Then once again, the daughters of Mara spoke to their father in verse:

"Although we speak to him softly and lovingly, he does not get aroused;

Even though we show him the most secret of things, he does not get hostile.

No matter what acts he witnesses, he remains without delusion;

Although he sees the entire body, his thoughts remain profound.

"He clearly realizes the faults of women;

He is far removed from lust and has no desire.

Neither in divine abodes, nor here on earth, is there a human or a god

Capable of gauging his mind and actions.

"Father, we tried every female trick on him!

With all our lust, surely his heart should have melted!

Yet, although he saw it all, his mind wasn't distracted even once;

Like the foremost king of mountains, he was immutable. [331]

"He accumulated the splendours of hundreds of virtues and qualities;

For many millions of eons he has practiced ethics and disciplined conduct.

The gods and Brahma, pure beings possessing the splendour of virtue,

Pay homage to him and touch their heads to his feet.

"Once he conquers Mara's army,

He will surely attain sacred awakening, just as the victorious ones did in the past.

[F.161.a]

Father, he does not seek fighting or quarreling with us;

Even though our forces are powerful, our task would be a difficult one.

"Father, look at the sky, where millions of perfect Bodhisattvas,

With jewels on the top of their heads, respectfully wait.

On their limbs these sources of wealth are adorned with flower garlands;

They possess the ten powers and have come here to venerate him.

"Whoever has a mind, and even that which doesn't,

Trees, mountains, gods, yakshas, and garudas,

They all bow down to that mountain of qualities.

Father, it would be better to leave him alone today."

Moreover:

"One will not cross where one cannot reach the end;

One will not dig where one cannot pull out the root.

One cannot make him angry, or even make him suffer with forbearance;

One can do nothing that would make him unhappy."

Monks, at that point the eight goddesses dwelling in the tree of awakening—Sri,

Vrddhi, Tapa, Sreyasi, Vidu, Ojobala, Satyavadini, and Samaṅgini—honoured

the Bodhisattva, made him thrive through sixteen types of splendour, and praised him:

"Sacred One, you are beautiful,

Like the moon during the bright fortnight.

With your pure mind, you are radiant,

Like the sun at dawn.

"Pure Being, you have bloomed,

Like a lotus in a pond.

Pure Being, you roar,

Like a lion with a mane, moving in the jungle.

"Supreme Being, you shine forth,

Like the king of mountains in the middle of the ocean.

Pure Being, you are elevated,

Like the ring of surrounding mountains.

"Supreme Being, you are hard to fathom,

Like the ocean rich in jewels.

Protector of the World, your mind is vast,

Like the unlimited sky.

"Pure Being, your mind is firm;

Like the earth, you sustain all beings. [F.161.b]

Supreme Being, your mind is never turbid;

Like the lake Anavapta, it is always calm.

"Supreme Being, your mind is without a fixed abode;

Like wind, it never lingers anywhere in the world.

Supreme Being, you are hard to meet with;

Like the king of brightness, you are free from all conceit.

"Sacred One, you are very powerful;

Like Narayana, you are hard to tame.

Protector of the World, your resolve is firm;

You will not move from the seat of awakening.

"Like a lightning bolt released from the hand of Indra,

Supreme Being, you cannot be turned back.

Supreme Being, you will attain your aim in full;

Soon you will be endowed with the complete ten powers."

Monks, in this way the goddesses at the Bodhi tree glorified

the Bodhisattva through

the sixteen types of magnificence.

Monks, at that moment the divine sons of the pure abodes tried to discourage Mara

in sixteen different ways. What were these sixteen? They were:

"Evil one, you are lost;

You are brooding like an old crane.

Evil one, you are powerless,

Like an old elephant sinking in a swamp.

"Evil one, you are on your own,

Like a loser pretending to be a hero.

Evil one, you have no one with you,

Like someone suffering from a contagious disease, abandoned in a forest.

"Evil one, you are weak,

Like a young bull pained by a heavy load.

Evil one, you are thrown on your back,

Like a tree tossed about by the wind.

"Evil one, you are on the wrong path,

Like a traveler who has lost his way.

Evil one, you are the lowest of the low,

Like a poor man who gets envious.

"Evil one, you are garrulous,

Like an impudent crow.

Evil one, you are overcome with pride,

THE GRAND BIBLE

Like an ungrateful ruffian.
"Evil one, today you will flee,
Like a jackal at the sound of a lion's roar. [F.162.a]
Evil one, today you will be scattered about,
Like a bird tossed around by the roaring wind.
"Evil one, not knowing when the time is right,
You are like a beggar whose merit has run out.
Evil one, today you will be abandoned,
Like a broken pot full of dust.
"Evil one, today you will be restrained by the Bodhisattva,
Like a snake by a spell.
Evil one, you are completely powerless,
Like Urunda, who lost his arms and legs."
Monks, in these sixteen ways the gods from the pure realms tried to discourage Mara. And, monks, the gods who attended upon the Bodhisattva now also tried to break Mara's resolve in sixteen ways. What were these sixteen? They were:
"Evil one, today you will be defeated by the Bodhisattva,
Like an enemy soldier by a hero.
Evil one, today you will be held down by the Bodhisattva,
Like a weak wrestler by a powerful one.
"Evil one, today you will be outmatched by the Bodhisattva,
Like a firefly by the sun.
Evil one, today you will be scattered by the Bodhisattva,
Like a handful of chaff by a strong wind.
"Evil one, today you will be terrified by the Bodhisattva,
Like a jackal by a lion.
Evil one, today you will be felled by the Bodhisattva,
Like a great sala tree whose roots have been cut.
"Evil one, today you will be destroyed by the Bodhisattva,
Like a hostile city by a great king.
Evil one, today you will be dried up by the Bodhisattva,
Like the water-filled footprint of a cow.
"Evil one, today you will flee from the Bodhisattva,
Like a criminal escaping execution.
Evil one, today you will be sent swirling by the Bodhisattva,
Like a swarm of bees by the heat of fire.
"Evil one, today you will be hurt by the Bodhisattva,
Like a lawful king who has lost his kingdom.
Evil one, today you will brood because of the Bodhisattva,
Like an old crane with clipped wings.
"Evil one, today you will be deprived of livelihood by the Bodhisattva,
Like a weary traveler without provisions in a wilderness.
Evil one, today you will be weeping because of the Bodhisattva,
Like someone shipwrecked at sea.
"Evil one, today you will be depleted of life force by the Bodhisattva,
Like grass and trees by the fire at the end of an eon.
Evil one, today you will be crushed by the Bodhisattva,
Like a mountaintop by a mighty thunderbolt."
Monks, although the divine sons who attended upon the Bodhisattva tried to discourage Mara, the evil one, in these sixteen ways, Mara would not be deterred. On this topic, it is said:
Although hosts of deities ask him to turn back, Antaka does not pay heed;
Instead he says, "Tear him up! Beat him! Destroy him!
Don't let him escape alive!
If he is liberated, he will liberate my realm and other realms as well;
But the only liberation in store for this mendicant is to get up and flee."
The Bodhisattva said:
"The king of mountains, Mount Meru, may move and all beings may cease to be;
All the stars, the planets, and the moon may fall from the sky to the earth;
It is possible that all beings may think and act in unison and the great oceans may dry out;
But it is impossible that someone like me would ever move from the king of trees."
Mara replied:
"I am lord of desires and master of the universe.
I rule over gods, demigods, humans, and animals;
All of them fall under my control.
So get up! Since you are in my realm, follow my orders!"
The Bodhisattva said:
"If you are master of sense pleasures, you are clearly not a master at all;
Look who I am in reality—I am master of the Dharma.
If you are the master of sense pleasures, you should not go to the lower realms;
While you watch powerlessly, I shall attain awakening."
Mara replied:
"Monk, what are you doing here in the wilderness on your own?
It is not an easy task to find that which you seek.
Bhrgu, Aṅgiras, and others who exerted themselves in austerities
Did not attain that supreme state, so forget about you, an ordinary man."

The Bodhisattva said:
"With a mind possessed by anger and full of desire for the divine realms,
And a belief that the self is either permanent or impermanent,
And the thought that liberation is a place you can go to,
With such mistaken preconceptions, past sages practiced austerities.
"Not knowing the truth, they preached the existence of a soul,
Viciously claiming that this soul is all-pervasive, confined to locations, eternal,
With form, without a form, with qualities, without qualities,
An agent, and not an agent. This is what they claimed.
"But today, sitting here on this seat, I will attain stainless awakening;
I will defeat you, Mara, and repel your army and soldiers.
I will explain to the world about the origin and arising of things,
And also about nirvana, the cool state where suffering is pacified."
Mara, upset, angry, and furious, shouted harsh words:
"Catch that Gautama, who sits alone in the wilderness, and bring him quickly to me!
Take him to my palace, shackle, fetter, and yoke him, and make him my gatekeeper!
I will watch him suffer and cry out uncontrollably in many different ways, a slave of the gods."
The Bodhisattva replied:
"It is possible that someone can make drawings in the empty sky,
Or catch the blowing wind with a lasso,
Or make the bright sun and moon fall from the sky to the earth.
Yet you, or countless beings like you, will never force me away from this tree."
The powerful army of demons came forth.
With wild cries, playing conchs and various drums, they asked:
"When you see this terrifying army of Mara,
Oh, our son, our dear child, are you not annihilated already?
"You are as bright as gold from the Jambu River, or the pericarp of campaka flower;
You are youthful, praised and honoured by gods and humans.
But today you will meet your doom in this great battle;
You will come under the control of Mara, like the moon seized by the demigod."
With the voice of Brahma and the call of the cuckoo bird,
The Bliss-Gone One spoke to the hordes of yakshas and raksasas:
"He who hopes to remove someone like me from this perfect tree
Is a fool who tries to frighten space itself.
"No one can harm me here beneath this tree,
Not even someone who can destroy the trichiliocosm and count its motes of dust,
Not even someone who can draw all the water in the oceans through a single straw,
Not even someone who can split the supreme diamond mountain in a single instant."
Mara, being thus restrained, became angry;
He held aloft his unsheathed, sharp sword.
"Monk, quick, get up and do as I tell you,
Or I will cut you right away like a bamboo twig or durva grass."
The Bodhisattva replied:
"Even if this trichiliocosm were filled with demons,
And each of them brandished a sword as large as Mount Meru,
They could not bend a hair on my body, let alone kill me.
Do not disbelieve me; I am reminding you of my firm resolve."
With faces of camels, oxen, and elephants, and terrifying eyes,
With venomous snakes for arms, with horrible poisonous eyes,
They hurled erupting volcanoes at him,
As well as trees with their roots, and copper and iron.
They gathered like clouds from the four directions,
Roaring and raining down bolts of lightning, iron balls,
Swords, spears, sharp axes, and poisoned arrows.
They shattered the earth's surface and pulverized trees.
Some had one hundred hands and shot one hundred arrows.
From their mouths they shot out poisonous snakes and fire,
While seizing crocodiles and other aquatic creatures from the ocean.
Some transformed into garudas and pounced at snakes.
Infuriated, some hurled iron balls the size of Mount Meru,
As well as blazing mountain peaks.
Hitting the ground, they made the earth quake
And stirred up the underground masses of water.

Some jumped in front of him and some attacked him from behind;
Yelling out, "You child!" they attacked from the left and from the right.
Their hands and feet were turned the wrong way, and their heads were afire;
Blazing lightning bolts sprang forth from their eyes.
As he witnessed this army of demons, ugly with unnatural forms,
This pure being understood that they were like an illusion.
"There is no eye, no man, no women, and no self;
There is no ear, no nose, no tongue, and no body.
No one created these phenomena and no one experiences them;
They arise in dependency and are empty both from within and without."
As he proclaimed the truth that phenomena are empty,
The yakshas who are agreeable to discipline
Perceived the weapons in their hands to be flower garlands.
Such was the result of the words spoken by the One Who Always Speaks the Truth.
He gracefully ran his right hand over his body from head to toe—
The hand, which was adorned with a fine web,
Which had beautiful copper-coloured nails, sparkling like gold from the Jambu River.
And was marked with a thousand-spoked wheel, and was auspicious with the merit of virtue.
He stretched out his hand, like a lightning bolt striking from the sky,
And said, "This earth is my witness.
In the past I have made millions of elaborate sacrifices
And never denied those who petitioned me.
"Water and fire and wind are my witnesses,
And so are Brahma, the lord of beings, the moon, the sun, and the stars.
The buddhas in the ten directions are my witnesses;
My discipline, practice, and the superior branches of awakening are all my witnesses.
"Generosity, discipline, and patience are my witnesses;
Diligence, concentration, and knowledge,
The four limitless contemplations, and the five higher knowledges are my witnesses.
In fact all the gradual practices of awakening are my witnesses.
"However many beings there are in the ten directions,
With all their strength of merit, discipline, and wisdom,
And all their many unrestricted sacrifices,
They do not equal even 1 percent of the qualities in a single hair of mine."
He gracefully touched his hand to the earth
So that the earth resounded like a copper vase.
As Mara heard this he fell to the ground,
And then heard the words, "Strike! Catch this friend of darkness."
As Mara's body started to sweat, his splendour disappeared and his face grew pale;
Mara now saw himself overcome by old age.
He beat his chest and cried out in fear, with no protector in sight;
Mara's mind was confused and his thoughts befuddled.
His elephants, horses, conveyances, and chariots all fell to the ground;
The yakshas, kumbhandas, and flesh eaters were terrified and ran.
Disoriented, they could not find their way, and without resting place or protection,
They fled like birds seeing a forest fire.
Parents, children, sisters, and brothers asked about them:
"Where were they seen? Where have they gone?"
And in this way they started to argue and fight with each other:
"Such suffering has befallen us, and there are no prospects for living."
The great army of demons, so utterly unshakable,
Was now all gone, dispersed, and no more together.
For seven days they did not see each other,
And when they finally did see their phantasmal forms, they said, "Great to see you alive."
The goddess in the tree felt compassion;
She took her vase with water and sprinkled the friend of darkness.
"Quick, get up! You must depart without delay!
For this is what happens to those who pay no heed to the words of the Master."
Mara replied:
"I did not listen to the kind and helpful advice of my sons,
And offended against a perfectly pure being.
Therefore I now reap suffering, fear, misfortune, grief, ruin,
Lamentation, loss of honour, and this miserable state."

The goddess replied:

"A fool who offends against those who are faultless
Shall himself meet with many troubles—
Fear, suffering, calamities, misery,
Lamentation, murder, and bondage."

The leaders of gods, demigods, garudas, kinnaras, and raksasas,

Brahma, Indra, and the gods in the Heaven of Making Use of Others' Emanations

And the Heaven of Joy all proclaimed his victory and called out:

"You have conquered Mara's army! Hero of the World, be victorious!"

They offered garlands of pearls, crescent moons, parasols, flags, and banners,

And showered him with flowers and powders of aloe, tagara, and sandalwood. [343]

They played music and sang,

"Sit at the tree, O Hero, O Lion Who Conquers His Enemies.

"At this supreme seat, you have conquered with love the wicked army of demons.

Hero, today you shall attain awakening!

The ten powers, the unique qualities, the distinct realisations,

And the experiences of a buddha you shall attain today.

"In order to tame Mara, you entered this battle.

There were 360 million beings who witnessed

The power and might of a perfect bodhisattva,

And 240 million who formed the wish for the perfect awakening of a buddha!"

This concludes the twenty-first chapter on conquering Mara. [F.165.a]

LALITA-VISTARA CHAPTER 22 — Perfect and Complete Awakening

[Now the stage is set for the Bodhisattva to attain awakening under the Bodhi Tree, a gradual process that unfolds throughout the night until he fully and perfectly awakens at dawn to become the Buddha ("awakened") or Tathagata, as he is known subsequent to his awakening.]

Monks, once the Bodhisattva had destroyed his demonic opponents, vanquished his enemies, triumphed in the face of battle, and raised high the parasols, standards, and banners of conquest, he settled into the first meditative concentration. That state is free from desires, free of factors connected with evil deeds and nonvirtues, accompanied by thought and analysis, and imbued with the joy and pleasure born of discernment.

When he had brought about the cessation of thought and analysis, he became perfectly quiet in and of himself, and therefore his mind became concentrated. Through this he settled into the second meditative concentration, which is free of thought and analysis and is imbued with the joy and pleasure born of meditative absorption.

Through disenchantment with joy, he remained impartial, maintained mindfulness and introspection, and experienced physical pleasure. He thus settled into the third meditative concentration, which is unconnected with joy. The noble ones call such a person the impartial one dwelling on pleasure that is imbued with mindfulness.

Through relinquishing pleasure at that moment, and having formerly relinquished pain in the past, both mental pleasure and displeasure vanished. Thus he settled into the fourth meditative concentration, which is perfectly pristine impartiality and mindfulness, unconnected with pleasure or pain.

While the Bodhisattva's mind—purified and cleansed, lucid, free of basic and subsidiary afflictions, gentle, adaptable, and immovable—was immersed in this way, in the early station of the night he produced the intent to actualize the knowledge that sees wisdom with the divine eye, and so he directed his mind toward that purpose.

Then the Bodhisattva, with the pristine divine eye beyond that of humans, looked at sentient beings. He saw them dying and being born, in all their beauty and ugliness, in favourable and unfavourable circumstances, degenerating or advancing precisely in accordance with their actions. With this understanding he thought:

"Alas! Sentient beings engage in negative physical, verbal, and mental conduct. Harboring wrong views, they revile the noble ones. As they engage in the actions associated with wrong views, once their bodies collapse and they die, they fall into bad migrations and are born among the hell realms. Yet other sentient beings engage in negative physical, verbal, and mental conduct. Harboring the correct view, they do not revile noble ones. Since they engage in the actions associated with the correct view, once their bodies collapse and they die, they are born into pleasant existences in the god realms."

In this manner, with his pristine divine eye beyond that of humans, the Bodhisattva saw sentient beings dying and being born, in all their beauty and ugliness, in favourable and unfavourable circumstances, degenerating and advancing,

respectively, precisely in accordance with their actions. Monks, this was indeed how, during the first station of the night, the Bodhisattva actualized knowledge, removed darkness, and lit the light.

Then, while his mind—purified and cleansed, lucid, free of basic and subsidiary afflictions, supple, flexible, and immovable—was immersed in this way, in the middle station of the night the Bodhisattva produced the intent to actualize the knowledge that sees the wisdom of recollecting past lives, and so he directed his mind toward that purpose.

In this way he recollects the previous lives of himself and other sentient beings, starting with one, two, three, four, and five lifetimes, then ten, twenty, thirty, forty, and fifty more lifetimes, then one hundred lifetimes, one thousand lifetimes, one hundred thousand lifetimes, then many hundreds of thousands of lifetimes, ten million lifetimes, a billion lifetimes, ten billion lifetimes, a trillion lifetimes, and a quadrillion lifetimes, then several billion, several tens of billions, several trillions, and several quadrillions of lifetimes, all the way up to the lifetimes in an eon of destruction, an eon of formation, an eon of both destruction and formation, and several eons of both destruction and formation. He remembered the former lives of himself and others in the greatest detail, thinking:

"In that place I had this name, this surname, this family, this caste, this diet, this lifespan, stayed for this duration, and experienced these kinds of pleasure and pain.

After falling from there, I was born here. After falling from there, I was born here..."

Then, while his mind—purified and cleansed, lucid, free of basic and subsidiary afflictions, supple, flexible, and immovable—was immersed in this way, during the final station of the night, just at the break of dawn, right at the time of night when the morning drum is beaten, the Bodhisattva produced the intent to actualize the knowledge that brings suffering and its origin to an end and realizes the insight that exhausts defilements, and so he directed his mind to that purpose.

Then he thought: "How miserable this world is! It is anguished by birth, old age, sickness, death, departure, and rebirth, but it does not know how to remove itself from this massive heap of pure anguish, marked foremost by old age, sickness, and death. Alas! If only beings understood how to extinguish this massive heap of pure anguish marked foremost by old age, sickness, and death."

Then the Bodhisattva continued to think: "What is the prerequisite for old age and dying to take place? And what is the causal condition of aging and death?" It then occurred to him: "Aging and death happen when there is birth. Birth is the causal condition of old age and death."

Then the Bodhisattva thought again: "What is the prerequisite for birth to take place? What is the causal condition of birth?" It then occurred to him: "Birth happens when there is existence. Existence is the causal condition of birth."

Then the Bodhisattva wondered: "What is the prerequisite for existence to emerge?"

What is the causal condition of existence?" It then occurred to the Bodhisattva: "Existence

occurs when there is clinging. Clinging is the causal condition of existence."

Then the Bodhisattva wondered: "What is the prerequisite for clinging to occur?"

What is the causal condition of clinging?" It then occurred to him: "Clinging occurs when there is craving. Craving is the causal condition of clinging."

Then the Bodhisattva thought: "What is the prerequisite for craving to take place?"

What is the causal condition of craving?" It then occurred to him: "Craving occurs when there is feeling. Feeling is the causal condition of craving."

The Bodhisattva then wondered: "What is the prerequisite for feeling to take place? What is the causal condition of feeling?" It then occurred to him: "Feeling happens when there is contact. Contact is the causal condition of feeling."

Then the Bodhisattva thought: "What is the prerequisite for contact to occur?"

What is the causal condition of contact?" It then occurred to him: "Contact happens when the six sense fields are present. The six sense fields are the causal condition of contact."

Then the Bodhisattva wondered: "What is the prerequisite for the six sense fields to emerge? What is the causal condition of the six sense fields?" It then occurred to him: "The six sense fields emerge when there is name and form. Name and form is the causal condition of the six sense fields." The Bodhisattva then thought: "What is the prerequisite for name and form to come into being? What is the causal condition of name and form?" It then occurred to him: "Name and form come into being when there is consciousness. Consciousness is the causal condition of name and form."

Then the Bodhisattva wondered: "What is the prerequisite for consciousness to form? What is the causal condition of consciousness?" It then occurred to him: "Consciousness emerges when there are formations. Formations are the causal condition of consciousness."

The Bodhisattva then pondered: "What is the prerequisite for formations to form?"

What is the causal condition for formations?" It then occurred to him: "Formations come into being when there is ignorance. Ignorance is the causal condition of formations."

Then, monks, the thought occurred to the Bodhisattva: "Ignorance provides the causal condition for formations. Formations provide the causal condition for consciousness.

Consciousness provides the causal condition for name and form. Name and form provides the causal condition for the six sense fields. The six sense fields provide the causal condition for contact. Contact provides the causal condition for feeling. Feeling provides the causal condition for craving. Craving provides the causal condition for clinging. Clinging provides the causal condition for existence. Existence provides the causal condition for birth. Birth provides the causal condition for old age and death, lamentation, pain, despair, and torment. Such is how this massive heap of pure anguish comes into being."

Monks, through considering and ruminating over these factors, which had never before been heard, there dawned in the Bodhisattva wisdom, vision, knowledge, intelligence, prudence, and insight, and a light began to shine.

Then the Bodhisattva thought: "What must be absent for old age and death not to occur? What must be prevented to eliminate old age and death?" It then occurred to him: "When there is no birth, old age and death do not happen. Old age and death are prevented by preventing birth."

Then the Bodhisattva pondered: "What must be absent for birth not to happen?"

What must be prevented to eliminate birth?" The thought then occurred to him:

"When there is no existence, birth does not take place. Birth is eliminated by preventing existence."

The Bodhisattva then considered: "What must be absent to avoid everything down to formations to manifest? What must be prevented to eliminate formations?" It then occurred to him: "When there is no ignorance, formations do not form. Preventing ignorance prevents formations. By preventing formations, consciousness is prevented, and so on, until birth is prevented, thus putting an end to old age and death, anguish, lamentation, pain, despair, and torment. Such is how this massive heap of pure anguish is brought to an end."

Monks, through considering and ruminating over these factors that had never before been heard, there dawned in the Bodhisattva wisdom, vision, knowledge, intelligence, prudence, and insight, and a light began to shine.

Monks, on that occasion I accurately understood four truths [The Four Noble Truths]. I understood: (1st) the defiled is suffering, (2nd) the source of the defiled, (3rd) how the defiled is brought to cessation, and (4th) the path that leads to the cessation of the defiled. I accurately understood the defilement of desire, the defilement of craving, the defilement of ignorance, and the defilement of beliefs. I understood where exactly these defilements come to an end without leaving any residue, and where exactly these defilements vanish and disappear without leaving any residue.

I accurately understood the identity of ignorance, the source of ignorance, the cessation of ignorance, and the path leading to its cessation. I understood where exactly all ignorance without exception vanishes and disappears. And further I accurately understood the precise identity of formations, the source of formations, the cessation of formations, and the path leading to their cessation. I accurately understood the precise identity of consciousness, the source of consciousness, the cessation of consciousness, and the path leading to its cessation.

I accurately understood the precise identity of name and form, the source of name and form, the cessation of name and form, and the path leading to its cessation. I accurately understood the precise identity of the six sense fields, the source of the six sense fields, the cessation of the six sense fields, and the path leading to their cessation. I accurately understood the precise identity of contact, the source of contact, the cessation of contact, and the path leading to its cessation. I accurately understood the precise identity of feeling, the source of feeling, the cessation of feeling, and the path leading to its cessation. I accurately understood the precise identity of craving, the source of craving, the cessation of craving, and the path leading to its cessation. I accurately understood the precise identity of clinging, the source of clinging, and the path leading to its cessation. I accurately understood the precise identity of existence, the source of existence, the cessation of existence, and the path leading to its cessation. I accurately understood the precise identity of birth, the source of birth, the cessation of birth, and the path leading to its cessation.

I accurately understood the precise identity of old age, the source of old age, the cessation of old age, and the path leading to its cessation. I accurately understood the precise identity of death, the source of death, the cessation of death, and the path leading to its cessation. I accurately understood precisely how this massive heap of pure suffering, with its anguish, lamentation, pain, despair, and torment comes into

THE GRAND BIBLE

being and how it ceases. I accurately understood the precise identity of suffering, the source of suffering, the cessation of suffering, and the path leading to its cessation.

Thus, monks, sure enough, during the final station of night, just at the break of dawn, right at the time for the beating of the morning drum, the Bodhisattva—the being, the good being, the supreme being, the great being, the ox among men, the elephant among men, the lion among men, the bull among men, the hero among men, the champion among men, the adept among men, the lotus among men, the white lotus among men, the supreme beast of burden among men, the unexcelled charioteer among men—reached unexcelled, perfect and complete awakening, attaining the threefold knowledge. He did so through knowledge that consists of one-pointed insight into everything that might be known, understood, attained, realized, and actualised via the wisdom of the noble ones.

Monks, then the divine sons said, "Friends, let us scatter flowers! The Blessed One has reached perfect awakening!"

But just then, some divine sons who had seen buddhas before came together and told the others, "Friends, since perfect and complete buddhas of the past all produced and manifested a sign, do not toss flowers until the Blessed One has made a sign."

Monks, the Thus-Gone One knew that the divine sons were in doubt, so he ascended into the sky to the height of seven palm trees, and while seated there he uttered this phrase of exultation:

"The path has been interrupted;
Impurities have been extinguished.
The outflows have dried up and flow no longer;
The path, now ended, I travel no longer.
This is called the end of suffering!"

The divine sons thus strewed the Thus-Gone One with celestial flowers, piling them up to his knees.

Monks, when the Thus-Gone One reached complete awakening in this manner, a thick darkness was lifted, craving was purified, beliefs were eradicated, the afflictions were rattled, the splinter was removed, the knot was untied, the flag of pride was brought down, the flag of righteousness was lifted, latent formations were uprooted, the suchness of phenomena became known, the absolute was comprehended, the realm of phenomena was understood, the nature of sentient beings was ascertained, those oriented toward reality were approved of, those oriented toward mistakenness were disapproved of, the indeterminate were accepted, the faculties of sentient beings were seen in all their variety, the conduct of sentient beings was understood, the cure for the illnesses of sentient beings was comprehended, and the medicinal concoction of immortality was employed. He became the king of physicians, who would liberate beings from all suffering and establish them in the bliss of nirvana; he took his seat on the magnificent royal throne of the thus-gone ones, the essence of the thus-gone ones. He discovered the means to complete liberation and entered the city of omniscience, where he mingled perfectly with all buddhas and became inseparable from the comprehension of the realm of phenomena.

Monks, the Thus-Gone One abided on the seat of awakening for the first seven days, reflecting, "Here I have brought an end to the suffering of birth, old age, and death, which has been happening since time immemorial."

Monks, indeed, the very moment that the Bodhisattva attained omniscience, all beings throughout all the worlds in the ten directions instantly became ecstatic.

All the worlds were flooded with bright light, including even the dark spaces between them that were riddled with evil.

All the worlds throughout the ten directions shook in six ways: they quivered, trembled, and quaked, wobbled, rocked, and swayed; they vibrated, shuddered, and reeled, rattled, shook, and convulsed; they clattered, rattled, and clanged, boomed, thundered, and roared.

All the buddhas offered congratulations to the Thus-Gone One for reaching perfect and complete awakening and conferred upon him religious gifts. With these religious gifts, this trichilocosm became covered with a jewel parasol, and from that jewel parasol issued forth a network of light rays, which illuminated the immeasurable and innumerable worlds throughout the ten directions.

Then the bodhisattvas and divine sons throughout the ten directions uttered an expression of joy:

"An adept among beings, a lotus on the lake of wisdom, has appeared.

Untainted by mundane concerns,
He will cause a cloud of great compassion to mass,
Which will shower throughout the realm of phenomena.
"The gentle rain of Dharma, medicine to living beings,
Will cause all the seeds of the roots of virtue to sprout,
Bring growth to the saplings of faith,
And yield the fruits of liberation."

On this topic, it is said:

Since he defeated Mara, along with his hordes, he is indeed a lion among men.

When this teacher actualized the bliss of concentration

And attained the threefold knowledge by means of the tenfold power,

Many tens of millions of buddha realms throughout the ten directions trembled.

Those bodhisattvas who had previously come desiring the Dharma

Bowed before his feet and said: "Are you not tired?

We have witnessed the army, as terrifying it was,

Vanquished by the strength of your insight, merit, and diligence."

Parasols were carried by the buddhas of one hundred billion realms,

Who said, "Well done, Great Being! You overpowered the demonic hordes

And attained the sublime state, deathless and free of anguish.

Swiftly shower down the rain of true Dharma throughout the three worlds."

The best of beings throughout the ten directions extended their arms

And said in the voice of a cuckoo's call:

"Just as we attained awakening, you too have reached the pristine state;

We are just like butter and clarified butter."

Then the divine maidens of the desire realm perceived that the Thus-Gone One on the seat of awakening had attained higher knowledge, fulfilled his purpose, and become victorious in battle. He had vanquished the demonic opponents, raised parasols, standards, and flags, and become a hero, a supreme victor, a man, a great man, a supreme physician, and a great remover of thorns. Like a lion, he was fearless and without worry. Like an elephant, he was gentle. Since he had relinquished the three stains, he was stainless. He was knowledgeable, since he had actualized the threefold knowledge. He had reached the other shore, since he had crossed the four rivers. He was of royal caste since he upheld the single jewel parasol, a priest of the three worlds since he had abandoned evil actions, a mendicant since he had cracked open the eggshell of ignorance, an ascetic since he had perfectly transcended all attachment, a gentleman since he had eradicated afflictions, a hero since he did not let the banner fall, a powerhouse since he was endowed with the ten powers, a jewel mine since he was replete with all the gems of the Dharma.

Knowing this, the divine maidens approached the seat of awakening and praised the Thus-Gone One with these verses:

"Having defeated the demon hordes

At the trunk of the king of trees,

He sits there unshakable like Mount Meru,

Fearless and silent.

"Through practicing generosity, discipline, and restraint

For many tens of millions of eons,

He attained perfect sublime awakening

And therefore shines here today.

"Through practicing discipline, vows, and austerities

For many tens of millions of eons

While seeking awakening,

He outshines Sakra and Brahma.

"Through wearing the strong armour of forbearance

For many tens of millions of eons,

He embraced suffering

And therefore shines like gold.

"Through the strength and intensity of his valor

Over many tens of millions of eons,

He drove away his opponents

And thus triumphed over Mara's army.

"Through his concentration, higher knowledge, and wisdom

Enacted over many tens of millions of eons,

He revered the best of sages

And is therefore honoured now himself.

"Through his insight, learning, and accumulations,

Developed over the course of tens of millions of eons,

He has benefited tens of millions of sentient beings

And thus swiftly attained awakening.

"He has triumphed over the demon of the aggregates

And likewise over the lord of death and the demon of afflictions.

He has also triumphed over the demon of the gods—

Thus he has no anguish.

"This god of gods,

Revered even by the gods,

Is worthy of reverence throughout the three worlds

As a field for those seeking merit.

"He yields the fruit of immortality;

He is a sublime object of veneration.

When a donation is given to him, the result is never-ending

Until the attainment of supreme awakening.

"The hair between his eyebrows radiates light,

Illuminating many tens of millions of locales.

Outshining even the sun and the moon,

He is a light unto all sentient beings.

"His form is handsome—

Sublime and well-proportioned.

Replete with the best of characteristics and poised to be of benefit,

It is worthy of reverence throughout the three worlds.

"His eyes are pristine:

They spontaneously see

The myriad insentient and sentient,

The locales and multitudes of beings.

"His ears are pristine:

They hear infinite sounds,

Those of gods and humans

And those of the victorious ones' Dharma.

"His tongue is long

And as melodious as a cuckoo's voice.

Let us listen to him speak about the Dharma,

An ambrosia that brings great peace.

"Even witnessing Mara's army,

His mind is unperturbed.

Even seeing the multitudes of gods,

His sensible mind is not ecstatic.

"It was not with knives and arrows

That he defeated Mara's army.

Rather it was with truth, restraint, and austerity

That he overcame the villainous thugs.

"Without budging from his seat,

His body was unharmed.

On that occasion he was neither affectionate

Nor even angry.

"Those gods and humans

Who listen to the Dharma from you,

And strive to accomplish it,

Procure their desired acquisition.

"Through the merit of praising you,

O Victorious One, replete with the resplendence of merit,

May we all immediately become like you,

O Moon among Men!"

Once the guide, a bull among men, had awakened to buddhahood,

Hundreds of billions of realms trembled and Mara was vanquished.

Then, in the cadence of Brahma and the melody of a cuckoo, The Guide first spoke these verses:

"Merit, fully ripened, brings happiness and vanquishes all suffering.

The wishes of a person with merit will be accomplished;

He will overcome Mara, quickly reach awakening,

And attain nirvana, the tranquil state of peace.

"Thus who could get their fill of making merit?

Who could be satiated with listening to ambrosia-like Dharma?

Who could get enough of dwelling in deserted forests?

Who could get enough of working for the welfare of beings?"

Extending his hand, he said to the bodhisattvas:

"Respect has been paid, thus return to your own places."

All of them bowed to the feet of the Thus-Gone One

And returned to their own abodes, in magnificent arrays.

After witnessing the great demonic horde advancing

And the Bliss-Gone One toying auspiciously with them,

Beings, out of an unparalleled wish to reach awakening, said:

"May we vanquish Mara and his horde, and thus reach the deathless state."

Monks, even while the Thus-Gone One reached perfect and complete awakening seated on his lion's throne at the trunk of the tree of awakening, he simultaneously manifested such innumerable displays of awakened playful activity that they would not be easy to reveal even in an eon.

On this topic, it is said:

The earth became as even as the palm of a hand;

Hundred-petaled lotuses in full bloom arose in a flood of light.

Hundreds of thousands of gods bowed down to the seat of awakening

And witnessed there the One Who Was First Heralded by a Lion's Roar.

Hundreds of trees in the trichilocosm and also its mountains,

Along with Meru, king of mountains, bowed to the seat of awakening.

Approaching the one with the ten powers, Brahma and Sakra paid homage.

Such was the play of the Lion among Men while at the seat of awakening.

Hundreds of thousands of light rays radiated from his body,

Pervading the perfect realms of the victorious ones and pacifying the three lower realms.

Through this, the unfortunate states were dried up in a mere fraction of an instant,

And hardness, conceit, and hatred were rendered harmless to any sentient being.

Such was the play of the Lion among Men while he sat in his seat.

The resplendent tuft of hair on his forehead

THE GRAND BIBLE

Outshone the radiance of the sun, moon, jewels, fire, lightning, and gods.

And the crown of the Teacher's head was not beheld by any being whatsoever.

Such was the play of the Lion among Men while he sat in his seat.

By touching the earth with the palm of his hand, it trembled in six ways;

This shook Mara's hordes as if they were tufts of cotton.

Mara, brandishing an arrow, etched images in the earth.

Such was the play of the Lion among Men while he sat in his seat.

This concludes the twenty-second chapter on perfect and complete awakening.

LALITA-VISTARA CHAPTER 23 — Exaltation

[Recognising his epic achievement, the entire pantheon of divine beings visits the Thus-Gone One, making offerings and singing his praise.]

Then the divine sons from the pure abodes circumambulated the Thus-Gone One, who sat at the seat of awakening. They showered him with a rain of divine sandalwood powder and praised him with these fitting verses:

"You are a light that has dawned upon this world!

Illuminating Lord of the World,

You have given eyes for abandoning afflictions

To this world gone blind!

"You are victorious in battle!

Through merit you have fulfilled your aim!

Replete with virtuous qualities,

You will satisfy beings!

"Sinless, you have crossed the mire

And stand on dry ground, O Gautama!

You will ferry across other sentient beings,

Who are carried away by the swift current!

"Your great insight exalts you!

You are without peer throughout the worlds!

You are untainted by mundane concerns,

Like a lotus floating on water!

"With the torch of your insight,

You can awaken

This long-slumbering world,

Shrouded in the fog of darkness!

"Into the world of the living,

Chronically troubled with the disease of afflictions,

You have come, O King of Physicians,

To cure the world of all illnesses!

"Now that you have appeared, O Lord,

The unfortunate states will become vacant!

Gods and humans

Will become filled with happiness!

"Those who seek to behold you,

O Gentle Bull among Men,

Will never go to the lower realms

For thousands of eons!

"Those who listen to the Dharma

Will become scholars and be free of illness.

They will be profound and bring an end to the aggregates,

And be free from fear!

"As they sever the bonds of affliction,

They will all be free of clinging

And swiftly become liberated,

And thus attain the fruition of supreme virtue!

"They will be objects of generosity in the world,

Worthy of receiving gifts!

Donations to them will not diminish,

But become causes for all beings to reach nirvana!"

Monks, once the divine sons from the realm of the pure abode had praised the Thus-Gone One in this manner, they prostrated to the Thus-Gone One with palms joined and stood to one side.

Monks, then the luminous divine sons paid homage to the Thus-Gone One sitting at the seat of awakening with a plethora of flowers, incense, perfumes, garlands, unguents, parasols, standards, and flags. When the offerings had been made, they circumambulated him three times and then praised him with these verses:

"Your mind is profound, O Sage, and your voice is sweet;

O Supreme Sage, your song-like voice is melodious like Brahma's.

You have discovered the absolute awakening, most sublime!

Homage to you, who has reached the culmination of all melodious tunes!

"You are protection, an island, the highest goal!

You are the compassionate and loving lord of this world!

You are the supreme physician, remover of thorns!

You are the healer who brings sublime benefit!

"As soon as you saw Buddha Dipamkara,

You attained the cloud masses of love and compassion.

Release a torrential downpour of ambrosia, O Lord!

Quell the torment of gods and humans!

"Like a lotus you are untainted by the three worlds!

Like Meru you are immovable and unshakable!

Like a vajra your pledge is unwavering!

Like the moon you are replete with the best of all qualities!"

Monks, once the luminous gods had praised the Thus-Gone One so, they bowed to him with palms joined and stood to one side.

Then the gods from the Brahma realm, led by the son of gods, Subrahman, covered the Thus-Gone One sitting at the seat of awakening with a jewel net studded with many trillions of gems. They circumambulated him three times, then praised him with these fitting verses:

"With your virtuous and stainless insight, you radiate and shine.

You are replete with the thirty-two most sublime characteristics;

Attentive and intelligent, you possess wisdom.

Tireless One, to you we bow down.

"Utterly devoid of the three stains, you are stainless and pure.

Renowned throughout the three worlds, discoverer of the threefold knowledge,

You bestow insight into the threefold liberation.

We bow to you who possesses the three stainless eyes. [360]

"You have banished this foul dark eon, you of well-restrained mind;

Exalted in compassion and love, you work for the welfare of beings.

Sage Exalted in Joy, your mind is tranquil;

Deliverer from Doubt, you delight in impartiality.

"Exalted in discipline and austerity, you act for the welfare of beings;

Having purified your own conduct, you have reached the culmination of conduct.

As the teacher of the four truths, you delight in emancipation;

Being liberated yourself, you liberate other beings as well.

"When Mara, powerful and persistent, arrived,

You defeated him with your insight, diligence, and love,

And then you attained the deathless supreme state.

Vanquisher of the Villainous Hordes, to you we pay homage!"

Monks, once the gods of the Brahma realm, led by the divine son Subrahman, had

praised the Thus-Gone One with these verses, they bowed to him with palms joined and stood to one side.

Then those sons of Mara who were on the side of righteousness approached the Thus-Gone One and covered him with giant jewel parasols and canopies. Then with palms joined, they praised the Thus-Gone One with these fitting verses:

"When we, the dreadful army of Mara, appeared before you,

In your vast power, you vanquished instantaneously our terrifying demonic horde,

Without rising, moving, or saying a word.

Sage who accomplishes all aims and is honoured in the three worlds, we pay homage to you!

"The trillions of demoneses, numerous as the grains of sand in the river Ganges,

Could not move or sway you from the trunk of the sublime

bodhi tree;

They made trillions of offerings to you, as many as the grains of sand in the Ganges.

That is why, O Lord, seated here today at the trunk of the Bodhi tree, you shine!

"While pursuing the conduct of supreme awakening,

You gave up your dearest wife, beloved sons, servants, gardens, towns,

Your cities, kingdom, harems, and elephants, [361]

Your head, eyes, tongue, and feet—that is why you shine today!

"As a buddha, wearing the armour of concentration, miraculous power, and intelligence,

I myself will ferry across trillions of beings, swept away in the ocean of suffering.

In the ship of the sublime Dharma.' This aspiration that you repeatedly voiced

Is now fulfilled, and you will liberate all beings!

"By the merit of praising you, Most Eminent of Speakers, who gave eyes to the

world,

May we all, rejoicing, aspire to omniscience!

As we attain the sublime and peerless awakening that all buddhas praise,

May we defeat the demon hordes and awaken to omniscience!"

Monks, once the sons of Mara had praised the Thus-Gone One in this manner, with palms joined they bowed to the Thus-Gone One and stood to one side.

Then a divine son from the Heaven of Making Use of Others' Emanations, surrounded and escorted by millions of divine sons, sprinkled the Thus-Gone One with golden lotuses from the Jambu River. Then, in his presence, they praised him with these verses:

"Your speech is gentle, calm, and forthright;

Free of the stains of darkness, you have realized the immortal state.

You deserve an unparalleled treatment in heaven and on earth;

Your intelligence is blazing—to you we bow!

"You bring joy and have abandoned afflictions and removed stains and blemishes;

With your joyous speech, you delight gods and humans!

With the light rays from your stainless and effulgent sublime body,

You triumph over this world, like the master of gods and humans!

"Vanquisher of Foes, you are knowledgeable in the conduct of others;

Beloved in the world of gods and humans, you overturn the thoughts of others;

Brilliant and Wise One, you illuminate the conduct of others.

Walk here on this path traversed by those with the ten powers!

"Having relinquished the ubiquitous clinging to existence, suffering falsely construed,

May you train gods and humans by training their minds.

May you course in the sky throughout the four directions like the moon,

And so be a sublime eye and a final refuge in these three worlds!

"Though beloved in the world of gods and humans, you do not gravitate toward sense objects;

Without indulging in desire, you take pleasure in virtue.

Proclaimed far and wide, you are without equal in the three worlds;

You are the protector, the refuge, the only resort of beings here!"

Monks, once the divine sons from the Heaven of Making Use of Others' Emanations, led by the divine son in charge, had praised the Thus-Gone One, with palms joined they bowed to him and stood to one side.

Next the divine son Sunirmita, surrounded and escorted by an assembly of gods from the Heaven of Delighting in Emanations, covered the Thus-Gone One with ribbons of silk studded with various gemstones, and in his presence praised him with these verses:

"You are the light of Dharma that has arisen from relinquishing the three stains;

You destroy delusion, beliefs, and ignorance, and unfold brilliance and glory!

You place in the deathless state those who indulge in the wrong path! [363]

You are an object of veneration here in the world, honoured in heaven and earth!

"You are a physician skilled in healing, who dispenses the elixir of happiness.

Through the path of the previous victorious ones, you eradicate all illnesses of beings,

The lingering symptoms of false belief, affliction, and ignorance that has accumulated.

For this reason, you are the sublime physician and guide who courses upon the earth.

"Sunlight, moonlight, stars, firelight, and the luster of jewels,

The luster of Sakra and Brahma—none of it shines in the presence of your splendour!

With your brilliance and illuminating insight, you are replete with radiance and glory!

To you whose extraordinary wisdom has directly manifested, we bow down!

"Consummate Guide, whose melodious speech relates what is true and untrue

Whose mind is gentle, composed, with subdued sense faculties, and great calmness,

A teacher who can instruct the audiences of gods and humans in need of instruction,

To you, Sage of the Sakyas, bull among men, honoured by gods and humans, we pay homage!

"In your intelligence, you hold wisdom instructions to be supreme and convey them

throughout the three existences;

You remove the three stains and teach the threefold knowledge and the threefold liberation.

O Sage, you understand, according to intellect, who is a fitting vessel and who is not!

To you, unique in the trichilocosm and honoured in heavens and on earth, we pay homage!"

Monks, once the divine son Sunirmita and his entourage had praised the Thus-Gone

One, with palms joined they bowed down to the Thus-Gone One and sat to one side.

Next the divine son Santusita, along with other divine sons from the Heaven of

Joy, approached the Thus-Gone One as he sat at the seat of awakening and draped

him with a vast patchwork of divine garments. Then he praised the Thus-Gone One in his presence with these verses:

"When you were dwelling in the Heaven of Joy, you taught the Dharma liberally.

That teaching of yours continues unabated; even today the divine sons practice the Dharma.

We cannot get enough of looking at you, nor can we get enough of listening to the Dharma;

Ocean of Good Qualities, Lamp of the World, to you we bow with head and heart.

"When you departed from the Heaven of Joy, you exhausted all unfortunate states;

Then, while seated at the Bodhi tree, you quelled the afflictions of all beings.

To those for whom you discovered vast awakening and defeated Mara,

With your aspiration now fulfilled, quick, turn the wheel of Dharma in detail!

"There are many thousands of beings throughout the ten directions:

Let the Dharma be heard by those who seek it!

May you make haste to turn the wheel in detail!

May you liberate those thousands of creatures from existence!"

Monks, once the divine son Santusi ta and his entourage had praised the Thus-Gone

One, with palms joined they bowed to him and sat to one side.

Then the gods from the Heaven Free from Strife, led by the god Suyama, went to where the Thus-Gone One was seated.

When they arrived, they worshiped the Thus-Gone One sitting at the seat of awakening with a plethora of flowers,

incense, garlands, perfumes, and unguents, and in his presence they praised him with these fitting verses:

"Who is superior to you, you who are without equal

In discipline, absorption, and insight?

To you, Thus-Gone One, adept in inclinations and liberation,

We pay homage with our heads bowed!

"We witness at the seat of awakening

The magnificent displays performed by the gods.

How you are worshiped by gods and humans!

No one else deserves this at all!

"It is not in vain that you have come,

Enduring great hardship in the process.

Defeating the wicked one and his army

You attained unexcelled awakening.

"You have illuminated the ten directions,

Lit up the three worlds with the lamp of your insight.

It is you who will remove the world's cataracts,

Bestowing upon it unexcelled eyes!

"Praising you for an eon

Will not even cover the pores of your body.

Ocean of Good Qualities, renowned throughout the world,

To you, Thus-Gone One, we pay homage with our heads bowed!"

Once the divine sons from the Heaven Free from Strife, led by the divine son Suyama, had praised the Thus-Gone One, with palms joined they bowed to the Thus-Gone One and then stood to one side.

Then Sakra, lord of the gods, together with the gods from the Heaven of the Thirty-Three, paid homage to the Thus-Gone One with a display of flowers, incense, garlands, unguents, parasols, standards, and flags, then praised him with these verses:

"O Sage, you are unflappable, faultless, and ever stable, like Mount Meru!

With merit and splendour, your wisdom light is renowned throughout the ten directions!

O Sage, you previously paid homage to hundreds of thousands of buddhas,

And in their place, you have overcome the demon horde at the Bodhi tree!

"Source of discipline, learning, absorption, and insight, you are the banner of wisdom!

Destroyer of old age and death, you are the supreme physician, who gives eyes to the world!

O Sage, having cast off the three defilements and defects, your sense faculties are restrained, your mind composed!

To you, O Bull among Sakyas, Dharma King of Beings, we go for refuge!

"Your work to achieve awakening, exalted by the force of your perseverance, was infinite!

Your powers—the powers of your insight, skillful means, love, and great merit—

Were already infinite, O Blessed One, when you set out for the state of awakening!

Thus you have the strength of the ten powers today on the seat of awakening!

"Seeing the infinite hordes of armies, the gods became anxious and frightened,

Lest the King of Mendicants in repose at the seat of awakening should be troubled.

But the spirits did not frighten you, nor could they move your body;

Rather your hand struck hard, shaking them, and you defeated Mara's army.

"Just as the previous ones attained sublime awakening on the lion throne,

You have followed in their footsteps; you awakened and became the same as them.

Identical in heart and mind, you have attained omniscience.

Thus, Sublime Being in the World, Self-Arisen One, you are a field of merit for beings."

Monks, once Sakra, lord of the gods, together with the gods from the Heaven of the

Thirty-Three, had praised the Thus-Gone One, with palms joined they bowed to the

Thus-Gone One and sat to one side.

Next the four great kings, together with the divine sons from the Heaven of the Four Great Kings, went to the place where the Thus-Gone One was.

When they arrived, they paid homage to him. Hundreds of thousands of divine sons surrounded him, holding garlands and bouquets of

abhimuktaka flowers, campaka flowers, jasmine flowers, nutmeg blossoms, and dhanuskari flowers. Hundreds of thousands of celestial maidens surrounded him, singing divine songs. Thereafter they all praised the Thus-Gone One with these fitting verses:

"You whose speech is exceedingly melodious and whose cadence is captivating,

Who is soothing and clear minded like the moon,

Whose face is smiling and whose tongue is long,

To you, Supreme Enrapturing Sage, we pay homage!

"When your melodious speech,

A voice so sweet and beloved among gods and humans,

Resounds throughout all the worlds,

It surpasses the voice of all who can speak!

"It quells the afflictions of attachment, anger, and delusion; It engenders pristine joy within nonhumans.

Upon hearing the Dharma with a stainless heart,

They all attain exalted liberation.

"You do not disparage the ignorant,

Nor are you ever drunk with conceit about your knowledge.

You are neither pompous nor timid,

Like a firm mountain in the middle of a sea.

"People here have profited well

Since such a being has appeared in the world!

Like the goddess of wealth who is the giver of riches,

You will bestow your Dharma throughout the whole world!"

Once the gods of the Heaven of the Four Great Kings, led foremost by the four great kings themselves, had praised the Thus-Gone One in repose at the seat of awakening, they joined palms and bowed to the Thus-Gone One and stood to one side.

Then the gods of the sky approached the Thus-Gone One. As a way of paying homage to the Perfect and Completely Awakened One, the gods adorned the whole sky with a net of jewels and small bells. They offered him jewel parasols, jewel banners, jewel and silk brocade wreaths,

ornate jewel earrings, flower wreaths, and pearl strands of various types held by gods who revealed the upper half of their bodies, as well as crescent moons. Upon making these offerings, in his presence they praised him with these verses:

"Dwelling constantly in the sky, O Sage,

We clearly see all the activities of beings as they are.

Looking at your conduct, O Pristine Sentient Being,

We do not see confusion in your focused mind.

"The sky is filled with the guides of humans,

Bodhisattvas who have come to pay tribute.

Since in this way they are bodies of space,

No harm is caused to the celestial mansions.

"Even though rains of flowers,

Enough to fill a world system to the brim,

Descend onto your body from the sky,

They are like rivers flowing into an ocean.

"We see parasols, flowers, earrings, and garlands,

Wreaths of campaka flowers,

Necklaces, moons, and crescent moons.

The gods bestrew you with them, yet they are not mixed together.

"There is no room here for even a hair—

The whole sky is filled with gods.

They pay homage to you, Supreme Biped,

But you are neither proud nor overwhelmed."

Once the gods of the sky had so praised the Thus-Gone One in repose at the seat of awakening, they joined palms and bowed to him and stood to one side.

Then the terrestrial gods, in order to pay homage to the Thus-Gone One, cleansed and anointed the entire surface of the earth, sprinkled it with perfumed water, strewed it with flowers, covered it with canopies of various dyed fabrics, and then offered it to the Thus-Gone One. Thereafter they praised him with these verses:

"The trichilocosm has become as indestructible and firm as a vajra. You sat on the seat of awakening by virtue of your vajra-hard position when you said:

"Even should my skin, flesh, bones, and marrow shrivel up right here,

I will not rise from this place without reaching awakening.'

"If you, Lion among Men, do not consecrate the entire trichilocosm,

Then the whole thing will collapse

With the violent shock of the arrival of bodhisattvas,

The soles of whose feet will cause ten million realms to quake.

"An illustrious gift is gained by the terrestrial gods

Wherever the most sublime being happens to walk.

You illuminate darkness everywhere in the world;

Now that the trichilocosm is a basis for worship, how much more so is your body?

"Should we take hold of all the lands of the trichilocosm—

All the myriad hundreds of thousands of subterranean bodies of water,

And all the myriad livelihoods of beings in those places—

We would offer it all to you. May you use it according to your wishes!

"Wherever you shall sit, walk, or rest,

And wherever the listeners, who are the children of the Bliss-Gone Gautama,

Shall preach the Dharma, or wherever anyone shall listen to it,

We dedicate those places, along with all roots of virtue, for the sake of awakening!"

Once the terrestrial gods had praised in this manner the Thus-Gone One sitting in repose at the seat of awakening, they bowed to him with palms joined and stood to one side.

This concludes the twenty-third chapter on exaltation.

LALITA-VISTARA CHAPTER 24 — Trapusa and Bhallika

[For seven weeks following his awakening, the Buddha remains alone in the forest and does not teach. He is concerned that the truth he has discovered might be too profound for others to comprehend. Sensing this dilemma, the demon Māra tries to trick the Buddha one last time. Māra visits the Buddha and suggests that perhaps this would be a suitable time to pass into parinirvāṇa! The Buddha rejects Māra's advice, and finally Māra retreats. During these first seven weeks, the Buddha also encounters some local passersby, but no teaching is given.]

Monks, while the Thus-Gone One was being praised by the gods after he had reached perfect and complete awakening, he stared at the king of trees without blinking and without getting out of his cross-legged position. Seven days passed in this way while he was at the trunk of the Bodhi tree experiencing bliss from the sustenance of concentration and joy.

Then, once the seven days had passed, the divine sons from the desire realm approached the Thus-Gone One, carrying tens of thousands of vases containing scented water. The divine sons from the form realm also approached the Thus-Gone One, carrying tens of thousands of vases containing scented water. When they arrived, they bathed the Bodhi tree and the Thus-Gone One with the scented water. Innumerable gods, nagas, yakas, gandharvas, demigods, garudas, kimnaras, and mahoragas anointed their own bodies with the scented water that had come into contact with the body of the Thus-Gone One. This engendered among them the intention set on unexcelled, perfect and complete awakening. Even after the divine sons and the others had returned to their respective realms, they did not part from the scented water and desired no other scent. Through the joy and the supreme joy that are born from respectfully taking to heart the Thus-Gone One, they became irreversible from unexcelled, perfect and complete awakening.

Monks, then a divine son named Samantakusuma, who had joined in that very audience, bowed down to the feet of the Thus-Gone One, and with palms joined said to him, "What, O Blessed One, is the name of the absorption in which the Thus-Gone One remained for seven days without moving from the cross-legged position?"

Monks, thus addressed, the Thus-Gone One told the divine son the following: "Array of the food of joy, O divine son, is the name of the meditative absorption in which the Thus-Gone One remained for seven days without moving from the cross-legged position."

Monks, the divine son Samantakusuma then praised the Thus-Gone One with these verses:

"Your feet are covered with chariot wheels

And shine with the brilliance of stainless, thousand-petaled lotuses.

The crowns of gods brush your feet;

To your feet, replete with splendour, I bow down!"

When he bowed to the feet of the Bliss-Gone One,

The divine son became delighted.

He said this, which was soothing to gods and humans,

And removed their doubt:

"You give joy to the Sakya clan;

You bring an end to attachment, anger, and delusion.

You bring the culmination of all wishes;

Please dispel the doubts of gods and humans.

THE GRAND BIBLE

"You have gained immeasurable omniscience,
A buddha with the ten powers.
So, Victorious One, why do you remain at the centre of the earth
In the cross-legged pose for seven days?
"What are you staring at for seven days,
With your eyes that are like blooming hundred-petaled lotuses
As you gaze, O Lion among Men,
With your unblinking and pristine eyes?
"Is it your aspiration
That makes you remain cross-legged
For seven days at the king of trees?
Or is it common to all the lions of speech?
"With teeth so even and pure,
And with the supremely fragrant breath of one with the ten powers,
Please speak words of unadulterated truth,
And thus bring joy to gods and humans!"
The Moon-Faced One replied:
"Listen, divine son, to what I say!
I will briefly offer
A response to these questions.
"Just as a king does not leave the place
Where he was consecrated by his kinfolk
For a duration of seven days,
Since that is the duty of kings,
"So also victorious ones, even with the ten powers,
When consecrated, their aspirations fulfilled,
Remain in the cross-legged position
At the centre of the earth for seven days.
"Just as a warrior stares
At vanquished enemy troops,
Buddhas too, at the seat of awakening,
Stare at the afflictions, now destroyed.
"Attachment and anger, born from delusion,
Are like the foes of beings.
Like thieves with their stolen goods,
I have destroyed them here.
"Here I destroyed manifold forms of pride
And arrogance too, so that they exist no more.
I relinquished all defilements,
And the highest wisdom had dawned in me.
"Here the ignorance that drives the thirst for existence
And induces inappropriate actions—
A network of roots including latent formations—
Was scorched by the intense fire of wisdom.
"Here the belief in 'I' and 'mine'
And its tangle of faults,
With roots that extend far, knotted tight with obscurations,
Has been severed by the blade of wisdom.
"Here those enduring deceptions of mine
Have at long last ended in destruction.
The aggregates, along with the clinging to them,
I have discerned through my wisdom.
"The dualistic delusions, erroneous fixations,
Which eventually land one in hell,
I have removed here
So that they are certain never to arise again.
"Here the forest of obscurations
Has been burned away by the fire of my roots of virtue.
I have utterly scorched
The fourfold misconception, too.
"The harmful garland of thoughts
Strung on the thread of conceptions,
I have utterly reversed
With the rosaries of the branches of awakening.
"The sixty-five travails,
The thirty impure delusions,
And the forty misdeeds,
I eliminated here at the centre of the earth.
"The sixteen uncontrolled things,
The eighteen elements,
And the twenty-five pains,
I eliminated while sitting at the centre of the earth.
"The twenty streams of passion
And the twenty-eight fears of beings,
I utterly transcended
Through the force and commitment of my perseverance.
"Likewise five hundred roars of buddhas,
I perfectly comprehended here.
Phenomena, one hundred thousand strong,
I also perfectly comprehended.
"Here all the ninety-eight latent formations,
Down to the bottom of their roots
And all their sprouting shoots,
Were scorched by the fire of my wisdom.
"The reservoir of doubt and uncertainty,
Filled with the waters of views
From the river of craving—the fount of nonvirtue—
Is dried up by the sun of my wisdom.
"When I rid myself of pretense and guile,
Here I cut down the forest of afflictions

That is teeming with deception, stinginess, hatred, and jealousy,
And scorched it with the fire of my discipline.
"Here, through the medicine of wisdom most sublime,
I purged myself of the root of conflict
That induces the nausea of the lower realms—
Namely, disparaging remarks made toward noble ones.
"Here I reached the end of all crying,
Wailing, anguish, and lamentation,
Once I attained
The absorption and qualities born of wisdom.
"Here I triumphed over all the streams of tormenting anguish,
With their tributaries and bends
Of conceit and negligence,
Once I attained the absorption in harmony with truth.
"Here I cut down with the ax of mindfulness
The entire dense jungle of afflictions,
Teeming with the trees of existence and overgrown with the roots of concepts,
And scorched it with the fire of my wisdom.
"Just as Sakra did to the lord of the demigods,
Here I destroyed with the sword of wisdom
The deceptive one who, self-obsessed,
Was powerful enough to rule over the three realms.
"Here at the centre of the earth,
I cut through the entire snare of thirty-six courses of action
With the powerful sword of insight,
Then scorched it with the fire of wisdom.
"Here with the plowshare of trenchant insight,
I uprooted all the root afflictions
Along with their latent formations,
Which yield suffering and anguish.
"Here I cleansed the eye of wisdom,
Naturally pure in all beings.
With the great balm of insight,
I removed the thick cataract of delusion.
"Here, with the sunlight of mindfulness and tranquility,
I dried up the ocean of existence,
An expanse of craving churned up
By the intoxicated crocodiles of the four physical elements.
"Here I extinguished, with the cool water of liberation,
The great fire of lust,
With its billowing smoke of thought
Raging through the timber of objects.
"Here, with the gusts of fierce determination,
I drove away and dispersed
The cloud of latent formations,
With its lightning of proclivities and its thunder of concepts.
"Here I attained the absorption of pristine mindfulness
And struck down with a strong blow of the sword of knowledge
The enemies of conceptual mind and actions,
And the hostile way they reinforce existence.
"Here, having acquired love, I vanquished
The armies of persistent demon hordes
With disfigured shapes, bearing the highest crests
On chariots mighty with elephants and horses.
"Here I fastened down
The horse of the six sense fields,
Engorged with the five sense objects and ever careless with intoxication,
Once I attained the absorption of repulsiveness.
"Here I reached the end
Of infatuation and aggression,
The travails of conflicts and disputes,
Once I attained the absorption of wishlessness.
"Here I exhausted all conceits,
Thoughts, and concepts,
Rooted inside of me and out,
Once I attained the absorption of emptiness.
"Here I relinquished, without exception,
All the pleasures of gods and humans,
Up to the peak of existence,
Once I attained the absorption of signlessness.
"Here, once I attained the threefold liberation,
I completely released
All the fetters of existence
Through the power of my knowledge.
"Here, through witnessing causality,
I vanquished the three causal conceptions:
Conceptions of permanence and impermanence,
Self and lack of self, pleasure and pain.
"Here, at the trunk of the king of trees,
I severed with the blow of impermanence
The unfoldings of different karmas,
All rooted in the six sense fields.
"Here, with the sun of wisdom,
I dispelled the fog of delusion, debased with impurities,
Thick with views of arrogance and anger,
Thus illuminating what was darkened for so long.
"Here, with the boat of tenacity,
I crossed the great ocean of cyclic existence
With its crocodiles of passion and desire,

Its waves of craving, and its grasping at wrong views.
"Here I awakened to the realisation
That scorches desire, anger, delusion,
And mental concepts,
Like grasshoppers fallen into a forest fire.
"Oppressed for so long—
For billions of countless eons—
On the road of cyclic existence,
Here I am revived, my torment now quelled.
"Here I have realized the nectar,
Undiscovered by any other exponent,
Which brings an end to old age, death, anguish, and pain
For the benefit of the world.
"Here I have reached the city of fearlessness,
Where suffering born of craving by means of sensory experience,
And suffering based on the aggregates,
Will arise no more.
"Here I have realized
The great enemies within, in all their multitudes.
Having bound and scorched them,
I have ensured that they can no longer appear.
"Here I have realized the nectar,
For the sake of which
I gave up my own flesh, my eyes, and many precious jewels
For billions of eons.
"Here I understood what was realized
By innumerable victorious ones in the past,
About which sweet and pleasing words
Are exclaimed throughout the world.
"Here I realised
The dependently arisen world to be empty,
Reoccurring in each moment of cognition
Like a mirage, or a city of gandharvas.
"Here I have purified the eye most sublime
By which I see all worlds,
Like fruit placed
In the palm of the hand.
"Here I recollected my former lives.
I attained the threefold knowledge,
Then remembered immeasurable myriad eons,
As if waking from sleep.
"What sets the errant gods and humans aflame
Are their misconceptions.
Yet here I drank the elixir of nectar,
Truly free of error.
"Here, after triumphing through the power of love,
I drank the elixir of nectar,
For the sake of which
Those with the ten powers had cultivated love for all beings.
"Here, having triumphed through the power of compassion,
I drank the elixir of nectar,
For the sake of which
Those with the ten powers cultivated compassion for all beings.
"Here, having triumphed through the power of joy,
I drank the elixir of nectar,
For the sake of which
Those with the ten powers cultivated joy for all beings.
"Here, having triumphed through the power of impartiality,
I drank the elixir of nectar,
For the sake of which
Those with the ten powers cultivated impartiality for myriad eons.
"Here I drank the elixir of nectar
That has been drunk by those with the ten powers,
The victorious lions of yore,
More numerous than the sand in the river Ganges.
"The words that I said
Before Mara and his army were:
'I will not get out of the cross-legged position
Until I bring an end to old age and death.'
"I destroyed ignorance
With blazing, vajra-hard wisdom,
And attained the state of the ten powers.
That is why I now abandon of the cross-legged posture.
"I attained the level of a worthy one,
Exhausted all of my defilements,
And destroyed the demon horde.
That is why I now get out of the cross-legged posture.
"Here I rent asunder
The closed doors of the five obstructions
And cut through the vines of craving.
Now I get out of the cross-legged posture."
Then this moon among men
Rose slowly from his seat,
Accepted the ceremonial anointment,
And took his seat on a lion throne.
The assemblies of gods, using jewel pitchers
Filled with differently scented waters,
Washed the friend of the world,
Who reached the culmination of qualities and the ten powers.
Billions of gods,

THE GRAND BIBLE

Along with myriad aparas,
Performed an immeasurable worship service,
With thousands of musical instruments all around.
Divine sons, it is thus
Reasonable, logical, and well grounded
Why victorious ones do not leave their cross-legged
position

At the centre of the earth for seven days.
Monks, the perfect and completely awakened Thus-Gone One thus sat for the first seven days on that very seat, thinking, "Here I have reached unexcelled, perfect and complete awakening. Here I have brought an end to the sufferings of beginningless birth, old age, and death." During the second week, the Thus-Gone One wandered far and wide throughout the entire trichilocosm. During the third week, the Thus-Gone One gazed at the seat of awakening without blinking and thought, "Here I awakened to unsurpassable, perfect and complete buddhahood, bringing an end to the sufferings of beginningless birth, old age, and death." Then, during the fourth week, the Thus-Gone One took a walk, but not as far, this time traveling from the eastern ocean to the western ocean.

Then Mara, the evil one, approached the Thus-Gone One and said, "Since the time has now come for the Blessed One to pass into parinirvana, may the Blessed One pass into parinirvana! May the Bliss-Gone One pass into parinirvana!"

Monks, when he said this, the Thus-Gone One responded to Mara, the evil one: "Evil one, I will not pass into parinirvana until my elder monks have become restrained, lucid, proficient, courageous, and learned; until they have embarked on the Dharma in an authentic way and become masters themselves; and until they can overcome opponents in concordance with the Dharma and teach the Dharma in conjunction with miracles. Evil one, I will not pass away into parinirvana until the tradition of the Buddha, his teaching, and his community are well established in the world; and until infinite bodhisattvas are prophesied to reach unexcelled, perfect and complete awakening. Evil one, I will not pass away until all four of my assemblies become restrained, lucid, proficient, and courageous, and can teach the Dharma in conjunction with miracles."

Then, as soon as Mara, the evil one, had heard these words, he stepped aside and stood there anguished and depressed. Dejected, with his head hung low, he wrote on the ground with a stick: "He has overcome my empire!"

Then three of Mara's daughters—Rati, Arati, and Trsna—spoke this verse to Mara, the evil one:

"Father, why are you unhappy?"

Tell us who this man is!

We will bind him with the lasso of desire

And conduct him like an elephant.

"Conducting him, we will promptly

Bring him under your control.

So cast off your bad mood!

You are going to be elated."

Mara, the evil one, said:

"The Bliss-Gone One is the worthy one of the world;

He will never fall under the power of desire.

He has gone far beyond my empire;

This I why I grieve so strongly!"

Even though the girls had already experienced the deeds of the Bodhisattva and the power of the Thus-Gone One, out of their fickleness they did not listen to their father's words. They transformed into girls in the prime of youth, who had just reached maturity and, in order to bewilder the Thus-Gone One, they went before him, summoning all their womanly guiles. However, as the Thus-Gone One paid them no heed, they transformed into decrepit old ladies. The girls then went before their father and said this:

"It is indeed true what you said, father:

'He is not swayed by desire;

He has gone far beyond my empire.

This I why I grieve so strongly!"

"The form that we manifested to destroy Gautama

Would have broken his heart,

Had he only seen it.

Father, please do away with these decrepit bodies of ours."

Mara, the evil one, said:

"I am not aware of anyone in the animate or inanimate world

Who can change what has been done by the Buddha's power.
Go promptly and confess to the Sage the offense that you committed;

He will then return your bodies to their previous form as you wish."

So the daughters went and asked the Thus-Gone One for forgiveness, saying:

"Bliss-Gone One, please forgive our offense!

Blessed One, forgive our offense,

Which we childish, stupid, uncultivated, unskilled, ignorant women

Committed with the wish to insult the Blessed One!"

Then the Thus-Gone One spoke to them with these verses:

"You want to scrape through a mountain with your fingernails,

Chew through iron with your teeth,

Penetrate a mountain with your head,

And measure an unfathomable depth.

"Thus I forgive the offense of you girls. Why is that? Because it is an advancement in the training of the noble Dharma to understand a fault to be a fault, to confess it, and to vow to abstain from it henceforth."

Monks, during the fifth week, the Thus-Gone One dwelt in the domain of the naga king Mucilinda. Since the weather that week was intemperate, the naga king Mucilinda, worried that the Blessed One's body would be harmed by the cold and the wind, came out of his abode, coiled his body around that of the Thus-Gone One seven times, and shielded him with his hoods. From the east as well, several more naga kings arrived. Worried that the cold and wind would harm the Blessed One's body, they too coiled their bodies seven times around the body of the Thus-Gone One and shielded him with their hoods. Just like the naga kings from the east, naga kings from the south, west, and north also came, worried that the cold and wind might harm the Thus-Gone One's body. They too coiled their bodies around the Thus-Gone One's body seven times and shielded him with their hoods. That pile of naga kings loomed at a height like that of Meru, king of mountains. Those naga kings had never before known such bliss as during these seven days and seven nights, because of being close to the Thus-Gone One's body.

When seven days had passed, the naga kings understood that the bad weather had let up, and so they unfurled their bodies from the Thus-Gone One's body. They then bowed their heads at the feet of the Thus-Gone One, circumambulated him three times, and returned to their respective homes. The naga king Mucilinda also bowed his head to the feet of the Thus-Gone One, circumambulated him three times, and then set out for his domain.

During the sixth week, the Thus-Gone One proceeded from the naga king Mucilinda's domain to a banyan tree of a goat herder. On the way, on the bank of the Nairanjana River between the naga king Mucilinda's domain and the goat herder's banyan tree, the Thus-Gone One was spotted by some carakas, parivrajakas, vrddhasravakas, gautamas, nirgranthas, ajivikas, and others as well. They asked him, "Blessed One, did Gautama fare happily during the unseasonable seven-day storm?"

Monks, at that time the Thus-Gone One spoke these meaningful words:

"Happy is the solitude of the contented one

Who has heard the Dharma and can see.

Happy is the abstention from injury, in this world,

Of the one restrained toward living beings.

"Happy is the freedom from desire

That transcends evil.

Happy is the subjugation of selfishness and pride.

These are indeed the supreme forms of happiness!"

Monks, seeing the world ablaze with birth, old age, sickness, death, anguish, lamentation, suffering, discontent, and strife, the Thus-Gone One next uttered this meaningful verse:

"This world is tormented

By sounds, sensations, tastes, forms, and smells.

Even while frightened of existence,

Due to craving after existence, beings continue to pursue existence."

During the seventh week, the Thus-Gone One sat at the trunk of a bodhi tree. During that time, two learned and clever merchant brothers from the north, Trapusa and Bhallika, were traveling back from the south, after having gained much profit, with a caravan of five hundred fully loaded carts carrying many kinds of merchandise. They had two bullocks called Sujata and Kirti. These two bulls had no fear of being waylaid, and thus they could be employed where no other bullocks would pass. Wherever there was a threat, they would stand as though fastened to stakes. They could not be goaded by a whip, but only by handfuls of lotus flowers, or garlands of jasmine flowers.

When this caravan of merchants approached the Bodhi tree, a goddess who lived in a forest of milk trees enchanted all the carriages, thus rendering them motionless.

All the parts of the carriages, such as the harnesses and the rest, tore and split, and the wheels of the carriages sunk into the ground up to their axles. Even with everyone making great effort, the carts would move no farther.

Shocked and frightened, the members of the caravan thought, "Why have the carriages stopped here on this plain? What has happened?" They brought out the two bullocks Sujata and Kirti, but they also would move no farther, even though they were goaded with bunches of lotuses and garlands of jasmine. Then the merchants thought, "Since even these two animals will not move, there certainly must be some threat up ahead."

Thus they dispatched scouts on horseback. When the scouts returned, they reported,

"There is no threat whatsoever."

The goddess then revealed her form and consoled the members of the caravan, saying, "Do not fear!" Now the two bullocks could lead the carts to where the Thus-Gone One was.

When they arrived, they saw the Thus-Gone One blazing like the god of fire, well adorned with the thirty-two marks of a great being, shining with splendour, like the sun just after dawn.

Seeing him, the merchants were shocked and thought, "Is this Brahma who has come here? Or is it Sakra, lord of the gods? Or is it Vaisravana, or perhaps the sun or the moon? Or is it some mountain god, or some river god?"

The Thus-Gone One then revealed his saffron robes, and so the merchants said, "This person in saffron-coloured robes is a renunciant, so he is no threat to us." They had in fact developed devotion to him, and so they said among themselves, "It must be mealtime for this renunciate. What morsels do we have?"

A few members of the caravan said, "There is honey, gruel, and stripped sugar cane."

So, carrying the honey, gruel, and stripped sugar cane, they went to where the Thus-Gone One was seated, bowed down their heads to his feet, circumambulated him three times, and stood to one side. Then they told the Thus-Gone One: "Please regard us with compassion and accept these alms!"

Monks, the Thus-Gone One then wondered, "It would not be appropriate for me to take these alms with my hands. What vessel did the previous perfect and complete awakened ones use to accept alms?" Right then the answer dawned on him. Monks, knowing that it was time for the Thus-Gone One to eat, at that very moment the four great kings appeared from the four directions carrying four golden alms bowls. They offered them to the Thus-Gone One, saying to him, "Please regard us with compassion and accept these four golden alms bowls!"

Thinking, however, that those bowls were not appropriate for a monk, the Thus-Gone One did not accept them. Thus the four kings came back with four alms bowls made of silver, four made of beryl, four made of quartz, four made of coral, four made of emerald, and four made of every gem. They offered them to the Thus-Gone One, but he declined, thinking that these were all inappropriate for a monk.

Monks, the Thus-Gone One then wondered what kinds of alms bowls the previous thus-gone ones had used to accept alms. He understood that it was alms bowls made of stone, and so that thought dawned in the Thus-Gone One's mind.

Then the great king Vaisravana said to the three other great kings:

"Friends, when the divine sons of the blue realm gave us four stone alms bowls, we thought that they were for our use. But a divine son of the blue realm called Vairocana told us the following:

"Listen, these alms bowls are not to be used.

Preserve them! They will become honoured as sacred objects.

A victorious one called Sakyamuni will appear;

Offer these alms bowls to him!"

"Friends, the time has now come

To offer a vessel to Sakyamuni.

Paying homage with the melodious sound of song and cymbals,

We will offer the begging bowls.

"He is a vessel made of Dharma and is indestructible,

While these vessels, made of stone, are destructible.

He will be unable to accept another bowl;

Let's go so that he can accept them!"

Then the four kings, together with their kinfolk and retainers, went to the Thus-Gone One holding those alms bowls in their hands and carrying flowers, incense, perfumes, garlands, and unguents, playing cymbals and gongs, and singing songs. Having paid homage to the Thus-Gone One, they filled the alms bowls with divine flowers and offered them to the Thus-Gone One.

Monks, the Thus-Gone One then thought: "These four devoted great kings are giving me four stone alms bowls. But four are too many for me. Yet if I were to accept only one, the other three would be upset. So I will take all four alms bowls and transform them into one."

Monks, the Thus-Gone One then extended his right hand and spoke to the great king Vaisravana in verse:

"Offer an alms bowl to the Bliss-Gone One!

You will become a vessel of the Supreme Vehicle.

By offering an alms bowl to the likes of me,

You will never be bereft of mindfulness and intelligence."

Monks, the Thus-Gone One [F.184.a] then accepted the alms bowl from the great king Vaisravana, regarding him with compassion. Having thus accepted it, he then spoke in verse to the great king Dhrtarastra:

"Whoever gives an alms bowl to the Thus-Gone One

Will never be bereft of mindfulness and insight,

And will spend his time happily at ease

Until awakening to the state of cool repose."

Monks, the Thus-Gone One then accepted the begging bowl from the great king Dhrtarastra, regarding him with compassion. Having accepted it, he spoke in verse to the great king Virudhaka:

THE GRAND BIBLE

"Give a pristine begging bowl
To the Thus-Gone One, pure in mind,
And you will swiftly become pure in mind,
Worthy of veneration in the world."
Monks, the Thus-Gone One then accepted the alms bowl
from the great king Virudhaka, regarding him with
compassion. Having accepted it, he spoke to the great king
Virupaksa in verse:
"Give, with faultless intention and devotion,
A faultless vessel to the Thus-Gone One,
Who is faultless in discipline and conduct,
And your merit of generosity will be faultless."
Monks, the Thus-Gone One then accepted the alms bowl
from the great king Virupaksa, regarding him with
compassion. When he had accepted it, he transformed all four
alms bowls into one through the power of his wish, and then
said this meaningful verse:
"Since, in a previous existence, I offered alms bowls,
Filling them with fruit and making them lovely,
The four miraculous gods are now giving me
These four well-formed alms bowls."
On this topic, it is said:
This wise one, with insight into ultimate reality,
Gazed at the supreme tree of awakening for seven nights.
The earth trembled in six ways,
And then this lion among men rose, with the movements of
a lion.
Like the lord of elephants, he slowly walked about,
And eventually reached the trunk of a fig tree.
Like Mount Meru, the Sage sat there unshakable,
Absorbed in concentration and meditation.
At that time the two brothers Trapusa and Bhallika,
With their caravan of merchants
And carriages filled with riches,
Reached a grove of sala trees in full bloom.
Instantly, through the Great Sage's radiance,
The wheels sunk into the earth up to their axles.
Seeing such a situation,
The merchant caravan was terrified.
Carrying swords, arrows, and spears,
They inquired who was dwelling in the forest like a deer.
They saw the Victorious One, who was like the sun in a
cloudless sky
And whose face was like an autumn moon.
Without hostility or pride,
They bowed down, wondering who he was.
A deity said from the sky:
"He is a buddha acting for the welfare of the world.
"For seven days and nights,
This embodiment of compassion has not consumed food or
drink.
If you want to assuage your own afflictions,
Feed this cultivated body and mind!"
When they heard that sweet speech,
They bowed down to the Victorious One and
circumambulated him.
Pleased, they decided with their companions
To feed the Victorious One.
Monks, at that time the herd of cows belonging to the
merchants Trapusa and Bhallika was grazing at a
neighbouring village. There the cows were milked and yielded
clarified butter, which the herdsman brought to the two
merchants, Trapusa and Bhallika, saying: "O my lords, please
advise! When we milked all your cows, they yielded clarified
butter. Is this auspicious or not?"
Some priests, who were gluttonous by nature, said, "It is
inauspicious, so a grand offering of this butter should be
made to the priests."
Monks, at that time, however, a priest named Sikhandi
spoke. He had been a kinsman of the merchants Trapusa and
Bhallika in a previous life. He had been reborn in the Brahma
realm, and now manifested among them in the form of a priest.
He said the following verses to the merchants:
"In the past you made the aspiration:
'When the Thus-Gone One reaches awakening,
May he partake of our food
And turn the wheel of Dharma!'
"This aspiration has now been fulfilled.
The Thus-Gone One who reached awakening
Should be offered this food.
Once he has eaten, he will turn the wheel of Dharma.
"That your cows yielded clarified butter
Is very auspicious, and occurred under an auspicious
constellation.
This is due to the meritorious actions
Of this great sage."
Once Sikhandi had inspired the merchants,
He returned to his own abode.
Trapusa and the others
Were all elated.
They combined without exception
All the milk of one thousand cows,
Collected the cream from the top,
And respectfully prepared a meal.

They cleaned, polished, and sanitized
A jewel bowl called Moon,
Which cost one hundred thousand coins for just one ounce,
Then filled it to the brim with food.
Carrying honey and the jewel bowl,
They approached the trunk of the fig tree and said to the
teacher:
"Venerable One, please accept and receive us!
We beg that you eat this well-prepared meal!"
Out of compassion for the two brothers,
And because he was aware of their previous intent to set out
toward awakening,
The Teacher accepted and ate the food.
Once he had eaten, he tossed the bowl far into the sky.
A divine king called Subrahman
Retrieved the supreme jewel bowl,
And is still now performing worship with it
In the Brahma realm together with his companions.
Then on that occasion, the Thus-Gone One delighted the
merchants Trapusa and Bhallika tremendously with these
verses:
"May divine auspiciousness, which accomplishes aims
And brings good fortune throughout the ten directions,
Fulfill all your aims!
May everything promptly be favourable!
"Like a garland around your neck,
May there be glory at your right hand,
May there be glory at your left hand,
And may there be glory surrounding you!
"May the merchants who pursue wealth
And travel throughout the ten directions
Attain great profit,
And may that bring them happiness!
"Should you, for some reason,
Need to travel east,
May the constellations in that direction
Protect you!
"Krittika and Rohini,
Mrgasira, Ardra, and Punarvasu,
Pusya, and Aslesa—
These are the constellations in the east.
"May these seven constellations,
Renowned worldly protectors,
The gods that dwell in the east,
Fully protect you!
"Their lord and king
Is known as Dhrtarastra.
May this lord of all gandharvas,
Together with the sun, protect you!
"May his many sons, wise and mighty,
All eighty-one of whom are called Sakra,
Especially protect you
With health and well-being!
"In one area in the east,
There are eight divine maidens:
Jayanti and Vijayanti,
Siddhartha and Aparajita,
"Nandottara and Nandisena,
Nandini and Nandavardhani.
May they especially protect you
With health and well-being!
"In a quarter in the east there is a reliquary called Capala,
Inhabited and known by victorious ones, protector worthy
ones.
May they especially protect you
With health and well-being!
"May the quarters be safe for you!
May you not incur evil!
May you be protected by all deities,
And may you return with great profit!
"Should you, for some reason,
Have to travel to the south,
May the constellations in that direction
Protect you!
"Magha and also
Phalgunis, Hasta,
And Citra, the fifth.
Along with Svatis and Visakha, are in the south.
"Those seven constellations,
Renowned worldly protectors,
Dwell in the southern quarter.
May they protect you!
"Their lord and king
Is called Virudhaka.
May that lord of all kumbhandas,
Together with the lord of death, protect you!
"May his many sons, wise and mighty,
All ninety-one of whom are called Sakra,
Especially protect you
With health and well-being!
"In one section of the south,
There are eight divine maidens:
Sriyapati and Yasamati,
Yasaprata and Yasodhara,

"Suuttitha and Suprathama,
Suprabuddha and Sukhavyuha.
May they protect you
With health and well-being!
"In a section of the south is a reliquary called Padma,
Continually shining with brilliance, always illuminating all.
May it too especially protect you
With health and well-being!
"May the quarters be safe for you!
May you not incur evil!
May all deities protect you,
And may you return with great profit!
"Should you, for some reason,
Need to travel west,
May the constellations that dwell in that direction
Protect you!
"Anuradha and Jestha,
Mula and Drdhaviryata,
Asadhas and Abhijit,
And Sravana—these are the seven.
"These seven constellations,
Renowned worldly protectors,
Dwell in the west.
May they always protect you!
"Their lord and king
Is known as Virupaksa.
May that lord of all nagas,
Together with Varuna, protect you!
"May his many sons, wise and mighty,
All ninety-one of whom are called Sakra,
Especially protect you
With health and well-being!
"In a section of the west,
There are eight divine maidens:
Alambusa and Misrakesi,
Pundarika and Aruna,
"Ekadasa, Navanamika,
Sita and Krsna Draupadi.
May they especially protect you
With health and well-being!
"In a section of the west, there is a mountain called
Astamga;
The sun and the moon also reside there.
May that mountain give you wealth
And protect you with health and well-being!
"May the quarters be safe for you!
May you not incur evil!
May you be protected by all deities,
And may you return wealthy!
"If for some reason
You should travel to the north,
May the constellations in that direction
Protect you!
"There are seven:
Dhanistha, Satabhisa,
The pair of Purva Aparā and Uttara Aparā,
Revati and Asvini and Bharani.
"Those seven constellations,
Renowned worldly protectors,
Reside in the north.
May they always protect you!
"Their lord and king
Is Kubera, borne by men.
May this lord of all yakshas,
Together with Manibhadra, protect you!
"May his many sons, wise and mighty,
All ninety-one of whom are called Sakra, [391]
Especially protect you
With health and well-being!
"In a section of the north,
There are eight divine maidens:
Iladevi and Suradevi,
Prthvi and Padmavati,
"Maharaja, Asa,
Sraddha, and modest Siri.
May they especially protect you
With health and well-being!
"In a section of the north is Mount Gandhamadana.
[F.187.a]
It is the abode of all yakshas and bhutas,
Has many peaks, and is pleasant to behold.
May it too protect you with health and well-being!
"May the quarters be safe for you!
May you not incur evil!
May all deities protect you,
And may you return wealthy!
"The twenty-eight constellations,
Seven dwelling in each of the four directions,
The thirty-two divine maidens,
Eight dwelling in each of the four directions,
"The eight renunciates, the eight priests,
The eight towns throughout the lands,
And the eight gods, together with their Sakras,
May they all protect you!

"May you have good fortune going!
 May you have good fortune returning!
 May you have the good fortune of beholding your kinfolk!
 May you have the good fortune of being beheld by your kinfolk!
 "Lovingly cared for by numerous yakas with their Sakras
 And by the worthy ones,
 May you travel happily everywhere
 And obtain the auspicious nectar.
 "Always lovingly protected by Brahma and Vasava,
 And by those free of outflows whose minds are liberated,
 And also by the nagas and yakas,
 May your lives be preserved for one hundred autumns!"
 The Peerless Guide, Lord of the World,
 Then lauded their offerings as fortuitous, saying,
 "Through this virtuous deed,
 You will become victorious ones known as
 Madhusaribhava!"
 This was the first prophecy made [392]
 By the Victorious One, the Guide of the World.
 The infinitely many bodhisattvas that were prophesied later
 Cannot possibly turn back from awakening.
 When they heard the Victorious One's prophecy,
 The two brothers were elated and supremely pleased.
 Together with their companions,
 They went for refuge in the Buddha and the Dharma.
 This concludes the twenty-fourth chapter on Trapusa and
 Bhallika.

LALITA-VISTARA CHAPTER 25 — Exhortation

[The gods Brahmā, Sakra, and the other gods sense the Buddha's hesitation. They visit the Buddha and formally request him to teach the Dharma. They repeat the request four times before the Buddha eventually consents. Upon his consent to teach, the Buddha says, "O Brahmā, the gates of nectar are opened".]

Monks, while the Thus-Gone One was seated at the trunk of the Bodhi tree, in the privacy of solitude after he had first attained perfect and complete awakening, he had the following thought about those who act in accordance with the world: "Alas! This truth that I realized and awakened to is profound, peaceful, tranquil, calm, complete, hard to see, hard to comprehend, and impossible to conceptualise since it is inaccessible to the intellect. Only wise noble ones and adepts can understand it. It is the complete and definitive apprehension of the abandonment of all aggregates, the end of all sensations, the absolute truth, and freedom from a foundation. It is a state of complete peace, free of clinging, free of grasping, unobserved, undemonstrable, uncompounded, beyond the six sense spheres, inconceivable, unimaginable, and ineffable. It is indescribable, inexpressible, and incapable of being illustrated. It is unobstructed, beyond all references, a state of interruption through the path of tranquility, and imperceptible like emptiness. It is the exhaustion of craving and it is cessation free of desire. It is nirvana. If I were to teach this truth to others, they would not understand it. Teaching the truth would tire me out and be wrongly contested, and it would be futile. Thus I will remain silent and keep this truth in my heart."

At that time he uttered these verses:
 "Profound, peaceful, stainless, lucid, and unconditioned—
 Such is the nectar-like truth I have realized.
 Were I to teach it, no one would understand,
 So I will silently remain in the forest.
 "I have discovered the supremely sublime and astonishing absolute,
 The ineffable state, untainted by language,
 Suchness, the sky-like nature of phenomena,
 Completely free of discursive, conceptual movement.
 "This meaning cannot be understood through words;
 Rather it is comprehended through reaching their limit.
 Yet when sentient beings, whom previous victorious ones
 took under their care,
 Hear about this truth, they develop confidence in it.
 "No Dharma at all exists here;
 That which has no existence cannot be found.
 For one who knows the chain of causation and action,
 There is neither existence nor nonexistence here. [F.188.a]
 "For immeasurable hundreds of thousands of eons,
 I emulated the previous victorious ones,
 But I did not attain forbearance for the fact
 That there is no self, no sentient being, and no life force.
 "When I attained this forbearance
 That nobody dies or is born here,
 That the nature of all these phenomena is selfless,
 Then Buddha Dipamkara made a prophecy about me.
 "With my infinite compassion for the whole world,
 I will not stand for just anyone to supplicate.
 These beings all have faith in Brahma;
 Thus, when he supplicates, I will turn the wheel of Dharma.
 "It would only be suitable to bring forth this Dharma of mine

If Brahma were to fall to my feet,
 Supplicating me to explain the stainless and sublime
 Dharma,

And if there were intelligent beings of good disposition."
 Monks, at that time the Thus-Gone One radiated light from the centre of his forehead, which illuminated the entire trichiliocosm with its brilliance. Then, by means of the Buddha's power, Great Top-Knotted Brahma, lord of the trichiliocosm, became aware of the Thus-Gone One's notion. [394] Having understood that the Blessed One was set on keeping the Dharma to himself without teaching it, he thought, "I will most certainly approach and solicit the Thus-Gone One to turn the wheel of Dharma!"

So right then Great Top-Knotted Brahma addressed the other divine sons of the Brahma realms: "Friends! Even though the Thus-Gone One has awakened to unsurpassable, perfect and complete buddhahood, he is set on keeping the Dharma to himself without teaching it. Alas! This world is doomed! Alas, O friends, this world is really doomed! Thus we must surely go and solicit the worthy one, the perfectly and completely awakened Thus-Gone One, to turn the wheel of Dharma."

Monks, then the Great Top-Knotted Brahma, surrounded and escorted by 6.8 million Brahmans, went to the Thus-Gone One. When he arrived, he bowed his head to the feet of the Thus-Gone One, and with palms joined, said this to him:

"Thus-Gone One, even having awakened to unexcelled, perfect and complete awakening, you are bent on keeping the Dharma to yourself without teaching it. Alas, Blessed One! This world is doomed! Alas, Blessed One, this world is really doomed!

There are clever sentient beings of good disposition with the potential, fortune, and ability to comprehend the meaning of what the Blessed One says. Such being the case, O Blessed One, please eloquently teach the Dharma! Please, O Bliss-Gone One, teach the Dharma!"

Then Brahma spoke these verses:

"Having accomplished the orb of supreme great wisdom,
 Radiating light rays throughout the ten directions,
 Your wisdom rays could bring lotus-like people to bloom.
 So then why today, Sun of Speech, do you remain indifferent?

"Coaxing sentient beings with the wealth of the noble ones,
 You could soothe many tens of millions of creatures.
 It is not suitable, O Friend of the World,
 That you silently remain indifferent to the world!

"May you beat the kettledrum of the sublime Dharma!
 May you blow the conch shell of the genuine Dharma!
 May you erect the great sacrificial post of the Dharma!
 May you light the great lamp of the Dharma!
 "May you rain down the waters of Dharma, most sublime!
 May you ferry across all those wallowing in the ocean of existence!

May you liberate all those afflicted with severe illness!
 May you quell those tormented by the fires of afflictions!
 "May you teach the path to peace—
 Joyous, auspicious, imperishable, and without sorrow.
 Have compassion, O Protector, for those on the wrong path;
 They are helpless, since they are not traveling on the path to nirvana!

"May you open the gates to liberation!
 May you explain the inalienable way of Dharma!
 May you, O Lord, cleanse the sublime eye of Dharma
 For beings who are blind from birth!
 "There is no one but you, O Protector, Moon among Men,
 In the world of Brahma, in the world of gods,
 Or in the worlds of yakas, gandharvas, or humans
 Who will remove birth and death from the worlds!
 "Recruiting all the gods,
 O King of Dharma, I beseech you!
 Through this merit, may I also swiftly
 Turn the wheel of Dharma, most sublime!"

Monks, in order to show kindness to the world of gods, humans, and nonhumans, the Thus-Gone One looked upon this world with compassion and silently acquiesced to Great Top-Knotted Brahma. Sure enough, once Great Top-Knotted Brahma understood that this Thus-Gone One had silently acquiesced, he anointed the Thus-Gone One with divine sandalwood powder and divine aloe-wood powder, became joyful and ecstatic, and then vanished that very instant.

Monks, in order to engender respect for the Dharma in the world, in order to increase the root of virtue by having Great Top-Knotted Brahma repeatedly request the Dharma, and because the Dharma is exceedingly profound, the Thus-Gone One once again went into the privacy of solitude and had the following thought:

"This truth to which I awakened is profound, subtle, luminous, hard to comprehend, inconceivable, and beyond the intellect. Understood only by the clever and the wise, it is out of step with all worldly people and difficult to see. It is the abandonment of all aggregates, the cessation of all formations, a state of interruption through the path of tranquility, and imperceptible like emptiness. It is the exhaustion of craving, and it is cessation free of desire. It is nirvana. If I were to teach

this truth, and if others did not comprehend it, this would be harmful to me. Thus I will most certainly continue to keep it to myself."

Monks, by the power of the Buddha, Great Top-Knotted Brahma once again became aware of this thought of the Thus-Gone One, and he went to see Sakra, lord of the gods. When he arrived, he told Sakra, lord of the gods:

"Understand, Kausika, that the venerable, perfectly and completely awakened Thus-Gone One is bent on not teaching the Dharma and thus keeping it to himself! And since the worthy one, the perfectly and completely awakened Thus-Gone One, is bent on not teaching the Dharma and thus keeping it to himself, alas, O Kausika, this world is doomed! Alas, O Kausika, this world is really doomed! Alas, this world will be plunged into the great darkness of ignorance! Why don't we then go and request that the worthy one, the perfectly and completely awakened Thus-Gone One, turn the wheel of Dharma? Because the thus-gone ones do not turn the wheel of Dharma without being requested!"

"Very well, my friend!" responded Sakra. And so when the night had passed, Sakra, Brahma, the earth gods, the divine sons of the atmosphere, and the divine sons of the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, the Heaven Free from Strife, the Heaven of Joy, the Heaven of Delighting in Emanations, the Heaven of Making Use of Others' Emanations, the Brahma Realm, the Luminous Heaven, the Heaven of Great Fruition, the Heaven of Perfected Virtue, and the pure realms—many hundreds of thousands of divinities of beautiful appearances—illuminated the area surrounding the fig tree with their divine beauty and their divine luminosity, and approached the Thus-Gone One. They bowed their heads to the feet of the Thus-Gone One, circumambulated him, and stood to one side. Then Sakra, lord of the gods, bowed down with palms joined in the direction of the Thus-Gone One and praised him in verse:

"Your mind is completely liberated,
 Like a full moon free of eclipse.
 May you rise, O Victor in Battle!
 May you shine the light of insight in this dark world!"

When he said that, the Thus-Gone One remained silent. Then Great Top-Knotted Brahma spoke to Sakra, lord of the gods: "O Kausika, venerable, perfectly and completely awakened thus-gone ones are not requested to turn the wheel of Dharma the way you requested it."

So Great Top-Knotted Brahma draped his robe on one shoulder, knelt on his right knee, and bowing down to the Thus-Gone One with palms joined, spoke this verse to him:

"May you rise, O Victor in Battle!
 May you shine the light of insight in this dark world!
 The beings will become knowledgeable.
 O Sage, may you teach the Dharma!"

Monks, when he said that, the Thus-Gone One repeated to Great Top-Knotted Brahma: "O great Brahma, this truth to which I awakened is profound, subtle, luminous, hard to comprehend, inconceivable, and beyond the intellect. Understood only by the clever and the wise, it is out of step with all worldly people and difficult to see. It is the abandonment of all aggregates, the cessation of all formations, a state of interruption through the path of tranquility, and imperceptible like emptiness. It is the exhaustion of craving, and it is cessation free of desire. It is nirvana. If I were to teach this truth, and if others did not comprehend it, this would be harmful to me. And these verses, O Brahma, are my reply to you, time and again:

"My path, going against the stream, is profound.
 It is difficult to see,
 Since those blinded by desire do not see it.
 Therefore teaching it will not be of any help.
 "Beings, bound to their desires,
 Are continuously swept away in the stream.
 I discovered this with great effort;
 Therefore teaching it will not be of any help!"

Monks, when Great Top-Knotted Brahma and Sakra, lord of the gods, understood that the Thus-Gone One would remain silent, these two great beings and their retinue of divine sons, saddened and dejected, disappeared then and there. And so the Thus-Gone One had thrice made up his mind to remain disinterested. Monks, at that time all sorts of negative, inauspicious opinions started to circulate among the people of Magadha. Some said that winds would no longer blow, and some that fires would no longer burn. Some said that rains would no longer fall, some that rivers would no longer flow, and some that crops would no longer grow. Some said that birds would no longer fly in the sky, and some that pregnant women would no longer give birth safely.

Monks, the Great Top-Knotted Brahma knew the nature of the Thus-Gone One's thoughts, and he was aware of the opinions among the people of Magadha. So, at the close of night, he illuminated the entire area surrounding the fig tree with divine light beautiful in colour, and he approached the

Thus-Gone One. When he arrived, he bowed his head to the feet of the Thus-Gone One, draped his robe on one shoulder, knelt down on his right knee, and bending forward with palms joined, spoke in verse to the Thus-Gone One:

"Previously in Magadha, the Dharma was impure, Therefore impurely construed talk has emerged there. Thus, please, O Sage, open the gate of nectar! They are ready to listen to the stainless Buddhadharmā! "With your goal accomplished, you reached independence. Having removed the stain of the formation of suffering, Your virtue is without increase or decrease. Here in the best Dharma, you have reached perfection! "O Sage, there is no one like you here in this world! O Great Sage, how could you be surpassed? Being the best, you shine here in the three worlds, O Lord, Like the mountain in the realm of the demigods! "Please have mercy on suffering beings! It is never fitting for those like you to remain indifferent! You are endowed with fearlessness and power! Only you are able to deliver beings! "May all these beings who endure pain for so long, Including gods, renunciates, and priests, Be healthy and free of fever! They have no other refuge here! "Gods and humans have been following you for so long, Yearning for nectar with the virtuous thought, 'May the Dharma be proclaimed, the Dharma which is no less than

Exactly what the Victorious One understands!" "Therefore we supplicate you, with your power so dynamic and benevolent,

May you train sentient beings that have long since strayed from the path!

They have longed to hear meanings unheard, Like the feeble long to be nourished. "The people, suffering from thirst, O Great Sage, Are waiting in your presence for this water of Dharma. Like a cloud over parched earth, O Guide, satiate them with the rain of Dharma! "Long lost, people roam throughout existence Thick with wrong views and full of thorns. Tell of the straight path, free of brambles, By which nectar is attained when meditating upon it! Florence

"The blind, who without a guide have fallen into ravines, Cannot be led out by anyone else here. You, Clever Bull, give rise to ardor And rescue those who have fallen into steep ravines! "An encounter with you, O Sage, is always so long in coming.

Victorious guides appear on this earth only rarely, Like an udumbara flower.

O Protector, please liberate sentient beings that have attained this opportunity!

"In your previous existences you had the thought: 'Once I myself have crossed, I will ferry others across!' Now that you have surely reached the other shore, Fulfill your solemn vow, you with the dynamic power of truth!

"O Sage, clear away the darkness with the lamp of Dharma! Raise high the banner of the Thus-Gone One!

The time has come to utter melodious speech! I beg you to resound like a lion, O You of Drum-like Voice!"

Monks, then the Thus-Gone One looked throughout the entire world with his awakened eye and saw sentient beings that were base, mediocre, and advanced; those that were high, low, and middling; those of good disposition and easy to purify, those of bad disposition and difficult to purify; those that can understand through just a cursory statement, and those for whom the words are paramount and who rely on a detailed explanation for their understanding. He thus saw that sentient beings were grouped into three categories: one that was sure to be wrong, one that was sure to be correct, and one was undetermined. Monks, just as when a person standing on the bank of a lotus pond sees some lotuses submerged in the water, some lotuses at water level, and some lotuses above the water, this was how the Thus-Gone One saw sentient beings situated in three groups when he looked throughout the whole world with his awakened eye.

Monks, then the Thus-Gone One thought, "Whether I teach the Dharma or not, this group that is sure to be wrong will not understand the Dharma. And whether I teach the Dharma or not, this group that is sure to be correct will understand the Dharma. Yet the group that is undetermined will understand the Dharma if I teach it, but will not understand the Dharma if I do not teach it."

Monks, the Thus-Gone One then engendered great compassion, starting with the sentient beings situated in the undetermined group. Monks, from the perspective of his own perfect wisdom, the Thus-Gone One then understood the request made by Great Top-Knotted Brahma and thus spoke to him with this verse:

"O Brahma, the gates of nectar are opened

To those sentient beings of Magadha With ears and with devotion, Who constantly listen with attention and without doing harm."

Then, once Great Top-Knotted Brahma understood that the Thus-Gone One had acquiesced,

he rejoiced with satisfaction and glee. Ecstatic and elated, he bowed with his head to the feet of the Thus-Gone One and vanished right there.

Monks, on that occasion the earth gods then proclaimed and announced to the gods of the atmosphere:

"Friends, today the venerable, perfectly and completely awakened Thus-Gone One has acquiesced to turn the wheel of Dharma. He will do this to benefit many beings,

to bring happiness to many beings, to compassionately care for the world, for the welfare, betterment, and happiness of gods, humans, and the majority of beings. Listen, friends! The demigod realms will be reduced. The god realms will be filled. And many sentient beings in the world will reach complete nirvana!"

Once the gods of the atmosphere heard this from the earth gods, they announced it to the gods in the Heaven of the Four Great Kings. The gods in the Heaven of the

Four Great Kings told those in the Heaven of the Thirty-Three. The gods in the

Heaven of the Thirty-Three told those in the Heaven Free from Strife. The gods in the

Heaven Free from Strife told those in the Heaven of Joy and the Heaven of Delighting

in Emanations. The gods in the Heaven of Joy and the Heaven of Delighting

in Emanations told those in the Heaven of Making Use of Others' Emanations. Finally they announced and proclaimed this to the gods of the Brahma realms:

"Today, O friends, the venerable, perfectly and completely awakened Thus-Gone One has acquiesced to turn the wheel of Dharma. He will do this to benefit many beings, to bring happiness to many beings, to compassionately care for the world, for the welfare, betterment, and happiness of gods, humans, and the majority of beings. Listen, friends! The demigod realms will be reduced. The god realms will be filled. And many sentient beings in the world will reach complete nirvana!"

Monks, then simultaneously all of them, beginning with the earth gods all the way up to the gods of the Brahma realm, announced in unison the same proclamation as before: "Today, O friends, the venerable, perfectly and completely awakened Thus-Gone One has acquiesced to turn the wheel of Dharma. He will do this to benefit many beings, to bring happiness to many beings, to compassionately care for the world, for the welfare, betterment, and happiness of gods, humans, and the majority of beings. Listen, friends! The demigod realms will be reduced. The god realms will be filled. And many sentient beings in the world will reach complete nirvana!"

Monks, then the four gods of the Bodhi tree named Dharmaruci, Dharmakaya, Dharmamati, and Dharmacarin fell to the feet of the Thus-Gone One and asked: "Where will the Blessed One turn the wheel of Dharma?"

Monks, when they said that, the Thus-Gone One replied: "At the Deer Park by the Hill of the Fallen Sages, outside of Varanasi."

Then they said, "O Blessed One, the city of Varanasi has merely a limited population, and the Deer Park has only a limited amount of tree shade. There are other big cities, O Blessed One, that are wealthy, flourishing, secure, and pleasant, with abundant provisions, teeming with many people and creatures, and adorned with gardens, forests, and mountains. May the Blessed One please turn the wheel of Dharma in one of these other places!"

The Thus-Gone One replied: "Do not say such a thing, good sirs! And why? I performed sixty trillion sacrifices there; I made offerings to sixty trillion buddhas there. Varanasi was the preferred place of the previous sages; This place, exalted by gods and nagas, is ever inspiring for Dharma.

"I remember that 91 billion previous buddhas Turned the sublime wheel in that supreme grove named after the sages,

Where peace, tranquility, and concentration are actualized, and deer always dwell.

Thus I too will turn the sublime wheel in the supreme grove named after the sages."

This concludes the twenty-fifth chapter on exhortation.

LALITA-VISTARA CHAPTER 26 — Turning the Wheel of Dharma

[The Buddha determines that the most suitable students for his first teaching are his five former companions from the days when he was practicing austerities. The Buddha travels to Deer Park outside of Varanasi, to meet his former companions. Initially, the companions are suspicious of the Buddha for having given up their austerity practices, but they are soon rendered helpless by his majestic presence and request teachings from him. The five companions instantly receive ordination and, in a seminal moment, the Buddha teaches them the Four Noble Truths: suffering, the origin of suffering, the cessation of suffering, and the path that leads to the cessation of suffering. Thus this occasion constitutes the birth of the Three Jewels: the Buddha, the Dharma, and the Sangha.]

Monks, at that point the Thus-Gone One had accomplished everything he had to do. With nothing more to achieve, all his fetters had been cut. All negative emotions had been cleared away, along with his mental stains. He had conquered Mara and all hostile forces, and now he joined the Dharma-way of all awakened ones. He had become omniscient and perceived everything. He possessed the ten powers and had discovered the fourfold fearlessness. All the eighteen unique qualities of a buddha had unfolded within him. Equipped with the fivefold vision, he surveyed the entire world with the unobscured eye of an awakened one and began to reflect:

"To whom should I teach this Dharma for the very first time? Who is pure, kindhearted, easy to train, and a good teacher able to purify others? Who has little desire, anger, and delusion? Who is open-minded and suffers because of never having heard the Dharma? Such a person I should teach first of all. One who understands my teaching will not turn against me."

Then, monks, the Thus-Gone One thought to himself: "Rudraka, the son of Rama, is pure and kindhearted. It is easy for him to make others understand and purify them. He has only little desire, anger, or delusion. He is also open-minded, and now suffers because he has never heard the Dharma. He instructs his students in the practice of disciplined conduct that leads to a state of mind that is neither conscious nor unconscious. Now, where is he staying?"

At that moment the Thus-Gone One realised that Rudraka had died just one week before. The gods, too, bowed their heads to the Thus-Gone One's feet and said, "Lord, that is how it is. Bliss-Gone One, that is how it is. Rudraka, the son of Rama, died just one week ago."

Monks, at that point I had this thought: "Oh no, how sad that Rudraka, the son of Rama, died before hearing this well-prepared teaching! If only he had received my teaching, he would surely have understood it. To him I would have explained this Dharma for the first time, and he would not have turned against me." Monks, the Thus-Gone One again had this thought: "Now, where could there be another being who is pure and easy to train? Who would have all these qualities and not react against the teaching of Dharma?"

Monks, the Thus-Gone One then had this thought: "Arada Kalapa is pure and has all the other qualities. He would not react against the teaching of Dharma." So the Thus-Gone One wondered, "Where would he be now?" Wondering, he realised that Arada Kalapa had passed away just three days earlier.

The gods from the pure realms further clarified that matter for the Thus-Gone One, saying: "Lord, that is how it is. Bliss-Gone One, that is how it is. Arada Kalapa died just three days ago."

The Thus-Gone One then thought: "Oh no, how sad that Arada Kalapa died before hearing this well-prepared teaching!"

Monks, at that point the Thus-Gone One once again reflected: "What other being is pure, has a good heart and all the qualities, and would not react against my presentation of the Dharma?"

Monks, the Thus-Gone One then had this thought: "My five ascetic companions are pure and goodhearted. They will make good teachers who are able to purify others. They have only little desire, anger, or delusion. They would be open-minded, and they are now suffering because of not having heard the Dharma. When I was practicing under hardships, they helped me. They will understand the Dharma taught by me, and they will not turn against me."

Monks, at that point the Thus-Gone One decided: "My five ascetic companions will be the ones to whom I shall teach the Dharma for the first time!" Monks, the Thus-Gone One now further thought: "Where might these five companions be staying?" Scanning the entire world with his eye of an awakened one, he saw the five ascetics staying in the Deer Park in Varanasi by a hill known as the Hill of the Fallen Sages.

After seeing this, he thought to himself: "If I teach these five excellent ascetics the Dharma before I teach anyone else, they will understand my Dharma when I teach it for the very first time."

Why is that? Monks, they have already practiced and they already possess pure qualities of accomplished scholars. They are intent on the path to liberation and are free from obstructing forces.

Now, monks, having reflected in this way, the Thus-Gone One arose from the seat of awakening, making the trichiliocosm tremble. In due course, passing through the country of Magadha, he set off on his way to Kasi. In Gaya, not far from the seat of awakening, an Ajivika mendicant spotted him from afar. Seeing the Thus-Gone One approaching, he came up to him and stood to one side.

As he stood to one side, monks, the Ajivika first made a pleasing conversation about various things with the Thus-Gone One, saying: "Venerable Gautama, your senses are calm, and your skin is bright, pure, and of yellow hue. Just as the autumn season, which is white and bright, becomes of yellow hue, your senses, Lord Gautama, are bright, and your round face is perfectly pure. Just as when the ripe fruit of the tala tree is nipped off its stem, the severed area immediately becomes yellow, bright, and perfectly pure, [F.194.b] so, Gautama, are your bright senses and your perfectly pure round face. Just as a necklace made of gold from the Jambu River, whose surface has the excellence of a shining meteor, when well fashioned by a skillful son of a goldsmith and thrown onto a white cloth becomes of vivid colour, resplendent, perfectly pure, and exceedingly bright, just so, Venerable Gautama, are your calmed senses, bright skin colour, and your perfectly pure round face. Venerable Gautama, with whom did you practice religion?"

Monks, the Thus-Gone One replied to the Ajivika with this verse:

"I do not have any teacher;
There is no one like me.
I alone am the perfect Buddha,
Cool and without any flaws."
The seeker then said: "Gautama, surely you are not telling me that you have become a worthy one?" [406]
The Thus-Gone One replied:
"I am a worthy one of the world;
I am the unsurpassed teacher.
Among the gods, demigods, and divine spirits,
There is no rival to me."
The seeker asked: "Gautama, surely you are not telling me that you have become a victorious one?"
The Thus-Gone One replied:
"The victorious ones should be known to be like me,
Who has exhausted all faults.
I have conquered all evil dharmas;
Therefore, my friend, I am indeed a victorious one."
The mendicant asked again: "Venerable Gautama, where will you go now?"
The Thus-Gone One replied:
"I am on my way to Varanasi.
When I arrive in the city of Kasi,
I shall spread an incomparable light
To shine in this world of the blind.
"I am on my way to Varanasi.
When I arrive in the city of Kasi,
I shall beat the great drum of nectar
To be heard in this world of the deaf.
"I am on my way to Varanasi.
When I arrive in the city of Kasi,
I shall turn the wheel of Dharma
That has never been turned in this world."
"May this come to pass, Gautama!" replied the Ajivika.
"May this come to pass!"

The mendicant then took off toward the south while the Thus-Gone One went north. Monks, at this point Sudarsana, the king of the nagas, invited the Thus-Gone One to stay with him in Gaya for some refreshments. The Thus-Gone One then proceeded to Rohitavastu and on toward Uruvela-Kalpa, Anala, and the town of Sarathi. Monks, in all those places the laypeople invited the Thus-Gone One to stay and refresh himself. In due course he arrived at the banks of the great river Ganges. Monks, at that time the great river Ganges was swollen and flowed on the same level as its banks. Now, monks, since the Thus-Gone One wanted to cross the river, he approached a ferryman about this.

The ferryman told him, "Gautama, you must pay the crossing fee."

The Thus-Gone One replied, "Sir, I do not have any means to pay the crossing fee." Then he flew through the air from one shore to the other.

When the boatman saw this, he felt great regret, thinking, "Oh no, how sad! How could I refuse to give a ferry ride to such a venerable man worthy of being served!"
He then fainted and fell to the ground.

Later the boatman recounted the story to King Bimbisara: "Your Majesty, when I asked the mendicant Gautama to pay the crossing fee, he told me that he did not have money to pay

the fare. Instead he just flew through the air from one bank to the other!"

When King Bimbisara heard this, he waived the crossing fee for monks from that day onward.

Monks, in this way the Thus-Gone One traveled through the land. Finally he arrived at the city of Varanasi. At dawn he dressed, put on his mendicant robe, and took his alms bowl. Then he entered the city of Varanasi to seek alms.

Soon he had acquired enough offerings and sat down for his meal. He then proceeded to the Hill of the Fallen Sages at the Deer Park to meet his five former companions. The five companions could see the Thus-Gone One approaching from a distance, and they began to scheme:

"Venerable ones, look, here comes that mendicant Gautama, that lazy, gluttonous one who has given up on his ascetic practices. Before, when he practiced austerities, he never managed to manifest any deep wisdom derived from the teachings of superior humans. How much worse are things now! He is not to be emulated as he walks around eating proper food and doing easy practices. That lazy glutton! None of

us should approach him to greet him or rise when he comes. Do not help him by holding his robes or his offering bowl. Don't offer him food or drink for refreshment, nor a place to rest his legs. We can, however, set up some spare seats and say: 'Venerable Gautama, these are spare seats. If you like, you may sit.' The venerable Ajiana Kaundinya did not agree with this, but he did not voice his opposition, either.

Monks, the closer the Thus-Gone One came to his five former companions, the more uncomfortable they felt in their seats and wanted to stand up. They felt like birds caught in a cage with a fire burning below.

Just as birds tormented by a fire wish nothing more than to take off quickly and fly away, the closer the Thus-Gone One came to the five companions, the more uncomfortable they felt in their seats and wanted to get up. The reason they felt this way is that no living being is able to remain seated when beholding the Thus-Gone One. So the closer the Thus-Gone One came to the five companions, the more overwhelming his splendour and radiance became. They began to quiver in their seats, and then their prior plan fell apart completely and they all stood up from their seats. One went to greet him. One approached him and held his robe and alms bowl. One prepared a seat for him. One made a footrest. One brought water for washing his feet and said, "Welcome, Venerable Gautama! Welcome, Venerable Gautama! Please sit on this seat that we have laid out."

Monks, the Thus-Gone One indeed sat on the seat that had been arranged, and the five companions, who tried to make diverse, happy, and pleasing conversation with the Thus-Gone One, sat a little apart. They spoke to the Thus-Gone One in the same way the Ajivika had addressed him earlier: "Venerable Gautama, your senses are calm, and your skin is bright, pure, and of yellow hue. Just as the autumn season, which is white and bright, becomes of yellow hue, your senses, Lord Gautama, are bright, and your round face is perfectly pure. Just as when the ripe fruit of the tala tree is nipped off its stem, the severed area immediately becomes yellow, bright, and perfectly pure, so, Gautama, are your bright senses and your perfectly pure round face. Just as a necklace made of gold from the Jambu River, whose surface has the excellence of a shining meteor, when well fashioned by a skillful son of a goldsmith and thrown onto a white cloth becomes of vivid colour, resplendent, perfectly pure, and exceedingly bright, just so, Venerable Gautama, are your calmed senses, bright skin colour, and your perfectly pure round face. Venerable Gautama, with whom did you practice religion?"

The Thus-Gone One answered the five companions in the following way: "Monks, you should not address the Thus-Gone One 'venerable,' meaning 'long-lived.' May it not be long before you obtain your goals, welfare, and happiness. Monks, I have actualised immortality and the path that leads to immortality. Monks, I am the awakened one, the omniscient one, the all-seeing one. I have become tranquil and have exhausted all faults.

"Monks, being the master of phenomena, I will teach you the Dharma. Come, listen and understand. Listen intently with open ears, and I will give you instruction and guidance. When I teach and guide you, you will also relinquish all faults and be liberated within a stainless and insightful state of mind. When you attain realisation, you will proclaim: 'Our births have been exhausted. The religious life has been led. That which ought to be done has been done—and nothing else. We therefore know an existence different from this ordinary life.'

"Did you not, monks, earlier say to yourselves: 'Venerable ones, look, here comes that mendicant Gautama, that lazy, gluttonous one who has given up on his ascetic practices. Before, when he practiced austerities, he never managed to manifest any deep wisdom derived from the teachings of superior humans. How much worse are things now! He is not to be emulated as he walks around eating proper food and doing easy practices. That lazy glutton! None of us should approach him to greet him or rise when he comes. Don't help him by holding his robes or his offering bowl. Do not offer

him food or drink for refreshment, nor a place to rest his legs. We can, however, set up some spare seats and say: 'Venerable Gautama, these are spare seats. If you like, you may sit.'"

Monks, as soon as the Thus-Gone One had uttered these words, every non-Buddhist symbol and banner that the five companions were wearing disappeared in an instant. Instead they each now found themselves dressed in the three robes of a mendicant with an alms bowl and their head shaven. Even their behavior was as if they had already been ordained for a hundred years. This truly was their "going forth"; this very ordination became the essence of monkhood.

Monks, right away the five monks bowed to the Thus-Gone One's feet and confessed their wrong behavior. In the Thus-Gone One's presence, they developed their recognition of him as their teacher, as well as their love, devotion, and respect for him. Out of devotion they then gave the Thus-Gone One a refreshing and cleansing bath in a lotus pond with lotuses of many different colours.

Monks, after the Thus-Gone One had been refreshed by his bath, he thought to himself: "Where did all the previous thus-gone ones, the worthy ones, the perfect buddhas, turn the wheel of Dharma?" Monks, at whichever place the previous thus-gone ones, the worthy ones, turned the wheel of Dharma, at that place there appeared one thousand jewel thrones, made of seven kinds of jewels. Then the Thus-Gone One, out of respect to the thus-gone ones of the past, circumambulated the first three thrones and then sat down crossed-legged on the fourth throne like a fearless lion. The five monks prostrated to the Thus-Gone One with their heads at his feet and then sat down before him.

Monks, at that point the Thus-Gone One's body began to emit light rays that filled this trichiliocosm with bright light. This light illuminated the inhabitants of the entire world who were steeped in evil and darkness. The colour and brilliance of this light even outshone that of the sun and the moon, those magical planets that are otherwise so highly praised for their great power. The light shone so brightly that it illuminated even places so dark that those beings who are born there cannot see their hands, even if they hold them right in front of their faces. Now even those beings were bathed in light so bright that they immediately saw and acknowledged each other, saying, "Oh my, there are other beings here! There really are!"

Then the whole trichiliocosm began to shake in six different ways and exhibited eighteen great signs. It began to quiver, tremble, quake, wobble, thunder, and roar, each in three degrees of intensity. The world shook so violently that when the edge was down, the centre was up; when the edge was up, the centre was down; when the east was down, the west was up; when the west was up, the east was down; when the north was down, the south was up; when the north was up, the south was down.

At that point one could hear all sorts of pleasant and cheerful sounds. There were sounds that inspired love and made everyone serene. There were inviting and refreshing sounds impossible to describe or imitate, agreeable sounds that do not produce fear. At that moment there was not a single being anywhere that felt hostile, frightened, or anxious. At that moment even the light of the sun and moon and the splendour of the gods, such as Sakra, Brahma, and the worldly protectors, could not be perceived anymore. All beings who were living in the hells along with those born as animals and all those in the world of the lord of death became instantaneously free from suffering and filled with every happiness. No being had any emotion, such as hatred, delusion, envy, jealousy, pride, hypocrisy, arrogance, wrath, malice, or burning anguish. At that moment all sentient beings felt love for each other, wished each other well, and saw each other as parents and children. Then, from within the array

of light, these verses rang out:
"Leaving the Heaven of Joy,
The Lord went to the mother's womb,
Took birth in the Lumbini Grove,
And was lifted up by the husband of Saci.
"With the gait of a lion,
He took seven steps and, undistracted,
Spoke with the voice of Brahma:
'I am the most excellent in the world.'
"In order to help all beings,
He abandoned the four continents and took ordination.
He first practiced austerities and hardships
Before going to the centre of the earth.
"He conquered Mara and his army,
And gained awakening for the sake of the world.
He has come to Varanasi
And will turn the wheel of Dharma.
"Brahma and the other gods requested him
To turn the wheel of equanimity.
Engendering compassion for the world,
The Sage gave his consent.
"Keeping his firm promise,
He has come to the Deer Park at Varanasi.
There he will turn the wheel

That is wondrous, glorious, and unsurpassed.
 "The Lord practiced for a hundred billion eons. [F.198.a]
 If you seek the Dharma that he discovered,
 You should come in a hurry
 To listen to the Dharma.
 "Rare is the human condition and the arising of a buddha,
 And extremely rare it is that someone develops faith.
 It is rare to find freedom from the eight unfortunate states,
 So listening to the Dharma is the most important activity.
 "All these things have been found today:

The Thus-Gone One has appeared, and you have your freedom and faith.

Hearing the Dharma is the most precious thing
 For one who renounces all mad carelessness.

"For the last billion eons,
 You have never heard the Dharma.

This Dharma has been discovered today
 By one who renounces all mad carelessness.

"Our Guide will turn the wheel of immortality,
 So come quickly, everyone!

This voice now urges all of you gods,
 From the earth up until Brahma, to come."

Once the great divine voice had called the gods,
 They at once abandoned their wealth
 And all appeared

By the side of the Thus-Gone One.

Monks, in order for the Thus-Gone One to turn the wheel of Dharma at the Deer Park by the Hill of the Fallen Sages in Varanasi, the earth gods now formed a great circle around the Thus-Gone One. The circle was wonderful and beautiful to the eye. It was enormous with a circumference of seven hundred miles, and the gods adorned the sky above it with parasols, victory flags, banners, and canopies.

The divine sons from the desire and form realms then offered to the Thus-Gone One 8.4 million lion thrones, accompanied by this request: "Please consider us with love and take your seat on this throne. We pray that the Blessed One will then turn the wheel of Dharma."

Monks, at that time from all directions—east, south, west, and north, above and below—many millions of bodhisattvas who had made previous aspirations for this occasion came forth. They all bowed down to the feet of the Thus-Gone One and requested him to turn the wheel of Dharma. All the powerful gods in this billionfold universe, such as Sakra, Brahma, the worldly protectors, and the other ones with the title of Great lord, bowed their heads to the Thus-Gone One's feet. They all requested the Thus-Gone One to turn the wheel of Dharma with these words:

"May the Blessed One now turn the wheel of Dharma for the benefit and happiness of many beings, for the love of the world, for the well-being and happiness of great numbers of beings, both gods and humans. Bliss-Gone One, please make this offering of Dharma. Lord, please shower the rain of Dharma! Unfold the great victory banner of the Dharma! Blow the great conch of the Dharma! Beat the great drum of the Dharma!"

From everywhere in this trichilocosm, Brahma, Sakra, and many guardians appeared. Bowing their heads to the Victorious One, they said:

"Great Sage, please remember your earlier promise. Previously you said, 'I am the first and the best, I will free all beings from their suffering.' Sage, as you sat below the holy tree, you then tamed Mara and his henchmen, and awakened to the peace and sacredness of supreme awakening. You felled the tree of disturbing emotions.

Now all the intentions that you nurtured for a hundred eons have been fulfilled. So now please look upon those beings who are without a protector and turn the supreme wheel."

The light of the Thus-Gone One illuminated hundreds of thousands of buddha realms, causing many hundreds of sons of the buddhas to arrive miraculously. They offered the Bliss-Gone One manifold and vast offerings and praised his qualities. Then they made this request to his compassionate being:

"Like a compassionate cloud, a lightning bolt of wisdom, and a wind of insight, For a thousand eons, you have nourished beings with your thunderous voice. Please pacify their thirst with the downpour from the rain cloud of the eightfold path; May your powers, faculties, and concentration make the harvest of liberation bountiful.

"For many thousands of eons, you have trained well and rested in the richness of emptiness;

You dispense the medicine of the Dharma and know the lives of sentient beings.

For human beings, tormented by the hundred diseases of disturbing emotions, Victorious Physician, please turn the supreme wheel of Dharma and liberate beings.

"For so long you increased the six perfections; You performed and amassed an incomparable and immutable wealth of Dharma. As you behold all these beings without protection, wealth, or guidance, Noble Guide, please share the seven types of wealth and turn the wheel.

"Seeking the awakening of the victorious ones, you joyfully relinquished your fortune, Riches, treasures, gold, fine robes,

beautiful flowers, ointments, scented powders, Finest dwellings, your retinue of consorts, the kingdom, even your beloved son. Perfect Buddha, please turn the supreme wheel.

"For a hundred eons you have likewise kept your discipline intact and pure, Always training in patience and with your diligence never waning. Sage, your concentration is supreme and your insight is a clairvoyant wisdom; With your intent fulfilled, please remove the fever and turn the supreme wheel."

Monks, at that point a bodhisattva, a great being, known as the One Who Turns the Wheel When the Intent Is Formed, offered a Dharma wheel to the Thus-Gone One. It was an exquisite wheel adorned with all kinds of jewels, gems, and various other embellishments. It had a hub, a rim, and a thousand spokes. It was adorned with flower garlands, lattices of gold, tassels with bells, and the motifs of an elephant in rut, a filled vase, and a swastika. The wheel was adorned with various marks of auspiciousness, beautifully wrapped in divine fabrics and dyed in different colours. It was strewn with flowers of the heavens, adorned with fragrant garlands, and rubbed with perfumed ointments.

In this way it was a wheel as beautiful as can be. It came about through the power of previous aspirations made as the Bodhisattva had trained. It was truly a suitable offering to the Thus-Gone One. Since all the previous thus-gone ones in succession had accepted this wheel, it possessed the unbroken blessings of all the buddhas. In fact this wheel had previously been turned by all former thus-gone ones, worthy ones, perfect buddhas, and therefore it was now offered to the Thus-Gone One for turning.

Once he had made his offering to the Thus-Gone One, the bodhisattva joined his palms and praised the Thus-Gone One with these verses:

"When Dipamkara made the prediction for the Pure One,
 He said, 'You will become a buddha, a lion among the lions of men.'

At that time I made the following aspiration:

'When I become perfectly enlightened, I will seek the Dharma.'

"Today the best of beings have come here from the ten directions,

So many in number that they cannot be counted.

With joined palms they bow at the Thus-Gone One's feet
 And request the joy of the Sakya clan to turn the wheel of Dharma.

"The offerings of the gods at the seat of awakening,
 And the arrays of the sons of the victorious ones—
 They all stand together, set forth for the wheel of Dharma.
 The complete array could never be fully described.

"The heavens above this trichilocosm are filled with gods,
 And on earth demigods, kinnaras, and humans roam.
 Yet no sound can be heard at this very moment

As everyone looks with a peaceful mind to the Victorious One."

Monks, the Thus-Gone One now spent the first part of the night in silence. During the middle part of the night, he gave an eloquent talk. Finally, during the last part of the night, he summoned the five excellent companions and said:

"Monks, there are two extremes that you should avoid when you have taken ordination. First do not follow self-indulgence, which is shallow, worldly, ordinary, unworthy of a noble one, and attended by undesired consequences. In the long run it will prevent you from practicing your religion. You will become distracted and unable to develop nonattachment. You will not enter into the state of cessation nor develop higher knowledge, or attain the perfect awakening of nirvana. On the other hand, straying from the middle way, you will not pass beyond suffering. If you mistreat your body so that it suffers and is harmed, you will face difficulties as can be observed right now, and in the future even further misery will fall on you.

"Monks, the Bliss-Gone One teaches the Dharma by showing the middle way that does not fall into either of the two extremes. The Dharma that he teaches is one of correct view, intention, speech, action, livelihood, effort, mindfulness, and concentration.

"Monks, there are also four truths of the noble ones. What are these four? Suffering, the origin of suffering, the cessation of suffering, and the path that leads to the cessation of suffering.

"What is suffering? It is the pain that accompanies birth, growing old, falling sick, and dying. It also includes the suffering of meeting the unpleasant and parting from the pleasant. Not finding what is being sought is also suffering. In short the five perpetuating aggregates are suffering. This is what we call suffering.

"What is the origin of suffering? It is the craving that perpetuates existence, which is attended upon by the passion for enjoyment, and which finds pleasures here and there. That is the origin of suffering.

"What is the cessation of suffering? It is the complete and dispassionate cessation of craving that perpetuates existence, which is attended upon by the passion for enjoyment, and which finds pleasures here and there. This is the cessation of suffering.

"What is the path that leads to the cessation of suffering? It is exclusively the eightfold path of the noble ones. [F.200.b] This is the path that starts with correct view and ends with correct concentration. It is called the path that leads to the cessation of suffering—a noble truth.

"Monks, these four truths are the truths of the noble ones.

"Monks, this teaching I had not heard previously. I understood it by intensely and introspectively focusing my mind on suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, this teaching I had not heard previously. I understood it by focusing intently on the origin of suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, this teaching I had not heard previously. I understood it by focusing intently on the cessation of suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, this teaching I had not heard previously. I understood it by focusing intently on the path that leads to the cessation of suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, within this teaching that I had not heard previously, suffering must be known. This I understood by focusing intently on suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, within this teaching that I had not heard previously, the origin of suffering must be abandoned. This I understood by focusing intently on the origin of suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, within this teaching that I had not heard previously, the cessation of suffering must be actualized. This I understood by focusing intently on the cessation of suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, within this teaching that I had not heard previously, the path that leads to the cessation of suffering must be practiced. This I understood by focusing intently on the path that leads to the cessation of suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, within this teaching that I had not heard previously, I have fully understood suffering. This I did by focusing intently on suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, within this teaching that I had not heard previously, I have abandoned the origin of suffering. This I did by focusing intently on the origin of suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, within this teaching that I had not heard previously, I have actualised the cessation of suffering. This I did by focusing intently on the cessation of suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, within this teaching that I had not heard previously, I have practiced the path that leads to the cessation of suffering. This I did by focusing intently on the path that leads to the cessation of suffering. In this way my wisdom, vision, understanding, intellect, intelligence, knowledge, and insight became manifest.

"Monks, in this way I genuinely contemplated each of the four truths of the noble ones while I recited them three times. Still I did not develop the wisdom that sees their twelve aspects. Monks, therefore I did not make any claims of having awakened to unsurpassable, perfect and complete buddhahood, and I still lacked the insight of wisdom.

"However, monks, once I had recited the four truths of the noble ones three times, I developed the wisdom that sees their twelve aspects. At that point my mind was free and my insight was now free and pure. Monks, at that point I declared that I had awakened to unsurpassable, perfect and complete buddhahood. My wisdom vision had been developed, my births had been exhausted, I had carried out my religious practice, I had done what needed to be done, and I will not have another life."

On this topic, it is said:

With the melody of Brahma and the voice of a kinnara,
 Emanating trillions of light rays,

He, who had cherished the truth for many millions of eons,
 The Self-Arisen Sakyamuni, spoke these words to Kaundinya:

"The eyes, ears, and nose are impermanent and baseless;
 Likewise the tongue, body, and mind are also suffering,
 selfless, and empty.

They are lifeless matter, inert like hay or a wall;
 There is no self here, neither a person nor life force.

"All phenomena are causally produced;

THE GRAND BIBLE

Beyond limits and without consciousness, they are like space.

There is no agent and likewise no one who feels, And no action that can be observed as performed, be it good or bad.

"Suffering arises based on the aggregates; The water of craving makes it grow.

On the path the aggregates are perceived to be the equality of phenomena;

Infinitely diminished in harmony with the law of decay, they cease.

"Through conceptual thinking, which is superficial, Ignorance arises; it has no other source.

When you eliminate the cause of formations, there is no passing on;

Consciousness arises dependent on passing on.

"Likewise name and form appear from consciousness;

From name and form, the six sense fields appear.

When joined with these six sense fields, it is said that contact appears;

Contact produces the three kinds of feelings.

"Even the smallest feeling is said to be accompanied by craving,

And craving produces all forms of clinging.

The clinging in turn perpetuates all existence,

And based on existence, one's birth occurs.

"Rooted in birth, the stages of old age, sickness, and death follow;

In this web of existence, there are many types of birth.

Likewise all beings appear from conditions,

With no self or person who transmigrates.

"Whoever has no thought or concept has found the true way;

Whoever has found the true way has no ignorance.

Whoever has brought this ignorance to a halt

Has exhausted all forms of existence for good.

"The Awakened One, the Thus-Gone One, the Self-Arisen One Has severed this causation within himself. Buddha can only mean someone who knows all causality; It does not refer to the aggregates, sense sources, and elements.

"There is no place here for the heretics of other schools; Here, in such practice of the Dharma, the emptiness has been proclaimed. Those beings who are fortunate enough to understand this teaching Are those who studied and were purified under previous buddhas."

When the wheel of Dharma was turned

With its twelve aspects,

Kaundinya understood the meaning,

And so the Three Jewels came to be.

The Buddha, the Dharma, and the Saṅgha:

These are the Three Jewels.

Even up to the Palace of Brahma,

The news went out from person to person:

"The Protector of the World

Has turned a stainless wheel.

The Three Jewels, which are so rare in this world,

Have now appeared."

The five monks—

Kaundinya and the rest—

Along with sixty million gods

Purified their eye of Dharma.

Others, however, say that there were eighty million deities

Present from the realm of form.

Their vision was purified

At the time of the turning of the wheel of Dharma.

The 84,000 humans

Who had congregated there

Purified their eyes

And were liberated from all unfavourable rebirths.

Immediately the Thus-Gone One's unbounded voice went out into the ten directions. Its sweet and beautiful sound could be heard throughout the heavens: "The Sage of the Sakyas, endowed with the ten powers, went to the Hill of the Fallen Sages at Varanasi, where he turned the supreme wheel of Dharma. That is what happened."

At the same time hundreds of buddhas, residing in the ten directions, all became silent. This caused all their attendants to ask the victorious ones: "When we heard this voice, you stopped the Dharma talk that you were delivering by means of your ten powers. Why did you become silent? Please tell us right away!"

The buddhas replied: "In the past, for hundreds of lives this Buddha strove diligently toward awakening and did better than many hundreds of thousands of bodhisattvas.

Thus he, the Benefactor, attained spiritual heat and the most auspicious awakening. The Dharma wheel, which revolves three times, has been set in motion, so this is why we are silent."

When the hundred million beings heard this answer from the buddhas, they developed the power of love and entered into supreme and auspicious awakening. Then they said: "Even we are able to follow in the footsteps of this Sage with all his glorious diligence and power. Now may we swiftly

become the best in this world; may we give to others the eye of Dharma."

At that point the bodhisattva, the great being, Maitreya addressed the Blessed One:

"Lord, these bodhisattvas, the great beings, who reside in the ten directions of the world would like to hear from you in person in order to learn how you turn the wheel of Dharma. Therefore, Lord, please be kind enough to explain what kind of wheel is the wheel of Dharma, which has been turned by the Thus-Gone One, the Worthy One, the Perfect Buddha."

The Blessed One replied: "Maitreya, the wheel of Dharma is profound because it cannot be grasped by the intellect. This wheel is hard to see because it is beyond duality. This wheel is hard to comprehend because it is not an object of conceptual investigation. This wheel is hard to discern because it is related to the sameness of wisdom and consciousness.

"This wheel is without any blemishes because it leads to the attainment of liberation, which is free from any obscurations. This wheel is subtle because it cannot be exemplified. This wheel is essential because it leads to the attainment of vajra-like wisdom. This wheel is indestructible because it preexists its own turning.

"This wheel is without mental elaboration because it is devoid of the sources of conceptual thinking. This wheel is undisturbed because of its infinite steadiness. This wheel encompasses everything because it is equal to the sky.

"Maitreya, this wheel of Dharma has the nature of the essence of all phenomena. It is a wheel with the power to teach. It is a wheel beyond birth, cessation, and enduring. It is a wheel without the all-ground. It is a wheel of the Dharma-way of nonconceptuality to its full extent.

"It is a wheel of emptiness, a wheel of signlessness, a wheel free of any intent. It is a wheel of the unconditioned, a wheel of solitude, a wheel without desire, a wheel of cessation, and a wheel that engages with the enlightened mind of the thus gone ones.

"It is a wheel that is unconfused regarding the realm of phenomena, a wheel that is undisturbed concerning authentic limit. It is a wheel without attachment and obscuration. It is a wheel free from the two extreme views in the understanding of interdependence. It is a wheel without disturbance within the realm of phenomena beyond centre and edge.

"It is a wheel of the effortless and ceaseless activity of the Thus-Gone One. It is a wheel beyond activity and nonactivity. It is a wheel utterly ungraspable. It is a wheel beyond effort and effortlessness, an inexpressible wheel. It is a wheel that is like the nature of phenomena. It is a wheel of entering the sameness of all phenomena within a single sphere.

"It is a wheel that never reverses and continuously bestows guidance and blessings on sentient beings that are deprived of freedom. It is a wheel of entering the way of the ultimate truth, which assumes nonduality. It is a wheel that genuinely subsumes the realm of phenomena. This wheel is immeasurable because it transcends all limits.

"This wheel cannot be enumerated because it is beyond something that can be counted. This wheel is inconceivable because it is beyond the realm of conceptual mind. This wheel is unequalled because it is beyond equality. This wheel is inexpressible because it is beyond all paths of audible words.

"It is limitless. It is without example because it is beyond exemplification. It is like the sky; it does not cease, yet neither is it permanent. Accepting interdependence does not disturb its peace; it is infinitely peaceful. It is reality itself. Its nature is none other than that, not like that, or neither.

"It speaks the languages of all beings. It suppresses all demonic forces and defeats the non-Buddhists. It is an escape from cyclic existence. It is the entering into the realm of the buddhas. It is understood by noble beings and realized by solitary buddhas. The bodhisattvas embrace it. It is praised by all the buddhas. It is indivisible from all the thus-gone ones."

"Maitreya, such is the wheel of Dharma that the Thus-Gone One turns. It is when the Thus-Gone One turns this wheel that he is called a thus-gone one. Then he is called a perfectly awakened buddha, the one who naturally manifests, lord of Dharma, the guide, the perfect guide, the complete guide, the captain, the one with mastery over all dharmas, and the lord of the Dharma.

"He is also called the one who turns the wheel of Dharma, the liberal provider of the gift of Dharma, lord of the offerings, the one who grants offerings perfectly, the one who accomplishes disciplined action, the one who fulfills all aims, the teacher, the one who gives comfort, the hero, and the one who abandons disturbing emotions.

"He is also known as the one who has conquered in battle, the one who hoists the parasol, the victory flag, and the banner, the one who shines, the radiant one, the one who dispels darkness, the torchbearer, the great king among physicians, the perfect teacher, and the great remover of pain.

"He is the one who sees wisdom perfectly clear, the one who sees all around, the one who looks all around, the one with eyes in all directions, the one who shines in all directions, the one who lights up the world all around, the one who faces all directions, the universal sun, the universal moon, the one

beautiful in every way, and the one who never abides and neither accepts nor rejects.

"He does not feel elated or depressed, and therefore he is known as the One Similar to the Earth. Since he is unshakable, he is known as the King of Mountains. He is known as the Glory of the World because he possesses all the qualities of the world. Since he is clearly superior to the entire world, he is called the Invisible Summit. He is called ocean-like because his profundity and depth are hard to fathom.

"He is called the Source of the Precious Dharma because he has perfected all the precious teachings that lead to awakening. He is said to be like the wind because he does not rest anywhere. He is known to possess a nonclinging intellect because his mind is nonclinging, unfettered, and liberated. He is called the Irreversible Dharma because of his realisation that penetrates all phenomena. He is known as the Fire-like One because he burns away all disturbing emotions, having given up all pretense.

"He is like the water because he is purified of evil and always has pure thoughts and stainless body and mind. He is like the sky because he has actualized the wisdom of the realm of phenomena, without centre or edge, within the range of nonclinging wisdom.

"He is known as the One Who Abides in a Liberated State of Unobstructed Wisdom because he has abandoned all the different obscuring phenomena. He is called the One with a Body That Issues Forth Entirely from the Realm of Phenomena because he transcends the path of space-like vision. He is called the Supreme Being because he has no disturbing emotions caused by worldly objects.

"He is called the nonclinging being, the one with the limitless intellect, the teacher of the Dharma that transcends the world, the spiritual preceptor of the world, the physician of the world, the most sublime in the world, the one who is not stained by worldly concerns, the protector of the world, the most excellent in the world, the foremost in the world, lord of the world, the one honoured by the world, the ultimate refuge of the world, the one who has gone beyond the world, the light of the world, and the one transcending the world.

"He is called the master of the world, the one who benefits the world, the one who serves the world, the one who knows the world, the one who has become the regent of the world, the excellent recipient of gifts, the one worthy of offerings, the great field of merit, the great being, the supreme being, the most supreme being, the unexcelled being, the being with no one above, the unequalled being, and the unique being.

"He is called the one who always rests in equanimity, the one who rests in the equality of all phenomena, the one who has discovered the path, the teacher of the path, the one who shows the path, and the one who genuinely abides on the path.

"He is called the one who has transcended the domain of Mara and the one who has conquered the retinue of Mara. Since he is no longer subject to old age and death he is known as the one who discovered the cool quality. He is the one without darkness, the one without pains, the one without yearnings, the one without disturbing emotions, the one who has eliminated hesitation, the one who has conquered doubt, the one without attachment, the one who is free, the pure one, the one without desire, the one without anger, the one without delusion, the one who has exhausted defilements, the one without disturbing emotions, the one with power, and the one whose mind is utterly free.

"He is called the one with the realisation of a liberated one, the all-knowing one, the great elephant, the one who accomplishes things that need doing, the one who removes the burdens, the one who postpones his own benefit, the one who has exhausted all bonds to existence, and the one who has been freed by the wisdom of equality.

"He is called the one who has perfected all supreme powers of the mind, the one who has perfected generosity, the most sublime through discipline, the one who has perfected patience, the most sublime through diligence, the one who has discovered higher knowledge through concentration, [F.205.a] the one who has perfected knowledge, and the one who has accomplished aspiration.

"He is called the one who abides in great love, the one who abides in great compassion, the one who abides in great rejoicing, and the one who abides in great equanimity.

"He is called the one who is diligent in gathering sentient beings, the one who has discovered undimmed awareness of everything, the one who is each and everyone's refuge, the one of great merit, the one possessing great wisdom, and the one with perfect mindfulness, mode of thinking, and intellect.

"He is known as the One Who Attained the Light because he possesses the branches of awakening, such as the foundations of mindfulness, the authentic eliminations, the bases of miraculous powers, the faculties and the powers, as well as tranquility and insight.

"He is the one who crossed the ocean of samsara, the one who came to the other shore, the one who has reached dry land, the one who attained peace, the one who found fearlessness, and the one who is unharmed by the thorns of disturbing emotions.

THE GRAND BIBLE

"He is known as the person, the great person, the lion of a man, the one who is not subject to fear and the thrill of excitement, the elephant, the stainless one, the one who has abandoned the three stains, the knower, the one with the three types of insight, the one who has crossed the four rivers, and the one who has reached the other shore.

"He is known as the Member of the Royal Class because he is the only one who carries the jewel parasol. He is known as the Priest because he abandons misguided religions. He is known as the Monk because he smashes the eggshells of ignorance. He is known as the Spiritual Practitioner because he is genuinely beyond attachment to money and gain. He is conversant with sacred knowledge. He is known as the One Whose Disturbing Emotions Have Departed.

"He is called the powerful one, the holder of the ten powers, the blessed one, the one who has developed physical restraint, the king among kings, the king of Dharma, the one who turns and teaches the sacred and supreme wheel of Dharma, the one who teaches a Dharma that is without strife, and the one who grants consecration into omniscient wisdom.

"He is the one who is bound with a stainless headband of liberation, great wisdom, and nonattachment. He is the one who possesses the gems of the seven factors of awakening. He is the one who has actualized all the distinctive qualities of the Dharma. He is the one whose round face is gazed upon by all ministers and noble listeners. He is the one who is surrounded by his sons the bodhisattvas, the great beings. He is called the one who is exceedingly gentle through discipline, and the one who can easily predict the future awakening of a bodhisattva.

"He is called the one who is like Vairavana, the one who grants the treasury of the seven noble riches, the one who sees clearly, the one who has renounced renunciation, the one who is in possession of all perfect kinds of bliss, the one who fulfills all hopes, and the one who sustains the entire world with assistance and happiness.

"He is said to be like Sakra, holder of the vajra of the power of wisdom, and the one with eyes that see all around. He is known as the one who sees all phenomena with unobscured wisdom, the one who is transformed through wisdom in every respect, and the one who displays the great dance of Dharma.

"He is like the moon, the one that brings never tire of beholding, the one with brilliant light that reaches everywhere, the light that grants friendly disposition and great delight, the light that sees all sentient beings face-to-face, the one that shines on the minds and thoughts of all beings so that they appear exactly as they are, the great array, and the one surrounded by the stars of those who learn and those who no longer learn.

"He is called the one like the disk of the sun, and the one who clears away the darkness of delusion. He is the king who holds the great banner. He is limitless and boundless light. He is the one who illumines all with the great light. He is never confused and so clarifies questions and offers predictions. He is called the one who has conquered the great darkness of ignorance. He is called the one who perceives everything with the great light of wisdom. He is the nonconceptual one. He is called the one who sends light rays equally to all sentient beings in a limitless manner through his love, care, and great compassion. He is known as the one who possesses the mandala of the profound perfection of wisdom that is hard to gain and hard to behold.

"He is called the one who is like Brahma, the one whose path of a religious mendicant is exceedingly calm, and the one who is endowed with all the distinctive qualities of conduct on the path of mendicancy. He is the one with the supreme form beautiful to behold. He is the one with calm faculties, the one with the peaceful mind, the one who has perfected tranquility, the one who has obtained ultimate tranquility, the one who has obtained perfect discipline and tranquility, and the one who has perfected tranquility and insight.

"Concealed and with senses subdued, he is very restrained like an elephant. He is stainless, pure, and calm like a lake. He is the one who has fully abandoned all obscurations of habitual tendencies and disturbing emotions. He is endowed with the thirty-two marks of a great being. He is called the supreme being. His body is beautifully embellished with the eighty excellent signs. He is the foremost among men. He is the one with the ten powers, the charioteer of those to be guided by the unexcelled being who possesses the four types of confidence, the teacher, and the one who has perfected the eighteen unique qualities of a buddha.

"He is the one whose physical, verbal, and mental activity is beyond blame. He is endowed with all supreme aspects and therefore is known as the One Who Has Purified the Surface of the Mirror of Wisdom. Because he has realised equality in relation to dependent origination, he is the One Who Abides in Emptiness. Because he realizes the way of the ultimate truth, he is the One Who Abides in Signlessness. Since he is unstained by any undertaking, he abides in wishlessness.

"Since he cuts the stream of all formations, he is not within the sphere of performance. Since his sphere of wisdom is not disturbed regarding the authentic limit, he is known as the One Who Speaks the Truth. Because he knows suchness, the realm of phenomena, to be like space, neither with nor

without characteristics, he is known as the One Who Unerringly Teaches Suchness and Nothing Else.

"Since he understands that all phenomena are like an illusion, a mirage, a dream, a reflection of the moon in water, an echo, and a hallucination, he is known as the One Who Realises the Teaching That Is Free of Disturbing Emotions. Because he produces the cause of passing beyond suffering, he is meaningful to see and to hear. Because he has the heroic capacity to guide sentient beings, he is called the One Who Strides with Unerring Steps. Because he has cut through ignorance and the craving for existence, he is known as the One Who Is Free from Weariness.

"Because he correctly teaches the liberating path, he is known as the One Who Has Built the Bridge. Because he is not sullied by any demonic activities and places, he is known as the One Who Has Defeated the Enemies of Demons and Disturbing Emotions. He has genuinely transcended the desire realm and therefore he is called the One Who Crossed the Swamp of Desire. He has genuinely transcended the form realm and therefore he is called the One Who Has Put Down the Banner of Pride. He has genuinely transcended the formless realm and therefore he is called the One Who Hoists the Banner of Wisdom.

"Because he is endowed with the Dharma body and the wisdom body, he is genuinely beyond all worldly concerns. He is called the Great Tree because he blossoms with precious wisdom of limitless qualities and is endowed with the fruits of liberation. He is called the One Who Is like the Udumbara Flower because it is so rare for him to appear and be seen. He is said to be like the king of gems, the wishfulfilling jewel, because he has genuinely fulfilled his aim of attaining nirvana according to the way.

"For so long he has practiced renunciation, discipline, hardship, and religious practices in a firm and pure manner without wavering or getting weary, and therefore he is known as the One with Firmly Planted Feet.

"For so long parents, monks, priests, spiritual teachers, worthy people, and religious people have been protected and defended by him, and those who have taken refuge with him are never abandoned, so therefore he is said to have the soles of his feet marked with various swastikas, auspicious symbols, and thousand-spoked wheels.

"For so long he has abandoned killing and therefore he is the One with Broad Heels. For so long he has inspired others to abandon killing living beings, so he is the One with Long Fingers. For so long he has explained the benefits of desisting from killing, so he is called the Protector of Many People.

"For so long he has exerted himself in preparing his own hands and his own body by rubbing them with ghee and sesame oil, and then using his hands for bathing and anointing the bodies of parents, monks, priests, spiritual teachers, and worthy people as part of his devoted service to them, so he is the One with Soft and Smooth Hands and Feet.

"For a long time, with the net of the four means of attracting disciples—generosity, kind talk, meaningful actions, and practicing what one preaches—he has skillfully trained the multitudes of beings, so he is the One with Webbed Fingers and Toes.

"For so long he has been acquiring increasingly superior roots of virtue, so he is the One with Arched Feet.

"For so long he has circumambulated parents, monks, priests, spiritual teachers, worthy people, and memorials with relics of the thus-gone ones, respectfully listened to the Dharma, painted images, had his hair stand on end, and caused the same rapture to others by teaching the Dharma, so he is the One Who Has the Hair on His Head Curling to the Right.

"For so long, with great skill, he has paid respect and listened to the Dharma, understood it, memorised it, recited it, caused others to understand it, ascertained the meaning and the words, and with a mind of humility offered refuge to beings faced with old age, sickness, and death, and respectfully explained the Dharma to them, so he is the One with Shanks like an Antelope.

"For so long he has steadfastly applied himself to praising the religious life of monks, priests, and other religious practitioners, and giving them all the necessary supplies. He has given clothing to the naked and never approached another man's woman. He has explained the virtues of spiritual practice and preserved his self-dignity, and therefore he is the One Who Has His Private Parts Well Sheathed.

"For so long the loving actions of his body, speech, and mind have been directed toward not harming living beings, by means of guarding his arms and legs. Therefore he is the One with Long Hands.

"For so long he has known the right measure in eating and has only eaten a little in a restricted manner. He has given medicine to those weakened by the travails of selfcontrol, never despised the poor or the base, never oppressed those who are without protector, repaired the broken memorials of the thus-gone ones, built memorials, and removed fear from those plagued by anxiety. Therefore he is the One with Proportions of a Perfect Circle like the Nyagrodha Tree.

"For so long he has served parents, priests, monks, spiritual teachers, and worthy ones by washing them, anointing them, and massaging them with oils. When it was cold he has used hot water in the sun, and when it was hot he has used cool water in the shade, offering them comforts depending on the season of the year. He has given them beds and seats covered with soft and pleasant cloth, and to the memorials of the thus-gone ones he has offered fragrant oils, banners of delicate cloth, flags, and threads of silk. Therefore he is the One with Smooth and Fine Skin.

"For so long he has never rejected any sentient being, and instead he has delighted in practicing love and patience while inspiring others to do the same by praising the good qualities of forgiveness and altruism. [F.208.a] To the memorials of the thus-gone ones and the statues of the thus-gone ones, he has offered golden ornaments, golden flowers, gold dust, and silken banners in golden colour. He has also offered ornaments, golden vessels, and golden-coloured garments. Therefore he is the One with Skin like Gold.

"For so long he has attended scholars and clarified what is virtuous and what is not. He has inquired about what is objectionable and what is not, what is to be practiced and what is not, which dharmas are bad, which mediocre, and which sublime. He has examined the meaning, evaluated it, and gained full certainty. He has cleaned away the insects, spider webs, faded flowers, various weeds, and sand from the memorials of the thus-gone ones. Therefore he is the One with Untangled Hair.

"For so long he has showed respect to parents, leaders, elders, holy people, monks, priests, beggars, destitute beings, and many others who have come to him, satisfying their wishes by providing them with food, drinks, bedding, medicine, clothes, homes, lamps, and all the manufactured necessities of life, plus wells and lotus ponds filled with cool water. Therefore he is the One with the Seven Protuberances.

"For so long he has showed respect to parents, monks, priests, spiritual teachers, and worthy ones, addressing them while bowing or prostrating, and protecting them from danger. He has never showed disrespect to the weak and never forsook those seeking refuge. He has never abandoned his firm resolve. For this reason he is known as the One with the Torso like a Lion.

"For so long he has recognized his own faults and never pointed out the faults of others who have stumbled. He has relinquished the cause of debate and has not engaged in divulging secrets that cause discord among others. In this way he has carefully guarded his speech, actions, and mind, and so he is the One with Broad Shoulders.

"For so long he has showed respect to parents, monks, priests, spiritual teachers, and worthy ones by rising for them, welcoming them, and addressing them honestly. Because he is an expert in the entire commentarial literature, he has been able to restrain beings in their desire to argue and instead has promoted his own Dharmaprecepts in a tactful way. He has established others, such as well-intentioned kings and ministers, on the path of Dharma, which has duly furthered the cause of virtue. In this way he has upheld the totality of the teaching of the Thus-Gone One perfectly and inspired others to practice every virtue. For this reason he is the One with Round Shoulders.

"For so long he has given up all possessions and addressed beggars by pleasant names, whichever they may like to hear. Whenever they have approached, he has never felt contempt for them, disappointed them, or turned them away. Duly fulfilling their wishes, he has never wavered in his firm resolve to give up his wealth. For this reason he is known as the One with a Lion's Jaw.

"For so long he has totally given up divisive talk and has not accepted advice that might lead to dispute, shining with the complete harmony of concord. He has criticised

divisive talk and praised the qualities of getting along in complete harmony. Therefore he is called the One with Forty Even Teeth.

"For so long he has abandoned evil ways and adopted the virtue of goodness. He has avoided bad actions and their maturation, and praised good actions and their maturation. He has made offerings of white cloth and food mixed with milk, and he has painted the memorials of the thus-gone ones with whitewash mixed with milk, while offering them various white flowers and garlands of sumana, varsiki, and dhanuskari flowers. Therefore he is the One with Pure White Teeth.

"For so long he has given up laughing at and mocking others. Instead he has made everyone happy, guarded his words, and spoken in a way that has made others happy.

Never looking for shortcomings and mistakes in others, he has been striving to make everyone get along. He has never wavered in his firm resolve to teach the same Dharma to everyone. Therefore he is the One with Teeth without Gap.

"For so long he has never harmed nor hurt anyone. Instead he has nursed those stricken by disease and given medicine to the sick. He has never tired of giving all kinds of elixirs to those who needed them. Therefore he is called the Possessor of the Universal Elixir of Elixirs.